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TOWARDS AN APPROPRIATE PEDAGOGY FOR THE DEVELOPMENT OF THE MUSLIM-BACKGROUND CHURCH OF ALGERIA

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This DPhil is dedicated to the memory of my father, the Rev Gerald (Gerry) James Scott Brittenden (18th May 1940 - 7th October 2014) and the Church he poured his life out to serve in Algeria. A week after my father died, we laid him to rest in rural Leicestershire. Two nations' flags were draped over his coffin, one from New Zealand, his birthplace, and the other from Algeria, his adopted home. It is from my father and from the Algerian Church that I have come to learn the meaning of Jesus' words in John 12:24-26.

> *"Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. Anyone who loves their life will lose it, while anyone who hates their life in this world will keep it for eternal life. Whoever serves me must follow me; and where I am, my servant also will be. My father will honour the one who serves me."*

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Abstracts

Short Abstract

This study is based on qualitative research in the field of practical theology. It is a theological reflection on the practices of teaching and learning in the Muslim-background Church of Algeria. It reflects on the development of this Church with a view to ensuring its critically faithful participation in the continuing mission of the triune God. It seeks to explain and evaluate appropriate pedagogy for the development of the Church in the local and universal context of national Algerian identity and World Christianity. The journey of this thesis explores what it might look like to have a nuanced understanding of the indigenous Church as it develops in the cultural, religious and educational context of Algeria. It observes that in multiple ways, the experience of the Algerian Church is liminal. It also identifies the way in which a negative experience of liminality has been an impediment to the development of a coherent Algerian Christian identity, to the Church's progress and development in Algeria, and to its place in the movement of World Christianity. However, it then moves on to argue how and why this context may be viewed positively, suggesting that the paradox of liminality can be viewed as a positive 'state' pregnant with potential for Algerian Christians. It concludes with a proposal for a framework of liberating liminal pedagogy, which is an invitation for the Algerian Church to engage in Christian education and theological training in the context of the Church's Theo-dramatic performance of God's mission. This leads to an overall attitude and commitment to continual praxis, which integrates local identity *and* Christian maturity through a multidimensional cognitive, affective and behavioural training process.

Long Abstract

This DPhil study aims to critically evaluate the nature and role of Christian education and theological training in the indigenous Muslim background Church of Algeria. It explains and theologically evaluates the multiple dimensions of liminality in which this Church is growing and proposes an appropriate model that might facilitate the Church's development in the Algerian context. Based on the interpretation of both explicit and implicit data, this study will argue for what is called a 'liberating liminal pedagogy.' This approach addresses the key challenge of how teaching and learning can integrate local identity and Christian maturity in a cognitive, affective and behavioural formation process that will facilitate the Church's mission in and beyond this context.

Consistent with the aims of qualitative research, this study has investigated the Algerian Church in its natural setting, attempting to interpret the meanings that Algerian believers give to the role of the Church's teaching and learning in this context. Using elements of constructivist grounded theory and coloured by the researcher's own perspectives, experience, interactions and extensive contact with members of the Algerian Church, the author has 'co-constructed,' with the participants, the data that forms the narrative of study. This study therefore combines the methodologies of practical theology and the functions of social investigation in qualitative research. In a repeating cyclical manner, it seeks to: first, describe the narrative in the context, reading the 'text' of the Church's relationship to the local context (the *contextual* and *hermeneutical* function); secondly, to explain that relationship with reference to both Christian tradition and the local ethnographic, religious and educational context (the *explanatory* and *correlational* function); thirdly, to critically evaluate this phenomenon (the *evaluative* and *critical* function). Finally based on the above it proposes some theories, strategies and actions that might contribute

to a more critically faithful participation of the Algerian Church in the unfolding eschatology of the gospel narrative (the *generative* and *theological* function).

The journey of this thesis will explore what a nuanced understanding of the Algerian Church will look like as it develops in three particular contexts: the ethnographic, the religious and the educational. In the introduction it proposes that the development of the Church, like the staging of the play, is being performed before a tapestry of liberating movements of the mid to late 20th century and connected to historical threads in the early North African Church. Chapters Two to Four represent the main investigative acts of the project. On this stage a 'thick description' of the cultural, religious and educational dimensions of the Algerian context are explored via four re-occurring axes of liminality. They are the dialectics of: centres and margins, particularity and universality, East and West and the pedagogical liminality of knowing, being and doing.

Chapter Two considers the relationship between Kabyle identity, Algérienneté (Algerian-ness) and the emerging Church. It posits that the liminality of Algeria's ongoing quest for an authentic national identity has been influenced by both West-facing French colonial, and later East-facing Arab Salafi teleologies. It shows that the imposed and non-negotiable Arab-Islamic ideology, through which post-colonial Algerian national identity has been shaped, is being resisted by numerous elements within Algerian society; particularly by Kabyles. Additionally, it describes how the presence and growth of the Algerian Church, primarily, though not exclusively, amongst the Kabyles, is challenging this Arab-Islamist formula and contributing to the struggle to redefine Algérienneté. The liminality of Kabyle particularity in the universals of Algerian national identity are mirrored in the Church. Algerian Christians articulate a sense of belonging to a universal

Christian Church called to a worldwide mission. However, they are also aware of the particularity of their place as Algerians. They seem to view their identity and mission in the context with a sense of responsibility to bring transformation to Algeria, not by being a self-defensive minority but as an authentic Algerian Christian 'entity'. This is being achieved by avoiding association with Western neo-colonialisms and also avoiding association with the Kabyle autonomy movement. By its presence therefore, the Algerian Church is provoking all Algerians to redefine historic perceptions of Algerian authenticity.

Chapter Three explores the place of Islam in Algeria's development as a nation, along with the significance of this for the development of the Church. It argues that Islam in North Africa has never been monolithic, and throughout their history North African Berbers have both acculturated and also resisted an East-facing Islam. Nonetheless, it acknowledges that Islam has, since its arrival in Algeria, being a rallying cry and a unifier. This is especially visible during the national liberation struggle against French colonial rule and results from the work of the Salafi movement and the activism of the reformist 'ulemā. It also points out that the decade of civil strife in the 1990s was in part inspired by an attempt by the Salafiyya to recover the 'ulemā's original vision of an irreducibly Muslim Algeria, which was felt to have been betrayed by the revolutionary nationalism of the single party FLN during the first decades after independence. It then points out that, paradoxically, this Eastern-oriented Salafi movement appears to be a significant factor in Algerians investigating Christianity during and after the 1990s. It notes that in the Kabylia, the presence of Algerian Christianity has been viewed by some (non-Christian) Algerians as a positive challenge to the centrism of a universalising Eastern-oriented Arab-Islamic hegemony. However, the presence of this as a new Algerian 'entity' - a fully Algerian social movement - does not appear to be viewed by Algerian Christians merely

as a 'protest' against radical Islam. Nonetheless, it is challenging the historical and cultural construction of Algeria as irreducibly Muslim and its development is occurring in the emergence of Algeria's tentative new pluralism. This chapter concludes by proposing that any appropriate pedagogy in the Muslim context will need to recognise the place of the Church not simply as a religious minority but as new social 'entity' capable of challenging the controlling teleology of Islam.

Chapter Four then goes on to explore Algerian State pedagogy, outlining the impact of this on the Church and exploring the Church's own struggles to find an appropriate model of teaching and learning. It identifies how and why Algeria's State education is failing and the challenges of a national education system that doesn't reflect Algeria's plurality. It focuses on the impact of this context on the Church's development and pedagogy. It suggests that the Church is growing in the context of a hunger for freedom of expression and thought, yet highlights the paradox that whilst freedom of thinking is attracting many Algerians into the Church, the absence of critical thinking is a factor limiting the Church from a full participation in Algeria's development as a nation. It also explains why the current models of teaching and learning within the Church have not yet been able to equip Algerians in this broader mission.

Finally, having explored the development of the Church in these principal investigative acts (Chapters Two to Four), Chapter Five explores the concept of liminality and the proposal for a 'liberating liminal pedagogy'. It highlights the multiple vectors of Algerian national and Christian identity and suggests how the negative experience of this liminality (liminality as dehumanising marginality), has been an impediment to the development of the Church in Algeria and to its contribution to World Christianity. It proposes that we

think about these vectors of liminality positively, and ask what Algerians might do with them if they were viewed as a nexus pregnant with potential and as a hermeneutical key for Algerian Christians. Chapter Five concludes with a proposal for a framework of 'liberating liminal pedagogy' which is viewed as an invitation to the Algerian Church to engage in Christian education and theological training in the context of the Church's Theo-dramatic performance of God's mission. It suggests that if this invitation is accepted, the framework of liberating liminal pedagogy will assist in the development of an overall attitude and commitment to a continual praxis involving four stages in a repeating cycle. These are: 1. 'Naming the present reality' (*Context*), 2. 'Exploring Identity' (*Identity-in-Dialogue*), 3. 'Meditating and reflecting on our story' (*Bible-Story*) and 4. 'Performing a response' (*Mission*). Liberated from a negative dehumanising interpretation and with the help of this framework, a liberated and liberating liminality offers the potential for Algerian Christians to integrate local identity and Christian maturity through a multidimensional cognitive, affective and behavioural training process.

Measured against contextual, pedagogical, theological and missional criteria, the study concludes that a transformed vision of liminality facilitates a critically faithful analysis of the 'social drama' of the Algerian Church. It offers a potential lens through which Algerian Christians might be able to positively experience being 'in both' and 'in between' the four principal dialectical tensions that are visible in the Church's identity and mission. That is 'in-both' and 'in-between': centres and margins; the particular and the universal; East and West; and the liminality of knowing, being and doing, at the heart of the Church's pedagogy. It provides a paradigm in which the Church's pedagogy equips her mission 'in-beyond' these dialectical tensions. This liberates the Church to re-define and re-name Algerian authenticity, not by the imposition of a competing idealised

Christianity set against a 'bad' Islam but through a mission of presence and engagement in which the Algerian Church learns to perform new scenes in the drama of Algeria's national story and the story of the World Church.

Total word count of thesis: 96, 438

Glossary of Acronyms

ABTS	Arab Baptist Theological Seminary
AUMA	Association des Ulémas Musulmans Algériens (the Algerian Association of Muslim 'Ulemā)
BMB	Believer from a Muslim Background
EPA	Église Protestante d'Algérie (Protestant Church of Algeria)
FFS	Front des Forces Socialist (The Socialist Forces Front)
FIS	Front Islamique de Salut (The Islamic Salvation Front)
FLN	Front de Liberation National (National Liberation Front)
GBU	Groupe Biblique Universelle (Biblical Fellowship, part of International Fellowship of Evangelical Students.)
GIA	Groupe Islamique Armé (The Armed Islamic Group)
GPRA	Gouvernement Provisoire de la République Algérienne (Provisional government for the Republic of Algeria)
HCE	Haut Comité d'État (State High Council)
ICA	Institute Chrétien d'Algérie (Algerian Christian Institute)
MAK	Mouvement pour l'Autonomie de la Kabylie (Movement for Kabyle Autonomy)
MBB	Muslim Background Believer
MCB	Mouvement Culturel Berber (Berber Cultural Movement)
MENA	Middle East and North Africa
PPA	Parti du Peuple Algériens (Algerian People's Party)
PT	Progressing Together (Bible training course)
RCD	Rassemblement pour la Culture et la Démocratie (the Rally for Culture and Democracy)
WCC	World Council of Churches

Timeline of Christianity & Algerian History

Early Period	
Movement of Christianity[1]	*Key Historical Events*[2]
33 CE: Simon of Cyrene (of the 'Libyan' province of Roman North Africa) carries the cross of Christ (See, Matthew 27:32, Mark 15:21 and Luke 23:26). Some North Africans were among the first 3000 Jewish pilgrims converted and baptized at Pentecost. **1st – 3rd CE:** Early churches in North Africa made up three socio-ethnic groups; Berbers (still present today), Phoenicians (especially craftsmen and traders) and Romans (the urban 'educated' elite). **180:** Trial and execution of the Scillitan martyrs (modern day Tunisia/Algeria). **203:** Martyrdom of Perpetua and Felicitas (modern day Tunisia). **324:** Construction of the Basilica of Castellum Tingitanum (modern-day Chlef, in western Algeria) during Constantine's reign. Its ruins are the oldest archaeological evidence of early Christianity in Algeria. **354 - 430:** Augustine (native of Eastern Algeria) becomes bishop and is celebrated as "Doctor of the Church." **5th CE:** Extensive Berber Christian kingdoms (especially in Tiaret, Algeria).	**814-647 BCE:** Phoenicians establish a colony at Carthage. **2nd and 3rd BCE:** Numidia (west of Carthage) emerges as Berber kingdom. **202 BCE:** King Massinissa supports Scipio at Battle of Zama (end of 2nd Punic wars). **112-115 BCE:** King Jugurtha of Numidia confronts Rome unsuccessfully. **46 BCE:** Numidia becomes a Roman protectorate. Romanisation follows. **100 BCE – 400 CE:** Christianisation of North Africa. **439-534 CE:** Germanic Vandals invade North Africa and Algerian littoral. **533-534:** Byzantines defeat the Vandals briefly but face relentless resistance from petty Berber states. **647:** The Arabs launch their first incursion into the Maghreb.

1 This list is taken from, P Brittenden and P Sanders, 'Algeria Entry' in Mark A. Lamport (ed.), *Encyclopedia of Christianity in the Global South*, (Rowman & Littlefield: Lanham, 2018), pp. 9–13.
2 More details about key dates and events can be found in, Phillip C. Naylor, *Historical Dictionary of Algeria* (Rowman & Litfield: Maryland, 2015), pp. xxxvii – xIix.

Arab-Islamic Expansion and Middle Ages Period

683-686: Final resistance and defeat of Christian Berber Chief Kusaila to Arab Islamic armies.

End 11th - 12th Cen: Final mention of serving Catholic priests in Béjaïa, and Tlemcen.

12th – 18th Cen: There is no traceable indigenous Christian presence.

695: Queen Al-Kahina continues Berber defence by defeating Arabs but is later vanquished in 698.

778-911: Ibadi Rustamid imamate 1st independent state of Maghreb.

800-909: Aghlabid dynasty.

909-1014: Fatimids rule.

1147-1269: Almohads Arabise Maghreb.

1516-1830: Ottoman rule.

Colonial Period

1830-1962: European colonial presence, primarily French. Army chaplains serve the military and colonial population.

1838: First Roman Catholic bishop of Algiers named (M Dupuch).

1867: Roman Catholic Bishops appointed in Oran and Constantine to serve colonial population.

1868: Society of Missionaries of Africa (the 'White Fathers' and 'White sisters') formed with a vision to reach and serve the indigenous Berber and Arab populations.

1870-1962: A small number of local conversions resulting from the outreach of the 'White Fathers' and 'White sisters'.

1880-1962: Protestant missionary activity throughout Algeria. Initially focused on the European colonials but increasingly aimed at local Arab and Kabyle Algerians.

1827: Dey Husayn strikes the French consul with a fly whisk.

1830: French capture Algiers ending Regency.

1835: Abd al-Qadir defeats the French and their Muslim allies at Battle of Malta.

1847: Abd al-Qadir surrenders.

1848: Algeria divided in 3 departments

1881: The 'Code de l'Indigénat' (indigenous personal statute) is adopted.

1914: Jeune Algériens movement arises.

1931: The AUMA is established.

1937: The PPA is assembled.

1943: The Manifesto of the Algerian People is promulgated.

1957: Nationalist Larbi M'hidi executed.

June 1958: Charles de Gaulle becomes premier, then announces to the Algerian

	people "I have understood you!" **Sep. 1958:** GPRA is inaugurated. **Sep. 1959**: De Gaulle offers self-determination. **19th Mar. 1962:** Évian Accords signed. **1st July:** Referendum for self-determination takes place. Algerian chose independence! **3rd July:** France declares Algeria independent. **5th July:** Official national holiday is set, ending 132 years of colonisation.
Post-Independence Period	
1962-1992: Most European Christians (both Catholic and Protestant) leave Algeria. **1970s-1980:** Decline in the number of Protestant missionaries. Many missionaries expelled. **1972:** French Reformed churches and Methodist churches federate into one bilateral (Foreign-Algerian) association called the Église Protestante d'Algérie, (EPA, the Protestant Church of Algeria).	**Sep. 1962:** Ahmed Ben Bella Premier. **Apr. 1964:** The Algiers Charter defines polity and policy. **1963-64:** Kabylia rebels against the national government. **June 1965:** Minister of Defence Houari Boumedienne overthrows Ben Bella. **1970-71:** The Cultural Revolution (featuring accelerated Arabisation) starts. **1978:** Boumedienne dies. **Feb. 1979:** Chadli Benjedid becomes President.
The Indigenous BMB Church Period	
1981: Football camp in Aït Bouadou (in Djurdjura mountains, Kabylia) large number of Kabyles are converted. **1990s**: Dark decade of Islamist violence and 'civil strife' - thousands of Algerian executed along with 19 Roman Catholic clergy. By 2000 over 10,000 BMBs.	**Apr. 1980:** 'Berber Spring'. **June 1990:** FIS wins local elections. **Dec 1991:** FIS wins 1st round of re-scheduled national elections. **9th Jan 1992:** Benjedid deposed.

	11th Jan 1992: 2nd round of national elections cancelled. **14th Jan:** HCE is announced. **1992-1999:** Insurgency, civil strife known as the 'dark decade' - Numerous Algerian intellectuals, journalists assassinated along with significant numbers of foreign clergy and some diplomates.
Feb. 2006: Legislation passed to forbid the unregistered gathering of Christians, scripture distribution and the open (public) proclamation of the Gospel. **2006-2009:** A number of BMBs are arrested, held and some are imprisoned for varying periods. **2011:** Process of '*mise en conformité*' (re-registration) of all non-Muslim religious associations. The EPA is re-registered as a 100% Algerian association.	**Mar. 1996:** GIA abduct 7 Trappist monks in Tibhirine (Kabylia) and slay them on 23rd May 1996. **End 1999:** Estimate of Algerians killed in the 'dark decade' is 200,000. **1999:** Abdelaziz Bouteflika becomes Algeria's 5th President. **2004-2009:** Bouteflika's government launch reconciliation programme.

Preface

Origins of this DPhil

This dissertation arises from my personal, professional, educational and practical ministry experience in the Muslim world. I grew up in Algeria, studied Arabic and Islamics as an undergraduate in the United Kingdom, trained as a teacher, taught Islam in a range of secular and Christian institutions and then lived and worked (involved in teaching, discipling and transformational development) in Tunisia for six years.[3] During my Masters in Applied Theology, all my Part 1 essays were in one way or another a critical theological reflection on issues in this context. However, in one of my essays on theology and pedagogy in the Muslim world, I specifically explored a number of concepts at the interface between theology, pedagogy and mission in the search to evaluate critically faithful approaches to discipleship and theological education amongst Christians from a Muslim Background (BMBs).[4] My MTh dissertation provided the opportunity to further explore some of these concepts in the context of two existing approaches to discipleship and theological education amongst BMBs in Bangladesh and Tunisia. This doctoral thesis is a continuation of my theological reflection on these issues in the context of a well-established and growing BMB Church in Algeria, where I work as a teacher, researcher and consultant.

[3] I studied Arabic with Middle Eastern and Islamic Studies as an undergraduate at Durham University. After completing my PGCE at Cambridge, I went on to teach and head up a Religious Studies department, specialising in teaching A-level Islam at a large Secondary School. Following this, with my wife, I served for six years as a mission partner in Tunisia, first lecturing at the University of Tunis and then later heading up a program for the integration of children with special educational needs into mainstream schools in the south of Tunisia with a Christian NGO, ActDev International.

[4] Most academic publications use two different terms to describe Christian converts from a Muslim background. They are: Muslim Background Believers (MBBs) and a more recent term; Believers from a Muslim Background (BMBs), preferred by some (including myself) because the emphasis is placed in their identity as believers ahead of their Muslim background.

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Thank you also to close personal friends who have walked beside me on this journey, with prayer, encouragement and counsel. To my many friends in the growing Church of Algeria and Tunisia, who have shared their lives with me. They are a constant source of encouragement and inspiration. Thank you also to the co-workers and fellow 'theological midwives' (Zaza, Andy, Tim, Karim and many more) who have shared in this ministry of

encouragement of the growing North African Church. I am also grateful to the leaders of the EPA, for their trust and confidence in me. I wish also to thank Mons, Henri Teissier and the devoted and servant-hearted clergy at the Centre Glycine (Catholic diocesan house) in Algiers; for their welcome, open homes and open hearts. Thanks, must also go to my church family at Magdalen Road Church in Oxford, including my amazing home-group and my prayer partners, James Grieg and Richard Weston. I am particularly indebted to four good friends: Dr Paul Sanders and Neil Martin, for their insightful and constructive critical feedback; and to James Docherty and Tom Eatock Taylor, for their invaluable help with formatting and proofreading.

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Introduction

On the 5th of July 1962 Algeria gained her hard-won autonomy from France and entered the family of free and independent nations. Eight years prior to this, on the 1st of November 1954, the Front de Libération National (FLN)[5] had begun its armed and bloody struggle to liberate Algeria from colonial rule.[6] Those eight years in its 'savage war of peace'[7] were merely the bloody end to a long process in the struggle for self-rule that stretched back through Algeria's 132 years of colonial history. France's occupation, colonisation and eventual adoption of Algeria as a department of France in 1848 was altogether more invasive and oppressive than the establishment of the French protectorate in Morocco and Tunisia. Historian James McDougall describes the sense of euphoria and hope for lasting change that Algeria's independence brought across and beyond North Africa.

> *"Algeria's independence marked a critical moment for history of an emergent 'Third World', in the optimistic sense that the term carried in the early 1960s. Across the Arab world, Africa and Asia, popular struggle, anti-imperialist sovereignty and the forging of a new future for the aspiring, youthful populations of ambitious, new nation-states promised immense possibilities for a world at last liberated from the dead weight of colonial rule…"*[8]

Algeria's liberation from colonial rule brought a moment of closure to the decolonisation of the Maghreb,[9] and with this great expectation for the ushering in of a new solidarity and prosperity for the nations of 'Arab' North Africa. However, though independence

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[5] The FLN, 'Front de Libération Nationale' (the National Liberation Front), was the primary nationalist movement through which Algerians united in their independence struggle. After independence it became the single ruling party until the legalisation of multiple political parties in 1989.
[6] Alistair Horne, *A Savage War of Peace: Algeria, 1954-62*, (Penguin: London, 1985), pp. 505–534.
[7] It is referred to as a 'war of peace' because no declaration of hostilities was ever made. However, as Alastair Horne explains "it was undeniably and horribly savage, bringing death to an estimated one million Muslim Algerians and the expulsion from their homes of approximately the same number of European settlers." Horne, *A Savage War of Peace,* p. 14.
[8] James McDougall, *History and the Culture of Nationalism in Algeria*, (Cambridge University Press, 2006), p. 236.
[9] In Arabic the term 'El-Maghreb' means 'the western place where the sun sets'. The 'Maghreb' is a term used to describe the region of north and northwest Africa form the Atlas Mountains and coastlands of Morocco right across Algeria, Tunisia and Libya. Historically this region has also been known as the Barbary Coast or the Barbary States (originating from Berber).

was able to unite considerable social, cultural and linguistic divisions in the 'glorious revolution', today, fifty-six years later, Algeria is struggling to make sense of its implicit plural and diverse ethnography. Much of Algeria's identity as an independent nation is tied up with her resistance to the hegemony of French colonisation. In the post-colonial period Algeria has continued to struggle with the subsequent colonisation of the space vacated by the French administration as the nation searches for its 'authentic' national self.

The Muslim-background Church is a new actor emerging onto the stage of this quest for Algeria's national self. This 'Algerian Church' - as it will mostly be referred to throughout this study - is part of a new stream in the Movement of World Christianity made up of converts from Islam. Broadly Protestant and Evangelical, this indigenous Church numbers anything from 50 to 380 thousand believers.[10] Whilst Christianity is certainly not new to this region, a quick glance over the 'Timeline of Christianity and Algerian History' above indicates that this movement is the first autochthonous Church in evidence since the late 11th Century. The emergence of this 'new' Algerian Church appears to be linked to Algeria's ontological and teleological liminality.

The term 'liminality' describes an existence between realities or in transition between one state or identity and another. Originating with the Latin word 'limen' meaning 'threshold', a liminal person describes someone who exists in between two or more worlds, standing on a threshold between a previous identity, time, state or community

[10] Though there is a small population of indigenous Roman Catholic Algerian Christians (approximately 350) the vast majority of the indigenous Algerian Church (and the subject of this study) is broadly Protestant and Evangelical. For the most up to date figures on the demographics of Algerian Christianity see, P Brittenden and P Sanders, 'Algeria Entry' in Mark A. Lamport (ed.), *Encyclopedia of Christianity in the Global South*, (Rowman & Littlefield Publishers: Lanham, 2018), pp. 9–13.

and a new reality.[11] The quest for an appropriate pedagogy for the development of the Church is therefore intimately linked to multiple dimensions of liminality and liberation in the Algerian context. This is a story about liminality and liberation. As the drama of my thesis unfolds we will see how both implicitly and explicitly liminality has been (and unfortunately continues to be) ambiguous at best, and a destructive force at worst, in the development of the Church and of Algeria. This is particularly evident in four main axes of liminality that run like reoccurring motifs through each of the main acts that I will explore in chapters Two, Three and Four. These are the dialectics of: centres and margins; particularity and universality; East and West; and the pedagogical liminality of knowing, being and doing.

However before examining the multiple vectors of liminality in this story, we need to pause and consider some additional threads of liberation in the backdrop to the main events of this Algerian Christian drama. Though not directly related to the development of the Algerian Church in a causal fashion they are nonetheless bound together, either temporally (occurring in roughly the same period of history), thematically, or geographically. My exploration of the multiple dimensions of liminality in the Church's development is set against these threads in a kind of tapestry of liberation. Apart from the thread of Algeria's movement of national liberation referred to above I will briefly consider these: the impact of Vatican II, the liberation theology movement, the ecumenical movement and the liberating thread of critical pedagogy, all of which are linked either temporally or thematically. Then, I will point out another figure visible

[11] Often the notion of liminality includes an element of emotional or psychological uncertainty and perhaps - in view of where a person is coming from and going to - a struggle between discord and harmony, repulsion and attraction.

much further back in the tapestry of liberation and overlooking the stage on which the Algerian Church is performing, namely Augustine of Hippo.

A Tapestry of Liberation Movements

Just over three months after Algeria's independence, on the 11th October 1962, Pope John XXIII declared the Roman Catholic Church's twenty-first Ecumenical Council to be open. Though Pope John died only nine months after the first session of Vatican II, his pastoral commitment and emphasis on the 'medicine of mercy' set the tone for the Council deliberations that were to follow. John's successor Pope Paul VI made it a priority of his pontificate to complete and implement the Council his predecessor had summoned. Vatican II propelled the Roman Catholic Church from the late 19th Century (Vatican I was from 1869-1870) into a decade that included: space travel; the sexual revolution; the struggle for civil rights in the United States and the end of colonial rule in forty-two nations. This social, political and economic transformation was aptly described in Bob Dylan's 1964 hit, 'The Times They Are A-Changing'. The liberating impact of the reforms and progressive agenda of Vatican II on the Roman Catholic Church's vision of itself and its mission in the modern world cannot be underestimated. Unsurprisingly this impact has been felt not only within the Catholic Church but has also brought transformation to the Church's ecumenical and inter-faith relations. Four key texts from the Council are of particular interest to this exploration of the development of the Algerian Church. They are; *Unitatis Redintegratio* (the decree on ecumenism), *Gaudium et Spes* (the pastoral constitution of the Church in the modern world), *Ad Gentes* (the decree on the Church's missionary activity) and *Nostra Aetate* (the declaration on the relationship of the Church to non-Christian religions).

Unitatis Redintegratio (the decree on ecumenism)[12] was the accomplishment of a cherished dream of Pope John and is considered to be the most significant document that emerged from the Council.[13] It focussed on the pilgrim nature of the Church moving towards Christ rather than the hitherto dominant language of a 'return' of other streams of the World Christian Movement to the Roman Catholic Church. Crucially for a broadly Protestant and Evangelical entity such as the Algerian Church[14] this decree went beyond the assertion that the Roman Catholic Church is *the* only true Church and asserts that Jesus is at work via his Spirit in churches and communities beyond the visible borders of the Catholic Church.[15] *Gaudium et Spes* (the pastoral constitution of the Church in the modern world) is noteworthy because it presents a picture of how the Roman Catholic Church saw itself in relation to the modern world. Notably it addressed the whole of humanity and the Church's presence and activity in the world with a new appraisal of the "trends at work in the City of Man".[16] This signalled a change of posture in the Roman Catholic Church, which now viewed itself at the "service of the family of man"[17] and emphasised the Church's mission to stand forth "as a sign of that brotherhood based on mutual respect, reverence and honest dialogue which accepts diversity and therefore gives it vigour."[18] Although *Ad Gentes* (the decree on the Church's missionary activity) is somewhat coloured by the language of the Church from the 'West to the rest' nonetheless this decree is notable for its biblical emphasis on the mission of God the Father to the whole of humanity via the Church. Pertinently for the presence and mission of the

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[12] *Unitatis Redintegratio* was presented in the third session of Vatican II. There were four sessions of the council: Session 1 (Oct 11th -Dec 8th 1962), Session 2 (Sept 29th 1963), Session 3 (Sep 14th – Nov 21st 1964) and Session 4 (Sept 14th – Dec 8th 1965). Walter M. Abbott, SJ (ed.), *The Documents of Vatican II*, (American Press: N.Y., 1966), pp. xv-xix.
[13] Lawrence Cardinal Shehan, in Abbott, SJ (ed.), *The Documents of Vatican II,* pp. xv-xvii.
[14] See footnote #10
[15] 'Catholic Principles on Ecumenism' in *The Documents of Vatican II,* pp. 344-349.
[16] Ibid, p. 185.
[17] Ibid.
[18] Ibid, p. 197.

Algerian Church *Ad Gentes* affirms the freedom of all people to convert. Article three of the decree supports the formation of Christian communities,[19] the planting of Churches (albeit presented in an institutionalised fashion)[20] and the calling and sending of missionaries.[21] Finally, *Nostra Aetate* (the declaration on the relationship of the Church to non-Christian religions) is relevant because of its eventual treatment of the relationship of the Church to Muslims and to Islam.[22] *Nostra Aetate* is pertinent for this study because its emphasis on continuity with other non-Christian faiths has shaped the mission of the Roman Catholic Church in Algeria. In particular it sought to foster unity and love for all humanity, emphasising the 'common-ground' in each tradition based on the creation principle. It affirmed the Justinian *sensus Dei* (the knowledge God) in all truth. However, *Nostra Aetate* was also a controversial text. It was controversial because some bishops objected to it on the grounds that its continuity emphasis discouraged missionary activity and vocations. [23] Additionally, its silence on the points of discontinuity lessened the distinctive points of difference between Christianity and other faiths and so confined itself to "making polite remarks."[24]

Although there is no evidence that Algerian Christians are paying much attention to any of the documents emerging from Vatican II or indeed subsequent encyclicals issuing from Rome, nonetheless they characterise a liberating of the Roman Catholic Church's attitude towards non-Catholic streams of the World Christian movement, other faiths and to the Church's Mission in the modern world. This is best summarised in its convenor, Pope John's (XXIII) words.

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[19] Ibid, pp. 601-607.
[20] Ibid, pp. 607-613.
[21] Ibid, pp. 613-618.
[22] Notably, the first drafts of *Nostra Aetate* had no reference to Islam. Ibid, p. 657.
[23] Ibid, p. 658.
[24] Ibid, p. 661.

"Today more than ever, certainly more than in previous centuries, we are called to serve humankind as such, and not merely Catholics; to defend above all and everywhere the rights of the human person, and not merely those in the Catholic Church… It is not that the Gospel has changed, it is that we have begun to understand it better… that moment has come to discern the signs of the times, to seize the opportunity and to expand the view."[25]

The liberating spirit of Vatican II, although not the cause, is connected to yet another liberation thread from this time, the growth of a theology of liberation in Latin America. Liberation theology is a prophetic and pioneering movement that sought (and still seeks) to situate theological reflection in the margins of poverty, injustice and economic deprivation. One of the movement's early pioneers, Gustavo Gutierrez, writes that the theological meaning of 'liberation' is "a question about the very meaning of Christianity and about the mission of the Church."[26] In the 1960's Liberation theology represented an active call for a new approach to theological reflection aimed at bringing the classical concept of 'theology as wisdom' together with a post-scholastic and post-enlightenment concept of 'theology as rationale enquiry' back into contact with the messy realities of the context. This reflection on praxis in light of faith was referred to as the 'second step'; the first step being Christian love.[27] Influenced by, and sometimes in confrontation with Marxism, it prompted Christians in Latin America (and later throughout the world) to search for resources within the scriptures, Christian tradition and their present experience to enable the Church to understand its liberating function.[28] As Gutierrez explains,

"Theology as critical reflection thus fulfils a liberating function for humankind and the Christian community, preserving them from fetishism and idolatry, as well as from a pernicious and belittling narcissism."[29]

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[25] These were the late Pope's words dictated to Cardinal Cigognani on the 24th May 1963 shortly before the Pope's death. See, Peter Hebblethwaite, *Pope John XXIII, Shepherd of the Modern World*, (Image Books: Garden City, N.Y., 1987), p. 498.
[26] Gustavo Gutiérrez, *A Theology of Liberation: History, Politics, and Salvation*, (SCM: London, 2001), p. 3.
[27] Ibid, pp. 48-51.
[28] Ibid, p. 53.
[29] Ibid, p. 56.

As we will see in the later chapters of this study, theologies of liberation have had a significant impact on the shaping of numerous contemporary models of theological education as the Church across the world seeks to equip and train its members for critically faithful mission and ministry. This movement has also had a significant impact on my own theology and pedagogy and will be visible in the proposals that surface in Chapters Four and Five.

Vatican II and the movement of Liberation Theology were also part of the growth of the ecumenical movement in the post World War Two era. The formation of the World Council of Churches (WCC) in 1948 was, in part, a response from a range of churches to a world bitterly divided and in need of reconciliation after two world wars. The same threads of liberation are visible in a succession of conferences and gatherings across a range of Christian denominations committed to working out what it meant to express the unity of the worldwide Church. This focus was motivated not only by recognising the harmful effects of disunity and factionalism within the Church but also by a recognition that questions about the identity and character of the Church must be addressed in parallel with its praxis in the real and broken world in which it exists and ministers. As colonial rule was coming to an end and many countries were gaining their independence, Christian leaders in the Global South became increasingly vocal about the perpetuation of Western imperialism in the missionary practices of Western churches and denominations. The WCC and its associated Commission for World Mission and Evangelism became a source of hope for those connected to the ecumenical movement and in particular the churches of Asia, Africa and South America, that the mission of the Church worldwide was being liberated from its colonial orientation from the 'West to the rest', to embrace a genuinely global orientation from 'everywhere to everywhere.' This is

best summarised in the Lausanne Movement's most recent Cape Town Commitment in which the Church's mission is viewed as the liberation that the Gospel brings when "the whole Church takes the whole gospel to the whole world."[30]

Another thread in this tapestry of liberation is the movement of critical pedagogy. Critical pedagogy is concerned with the place of education in bringing transformational praxis in contexts of justice and resistance to oppression. This is both in exposing the 'hidden' theoretical assumptions behind dominant models of education, and in empowering a pedagogy that properly connects the practice of teachers and students with philosophical and ideological concepts in dialogue. Critical pedagogy is "fundamentally committed to the development and enactment of a cultural schooling that supports the empowerment of culturally marginalised and economically disenfranchised students."[31] It seeks the fulfilment of a 'vocation' to be "truly humanised social (cultural) agents in the world"[32] and attempts to challenge the uncontested relationship between schools and society which so often operate under the notion that education automatically provides access and equal opportunity for everyone. One of the most influential educational philosophers in the development of critical pedagogical thought and action was Paulo Freire. Along with Augusto Boal, he worked in the deprivation and poverty of Brazil's rural poor in the 1960s and 70's. The publishing of his watershed 'Pedagogy of the Oppressed' in 1968 influenced and brought attention to the work of radical educators in schools, primarily in Latin America but also later (with the publication of the English translation in 1970) in

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[30] The Cape Town Commitment of the Lausanne Movement. See, https://www.lausanne.org/content/ctc/ctcommitment#foreword
[31] Darder, Antonia, Marta P. Baltodano, and Rodolfo D. Torres, eds. 'Critical Pedagogy: An Introduction' in *The Critical Pedagogy Reader: Second Edition*. (Routledge: New York, 2008), p. 9.
[32] Ibid, p. 10.

the United States. Although the liberating movement of critical pedagogy did not begin or end with Freire, Darder et al. are right in pointing out that,

> *"…it cannot be denied that Freire's influence as a Brazilian or Latin American (that is to say not "white" or European) played a significant role in the inspiration his writings brought to many radical educators of color in this country (the United States) and other parts of the world."*[33]

What is most pertinent in Freire's contribution to critical pedagogy is the concept of 'liberating praxis'; a process of teaching and learning that supports the evolution of 'conscientização' (conscientisation or social consciousness). For Freire, pedagogy should enable the student to read not only the 'word' but also the 'world'. Crucially for Freire, students move from being 'objects' to 'subjects' of history, social actors not passive producers.[34] Although rarely acknowledged in the field of critical pedagogy, Freire was also influenced by the movement of liberation theology in Latin America and by Gustavo Gutiérrez' work in particular. Darder et al. note that,

> *"Freire's exposure to the liberation theology movement of the 1950s and 60s in Latin America-particularly through the writings of Gustavo Gutiérrez and others-as well as Freire's time in Chile also supported his emancipatory vision of education."*[35]

Introducing Augustine of 'Annaba'

Finally, a notable figure visible in the threads of this background tapestry of liberation is Augustine of Hippo (Annaba in modern day Algeria). From the context of his life and ministry more than 1600 years ago, the figure of Augustine overlooks the stage on which today's Algerian Church is performing. His contribution as a Christian thinker, writer, church leader and teacher, though hardly visible to the contemporary Algerian Church, is a storehouse of treasure yet to be mined. Augustine is a towering and influential figure in World Christianity and especially in the Western Church. He is a uniting figure across

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[33] Ibid, p. 19.
[34] Antonia Darder, Peter Mayo, and João Paraskeva, 'The Internationalization of Critical Pedagogy: An Introduction' in *International Critical Pedagogy Reader*, (Routledge: N.Y., 2016), p.3.
[35] Ibid, p. 5.

Roman Catholic, mainstream Protestant, Reformed and Evangelical Churches globally. He is also a powerful example of the early Church's commitment to Biblical orthodoxy, spiritual formation, rational theological reflection and critically faithful engagement with the surrounding culture. Augustine's remarkable legacy is an example of the "limitlessness of learning in pre-Enlightenment Christian history."[36] Revered by Roman Catholics, Protestant, Evangelical scholars and in equal measure by secular philosophers, Augustine's influence seems to cross boundaries in an unparalleled fashion. Standing as both a critic of and a transmitter to the medieval and modern worlds, Henry Chadwick describes Augustine as the first 'modern man' "in the sense that with him the reader feels himself addressed at a level of extraordinary psychological depth and confronted by a coherent system of thought, large parts of which still make potent claims to attention and respect."[37]

This holistic system of thought is visible in the mystical/monastic movement and especially in ideas about love, happiness and self-renunciation. It is also visible in the theology and philosophy of medieval scholarship and particularly the relationship between faith and reason. His popularity in the Carolingian Renaissance, though not universal, is nonetheless very evident in the work of Peter Abelard.[38] In the 13th Century Thomas Aquinas's *Summa Theologica* used Augustine's *De Doctrina Chrstiana* in his explanation of the nature of scriptural language. Later in the 15th Century Erasmus used Augustine's dialectical engagement with the Greco-Roman classics as a model.[39] The theology of the 16th Century Protestant Reformers leaned heavily on Augustine's theology of grace (based especially on his *Confessions*) in their criticism of medieval Catholic piety

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[36] Liam Gearon, *On Holy Ground: the Theory and Practice of Religious Education*, (Routledge: Lon, 2014), p. 160.
[37] Henry Chadwick, *Augustine*, (OUP: Oxford, 1986), p. 3.
[38] R.P.H. Green in Introduction to Saint Augustine, *On Christian Teaching*, (OUP: Oxford, 1999), p. xx.
[39] Ibid.

with its emphasis on the 'works' of human effort. Later in the 18th Century enlightenment, Emanuel Kant's critique of the perfectibility of man clearly appeals to Augustine's emphasis on original sin. In reaction to the rationalism of the Enlightenment, the Romantics saw in Augustine a positive view of the affections. Though not anti-intellectual, based in Augustine they developed the use of the term 'heart' as a positive locus for measuring appropriate and fruitful theology. More recently, contemporary linguists consider Augustine as a pioneer in the critical study of non-verbal communication and finally, he is also considered by some modern psychologists to have anticipated Freud's psychoanalytical discoveries with his own exploration of the subconscious. Summarising his colossal influence Chadwick writes, "Anselm, Aquinas, Petrarch (never without a pocket copy of the *Confessions*) Luther, Bellarmine, Pascal and Kierkegaard all stand in the shade of his broad Oak."[40]

From Augustine to today's Algerian BMB Church

Yet Augustine was also North African! He began, ended and spent much of his life and ministry in what is now modern Algeria. Though his father was Roman and he is considered a spiritual 'son of Rome', his mother Monica, to whom he attributes the grace of God at work in his conversion, was Berber. Augustine is an emblematic character in contemporary North Africa, so much so that the current Algerian President Abdelaziz Bouteflika used him as the central figure in the first major colloquium organised in 2000 as part of Algeria's reconciliation process after the bloody decade of violence in the 1990s. However, despite his colossal impact on the development of Christian theology, his life, ministry and theology are relatively unknown amongst the growing Muslim background Church of Algeria today. For this growing indigenous Church, Augustine's Roman-

[40] Chadwick, *Augustine*, p. 3.

Western orientation presents challenges. His struggles with the Donatist Church and the eventual 'victory' - through the power of Rome - over an indigenous North African resistance movement is a reminder of the dangers of the colonializing influence of centres of Christianity over the multiple particularities in the margins where the Church grows. The Algerian Church of today is one such Church in the margins whose presence and growth is linked to this same story of the particularity and universality of the early Church in North Africa. Augustine seems to have grappled with the same multidimensional vectors of liminality that face the Algerian Church today, and his expansive and long-term impact is testament to the fascinating and liberating dimension of his contribution despite predating the modern Algerian by almost 1600 years. To some degree therefore, the theology and pedagogy of Augustine from the 4th and 5th centuries casts a long shadow over this exploration of an appropriate pedagogy for the development of the Muslim-background Church of Algeria in the early 21st century. It acts as a point of continuity from the early Church to the modern context of this rapidly growing Algerian Church through the various liberation threads described above. Though not causal, they are nonetheless thematically related to the quest for an appropriate pedagogy for the development of the Algerian Church at the heart of a rapidly growing new stream in the movement of World Christianity.

Since the rise of Islamism and the Iranian revolution in 1978 more Muslims have become Christians than at any time since the advent of Islam.[41] In Algeria the growing presence of broadly Protestant believers from a Muslim background (BMBs)[42] is causing not a little

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[41] Patrick Johnstone, 'Look at the Fields: Survey of the Task' in J. Dudley Woodberry (ed.), *From Seed to Fruit: Global Trends, Fruitful Practices, and Emerging Issues Among Muslims*, (William Carey Library: Pasadena, CA, 2008), p. 5.

[42] Throughout this study I will refer to Algerian BMBs simply as either Algerian Christians or Algerian believers. The reader should understand that *all* of these Christians are BMBs. I will however use the term

controversy. This indigenous Church has met with opposition and in some cases persecution. However, the greatest threat to the future of this Algerian Church[43] is arguably not from external opposition, but rather from a lack of appropriate local Christian education and theological training. In this context, long-term questions about the formation, education, identity and influence of BMBs have been neglected. Where the theological education and discipling of believers has been addressed, the approaches used have often been uncritically introduced from other contexts, resulting in approaches that are unable to integrate local identity and Christian maturity in the cognitive, affective and behavioural formation process. There are multiple challenges facing this Church and its development raises fundamental questions about the particularity and universality of both Algerian and Christian identity.

This DPhil study aims to critically evaluate the nature and role of Christian education and theological training of the indigenous Algerian Church. It seeks to explain and theologically evaluate the multiple dimensions of liminality in which the Church is developing as well as the existing pedagogical approaches and to propose an alternative model that might facilitate a more critically faithful development of the local Church in the Algerian context. Based on my interpretation of both explicit and implicit data, this study will argue for the potential and fruitfulness of what I am calling a 'liberating liminal' pedagogy for the Algerian Church. The potential of this approach seeks to address the key challenge of how an appropriate pedagogy can integrate local identity and Christian maturity in a cognitive, affective and behavioural formation process that facilitates the critically faithful development of the Church's mission in and beyond this context.

BMBs when referencing their Muslim-background identity or their belonging to a new BMB stream of World Christianity.

[43] See my comment above (Footnote #10) on the term 'Algerian Church'.

The term 'development' in this study refers not simply to numerical growth, but to the impact, influence and mission of the Algerian Church in and beyond Algeria. By 'appropriate' pedagogy, I mean a vision and model of teaching and learning that facilitates the Church's 'critically faithful' performance of the mission of the triune God. Appropriateness is therefore measured against contextual, pedagogical, theological and missional criteria. The rationale of this methodology is elaborated further in Chapter One. However, before presenting my methodology and key findings (also in Chapter One) some introductory comments on the origins of Algerian Church and the problem of appropriate pedagogy in the context are necessary.

The Muslim-Background Church of Algeria: Origins

Through primary research and secondary reading at least six distinct narratives for the 'origin' of the Algerian Church are discernible. These can be grouped into two broad categories; first, two 'internal narratives' which come from within the Church and are explicitly theological and positive and secondly, four 'mixed narratives',[44] which are alternative interpretations of the same basic phenomenon from both believers and the Church's detractors in Algeria. These are both positive and negative. The first 'internal narrative' is that God is sovereignly at work at this time in the history of Algeria and through the Holy Spirit, in a variety of natural and supernatural ways, is revealing himself to Algerians and drawing to Himself individuals and communities, who are choosing to

[44] There are also totally 'external narratives'. The existence of the BMB church in Algeria as a CIA and US State department strategy for interference in internal Algerian affairs is one of them. This is referred to as the 'Trojan horse' theory and is linked to the foreign policy of the George W Bush regime, where funding increased to faith-based (mostly Christian) development organisations that had quite open evangelistic aims. Salah Guemriche, *Le Christ s'est arrêté à Tizi-Ouzou: Enquête sur les conversions en terre d'islam*, (Editions Denoël, 2011), pp. 256, 257, 283-296.

follow him.[45] The second is that Algerian church growth is a revival or a 'return' to the pre-Islamic Christianity of the Maghrebian Church; when in the Patristic period parts of modern day Algeria and Tunisia formed an important centre of the Roman and African Christianity, producing the likes of Tertullian, Tatian, Augustine and Cyprian.[46] This is particularly visible in Berber Kabyle literature.[47]

The first of the four 'mixed narratives' points to the bloody decade of Islamist violence in Algeria in the 1990's as a key stimulus for the growth of the Church. For some Algerian Christians the 1990's revealed the 'true identity' of Islam. Interest in Christianity and the conversions that have followed are a reaction to the injustice, violence and oppression of Islamist extremism. For the detractors of the Church, the Islamist perversion of Islam and the wretchedness and poverty that Algerians faced in the 1990's have created the conditions wherein Algerians are looking for a better life in the West. In this sense, they perceive these Muslim conversions to Christ to be 'false' and connived for the purpose of obtaining a foreign visa and beginning a better life in the West.[48] The second mixed narrative points to Roman Catholic and Protestant missionary activity from the mid 19th Century to the 1990's as a softening of the ground for the emergence of the Church. For

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[45] In both secondary sources and in my primary research there are numerous testimonies that describe a variety of means through which this is occurring. See Jean L.Blanc, *Algérie, tu es à moi ! Signé Dieu*, (Editions Sénevé: Thoune, 2006), pp. 7-26, and Saïd Oujibou, *Fier d''être Arabe et Chrétien*, (Editions Première Partie: Paris, 2010), pp. 55-60.

[46] For a background and a sample of some of their writing, see, Tertullian, *Tertullian against Praxeas*, (Society for Promoting Christian Knowledge ; Macmillan: London : New York, 1920), Tertullian, *Tertullian's treatise on the resurrection*, (SPCK: London, 1960). For some of Tertullian's language see, 'De praescriptione haereticorum', in Henry Bettenson and Chris Maunder, *Documents of the Christian Church*, (OUP Oxford, September 2011). See also, Edward White Benson, *Cyprian: His Life, His Times, His Work: His Life, His Times, His Work*, (Wipf and Stock, October 2004), Chadwick, *Augustine,* and Augustine, *City of God*, (Penguin: UK, 2003). For an overview of the importance of the early North African Church, see, John Philip Jenkins, *The Lost History of Christianity: The Thousand-Year Golden Age of the Church in the Middle East, Africa, and Asia--and How It Died*, (Harper Collins, October 2009), esp. pp. 34, 102, 228-230, 235 and Francois Decret, *Early Christianity in North Africa:*, (Wipf & Stock Pub: Eugene, Oregon, June 2009), pp. 9-81,101-143,159-188.

[47] Though present in secondary literature, this idea did not surface as a 'reason' or rationale for the existence or rapid growth of the Algerian Church in my primary research (see Chapter One 'Key results' and my critical reflections in Chapter Two). See also, Guemriche, *Le Christ s'est arrêté à Tizi-Ouzou,* pp.49-5, 105, 133 and L Blanc, *Algérie, Tu Es à Moi!,* pp. 27-42.

[48] Guemriche, *Le Christ s'est arrêté à Tizi-Ouzou,* pp. 73-75, 182-186, 282, 283.

Algerian believers, though critical of some aspects of the missionary movement in the Colonial period, this is perceived to be a natural extension of the worldwide Church's missionary imperative. For the detractors, this missionary factor is little more than a crusading colonial hegemonic project whose purpose is the debasement and dismissal of Algeria's essentially Islamic self.[49] The third narrative posits that the existence of the Algerian Church is the result of sustained support and newfound attention in Church planting amongst Muslims.[50] This is especially true of the Western Church, which for so long has failed to properly engage with Islam and Islamic culture.[51] A more recent expression of this comes from Algeria's former coloniser, France. There are some Algerian churches that have strong links with French Pentecostal and Evangelical churches. Some of these are affiliated through loose networks, whilst others are bound through stronger 'apostolic' links.[52] For the detractors of the Algerian Church this newer interest and focus on the Muslim world is similar to Frantz Fanon's searing critique of the implantation of foreign influences (what he calls "white people's church") at the core of the colonised people and is little more than neo-colonial hegemonic interference from foreign churches, missionary and development organisations, whose aim is to impose their Christianity on Algerian culture and Islam.[53] The final and fourth 'mixed narrative'

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[49] Guemriche, *Le Christ s'est arrêté à Tizi-Ouzo,* pp. 138-148, 216-220 and Aylward Shorter, 'Christian Presence in a Muslim Milieu: The Missionaries of Africa in the Maghreb and the Sahara', *International Bulletin of Missionary Research*, Vol. 28, no. 4, 2004, pp. 160-161.

[50] Much has been written in the last few decades by missiologists and practitioners on evangelism and church planting amongst Muslim peoples. The publication in 1980 of Phil Parshall's *New Paths in Muslim Evangelism*, marks a watershed of increased interest in this hitherto unfruitful mission field. See, Phil Parshall, *New Paths in Muslim Evangelism: Evangelical Approaches to Contextualization by Phil Parshall*, (Baker: Illinois, 1980).

[51] This is evident in the rejection of Islam, as a 'special case' not deemed appropriate for the 'fulfilment theology' applied to most other world faiths and religious systems at the Edinburgh Conference on World Mission in 1910. Brian Stanley, *The World Missionary Conference, Edinburgh 1910*, (Wm. B. Eerdmans Publishing: Grand Rapids, 2009), pp. 227-231.

[52] Guemriche, *Le Christ s'est arrêté à Tizi-Ouzou,* pp.125-128,144-147 and 155-164.

[53] Writing just before Algeria's independence in 1961, Fanon expresses his critique the following way, "The recession of yellow fever and the advance of evangelisation formed part of the same balance sheet. But the triumphant 'communiqués' from the missions are in fact a source of information concerning implantation of foreign influences in the core of the colonized people. I speak of the Christian religion, and no one need be astonished. The church in the colonies is the white people's church, the foreigners church. She does not call

concerns the particularity of Berbers[54] of the Kabylia[55]. For Kabyle[56] Christians their unique identity as *Imazighen*[57] is the particular means that God is using not just to revive his Church, as per the second narrative above, but also to accomplish his mission throughout the rest of Algeria.[58] For the detractors, this narrative reveals two 'myths', both of which express the historic Berber search for identity and the inherent 'convertibleness' of the Kabyle people.[59] The first is the link with a pre-Islamic Berber Christian heritage that these Christians are 'returning' to and the second is the myth of the existence of an *Amazighèn* (free men) identity.

Although much disputed, these competing narratives all point to 'truths' about the origins of the Algerian Church. The 'truths' that I aim to unearth are idiographic not nomothetic.[60] My purpose in highlighting them is not to justify or discredit one or other,

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the native to gods ways but to the ways of the white man, of the master, of the oppressor." See, Frantz Fanon, *The Wretched of the Earth*, (Penguin Classics: London, 2001), p. 32.

[54] The term 'Berber', whilst possessing a pejorative connotation in orientalist (colonial) ethnography and historiography, akin to 'Barbarians', has nonetheless been self-appropriates by Berbers in Algeria and throughout the Maghreb. See, Judith Scheele, *Village Matters: Knowledge, Politics & Community in Kabylia, Algeria*, (James Currey: London, 2009), p. 13. The term *Amazigh* is preferred by many academics. *Amazigh* is "a self-designating ethnonym shared by disparate berberphone groups throughout North Africa and the diaspora". McDougall, *History and the Culture of Nationalism in Algeria*, p. 186.

[55] This is the mountainous region to the North and North-East of Algerian between the Tell Atlas Mountains and the Mediterranean. It intersects with a number of provinces in Algeria and covers all of the provinces of Tizi-Ouzou (sometimes known as 'Greater Kabylia') and Béjaïa (known as 'Smaller Kabylia').

[56] 'Kabyles' are the people who originate from the Kabylia. The term 'Kabyle' is a mutation of the Arabic word *kbail* or *qba'il* with two possible etymologies: first, from a word for 'tribe' among sedentary population and secondly, from the Arabic verb 'to accept' in reference to the Kabyles being those who accepted Islam. See, Patricia Lorcin, *Imperial Identities: Stereotyping, Prejudice and Race in Colonial Algeria,* (I.B. Tauris: London, 1995), pp. 4-5.

[57] This is a Kabyle self-descriptor meaning 'free men'. The Kabylia is called the land of *Imazighen.* See, John W Kiser, *The monks of Tibhirine: faith, love, and terror in Algeria*, (St. Martin's; Melia: New York, 2003) and Scheele, *Village Matters,* pp. 3-18.

[58] See 2012 'Training Survey Report', in Appendix C.

[59] McDougall, *History and the Culture of Nationalism in Algeria*., pp. 144-183 and Guemriche, *Le Christ s'est arrêté à Tizi-Ouzou.,* pp. 105,106,142,143,171-179 and 216, 217.

[60] Nomothetic truth (sometimes referred to as 'scientific' truth) is truth gained through the use of scientific method. Typically this method suggests that something can only be described as 'true' if it meets the criteria of being falsifiable, replicable and generalizable. Idiographic truth on the other hand presumes that meaningful knowledge can be discovered in unique, non-replicable experiences. With reference to Thomas Kuhn (1970) and Michael Polanyi (1958), Swinton and Mowat point out that 'nomothetic knowledge' is always approached 'ideographically', "…even a scientist approaches the process of constructing experiments, interpreting results and seeking funding for developments from the perspective of their own

but rather to acknowledge them as contextual narratives that impact the ontological and teleological development of the Church, that is, its developing identity, purpose and mission in Algerian society.

The Needs and Challenges of Appropriate Pedagogy

With the rapid numerical growth of the Algerian Church in the past twenty-five years the need for appropriate models of Christian education and theological training has become more urgent. There are at least five factors that have contributed to this need: first, a 'pastoral' factor - the high proportion of believers that are failing to grow into Christian maturity; secondly the 'sociological' factor - the loss or transformation of identity experienced by many Algerian Christians which is heightened due to the collective nature of Algeria's Muslim society and the fact that converts to Christianity are marginalised through being considered *Murtaddin* (apostates); thirdly, the 'educational' factor - the inability of educational approaches to integrate Christian maturity and local identity in the cognitive, affective and behavioural formation process; fourthly, the 'biblical' factor – the neglect of the New Testament mandate to disciple and train,[61] and finally the 'missional' factor - the recognition of the BMB Church's development both within Algeria and in the world Church is hampered by a lack of clarity about its identity and purpose across a range of margins in this context.[62] Throughout the 1980-90's the nascent Algerian Church had been dependent on a variety of discipleship and Bible study courses available through foreign missionary organisations or churches. Most of these were not

narrative, a particular research community with specific history, biases and assumptions." They quote Gorsuch (2002), who writes "…although we may theorize or even dream in a nomothetic world, we *never* live in it," John Swinton and Harriet Mowatt, *Practical Theology and Qualitative Research*, (SCM Press: London, 2006), pp. 43 and pp. 39-40.

[61] See the following New Testament passages: Matthew's Gospel 28:19-20, Second Timothy 2:2, Ephesians 4:11-12.

[62] Edward Evans, 'Discipling and Training for MBBs': Part 1: A Growing Need', *Saint Francis Magazine*, Vol. 2:3, September 2007, pp. 3–4.

designed with the contextual factors (mentioned above) in view. In this context the Algerian Church has continued to be dependent on foreign teachers and models as the Church grows. However, in 1999 a small indigenous discipleship training school, The DT School, was established in Oran providing a nine-month residential training course for Christians across Algeria.[63] This was followed by the formation in 2008 of a non-residential part-time BA training for pastors, known as 'the MINTS program'.[64] Until 2012 these were the only formal training schools/programs. However, in the past few years three more 'schools' have been formed; two in Kabylia and one in Algiers.[65] Though embryonic, the genesis of these 'schools' is evidence of a pressing need for appropriate training in the context. In fact, whilst the needs for training have undoubtedly led to new 'schools' there is evidence that their proliferation is also due to a degree of competition, and a desire by some streams of the Church to 'control' the content and delivery of training so that it conforms to their denominational particularities. In this environment there are a number of threats to the development of the Church: first, the threat of ecclesial (tribal) localism; secondly, a lack of coordination between these emerging schools; and finally more generally, uncertainty about the relationship between these schools and the local churches that they aim to serve.

Apart from these semi-formal and informal approaches, the two rounds of primary field research that I conducted in 2012 and 2014 have demonstrated that Algerian Christians have also been maturing as Christians in the context of small group fellowship, corporate prayer gatherings and church meetings, mutual support in the context of opposition and

[63] See maps on pp. 57, 58 and 'Training Schools in Algeria' in Appendix B.
[64] See Appendix B 'Training Schools in Algeria'.
[65] See maps on pp. 57, 58 and 'Training Schools in Algeria' in Appendix B.

in some cases through supernatural encounters in visions and dreams.[66] Given that the Algerian Church is ontologically realist, accepts the given-ness of scripture and - though preferring not to use these labels - is broadly Protestant and Evangelical, most of these courses and schools (whether formal, semi-formal or informal) place a fundamental priority on teaching the Bible. However there appears to be an ambiguity about how biblical teaching is applied to the challenges of the context and more generally about the importance of context as a locus of theology. There is also an additional level of ambiguity in the Church's emphatic preference for a discipleship-oriented training, often referred to as 'spiritual formation', yet at the same time a pressing desire for a more advanced critical and academically rigorous theological education in and for the context. Finally, there appears to be a lack of clarity about how Christian education and theological training contributes to the ultimate purpose of the Church in the local and universal context. Explicitly, the Church's mandate to 'make disciples' is viewed primarily through the lens of evangelism with little emphasis on the presence and engagement of the Algerian Church in society beyond evangelisation. Implicitly however, there is evidence that believers are daily facing questions about the relationship between Church and culture, that though acknowledged are not consciously part of the training approaches currently being developed. In this context the Church is struggling to develop an appropriate pedagogy that will integrate identity and Christian maturity in the cognitive, affective and behavioural formation process. This is an experience of ambiguous and at times destructive liminality.

The threads of liberation that make up the canvas described above are the backdrop to my pursuit of an appropriate pedagogy for the Muslim-background Church of Algeria in

[66] See '2012 Training Survey Report', in Appendix C.

this multidimensional and liminal context. In Chapter One, having described my methodology, I will present the key findings of the research. Chapters Two-Four represent the main investigative acts of my project. On this stage I present a 'thick description'[67] of the cultural, religious and educational dimensions of the Algerian context exploring the four principle axes of liminality (described above) for the Church in this context. Chapter Five then suggest how this problematic liminality of the Algerian Church might be transformed into a liberated and liberating performance of mission in this context, supported by an appropriate pedagogical framework. The force of my argument in Chapter Five is built upon my exploration of the research question in the ethnographic, religious and educational context. Whilst every chapter seeks to reflect theologically on the quest for an appropriate pedagogy for the Algerian Church, the pedagogical dimension of my analysis increases from Chapter Two through Chapter Four. Although his life and thought do not feature in the reflections of most Algerian Christians, I will nonetheless return to the liberating dimensions of the figure of Saint Augustine of 'Annaba' (Hippo) in my conclusion.

The journey that my thesis will take is aimed at exploring what it might look like to take a nuanced, sympathetic understanding of the Algerian situation and let it perform before this tapestry of liberating threads, visible in late 20th Century movements and connected to the earlier historical threads of the North African Church. However, this performance is restricted by the principle discovery of this study; the development of the Algerian Church is being affected by the ambiguity of its liminal state. This is a story about

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[67] Geertz explains that all ethnography is 'thick description'. "what the ethnographer is faced with... is a multiplicity of complex conceptual structures, many of them superimposed upon or knotted into one another... and which he (the ethnographer) must contrive somehow first to grasp and then to render." See, Clifford Geertz, *The Interpretation of Cultures: Selected Essays*, (Fontana Press: London, 1993), pp. 9–10.

liminality in the Algerian Church. It's a story about how the Algerian Church can teach and learn in a way that recognises this liminality. Will this liminality be destructive or will it be a force for good? Will it destroy the Church and Algerian authenticity or will this liminality be the vehicle causing the Church, and consequently also Algeria, to flourish?

Chapter 1 | Methodology & Key Findings

This DPhil study is based on qualitative research in the field of practical theology. In this chapter I will outline the nature and rationale (and some of the challenges) of this methodology. I then go on to present the key findings of my research. It may feel to the reader like the 'performance' has been momentarily interrupted by this foray into the technical aspects of the project, however the story of the Algerian Church continues in Chapter Two.

Methodology

Qualitative Research

The aim of qualitative research is to "study things in their natural settings, attempting to make sense of, or interpret phenomena in terms of the meanings people give to them."[68] My aim is to tell the story of the Algerian Church's approach to Christian education and theological training in its own context. However, consistent with Ritchie and Lewis' description of the four functions of social investigation in qualitative research,[69] I aim not only to describe a narrative in context (the contextual function), but to examine the reasons for the association between approaches to discipleship and theological education and their context (the explanatory function), to evaluate their 'effectiveness' (the evaluative function) and to aid the development of theories, strategies and actions that are drawn from this research (the generative function).[70] This approach self-consciously uses

[68] Norman K. Denzin and Yvonna S. Lincoln (eds.), *Handbook of Qualitative Research*, (SAGE Publications: Thousand Oaks, California, 2000), p. 3.
[69] The four functions are: contextual; explanatory; evaluative and generative. See, Jane Ritchie and Jane Lewis (eds.), *Qualitative Research Practice: A Guide for Social Science Students and Researchers*, (SAGE Publications Ltd: Los Angeles, Calif., 2003), pp. 26–27.
[70] Ibid.

elements of 'constructivist grounded theory'.[71] This is a later variant of 'grounded theory' rooted in a pragmatic and relativist epistemology.[72] Constructivist grounded theory assumes that neither data nor theories can be discovered, but rather are 'constructed' by the researcher following interactions with the field and its participants. Data is co-constructed by researcher and participants, and coloured by the researcher's perspectives, interactions, values and locations. This is sometimes called 'manufactured' qualitative data. In his discussion on 'finding' and 'manufacturing' qualitative data David Silverman (2013) outlines some of the limitations of this kind of data.[73] He argues that manufactured data (derived from interviews, focus group, questionnaires etc.) though important is not "the be all and the end all" of the qualitative research process. Naturally occurring or 'found' data, which "arises without researchers interviewing directly or providing stimulus" is also important.[74] The 'sanctity' of the data 'manufactured' through my interviews is balanced with the equally (if not more) important hermeneutical process of analysing and writing up my own interpretations of this 'primary data' and my reading of secondary data.

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[71] This position takes a middle ground between the Realist and Postmodernist positions by acknowledging a plurality of realities and perspectives in the research process. Kathy Charmaz, 'Grounded Theory Methods in Social Justice Reserach' in *Strategies of Qualitative Inquiry*, Norman K. Denzin and Yvonna S. Lincoln (eds.), (SAGE Publications: Los Angeles, 2012), see, Chapter 7 pp. 291-335. See also, Ritchie and Lewis (eds.), *Qualitative Research Practice,* pp. 11-12, 139-140.

[72] Grounded theory is a way of doing qualitative analysis with the aim of developing theories through the analysis of data. Somewhat contrary to traditional social scientific theory where the researcher chooses a theoretical framework, and then applies this model to the field to be studied, in grounded theory, the first stage in research is data collection, through different methods. Typically, once data is collected, key points are marked, then these 'markers' are grouped into similar concepts. From these concepts, categories are formed, which are the basis for the creation of a theory. Barney G. Glaser and Anselm L. Strauss, *Discovery of Grounded Theory: Strategies for Qualitative Research*, (Routledge: N.Y., 2017) see esp. ch1 'The Discovery of Grounded Theory', and Anselm L. Strauss, *Qualitative Analysis for Social Scientists*, (Cambridge University Press: Cambridge; New York, 1987), pp. 5–6.

[73] David Silverman, *A Very Short, Fairly Interesting and Reasonably Cheap Book about Qualitative Research*, (SAGE Publications Ltd: London, 2013), p. 31.

[74] Ibid, p. 32.

Silverman's warning about an over-emphasis on the purity of manufactured data is a helpful balance to some currents in social scientific research which continue to be shaped by the 19th Century belief in the 'deep interior' of a person, that the competent researcher 'ought' to be able to identify. Whilst not dismissing the existence of the 'deep interior', with Silverman, I wish to modify the authority by which such an 'interior' can be properly discerned through the interview process. My approach follows Peter Byrne's 'methodological agnosticism' approach to the study of religion. Byrne's approach is situated somewhere between 'non-reductionists'[75] and 'reductionists'.[76] He critiques the reductionists who presume the need for naturalistic explanations for religious behaviours and argues that in order for the study of religion to be 'methodologically agnostic' it must avoid claiming that religion *ought* to be reduced.[77] Arguing against the need to impose a naturalistic framework in the research process he writes,

> *"To be worthy of the labels "objective", "scientific", and "neutral", the study of religion need not look over its shoulder at the details of natural scientific procedures. It needs instead to establish that there is a publically accessible object for it to study and publically argued ways, acceptable to folk holding different philosophies of life…"*[78]

Practical Theology

As well as being a qualitative research inquiry, this doctoral study is also (fundamentally) a task in practical theology. Practical theology has been defined as "critical theological reflection on the practices of the church as they interact with the practices of the world with a view to ensuring faithful participation in the continuing mission of the triune

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[75] 'Non-reductionists' argue that in the study of religious believers, the subjects must be believed because they are communicating 'deeper hidden realities'. Peter Byrne, "The Study of Religion: Neutral, Scientific or Neither." In *The Insider/Outsider Problem in the Study of Religion: A Reader* ed. Russell T. McCutchen, (Continuum: London, 2005), p. 215.
[76] 'Reductionists' argue that non-believing outsiders are the only ones that can adequately study the 'reasons' why believers say or do what they do. Ibid.
[77] Ibid.
[78] Ibid, p. 258.

God."[79] This is similar to Elaine Graham's concept of 'transforming practice' in which the function of practical theology "provides a method for connecting theory and practice in a re-conception of faithful identity."[80] The objective at the heart of this conception of practical theology is the 'faithful performance' of *missio Dei* (God's mission). The Christian communities that I have engaged are ontologically 'realist'; that is, they believe in the givenness of the Bible as a revelation of God. The question that I seek to answer in my engagement with them is this; how can the Church in Algeria disciple and theologically educate Algerian Christians so that they can more faithfully perform and participate in the continuing mission of the triune God?[81] However the reader should not assume that these interpretations of the Church, theological education or Christian mission are uncritical. Reference will be made to the concept of 'critical faithfulness'.[82] Critical faithfulness "acknowledges the divine givenness of the scriptures and the genuine working of the Holy Spirit in the interpretation of what is given, while at the same time taking seriously the interpretative dimensions of the process of understanding revelation and ensuring the faithful practices of individuals and communities."[83]

Swinton and Mowat outline four characteristics in practical theology, which are evident here. They are hermeneutical, correlational, critical and theological. [84] In this thesis I seek to interpret the encounter between Algerian Christians and the ethnographic, religious and educational dimensions of their national context and to read the 'texts' of

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[79] John Swinton and Harriet Mowatt, *Practical Theology and Qualitative Research*, (SCM Press: London, 2006), p. 25.
[80] Elaine L. Graham, 'Practical Theology as Transforming Practice' in *The Blackwell Reader in Pastoral and Practical Theology*, James Woodward and Stephen Pattison (eds.), (Blackwell: Oxford, 2000), p. 105,106. See also, Elaine L. Graham, *Transforming Practice: Pastoral Theology in an Age of Uncertainty*, (Wipf & Stock Pub: Eugene, Oregon, 2002).
[81] Swinton and Mowatt, *Practical Theology and Qualitative Research*, p. 25.
[82] Ibid, p. 93.
[83] Ibid.
[84] Ibid, pp. 76-77.

that encounter (hermeneutical). I try to relate the situations, Christian tradition, critical and contemporary pedagogy and the context Algerian Islam (correlational). I approach the Christian tradition, contemporary missiology, pedagogy and the Algerian world in which they are active, with a hermeneutic of suspicion (critical) and finally, I locate this evaluation in relation to the 'unfolding eschatology of the gospel narrative' (theological).

What follows in this study is therefore derived from three sources; considerable personal experience in this context, secondary reading and primary research conducted in Algeria. The development of certain values and convictions and the 'construction' of tentative proposals about appropriate pedagogy for the development of the Algerian Church are further grounded in three phases of primary field research: the first with over one hundred BMBs in more than ten locations throughout Algeria between May 2012 and January 2013 (see 2012 Training Survey Report in Appendix C); the second in my primary field research interviews and one experience of teaching Algerian BMBs between October and November 2014; and the final phase in November and December 2016 in the context of a second experience of teaching which sought to test some of my tentative proposals. The first phase of research enabled me to identify existing approaches and to determine some of the 'felt needs' for future training in Algeria. The second phase of primary data collection provided me with the opportunity to further explore the issues in context, with the aim of corroborating and adjusting some of my initial 'constructed' theories and the final phase offered me the opportunity to critically reflect on my experience of co-teaching a course which set out to incorporate some of these proposals. Although my semi-structured qualitative field interviews in late 2014 provide the backbone of my primary data, consistent with the praxis dimension of applied theology, my proposals for an 'appropriate pedagogy' are also based on further reflections on my

practice as a course writer and teacher in this context from 2014-2016. Critical reflection on these experiences as well as my observations (recorded my field journals) has provided me with the best chance of grounding my 'constructed' proposal for the Algerian Church.

Some Methodological Challenges

In the research process I encountered a number of methodological challenges: the first was understanding my role as an 'outsider' in the primary research process; the second was choosing the right sample to engage with; and the third challenge was navigating the dangers associated with the geopolitical context of Algeria.

Lincoln and Guba suggest that the researcher is the instrument of choice in this process.[85] My role has been that of 'co-creator' of the mode and content of the encounter and of the "narrative that is the product of the encounter."[86] The potential for 'colonisation'[87] and exploitation in the co-creation process has been a risk throughout the process. These terms reflect a methodology that has been self-consciously influenced by the insider-outsider tension in the field of post-colonial scholarship. The dangers of the 'outsider' Western scholar 'constructing' an image of the local indigenous world is very well described in Edward Said's seminal work, *Orientalism.* He writes that,

> *"The relationship between Occident and the Orient is a relationship of power, of domination, of varying degrees of a complex hegemony… The Orient was orientalized not only because it was discovered to be "Oriental" in all those ways considered common place by an average nineteenth-century European, but also because it 'could' be-that is, submitted to being-'made' Oriental."*[88]

The core of his critique of 18th – 20th Century Western (Anglo-European and later American) scholarship of the Middle East and the Muslim World is the idea that its

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[85] Yvonna S. Lincoln and Egon G. Guba, *Naturalistic Inquiry*, (Sage: London, 1985), p. 23.
[86] Swinton and Mowatt, *Practical Theology and Qualitative Research*, p. 61.
[87] Ibid.
[88] Edward W Said, *Orientalism,* (Routledge and Kegan: London, 1978), p. 5.

construction of the 'Orient' (Orientalism) was less about an exploration of 'them' (The Arab Muslim World) and more about distinguishing, defining and defending its own culture and national histories.[89] I am not immune from the implications of Said's careful distinction between 'truth' and 'representations' in my construction of the state of the Algerian BMB Church. Said notes that,

> *"the exteriority of representation is always governed by some version of the truism that if the Orient could represent itself, it would; since it cannot, the 'representation' (by the Western scholar) does the job, for the West…"*[90]

I have embarked on this project in part because few (if any) have 'represented' the Algerian Church to the wider world.

In light of this, my methodological approach has benefitted from the recent 'virtual revolution' in how scholars conceive of themselves in relation to the people they write about. David Hufford describes this revolution as, "…rethinking the very opposition between insiders and outsiders, between subjects and objects, that has so far been simply presumed by many of those we have studied to this point."[91] In keeping with Peter Byrne's 'methodological agnosticism'[92] rather than trying to solve the insider-outsider problem, I have addressed it through the concept of 'reflexivity' posited by Byrne and Hufford. This kind of 'reflexivity' asserts that the relationship between the 'insider' and the 'outsider' is separated not by 'kind' but by 'degree'.[93] However it also acknowledges Said's observation that "to be a European or an American in such a situation is by no means an inert fact."[94] As Hufford argues, disinterest or neutrality are impossible in the

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[89] Ibid, p. 12.
[90] Ibid, p. 21.
[91] David H Hufford, "The Scholarly Voice and the Personal Voice: Reflexivity in Belief Studies." In *The Insider/Outsider Problem in the Study of Religion: A Reader* ed. Russell T. McCutchen, (Continuum: London, 2005), p. 289.
[92] Byrne, "The Study of Religion," p. 215.
[93] Hufford, "The Scholarly Voice and the Personal Voice", p. 289.
[94] Said, *Orientalism,* p. 11.

study of belief systems (especially religions) and such calls for any so called 'neutrality' betray the effort of one group to justify their power over another group; "the powerful uninvolved observer verses the powerless, passive subject."[95] Hufford urges the researcher to recognise the above (the impossibility of neutrality) and proposes that a distinction be made between the researcher's 'scholarly' and 'personal' voice. 'Reflexivity' therefore acknowledges that all knowledge is subjective and that the scholar is not only the 'doer' of the research but also its 'subject'. He writes,

> *"In metaphorical use, the concept of reflexivity can indicate that scholarship is not only done by scholars, but that it can also be done to scholars. Scholars can study themselves. Scholarship can be an object of scholarship… But still more important, because scholars are human beings, the study of human life is always and inescapably reflexive. Humans study humans."*[96]

My methodological approach acknowledges the unavoidable reality that I am an 'outsider' and a white Anglo-Saxon male one at that! However, in a similar way to Edward Said's own cultural hybridity,[97] my own hybridity make me an a-typical Western 'outsider'; and this has undoubtedly coloured my methodological approach. Similar to the motivation behind Patricia Lorcin's study of imperial identities in colonial Algeria, which for her arose out of "an interest in the mechanics of marginalization and the formation of social hierarchies",[98] my study arises from my lifelong hybridity and my observations of the marginalisation of Algerian Christians. This reflexivity about my own life has helpfully contributed to the 'co-creation' of the mode and content of my encounter with Algerian BMBs and the narrative of this thesis is the product of that encounter. With increasing

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[95] Hufford, "The Scholarly Voice and the Personal Voice", p. 290.
[96] Ibid, p. 294.
[97] Said writes about it like this, "Much of the personal investment in this study derives from my awareness of being an "Oriental" as a child growing up in two British colonies… In many ways my study of Orientalism has been an attempt to inventory the traces upon me, the Oriental subject, of the culture whose domination has been so powerful a factor in the life of all Orientals... Along the way, as severely and as rationally as I have been able, I have tried to maintain a critical consciousness, as well as employing those instruments of historical, humanistic, and cultural research of which my education has made me the fortunate beneficiary. In none of that, however, have I ever lost hold of the cultural reality of, the personal involvement in having been constituted as, "an Oriental". (pp. 25-26`)
[98] Lorcin, *Imperial Identities*, p. 1.

clarity, I have come to realise that my identity as an 'homme frontière'[99] has contributed to my desire to inhabit the divisions between different worlds, seeing these as challenges somehow to be managed. Because of the dangers of 'colonisation', in the research process, I have sought to make the reciprocal relationship between my role and that of my respondents explicit.[100] Additionally, because of my own life and ministry experience in this field (outlined in the Preface) my narrative as an French and Arabic speaking 'adopted son' of Algeria and fellow Christian believer has been a significant tool in the co-creation of the mode and content of this research. I have sought to demonstrate personal and epistemological reflexivity. I have also tried to be explicit with my respondents about my own experience in education, mission and my motivation for this research. This has enabled them to place me in a context beyond simply being a foreign Western academic coming to 'inspect' their approach/school or ask lots of personal questions about their lives and context.

The second challenge has been 'sampling', that is, determining who can answer my questions and deciding how to choose them. Swinton and Mowat refer to three types of samples: 'theoretical samples', that emerge from a variety of sources as theories develop; 'purposeful samples', specifically chosen because they offer the best chance of answering the question; and 'opportunistic samples', samples taken from people who are 'around' and who are related to the question.[101] My samples are a mixture of purposeful and opportunistic. I have deliberately set out to engage members and leaders from established training programs (such as the well-established DT School in Western Algeria) and in the two governorates with the greatest density of Christians per head of population in the

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[99] A 'border man'. See, Alec G. Hargreaves and Michael J. Hefferman (eds.) *France and Algeria. Identities from Colonial Times to the Present: A Century of Interactions*, (Edwin Mellen Press: Lewiston, 1993), p. 9.
[100] Swinton and Mowatt, *Practical Theology and Qualitative Research*, p. 60.
[101] Ibid, p. 69.

country; in the Greater (Tizi-Ouzou) and the Smaller (Béjaïa) Kabylia (See Maps, Figures 2 and 3 below on page 58). I have also engaged both the former and the current president of the EPA[102] and all the members of the EPA's training commission. Somewhat more opportunistically I have made the most of a small number of relationships that I have with Algerian Christians (many of whom are now well established 'grandfathers' and 'grandmothers' of the Church), helped by my own background and family history growing up in Algiers. This was then supplemented by the development of newer relationships with some of the leaders from the younger generation whom I met in the context of conferences and research visits into the region over a period of eight years from 2009, when I began my MTh, to the present. My analysis is therefore based primarily on data gathered through direct interviews with those involved in the founding, development, leadership, teaching and learning of various approaches to Christian education and theological training within the Algerian Church. For details of my sample groups in each context see Appendices B and E. Annotated notes and transcripts of all my interviews, sample questions and other related materials are recorded in Appendix G. An associated challenge to choosing my sample was overcoming the language barrier in the research process. The variety of languages spoken by Algerians: dialectical Algerian Arabic; Kabyle (Tamazight); and French, is a considerable hurdle to the success of primary research in this context. The challenge of language was mitigated by my own familiarity with Algerian Arabic and fluency in French.

However, this task was also complicated by a third challenge of how to access this primary data given the security dimension and geopolitical context in which this project

[102] The Église Protestant d'Algérie - EPA (The Protestant Church of Algeria) is the legally recognised Algerian association that represents the broadly Protestant and Evangelical Algerian Church in and beyond Algeria.

was carried out. It should not surprise the reader to know that, with the exception of Farida Saidi's excellent study evaluating North African leadership styles (which included primary interviews with a few Algerian church leaders),[103] there are no other known studies based on primary research of this nature and scope about the Algerian Church. One of the main reasons for this is the sensitivity related to a foreign academic (or any researcher for that matter) conducting research on a controversial convert community. The other relates to the security implications of travelling in and through Algeria in order to meet with members of the Church.

Establishing trusting relationships with my respondents was therefore a foundational dimension to my project. This began before my doctoral study commenced in October 2011 with a series of visits into North Africa and to regional conferences over a period of two years from 2009-2011. However, confidence and trust developed particularly during 2012 when I was commissioned by the EPA to design, lead and author the 2012 Training Survey (see Appendix C). All of these encounters were of course helped more generally by my own background and family history in the region. The development of strong relationships was therefore a key factor in guaranteeing my own safety and mitigating against the considerable security risks of travelling into Algeria. Whilst Algeria is today far more stable than the bloody decade of violence of the 1990's, nonetheless parts of the country are still out of the reach of the State's law and order apparatus. More specifically, some parts of the country, such as remote areas on the Djurdjura mountain range in the North-East of the Kabylia where some Jihadist groups[104] still operate, are very close to a number of villages with the greatest density of churches in the whole of Algeria.

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[103] Farida Saïdi, *A Study of Current Leadership Styles in the North African Church*, (Langham Monographs: Carlisle, 2013).
[104] Groups such as the *Jund Al-Khalifa* (Soldiers of the Caliphate) which are linked with Islamic State.

To illustrate the seriousness of these risks only three weeks before I was due to travel to this region for my 2014 field research trip, the French mountaineer Herve Gourdel was abducted, held for ransom and then de-capitated.[105] This occurred precisely in the area that I was intending to travel to. My subsequent visit to the area would not have been in any way possible were it not for the substantial guarantees and reassurances of local Algerian pastors and leaders known to me who knew the area well and were able to guide me concerning appropriate times and routes to travel. Beyond my ever-present Christian guides, I am also indebted to the Algerian police who, given that I was probably the first foreigner to travel into the region after Gourdel's murder, could not have done more to guarantee my safety.

Research Ethics

Research ethics approval was granted by the Social Sciences and Humanities Inter-divisional Research Ethics Committee (CUREC1A) for both my 2014 and 2016 field research visits. This did not require full anonymity. However, due to the sensitivity of this context and the potential risk to participants, I opted for a level of anonymization. All participant names mentioned are pseudonyms. The precise location of churches and schools visited are not given; only the region is given. In order to minimise the risks to participants, consent was obtained through the oral consent process. The 'Oral Consent Form' can be viewed in Appendix F.

[105] The awful events surrounding Gourdel's capture and assassination can be found in a range of newspapers. See, http://www.bbc.co.uk/news/world-europe-29319226.

Key Findings

2012 Training Survey

In January 2012 I was commissioned by the EPA, in partnership with a Christian educational trust,[106] to design and lead primary research into the state of and needs for Christian theological training in the Algerian Church. This training survey assessed a range of existing approaches to and felt needs for training by engaging more than one hundred BMBs from a range of churches throughout Algeria. The key findings and recommendations, as well as the research methodology, sampling and difficulties encountered can all be viewed on the '2012 Training Survey Report' report in Appendix C. However, to help the reader gain a brief insight into the key needs for future training identified by this survey, I have listed them in the table below.

Seven needs for training within the Algerian church

1	Relevant, modular & church-based training with clear outcomes, vision and methodology for those with leadership and work responsibilities
2	Training for laity and leadership in specific practical ministries, such as church planting, women's ministry, youth and children's ministry, evangelism, worship and mission
3	Well-qualified Algerian teachers/trainers who will train others
4	Discipleship-oriented training
5	A distinct institute or school in definable location/s with clear goals
6	Screening of trainees to ensure maturity and commitment level
7	Higher level training for Bible teachers

Data from Christian Training in Algeria evaluation and needs assessment (Jan 2013)

[106] This partnership was with the Overseas Council International. OCI is a Christian educational trust committed to supporting the development of evangelical theological education in the Majority World. See http://overseas.org/our-work/.

Both the process and the results of the 2012 Training Survey helped clarify the key themes and the best research sample for my 2014 field research visit. A summary of my research schedule and a list of the key themes can be found in Appendix A.

2014 Field Research

The data presented here is a summary of the key findings arising from my primary research and data collection in the autumn of 2014. This was primarily conducted through twenty-one semi-structured qualitative interviews with twenty-six Algerian BMBs, spanning a range of leadership and ministry experience in at least eleven locations across Algeria. Most of these were churches and four were training schools. The locations of the schools and churches can be viewed on the maps below and in Appendices B and E; a brief description of the training schools can be found in Appendix B; and the interviewee profiles can be found in Appendix E. Here I will present the key themes that arose from the 2014 primary research along with my analysis and interpretation of my 'manufactured' data and 'found' data.[107] See Appendices H and J for my field journals and see Appendices I and K for my 2014 and 2016 participant observations.



Figure 1: Middle East and North Africa (MENA)

[107] Silverman, *Book about Qualitative Research*, p. 31.



Figure 2: Churches (Blue) and Schools (Red) Engaged

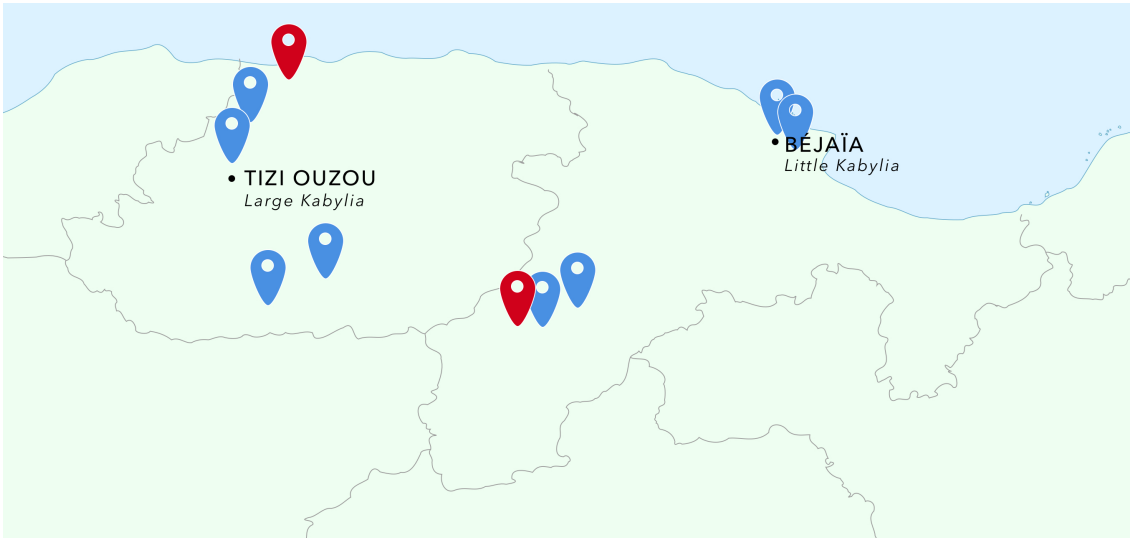


Figure 3: Churches and Schools Engaged in the Tizi Ouzou and Béjaïa Region

The key findings are presented under the three broad themes that emerged and eventually shaped Chapters Two-Four. The key themes and sub-themes are listed, followed by a selected quotation from my respondents and a short paragraph summarising the main findings. These highlighted paragraphs are my summary of what the respondents were telling me about these themes. With each point, as with all references to my respondents in the remaining chapters of my thesis, there is a reference in the footnote with the respondent's pseudonym and the location of this point (represented by 'loc.' and the number) in the interview transcript which can be found in

Appendix G. For a sense of the frequency in which these themes surfaced in my sample see Appendix D.[108] Apart from summarising the key findings via these themes, my intention here is to allow the reader to hear the voice of Algerian Christians addressing these issues themselves.

Kabyle Identity, Algérienneté & Algerian Church (Ch. 2)

These questions explored the nature of Algerian identity (Algérienneté or Algerian-ness), Kabyle identity in relation to this and Algerian Christian identity in this context. These questions investigated:

- In what ways, if any, the rapid growth of the Church in the Kabyle region was a reaction to the post-independence regime's Arab-Islamic ideology and the Arabisation process that accompanied it. In particular questions such as,
    - Is the Algerian Church basically a Kabyle Church?
    - What, if any, were the dangers in the Algerian Church being identified mainly with one cultural-linguistic group in Algeria?
- Whether the Church in the Kabylia was aiming to be present in and engage with other non-Berber parts of Algeria. If so, how? If not, why not?
- In what ways the Algerian Church (especially in Kabylia) was contributing to the re-definition of the irreducible notion of Algerian identity. That is; 'Algeria - our nation, Islam - our religion and Arabic - our language'? If so how? If not, why not?

All the themes I explored were set in the context of the overall theme of the identity and mission of the Algerian Church in the Muslim context.

[108] Given the richness and density of this data I have attempted to balance the desire to present the data that underpins my argument, but at the same time, to maintain a level of simplicity in my presentation.

1. The Construction of Algérienneté

"We need to define what it means to be Algerian. Before talking of Christianity and faith in Algeria" [109]

"It's really a religious re-alignment. You see… in opposition to the coloniser and colonialism. 'Arabana al-Islam' (Islam Arabised us) our language is now Arabic because it's the language of the Qur'an. So, Islam has Arabised us. This is a discourse that has held sway for an awfully long time, until very recently. Now people are no longer ashamed to state openly that they are Berbers, the fact that they are not Arabs."[110]

Algerians are searching for an authentic national self-identity.[111] Various forms of colonisation have shaped the Algérienneté (Algerian-ness or Algerian authenticity) that we see today. The aggressive Arabisation process and re-assertion of irreducible Islamic authenticity that followed Algerian's independence occurred in opposition to French colonial rule.[112] However today, many Algerians are throwing off the Arab-Islamic ideology as yet another colonialism.[113] The problem with Algeria's forced Arabisation process is not the Arabic language per se but rather the teleology of religious and cultural chauvinism that accompanies it.[114] Kabyles are now comfortable using Arabic. Arabic is an operative language.[115] However Kabyles perceive that it is Islam that has Arabised Algeria[116] and minimised the importance of Kabyle (Tamazight).[117]

2. Kabyle Identity and Algérienneté

Kabyle culture/particularity

"Already, the Berbers, if we speak of Kabyles in the Northern Region, so we are precise, they are Kabyles that are well known for their liberty, their democracy, even in their life and in their culture. It's what enabled, not only the Church to grow, but also Muslim extremists for instance: some of the most passionate, sometimes even terrorists, come from that region. So there is this freedom to think, this democracy that enabled the Church to grow."[118]

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[109] Appendix G, Naim, (loc. 64).
[110] Appendix G, Rabah & Salima, (loc. 84).
[111] Appendix G, Naim, (loc. 64).
[112] Appendix G, Zina, (loc. 241).
[113] Appendix G, Rabah & Salima, (loc. 84).
[114] Appendix G, Mohammed, Ghezali & Mouloud, (loc. 107), Latifa, (loc. 134, 135).
[115] Appendix G, Mohammed, Ghezali & Mouloud, (loc. 99), Ferhat, (loc. 20, 35).
[116] Appendix G, Latifa, (loc. 134).
[117] Appendix G, Habib, (loc. 120, 122).
[118] Appendix G, Chedli, (loc. 43).

Kabyles have always been open to 'foreign' ideas.[119] But Kabyle liberty/freedom of expression/democracy is open to all 'extremes',[120] Kabyle particularity is more mixed than official accounts indicate and culturally speaking, Kabyle particularity is being lost.[121] Although Kabyles have felt like foreigners in their own country, this is now beginning to change.[122]

Mutual suspicion between Kabyles and Arabs

"So, this hatred is real. So, there are some particular cases even in the Church today. Some in the Church in the Kabylia who even refuse to sing in Arabic. But, I would say that in the majority of Churches today we don't have this problem."[123]

Historically there has been mutual suspicion between Kabyles and Arabs.[124] These divisions have been 'invented' (constructed) by colonial (centrist) powers – first by the French and since independence by the FLN regime.[125] This is a problem in some parts of the Algerian Church but is not widespread.[126] Kabyle particularity is often linked with recovering a perceived 'lost' or 'stolen' history.[127]

Berber movement and Kabyle Autonomy

"And when he would talk about the older president Boumediene, he would say, "may God not have compassion on him." Why? Because he would remind us that he persecuted the Berberists, and this president abolished the use of the language."[128]

The Berber Movement was a cultural and intellectual movement involving mostly Kabyles but which sought democratic reforms for all Algerians.[129] The systematic Arabisation imposed by Algeria's second president, Houari Boumediene was a key factor in suffocating Kabyle culture and language and contributed to the Berber cultural movement and the subsequent formation of the MAK, (Mouvement pour l'Autonomie de

[119] Appendix G, Djamal, (loc. 27, 108), Latifa, (loc. 54).
[120] Appendix G, Chedli, (loc. 43), Djamal, (loc. 108).
[121] Appendix G, Latifa, (loc. 53, 93).
[122] Appendix G, Rabah & Salima, (loc. 103).
[123] Appendix G, Abdelhak, (loc. 111).
[124] Appendix G, Mohammed, Ghezali & Mouloud, (loc. 136).
[125] Appendix G, Farouk & Leila, (loc. 81).
[126] Appendix G, Abdelhak, (loc. 111).
[127] Appendix G, Habib, (loc. 67, 69), Rabah & Salima, (loc. 84).
[128] Appendix G, Habib (loc. 71), Latifa, (loc. 122).
[129] Appendix G, Ferhat, (loc. 45).

la Kabylie).[130] However in the last few years, both the MAK and the Berber Movement in general has lost momentum.[131]

3. Algerian Christian identity, Kabyle Identity and Algérienneté

Teleologies of authentic Algérienneté and the 'foreignness' of the Church

> *"It's true that at present we are accused of being Western. 'You are a Christian, so you must be French, a foreigner, you are English…' and all that… There is this critique or this labelling of the Algerian as Arab and Islamic. So, if we don't identify with those three labels then we will be accused of being foreigners."*[132]

Christianity is perceived as a foreign presence and Algerian authenticity is still defined by the three-fold formula; one-nation Algeria, one-language Arabic and one-religion Islam.[133] Additionally, there is a perception amongst many non-Christian Algerians that the Church in linked to the MAK.[134] The Church's development is also restricted by the law; article two of the constitution,[135] which states that Islam is the religion of the state, the 2006 legislation[136] which restricts the freedoms of Algerian Christians and the enduring lack of status for Christians (especially Christian women) in the Family code.[137]

Algerian Church as a positive contribution to Algeria's ontological quest

> *"Yes, I think that the Church needs to make its presence felt, it needs to have its identity and it needs to have something to say to Algeria. So, we need to use all means necessarily for the Church to say… so that the Church says 'Yes, I am here! I am here in Algeria.'"*[138]

Algerian Christians have the potential to make a positive contribution to Algeria's ontological quest. Many believe that their new identity in Christ is central to this and that it will somehow be instrumental in uniting Algerians![139] Some respondents suggested that the Church and Algerian Christianity represented a form of liberty (freedom) in

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[130] Appendix G, Habib, (loc. 71), Latifa, (loc. 122). The MAK (or Movement for Kabyle Autonomy) is a Kabyle political organisation seeking the self-government and autonomy of the Kabylia. See their official site here, http://www.makabylie.org
[131] Appendix G, Ferhat (loc. 43), Latifa, (loc. 51).
[132] Appendix G, Abdelhak, (loc. 139), Habib, (loc. 79).
[133] Appendix G, Abdelhak, (loc. 139), Habib, (loc. 79).
[134] Appendix G, Habib, (loc. 140,142).
[135] See, http://www.constitutionnet.org/sites/default/files/algeria_constitution_2015.pdf
[136] Ordinance 06-03 of 2006 legislation. See, https://www.state.gov/documents/organization/171731.pdf
[137] Appendix G, Habib, (loc. 43), Farouk & Leila, (loc. 39).
[138] Appendix G, Ziyad, (loc. 65).
[139] Appendix G, Rabah & Salima, (loc. 93), Malek (loc. 78, 126).

Algeria.[140] Rooted in its Algerian-ness, the Church has something to say to Algeria.[141] Linked to facilitating this positive contribution is the Church's positive embrace of Arabic.[142]

Identity is central – Christian AND Algerian

> *"I've two faces, two rooms, one opposite the other, which can be opposed the one to the other. I've this natural connection, brother with brother, whatever his nationality; but I've also another brother who I need to recover. The presence of one makes the other uncomfortable…. As an Algerian I walk on a very narrow rope and I don't want it to break. I want the connection to be… between the big connection and the small local connection. At present I am concerned with the big connection with the large family of Christ but I have a problem with the local home connection 'in my kitchen'. It's the connection with my fellow citizens."*[143]

The particularity and the universality of both Christian and Algerian identity is fundamental to an appropriate pedagogy in the service of the development of the Algerian Church. To date, teaching and learning approaches are not explicitly considering the particularity, universality and marginality of the Church's role in re-shaping Algérienneté.[144] However, implicitly the Church recognises the multiple margins (or liminality) of both Algerian and especially Algerian-Christian identity.[145] The role of the Church in this context is not to replace one faith (Islam) with another (Christianity) but to inhabit the public (and contested) space of Algerian national identity.[146]

Identity is central – particularity and universality of language

> *"What I always say to myself, when we bring the message (the Gospel) to a person in their native language, then we are in their context. When you change the words from one context to another, we say that the translation 'betrays us.'"*[147]

The particularity and universality of language is also essential to the Church's development in Algeria. Translation from 'foreign' languages, if absorbed into the didactic and kerygmatic ministries of the Church, will reinforce the perception that

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[140] Appendix G, Malek, (loc. 151), Farouk & Leila, (loc. 36).
[141] Appendix G, Ziyad, (loc 67), Tahar & Touati, (loc. 118).
[142] Appendix G, Ziyad, (loc. 60), Rabah & Salima, (loc. 66), Chedli, (loc. 47), Ferhat (loc. 49), Zina (loc. 246)
[143] Appendix G, Naim, (loc. 80).
[144] Appendix G, Latifa, (loc. 103).
[145] Appendix G, Latifa (loc. 62), Naim (loc. 80).
[146] Appendix G, Naim (loc. 64).
[147] Appendix G, Latifa (loc. 80-81).

Christianity is a foreign entity.[148] The overuse of French is a hangover from French-speaking missionaries and Church planters.[149] Local languages are vital to both the didactic and kerygmatic ministries of the Church.[150] However, all three languages (dialectical Algerian Arabic, Kabyle and French) are useful and important.[151] But there is a danger that Algerians are becoming tri-lingual illiterates.[152]

Identity is central – particularity and universality of Early NA Church

> *"The Church in Algeria, because it's a young Church, it's lacking a lot of teaching that has to do with the history of the Church, when it's actually something that is fundamental, since the Church in North Africa knew a golden age. The first centuries, it even influenced the entire world, especially Europe. But at a certain time, it disappeared, so it's important that the Church in Algeria in our days, even in North Africa, goes deeply into the subject… so as to not repeat the same mistakes."*[153]

The significance of the early North African Church to the contemporary Algerian Church is also a relevant theme that surfaced. The most obvious observation was that few respondents had actually read much (if any) early North African theology (Tertullian, Cyprian Augustine et al).[154] Several respondents suggested that reading or reference to the Early North African Church *was not* a key identity marker for the contemporary Algerian Church.[155] However some suggested that Christian identity in pre-Islamic North Africa *was* a key factor in the contemporary Church's development.[156] Were the Algerian Church to engage in the theology of the early North African Church it might provoke a similar debate (to that of the 2nd/3rd Century Church Fathers) about its continuity and discontinuity with the surrounding culture and its role to affect a transformation in the notion of what it means to be an Algerian citizen.[157]

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[148] Appendix G, Latifa (loc. 80-81), Habib, (loc. 79).
[149] Appendix G, Habib, (loc. 77).
[150] Appendix G, Mohammed, Ghezali & Mouloud (loc. 95), Ferhat, (loc. 49).
[151] Appendix G, Djamal (loc. 61).
[152] Appendix G, Mohammed, Ghezali & Mouloud (loc. 94), Zina (loc. 225), Djamal, (loc. 57).
[153] Appendix G, Chedli, (loc. 64).
[154] Appendix G, Malek, (loc. 149).
[155] Appendix G, Malek, (loc. 149), Abdelhak, (loc. 118), Wassyla, (loc. 121).
[156] Appendix G, Malek, (loc. 147), Abdelhak, (loc. 24), Farouk & Leila, (loc. 83).
[157] Appendix G, Chedli, (loc. 61, 64).

4. The Implications for an Appropriate Pedagogy (AP)

AP will involve 'spiritual formation': emphasis in identity in Christ fist

> *"For us of course, our identity is that we are Algerians and we are Kabyle; that is what we are. In relation to our new identity in Christ, we are first and foremost Christians, and then in second position we are Algerian and Kabyle… For me it's the same thing. For others it's certainly different, we're all free to have our opinions. But what I want to say is that we need to put our identity in Christ first, and then being Algerian and Kabyle that comes after."*[158]

Respondents emphasised the pre-eminence of spiritual formation in any and all models of Christian education and theological training. Most suggested that all training should emphasise identity and allegiance to Christ first and foremost above Algérienneté.[159] They suggested that the Church's contribution was ultimately only in the power of the Gospel,[160] even if Kabyle tribalism was still a threat amongst some.[161]

AP will involve 'spiritual formation': lex orandi lex credendi

> *"Because after all there is a kind of wall of separation in Algeria between Berbers and Arabs, for a variety of historical and geographical reasons… even political. So, the system has done everything for there not to be unity between Kabyle and Arab. They sowed hatred etc. And the Church, the Gospel has been able to break this barrier. So, when a Kabyle chooses to sing a song in Arabic that is really a miracle. This was impossible before."*[162]

Love and worship were considered by several to be the distinctive and authentic markers of Christian faith, with the willingness of Kabyles to worship and pray in Arabic[163] and the willingness to forgive and work towards reconciliation (between Kabyles and Arabs) were considered by several to be some of the clearest markers of this.[164]

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[158] Appendix G, Malek, (loc. 126, 130).
[159] Appendix G, Malek, (loc. 126, 130).
[160] Appendix G, Mohammed, Ghezali & Mouloud, (loc. 140) and Rabah & Salima, (loc. 66).
[161] Appendix G, Zina, (loc. 162).
[162] Appendix G, Farouk & Leila, (loc. 81).
[163] Appendix G, Chedli (loc. 47-48), Mohammed, Ghezali & Mouloud, (loc. 102), Tahar & Touati, (loc. 66), Rabah & Salima, (loc. 66), Malek, (loc. 132), Farouk & Leila, (loc. 81), Habib, (loc. 108, 110).
[164] Appendix G, Abdelhak (loc. 114), Yacine, (loc. 93, 95, 97).

AP will involve 'spiritual formation': unity and reconciliation

> *"I always say that Jesus Christ has a lot of humour. In fact there is a lot of racism in Algeria, a latent racism. It's not a racism like in America. It's a latent racism… there naturally because of history. Everyone knows that the Berber population, the Kabyles in particular, have been stigmatised for some time. It's a well-known historical geographical situation and it shows itself in this way… The reason why I say that the Lord has a lot of humour is that the Lord used this thinking and changed it into a blessing for Algeria. If there hadn't have been any Kabyles, we would be still be several centuries in the past waiting for the preaching of the Word of God."*[165]

A recognition of the unity and diversity of the Church was regarded by several respondents as the means through which the Church viewed its place as an agent of blessing in Algeria,[166] especially with regards to the reconciliation needed between Arabs and Kabyles.[167] Residential inter-Church training might be a significant means of reinforcing this new corporate identity.[168]

AP will involve 'spiritual formation': navigating Church and World

> *"I think that at the present time the Algerian Church needs people who are well taught. This is very important, people who know how to distinguish between the cultural and the spiritual. This is very important."*[169]

Implicitly Algerian BMBs seem to be seeking to draw a line separating them from the 'World' but not separating the Church from their surrounding families, culture and nation.[170] The Church (in the Kabylia) is seeking to discern what is appropriate incarnational 'presence' and what is inappropriate and idolatrous within Algerian culture and society.[171] Some respondents expressed the view that redeeming Algérienneté requires the transformation of believers in the Church and not just conversion from Islam.[172] Such a 'mission' requires the Church, as a fully Algerian 'entity'[173] to draw a line between itself and the 'world' and yet not cut itself off from culture.[174]

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[165] Appendix G, Naim, (loc. 82).
[166] Appendix G, Ferhat, (loc. 58), Abdelhak, (loc. 59), Farouk & Leila, (loc. 100).
[167] Appendix G, Naim, (loc. 82), Tahar & Touati, (loc. 83), Abdelhak, (loc. 114), Ziyad, (loc. 61-63), Farouk & Leila, (loc. 90, 94).
[168] Appendix G, Tahar & Touati, (loc. 80).
[169] Appendix G, Farouk & Leila, (loc. 92).
[170] Though I have observed this 'line' being drawn, this has not been expressed explicitly by Algerian BMBs.
[171] Appendix G, Djamal, (loc. 83,120), Farouk & Leila, (loc. 92).
[172] Appendix G, Wassyla, (loc. 117).
[173] Appendix G, Chedli, (loc. 61).
[174] Appendix G, Ferhat (loc. 116, 120), Abdelhak (loc. 145), Takfarinas, (loc. 104-124).

AP will be missional – shaped by story of redemptive history

> *"So, at Pentecost we see the universal Church that God wants. All the languages, all the nations, all the peoples, they were all there. And at the present in the Church in the Kabylia we are trying through worship to show this. We sing in Arabic, we sing in Kabyle, we sing in French. We invite preachers to preach in Kabyle, in Arabic and in French."*[175]

Implicitly respondents appeared to be expressing a desire for a model of Christian education and theological training that situates the development of the Algerian Church in a narrative of God's redemptive historical story. This is visible in cross-cultural and multi-lingual worship[176] and in the unity-in-diversity of Kabyle and Arab Christians, which will facilitate the mission of the Church in this context.[177]

AP will be missional – incarnationally contextualised

> *"I would also say that there is a mission that has been given to the Kabyles… and we shouldn't be proud about this… but God has wanted to use us in this way. It's a privilege we know and we are not to think that we are somehow superior because of it."*[178]

Many Kabyle Algerian BMBs talked about a particular calling for Kabyles as a dimension of God's mission (the *missio Dei*) in Algeria.[179] Examples were given in language,[180] translation of the Bible,[181] clothing,[182] the naming of children born to BMB families[183] and the Church's presence in all spheres of society.[184]

AP will be missional – engaging Algerian pluralism, politics & culture

> *"Yes, so, in our own Church, there have been times when we have seen people try to put forth (political) ideas. We stopped it there. We said: "no politics in the Church, we're not here to defend the ideas of the MAK (Movement for the Autonomy of Kabylia). What is spiritual is spiritual, and what is political or of some other order, at home or in the streets, you do what you want, but not in the Church."*[185]

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[175] Appendix G, Farouk & Leila, (loc. 87).
[176] Appendix G, Farouk & Leila, (loc. 87).
[177] Appendix G, Rabah & Salima, (loc. 86), Farouk & Leila, (loc. 36, 81, 83), Chedli, (loc. 45).
[178] Appendix G, Abdelhak, (loc. 111).
[179] Appendix G, Kamal, (loc. 126), Abdelhak, (loc. 111).
[180] Appendix G, Tahar & Touati, (loc. 113), Rabah & Salima, (loc. 66), Rabah & Salima, (loc. 103).
[181] Appendix G, Zina, (loc. 246).
[182] Appendix G, Tahar & Touati, (loc. 115).
[183] Appendix G, Ferhat, (loc. 114-116, 120).
[184] Appendix G, Naim, (loc. 66).
[185] Appendix G, Ferhat, (loc. 60).

Specifically, several respondents talked about the contribution of the Church to an emerging, tentative and contested Algerian pluralism. This contribution is/will challenge the essential (non-negotiable) exclusive place of Islam in the notion of Algérienneté.[186] However some argued that this could/should not be achieved by the counter imposition of Christianity as an alternative ideology[187] but rather by affirming the place of 'marginal' entities as liberating and authentic particularities contributing to Algeria's multidimensional whole.[188] However despite this, there was an ambiguity with regards to the respondents views on the Church's role in the political processes in Algeria. Although some respondents were very outspoken about the need for the Church to 'drop the draw bridge' and come out from behind its walls[189] and get involved in the polis[190] several did not view this as a priority. Whilst they seemed to recognise that the Christians need to develop political convictions, they did not think that the Church (as an Algerian institution) should get involved in politics.[191] Finally, several respondents talked about the broader contribution that the Church could/should make to the development of Algerian national identity and life, reinforcing and enhancing the notion of what it is to be Algerian,[192] working for the common good on the streets and in the market place[193] as well as transforming the image that Algerians have of Christians and Christianity.[194]

[186] Appendix G, Naim, (loc. 70).
[187] Appendix G, Naim, (loc. 64).
[188] Appendix G, Chedli (loc. 61), Malek, (loc. 126).
[189] Appendix G, Naim, (loc. 75).
[190] Appendix G, Latifa, (loc. 37, 73).
[191] Appendix G, Habib, (loc. 129,130, 138,142), Chedli, (loc. 54, 56), Ferhat, (loc. 60).
[192] Appendix G, Naim, (loc. 70), Abdelhak, (loc. 137), Tahar & Touati, (loc. 58).
[193] Appendix G, Naim, (loc. 75).
[194] Appendix G, Ziyad, (loc. 67, 68), Naim, (loc. 74).

Islam, Muslims and the Algerian Church (Ch. 3)

The following questions explored the Muslim context of the BMB Church's development in Algeria and how the Church's teaching and learning engages with Muslim and Islam in Algeria. These questions investigated:

- In what ways the rapid growth of the Church in the 1990s in the Kabylia was reaction to the radical Islamism of that decade (Section 3).
- The extent to which radical Islamism is an obstacle to the development of the Church in Algeria (Section 3).
- How the models of teaching and learning in the Algerian Church are consciously engaging with matters relating to the identity and status of the Church in Algeria (Section 4).
- Specifically, the merits and/or the dangers of explicitly engaging with Islamics (Islamiat) in the Churches teaching of Biblical and Christian theology (Section 4).

All the themes I explored were set in the context of the overall theme of the identity and mission of the Algerian Church in the Muslim context. The key findings in Section 5 are therefore results that emerged from my observations and engagement with BMBs in relation to the identity and mission of the Church in the context of Islam in Algeria.

Section 3. An Apostate Church in a Muslim Nation

Radical Islam: A factor in the Algerian Church's development

> *"I think that some people did see what happened during these dark years, in the 1990s, and said that's Islam, we don't want this religion. And they started to approach Christians, or to seek. That's how they saw the difference. Christians are all about love, there's no violence, acceptance of others. Some converted; others may have become more favourable."*[195]

Somewhat paradoxically, it appears that the resurgence of a militant Salafist Islam in Algeria (especially in the 1990s) has been one of the factors contributing to the growth of

[195] Appendix G, Tahar & Touati, (loc. 143).

the Church. Almost all the respondents suggested that radical Islam has been a key factor in the openness of Algerians (especially in the Kabylia) to the Christian Gospel. Violent extremism seems to have created openness from Algerians to the possibility of Algerian Christianity.[196] However, despite being a factor in its growth, several respondents did not consider radical Islam to be the major factor accounting for the Church's growth.[197]

The status of an apostate Church in a Muslim nation

"When someone converts to Christianity, the first thing that they tell him in his family entourage, is 'you have betrayed your ancestors… your ancestors are Muslims. You are betraying your race, you are betraying your heritage'."[198]

Most of my respondents talked about the fear and prejudice of their Muslim family, friends and colleagues about the presence of Algerian Christians. Unsurprisingly for many these were linked to the association of Christianity with Western colonialism. Christians are still viewed by many as 'the enemy' and therefore, Algerian converts to Christianity are 'traitors', betraying their ancestors and their Muslim heritage.[199] Algerians (often not that religious) seem to react to the open expression of Algerian Christianity by a re-assertion of their Islamic credentials. Whilst respondents were divided in their assessment of whether radical Islamism posed an existential threat to the future development of the Church, many of them showed sympathy for the 'balancing act' of the current reformist-minded government with regards to its treatment of them. On the one hand they seemed fully aware of the 'unique' privileges that they enjoy as an officially recognised Muslim-background Church,[200] however, on the other hand, they described other 'real pressures' coming on the Algerian government from conservative Muslim regimes in the Middle East and the Arabian Peninsula appalled that a 'Muslim' country could allow the growth of such an apostate community.[201]

[196] Appendix G, Tahar & Touati, (loc. 143).
[197] Appendix G, Tahar & Touati, (loc. 143), Takfarinas, (loc. 126), Djamal, (loc. 102), Malek, (loc. 152).
[198] Appendix G, Farouk & Leila, (loc. 89).
[199] Appendix G, Farouk & Leila, (loc. 89).
[200] Appendix G, Farouk & Leila, (loc. 36).
[201] Appendix G, Naim, (loc. 64-66), Farouk & Leila, (loc. 36, 89, 129).

How the Algerian Church is responding to this marginalising status

"We need to define what it means to be Algerian. Before talking of Christianity and faith in Algeria, we are trying to work on that. Before saying, "I'm Algerian and I'm Christian", we trying to say "I'm Algerian and I have a right not to be Muslim."[202]

Notwithstanding the negative religious and cultural perceptions of Algerian Christians as *Murtaddin* (apostates)[203] a surprising finding was that Algerian believers seem to be viewing their particular status in Algeria, not through a 'minority' lens but rather as a privileged 'entity' with a responsibility to be heralds of the Gospel in Algerian and the wider Muslim world[204] and a challenge to both the hegemony of a centrist Arab-Islamist understanding of Algérienneté and the Algerian perceptions of Christianity as a foreign and western. Many suggested that rejection or criticism of Islam doesn't make for better Christians or better Algerian citizens[205] as if the development of Church was about moving from 'bad Islam' to a 'good Christianity'. Rather its development seemed to be about a deeper existential search.[206]

Section 4. Appropriate Pedagogy and Islamiat

Teaching and learning within the Church should not explicitly reference Islamiat

"I would say that there is a difference between teaching about Islam and being conscious of the Muslim context—because there are many people who teach but that don't understand the context itself. When we talk about this question, are we talking about the content—that is, knowing the doctrinal content of Islam, or knowing the life of Muslims? These are two different things… If we really know the life of the Muslims, we win everything… The goal isn't in the content, I insist on this. Because there are many people who know the content, but who can't sit down twenty seconds with a Muslim. What's the use of that? You see? So we need more people who know the life of Muslims…"[207]

Whilst implicitly the Muslim context is the soil in which the Algerian Church is developing, there was not overall agreement about the imperative for teaching and learning to explicitly engage with Islamic sources; Qur'an, Hadith, law, history, theology, philosophy Etc. (what some of my interviewees called 'Islamiat').[208] Just over half the

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[202] Appendix G, Naim, (loc. 64).
[203] Appendix G, Malek, (loc. 67-69).
[204] Appendix G, Chedli (loc. 61), Farouk & Leila, (loc. 36).
[205] Appendix G, Naim, (loc. 82).
[206] Appendix G, Malek, (loc. 67-69), Chedli (loc. 61, 66), Farouk & Leila, (loc. 36), Naim (loc. 82, 87), Abdelhak, (loc. 150).
[207] Appendix G, Takfarinas, (loc. 131-133, 135).
[208] Appendix G, Omar, (loc. 50).

respondents suggested that Muslim traditions and culture were an unavoidable context for Christian teaching and learning and given that they had grown up in a Muslim society, Islam was not in any way unfamiliar to them. Hence, they suggested that Islamic studies as a discrete discipline (Islamiat) was not a core priority for teaching and learning in the Church. They argued that more than the doctrines of Islam the priority was to "know the life of Muslims."[209] The objective here seemed to be training Algerian Christians to model Christ-like character and by so doing to 'win' Muslims for Christ rather than defending, correcting or competing with Islamic ideology.[210]

Teaching and Learning Within the Church Should explicitly reference Islamiat

"But also in order to approach Muslims, those who have a call or a ministry to work closely with Muslims will need a lot of expertise (un baggage). If you don't know their religion, if you don't know the sensitive points, how to touch or address these… we need to be able to know the answer to those areas between Islam and Christianity. We shouldn't be stuck every time in front of these issues."[211]

Several respondents also emphasised the importance of being trained as new believers to think and respond biblically to Islam and Muslim culture. They argued that being born and growing up in an Islamic context didn't make BMBs experts in Islam. They seemed to be suggesting that a discipling orientation is not mutually exclusive from being trained to think critically about and engage with Islam and Muslims. They suggested that it was important for apologetic, didactic and pastoral reasons. [212] Apologetically, it was felt that key Muslim objections of Christian doctrines necessitated teaching within the Church. [213] The idea behind this seemed to be the overall objective to 'win Muslims' for Christ rather than winning arguments about the superiority of Christian doctrine or Christianity over Islam. [214] Being 'in' the Muslim context and coming 'from' it seems to afford BMBs an authority, nuance and sensitivity to appropriately critique and 'unveil' certain aspects of Islam. [215] Didactically, some respondents noted the importance of training BMBs to think Christianly (thinking biblically) about Islam. This, they suggested, would have to amount

[209] Appendix G, Takfarinas, (loc. 131-133).
[210] Appendix G, Takfarinas, (loc. 131-133), Farid, (loc. 120), Ziyad, (loc. 78), Omar, (loc. 50), Djebar, (loc. 94).
[211] Appendix G, Latifa, (loc. 142).
[212] Appendix G, Abdelhak, (loc. 154), Djebar, (loc. 94), Farid, (loc. 122-123), Farouk & Leila, (loc. 106), Habib, (loc. 151-153), Latifa, (loc. 142), Wassyla, (loc. 93).
[213] Appendix G, Habib, (loc. 153).
[214] Appendix G, Djebar, (loc. 94).
[215] Appendix G, Farid, (loc. 122-123).

to more than a rejection of one extremist (Salafist) type of Islam. The explicit focus in Islam in the Church's teaching and learning was also deemed important for pastoral reasons. This emphasis surfaced especially in conversations about the education and training of second generation BMBs growing up with convert parents. The second generation are surrounded by Islam as a compulsory subject in schools and as it is discussed in a variety of social networks (through social media etc.). One respondent suggested that a failure to hear Christian teaching about Islam would create a void that threatens the acceptance of Christianity as something belonging to this generation with something to say about the issues they face, which Islam and Muslims are addressing in one way or another.[216] The pastoral factor also surfaced in some (all women) respondents pointing to the need for teaching that addresses the 'Islamic roots' of certain behaviours within BMB marriages, families and churches. The behaviour mentioned most was the paternalistic and abusive attitude of men (whether as husbands or Church leaders).[217]

5. The Identity and Mission of the Church in a Muslim Context

Church Exists and Grows in the Liminality of Continuity and Discontinuity

> *"…we cannot withdraw completely from the world "we are in the world but not of the world". What did Jesus do? He went from place to place, from town to town, from village to village he announced the Kingdom. He said 'that's why I came'. And Christians mustn't confine themselves… that is they shouldn't remain just within the Church between brothers and sisters. No! Go! And make of the nations, of all nations, disciples. We need to go into the world, we need to go amongst Muslims and I believe we are the light and salt."*[218]

In addressing the question of the Church's identity in Algeria, respondents emphasised both continuity and discontinuity in their attitudes and approaches to Islam and Muslims culture. Here I observed an uncomfortable liminality in the respondent's internal struggle to be both *in* the world of Islam but not *of* it. Though most respondents were unable to articulate this explicitly, implicitly I observed two approaches. The first was a continuity emphasis, reminiscent of Justin Martyr's emphasis on the presence of the divine *Logos Spermatikos* in all creation and culture and no matter how corrupted, the capacity of this to

[216] Appendix G, Latifa, (loc. 141).
[217] Appendix G, Zina, (loc. 85, 97).
[218] Appendix G, Wassyla, (loc. 87).

be redeemed. The second was the discontinuity emphasis, reminiscent of Tertullian's separationist stance with regards to the place of the sanctified community.

Hospitality Requires Continuity with Islam and Muslim Culture and the Church Recognises the Importance of Practicing 'Hospitality'

> *"How do I live my Christianity, my identity as a Christian… part of the universal Church, in which I share the confession of faith of all the Universal Church, for example the Evangelical Church but at the same time I remain Algerian in the way that I dress, eat, walk and to live my traditions and not to reject everything. Because if we reject everything, we will be rejected… Exclusion. If we exclude everything, we will be excluded. There is this danger of rejecting everything… 'Oh, this comes from that or that…' and you reject it. There is an ethic worth thinking about concerning how to live with traditions…"*[219]

Many respondents spoke of their paradoxical identity and purpose as Algerian Christians to be both *in* the world of Islam and yet not *of* it. Some respondents seemed to be arguing for Christians to embrace Muslim hospitality (to be welcomed and received) as an incarnational imperative. As one participant expressed it, "insulting Islam, the Qur'an or the Prophet is no alibi for the Christian who is persecuted."[220] All such responses suggested that the fruitful development of the Church was far more likely if the choice to convert was not primarily about the hatred or rejection of Islam. Several respondents used the language of giving and receiving of hospitality, welcoming and being welcomed to describe the presence and engagement of the Algerian Church as a pilgrim community of Christ incarnated in Algerian soil. Most respondents talked about the importance and particularity of the relational love (demonstrated through meaningful relationships in families, the work place and in civil society). This appeared to be a fundamental distinctive of the Church's practice and theology. In this context several emphasised greater similarities between Algerian BMBs and Algerian Muslim culture than between BMBs and much of Western Christian culture. This continuity with Muslim culture is best summarised in the words of the president of the EPA who recalled a recent conversation with the ex-minister of religious affairs in which he described this continuity with Muslim Algerians. "I said 'Muslims who are they? They are my parents, my brothers. And do you think that I will be against my parents, against my brothers, my

[219] Appendix G, Abdelhak, (loc. 140).
[220] Appendix G, Rabah & Salima, (loc. 111).

sisters…?"[221] This quotation highlights the desire of Algerian BMBs to embrace the many positive aspects of belonging to Algerian Muslin culture.[222] This is coupled with a desire – mentioned by several participants – to distance the Algerian Church's identity and mission from moves towards Westernisation.[223]

Importance of Being Ambassador and 'Embassy' Requires 'Prophetic' Discontinuity with Islam and Muslim Culture

> *"I come from Islam' I told them simply 'I come from Islam, I know Islam very well, I have met Christ and I know who he is, and he came to find me and to save me'. And I said, 'My prayer is not your prayer, my prayer is that these Muslims that you are praising, this Islam that you are praising, may know Christ'. I said, 'I love the Muslims, I have nothing against Muslims, they are my family, my people, but Islam,' I said 'is not the light; the gospel is the light.'"*[224]

Ambassadorial Role has Three Strands:

1. Theological (Doctrinal)

> *"It is embarrassing. It's against the Christian faith, against the Gospel. That's it. If Jesus said; 'I am the way, the truth and the life' and elsewhere; 'there is no other name under heaven which has been given to us by which we can be saved…' That is, other than Jesus. That is our faith. And if they say to us 'Muslims are saved' in that case Jesus is just one amongst many paths and we are therefore not necessarily called to follow him if God accepts people who come from all sides… No, for me, this is monstrous… For us, for us it touches us even more than it would touch a Western Christian. Why? Because we are from a Muslim Background. We have come to Christ because we have discovered that the way, the truth and the life is Jesus. We have left error. And they want to say to us 'the error that you left isn't an error'. So, we are wrong to have converted. I want this message to be heard."*[225]

Theologically, all participants emphasised an exclusivist understanding of soteriology. Some participants expressed incredulity at even the suggestion of inclusivist or pluralist understandings of salvation. Given that the vast majority of the Algerian BMB Church is Protestant and happy to be identified as broadly Evangelical this was hardly surprising. However what I noticed was that the vehemence of the Algerian Church's position in relation to this was far less about defending a theological cognate scheme and much more

[221] Appendix G, Omar, (loc. 88).
[222] Appendix G, Abdelhak (loc. 140-141).
[223] Appendix G, Rabah & Salima, (loc. 53, 111), Tahar & Touati, (loc. 82, 116-118, 120, 139), Abdelhak, (loc. 140), Omar, (loc. 50-51, 80), Zina, (loc. 83, 85), Djamal, (loc. 110, 112), Takfarinas, (loc. 104-124).
[224] Appendix G, Wassyla, (loc. 164).
[225] Appendix G, Omar, (loc. 82-83).

of an existential issue.[226] This 'embassy' approach to the Church's mission in Algeria was reminiscent of Tertullian's 'coming out' of the local culture.[227] Other respondents talked about the dangers of BMBs naïvely transferring Muslim concepts and attitudes into the Church under the illusion that these were somehow the same. Examples were given of such an unintended 'transfer' in the matters of Zakat (alms-giving),[228] authoritarian attitudes to leadership[229] and the behaviour of husbands towards their wives.[230]

2. Behavioural (Practical)

> *"And it is this 'good Muslim' who arrives in the Church, and they feel at ease there because they think that it isn't all that different. But this isn't the case, unfortunately, because afterwards you see when they have children of their own, you see how they educate their children, you see how they behave, you see how they are in society, and for me that is the Number One challenge, it is to uproot, not just to cut off but to really uproot, to remove all the roots of the Islamic education. And for me it comes through the teaching of the Word."*[231]

Behaviourally some participants made the distinction between those BMBs who were "merely born again" (just converts) and those who were "born again and new creations" (those who were being transformed into mature disciples).[232] At least three of the women interviewed talked about the priority for teaching and learning to bring a transformation of character in the students. Without such a transformation the Church's teaching would produce little more than what one respondent called 'Muslim Christians'.[233] One example of the kind of transformation described above was in the treatment of women. Though I didn't set out to explore attitudes to women within the Church, this issue nonetheless surfaced. Some identified the practice of 'disciplining' (beating) as an example of a Muslim practice.[234] They talked about women in the Church suffering because their BMB husbands "treated them like Muslim men treat their wives."[235]

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[226] Appendix G, Omar, (loc. 82-83).
[227] Appendix G, Wassyla, (loc. 164).
[228] Appendix G, Zina, (loc. 83).
[229] Appendix G, Rabah & Salima, (loc. 30-36, 113).
[230] Appendix G, Omar, (loc. 82-83), Wassyla, (loc. 164), Zina, (loc. 30-36, 83-87, 113).
[231] Appendix G, Zina, (loc. 40).
[232] Appendix G, Wassyla, (loc. 117).
[233] Appendix G, Zina, (loc. 49).
[234] Appendix G, Zina, (loc. 87).
[235] Appendix G, Wassyla, (loc. 83, 117), Zina, (loc. 40, 87).

3. Socio-Religious (Cultural)

> *"I encourage Christians to have this type of testimony and not to let themselves be stifled and crushed by the customs and the religion. My husband always says to me, 'my mother knows I won't go to slaughter the sheep, the same day, but I go the next day', that's how it is."*[236]

The final strand in the call for the Church to be 'set apart' was related to 'lines' that needed to be drawn between BMBs and participation in Muslim religious and cultural festivals. The response to this issue was quite varied. Whilst many participants talked about the need to maintain ties with their surrounding family and culture (including religious festivals such as Ramadan, Eid El-Adha and Eid Al –Kabir etc.), some suggested that in order to be ambassadors for Christ 'lines' needed to be drawn.[237] The concern expressed here was that any unwillingness to draw such lines would likely result in the Church drifting into syncretism with the surrounding culture and unable to detect what was appropriate and what was inappropriate 'remaining in'. Another participant insisted that an 'insider' participation and cooperation with religious festivals would amount to little more than conformity to the patters of the 'world'. This is illustrated in her somewhat extreme example[238] of the 'respectfulness' of choosing to eat in front of Muslims in the month of Ramadan.[239]

[236] Appendix G, Zina, (loc. 58).
[237] Appendix G, Wassyla, (loc. 77), Takfarinas, (loc. 124).
[238] Appendix G, Latifa, (loc. 139).
[239] Appendix G, Zina, (loc. 54, 58), Mohammed, Mouloud & Ghezali, (loc. 160), Kamal, (loc. 49, 96), Wassyla, (loc. 77), Takfarinas, (loc. 124), Latifa, (loc. 139), Farid, (loc. 122).

Pedagogy, State Education & the Algerian Church (Ch. 4)

The questions here explored the strengths and weaknesses of Christian education and theological training in the Algerian church in light of Algerian models of education the main internal and external challenges to the Church's development in the context. In particular these questions investigated:

- The influence of State education on the Church
- The influence of three broad paradigms of education:
  a. The traditional (more or less oral) approaches
  b. The Arab-Islamic approaches
  c. The French critical Western approaches… on Algeria, on the church's teaching and learning and its development.
- The particularity and universality of the Algerian church and the influence of foreign models and teachers on the Church's development.

All of these questions were set in the context of the Church's identity and mission in Algeria.

1. The State of Algerian Education: The Context

The Oral Tradition

> *"Maraboutism and all that... And this influences even the church and it halts a little bit the progress of the Church. I can give you an example… waiting to receive everything from the pastor… the man of power… a sort of Marabout who will give us something, who will touch us…"*[240]

The oral tradition has been and remains a highly influential model of teaching and learning in the Algerian Church. This is not just with illiterate or functionally illiterate Algerians but across all educational levels.[241] However the oral tradition has also been an impediment to the development of critical Christian thinkers and has encouraged

[240] Appendix G, Abdelhak, (loc. 66-67).

[241] Appendix G, Takfarinas, (loc. 58-60), Naim, (loc. 51).

passivity within the Church.[242] Maraboutism and folk Islam has been transferred into some churches[243] and in some churches the pastor is viewed as the 'man of power.'[244]

Arab-Islamic State Education

> *"Then, there are those in the current generation who have been more influenced by the Arab-Islamic approach… So if we want to teach this younger generation in front of us many of them haven't got this ability to reflect (think critically). So, we need, in our teaching to think about methods to enable Christians to think for themselves on particular questions… to develop particular themes. So, I think we need to push them, to stimulate them in this area."*[245]

The Arab-Islamic approach of State education, so influential in the post-independence years, has had a negative impact on the Church and the nation. All Kabyles under the age of 50 have been Arabised[246] and the religio-linguistic ideology has Islamisised children.[247] This is an obstacle for the Church because it has suffocated the freedom of thought and open dialogue[248] and this is creating a massive rift between what is taught at school and what is taught in Christian homes.[249] However, the approach has also made Christianity more attractive, with the potential that Algerian Christianity is viewed as another catalyst in Algeria's tentative emerging pluralism.[250]

Critical Thinking in State Education

> *"I think that the Algerian educational system has well indoctrinated—so as not to say made stupid—a good amount of young people. And when they realise that they can think and decide by themselves, it changes things a little."*[251]

State education in Algeria discourages critical thinking. This has been a deliberate strategy of the government.[252] This is an obstacle for the Church because the suffocation of language and free thinking has disabled Algerian BMBs from growing. The low

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[242] Appendix G, Zina, (loc. 223-225).
[243] Appendix G, Zina, (loc. 46), Abdelhak, (loc. 66-67).
[244] Appendix G, Rabah & Salima, (loc. 28-33, 35), Zina, (loc. 113), Latifa, (loc. 73), Abdelhak, (loc. 67).
[245] Appendix G, Abdelhak, (loc. 94-95).
[246] Appendix G, Mohammed, Mouloud & Ghezali, (loc. 94), Ferhat, (loc. 26), Abdelhak, (loc. 94).
[247] Appendix G, Abdelhak, (loc. 94-95), Zina, (loc. 39), Habib, (loc. 41).
[248] Appendix G, Mohammed, Mouloud & Ghezali, (loc. 94), Rabah & Salima, (loc. 26), Abdelhak, (loc. 75,80), Latifa, (loc. 12).
[249] Appendix G, Habib, (loc. 41).
[250] Appendix G, Takfarinas, (loc. 62), Malek, (loc. 151).
[251] Appendix G, Ferhat, (loc. 19).
[252] Appendix G, Abdelhak, (loc. 75), Zina, (loc. 39), Latifa, (loc. 33), Ferhat, (loc. 19).

educational level of many Church leaders is a challenge,[253] especially when such leaders are threatened by or impede critical thinking in their members.[254] It is often fear that keeps Algerian BMBs from critical thinking.[255] Although most conversions occur in the context of a 'daring to know' experience,[256] the perceived link between freedom of thought and conversion doesn't seem to be carried through to later stages of the discipleship and leadership training.

2. Pedagogy in the Algerian Church: Context and Critical Faithfulness

The Explicit Preference for Spiritual Formation

> *"We start from the principle of the Gospel. It's a conviction that is completely personal: I am convinced that I am a sinner, and Jesus Christ is Lord and Savior… And even, we're wrestling to change the law, but in a certain way, we're convinced that there is only the Gospel that can change hearts and reform the hearts."*[257]

Teaching and learning is unavoidably related to shaping BMBs identity 'in Christ'. The greatest need for the church is to bring about a spiritual transformation of the whole person, in the image of Christ. The absence of this is likely to result in a superficial conversion that does little more than producing 'Christianised Muslims'[258] which will be evident in 'Muslim' cultural attitudes to leadership[259] and tithing.[260] The Church's primary contribution to Algerian society can only ultimately be achieved via the change that the Gospel brings[261] and devotion to the study of the Bible and the supernatural power of the Holy Spirit are central to this process.[262] The greatest sign of this transformation is love and the best evidence of that is when Kabyles and Arabs worship together in all languages. [263]

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[253] Appendix G, Ziyad (loc. 52), Ferhat, (loc. 24), Farouk & Leila, (loc. 10, 61), Naim, (loc. 43), Takfarinas, (loc. 62).
[254] Appendix G, Malek, (loc. 71), Farouk & Leila, (loc. 45), Takfarinas, (loc. 21), Yacine, (loc. 43).
[255] Appendix G, Abdelhak, (loc. 76-80), Latifa, (loc. 71).
[256] Appendix G, Ziyad, (loc. 4), Tahar & Touati, (loc. 105), Abdelhak, (loc. 73), Wassyla, (loc. 10), Naim, (loc. 18), Takfarinas, (loc. 62).
[257] Appendix G, Mohammed, Mouloud & Ghezali, (loc. 140).
[258] Appendix G, Zina, (loc. 38-40, 49), Malek, (loc. 126, 130).
[259] Appendix G, Zina, (loc. 83), Wassyla, (loc. 117-119).
[260] Appendix G, Farouk & Leila, (loc. 152).
[261] Appendix G, Mohammed, Mouloud & Ghezali, (loc. 140).
[262] Appendix G, Wassyla, (loc. 12-19, 31), Malek, (loc. 110), Djebar, (loc. 98), Abdelhak, (loc. 63), Ziyad, (loc. 98).
[263] Appendix G, Chedli, (loc. 47,48), Mohammed, Mouloud & Ghezali, (loc. 102), Tahar & Touati, (loc. 66), Rabah & Salima, (loc. 66), Malek, (loc. 132), Habib, (loc. 108, 110).

The Implicit and Explicit Preference for Church-Based Training

> *"I think one thing that is important is that in Algeria, because we are the first generation of Christians… and a Christian should always have a father… So, if they have had a spiritual father this is a reference point. Even though this 'father' might have weaknesses, nonetheless we learn from such people. The best way to teach people is through our lives. The fact that we are this first generation of believers is the reason why we need to be very very careful to be examples, not only with our words but we practice what we preach."*[264]

Small groups and church fellowship has been the most fruitful context for Algerian BMBs to grow in mature faith. At the heart of this is the importance of mentoring relationships. It is only in close relationships that multidimensional learning can be properly assessed.[265]

The Positive and Negative Influence of Foreign Mission on the Algerian Church

> *"For me it's good to look back over history, over what has happened and to see why the church has taken this or that directive. That's the issue really. So, the church, before the church was Algerian there were missionaries who were foreigners… the priority of these missionaries was evangelism. When the Algerian church became independent, that's when we realised that there was a need to train disciples and for people who stay in the country. In this sense, historically speaking, I find that the foreigners didn't really work at this level."* [266]

Roman Catholic and Protestant evangelical missionaries have had a positive impact on the growth of the Algerian BMB Church. Roman Catholic mission has been influential because of its emphasis on the demonstration of love in action through social and educational work and Protestant Evangelical mission because of its emphasis on the proclaiming the Gospel and teaching the Bible. However, Roman Catholic missionaries and clergy held back from preaching and explaining the Gospel and in their total focus on 'saving souls' Protestant Evangelical missionaries modelled individualism and denominationalism. [267] In general terms, Western patterns of church [268] didn't model church planting amongst BMBs capable of facing the challenges of the Muslim context.[269]

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[264] Appendix G, Ziyad, (loc. 44).
[265] Appendix G, Takfarinas (loc. 33), Malek, (loc. 117), Ziyad (loc. 44-48), Rabah & Salima, (loc. 41,51), Wassyla, (loc. 71), Djebar, (loc. 49), Omar (loc. 5), Yacine, (loc. 9, 23), Farid, (loc. 47, 53).
[266] Appendix G, Zina, (loc. 132).
[267] Appendix G, Djebar, (loc. 110).
[268] Appendix G, Habib, (loc. 77, 81, 87), Malek, (loc. 94).
[269] Appendix G, Zina, (loc. 132-134).

The Importance yet Ambiguity of 'Context' in Training

"I would like Algeria to invent its own model. We need Christians who know the Bible, who live with Christ but who live with Christ and there I have used the word 'pavement' (in the street), who live with Christ on the pavement, not shut in, hidden, in a ghetto, in a closed castle."[270]

At present most models of teaching and training in Algeria don't explicitly take account of the Algerian context.[271] There is an ambiguity in how BMBs relate the teaching of the Bible and Christian theology to the reality and needs of the context.[272] Although foreign teachers have had a positive influence on the development of the Algerian Church[273] many gifted Algerian leaders are being 'extracted' from the context and trained overseas[274] and there is a visible reliance on French and other foreign languages that has resulted from this.[275]

The Algerian church is implicitly in need of a praxis model of teaching and training. The gap between 'theory' and 'practice' implies that the responsibility for 'applying' the lessons is left to the students.[276] The objective of training should be to develop 'Biblical street dwellers' and not mere 'Bible technicians',[277] and there is little if any evaluation of how learning is being applied in the context.[278] However there are some good examples of models where this is happening.[279]

Awareness of Where the Church is Situated in God's Redemptive-Historical Narrative

"However, it is the hand of God that has caused the Church to grow. And there is a particularity with the church in Algeria even in comparison to other churches in the Muslim world. It's the only country in the Arab-Muslim world where a church from a Muslim background has been officially recognised as it is."[280]

The Algerian Church seems to have a sense of its development as a part of God's redemptive-historical purpose in Algeria, North Africa and the world. In this regard the

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[270] Appendix G, Naim, (loc. 39).
[271] Appendix G, Mohammed, Mouloud & Ghezali, (loc. 116-119).
[272] Appendix G, Takfarinas, (loc. 45-49, 55), Yacine, (loc. 29).
[273] Appendix G, Ziyad, (loc. 59).
[274] Appendix G, Rabah & Salima, (loc. 4), Latifa, (loc. 62).
[275] Appendix G, Habib, (loc. 77-79), Latifa, (loc. 80-81).
[276] Appendix G, Omar, (loc. 9-11).
[277] Appendix G, Naim, (loc. 39).
[278] Appendix G, Omar, (loc. 14).
[279] Appendix G, Yacine (loc. 33, 70), Ziyad, (loc. 25), Malek, (loc. 60).
[280] Appendix G, Farouk & Leila, (loc. 36).

Church perceives its status in the Muslim world as a pioneering 'unique' strand of the world church.[281] However its story goes back to the DNA of the New Testament church born at Pentecost.[282] With the story of the Algerian Church there are different 'cycles' and different approaches to training are needed at these different times in the story.[283]

The Gender Challenge

> *"Well maybe that's a bit similar to everywhere, women are much more present and active, and very faithful too. It's just a case of letting them speak, listening to them, they have opinions to give… It's clear that there is a Muslim heritage, and women suffer because of that. They tell us clearly that their husbands behave like Muslims towards them. They don't really see a big difference, whether it's the older (Christians) or the newer ones."*[284]

There are gender imbalances in the development of the church, which may be impeding its future growth. Women are very involved but their voice is not always heard or appreciated[285] and it seems that in many cases conversion hasn't brought changes to male hegemony within the culture.[286]

Implicit Findings about Multi-Dimensional and Church-Oriented Learning

> *"But what we have to look for continually, what we must not forget, is that every type of training is to serve the church. So it has to answer a need within the church, or it has to bring solutions to the church so that it can be more effective and have more influence."*[287]

The cognitive, affective and behavioural dimensions of learning are not well integrated in most Algerian models of training. The key to developing this integration is the teacher's relationship with students and the modelling of servant leadership in practical life.[288] There is a need/desire for more critical theological thinking and writing in the Algerian Church. This is linked to the need for better education[289] and the lack of written reflections on early Berber Church in North Africa.[290] Most respondents spoke about the need for a balance of doing theology that combined spirituality and critical theological

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[281] Ibid.
[282] Appendix G, Malek, (loc. 121-123).
[283] Appendix G, Takfarinas, (loc. 25, 31, 69).
[284] Appendix G, Zina, (loc. 10, 83).
[285] Appendix G, Zina, (loc. 10, 70, 87), Wassyla, (loc. 79).
[286] Appendix G, Zina, (loc. 83), Wassyla, (loc. 117-119).
[287] Appendix G, Chedli, (loc. 23).
[288] Appendix G, Malek, (loc. 117, 121, 138,) Djebar, (loc. 36, 44, 64).
[289] Appendix G, Wassyla, (loc. 75).
[290] Appendix G, Abdelhak, (loc. 118-124), Chedli, (loc. 64).

reflection.[291] Implicitly, the Algerian Church seems to want neither ignorant piety nor intellectual pride, but rather zeal and biblical wisdom.[292] Respondents suggested that truth should be incarnated in the Church and society and not be abstract.[293] Additionally most were suggesting that sound doctrine must be visible in spiritual experience.[294] Somehow redeeming Algérienneté requires the multidimensional transformation of believers whose identity and calling in Christ is the key to balancing critical thinking and spiritual formation that will bring about this redemption.[295]

The Inter-Generational Challenge

> *"There is the challenge of intergenerational communication. This is a problem because the older generation doesn't want to pass on the mantle to the younger generation… The problem is maybe that at least in your culture you talk about the problem. The problem is that in our culture it's taboo. So, everything is done in secret. Everything is done… I don't know… in the margins…"*[296]

There is a big problem of inter-generational communication that affects teaching and learning in the Church. The contemporary social issues that Algerian youth face are not being addressed by the Church's teaching[297] and it seems that the Church has not invested in youth or junior Church leadership.[298] The older generation (post 50 years old) have been affected by both oral and critical approaches to education and the younger generation (sub 50s) are affected by the Arab-Islamic approach and are less able to think critically.[299] Some respondents suggested that appropriate pedagogy needed to differentiate between the three generations; the post 50's, those in their 30's and 40's (often in leadership) and the younger generation (under 30s).[300] Another problem is the unwillingness of the first generation of believers to let go of power and authority and to make way for the next generation.[301]

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[291] Appendix G, Habib, (loc. 27, 47, 55).
[292] Appendix G, Yacine, (loc. 33), Abdelhak, (loc. 81, 85-87).
[293] Appendix G, Chedli, (loc. 23), Farid, (loc. 49).
[294] Appendix G, Djebar, (loc. 51), Wassyla, (loc. 81).
[295] Appendix G, Malek, (loc. 110), Takfarinas, (loc. 53), Wassyla, (loc. 117).
[296] Appendix G, Farouk & Leila, (loc. 45, 49).
[297] Appendix G, Farouk & Leila, (loc. 45-49).
[298] Appendix G, Latifa, (loc. 109-113, 115).
[299] Appendix G, Abdelhak, (loc. 75), Zina, (loc. 39), Latifa, (loc. 33), Ferhat, (loc. 19).
[300] Appendix G, Farouk & Leila, (loc. 56).
[301] Appendix G, Farouk & Leila, (loc. 45), Malek, (loc. 71).

3. Pedagogy for the Algerian Church: The search for critically faithful models

The Church in this Context

"Once I am connected to Christ I'm sort of connected to everybody. It's true I'm a pilgrim, only a lodger here. I say jokingly that "I'm not a local; I'm just waiting for the bus". However, while waiting, I have things to do. The first thing that I must do, the first on my list of responsibility as a Christian among all my responsibilities, is to liberate the Algerian. I free him; I need to become one with him."[302]

The appropriate teaching and learning of Christian theology should engage with the Islamic critique of both the Bible and Christian doctrine.[303] As one of my respondents explained, it needs to 'sit within the mould of culture'.[304] For this to happen the Church needs to explicitly engage with its identity as a hybrid community, both in the world (of Algeria) and yet not of it. The liminality of this hybridity is paradoxical. The Church needs to be incarnationally present, a 'sign' of the God's presence in Algeria,[305] fully in Algeria, as authentic Algerians, yet of Christ, pilgrims of a world church transforming and liberating Algeria.[306] Achieving this will involve drawing a 'new kind of line' between the Church and the world but not separating the Church from the culture.[307] Part of this will involve the Church engaging with Arab-Islamic culture rather than simply defining itself against it. This means understanding and affirming what is good[308] but also drawing a line between this and what is idolatrous.[309]

Pedagogy in this Context

"The context is very important. Of course, we did some research… we did this together and it showed that really the best training is within the context, within the sphere, within the church. So I think that it proved that the more we move away from the context, the more we move away from the church—either geographically or even time wise—it doesn't really help, or the training doesn't really become as effective as we expect."[310]

The Church's pedagogy should seek to develop BMBs who are indigenous and pilgrim. This will involve a nuanced and critically faithful screening of foreign teachers and

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[302] Appendix G, Naim, (loc. 80).
[303] Appendix G, Tahar & Touati, (loc. 139), Abdelhak, (loc. 154), Wassyla, (loc. 93).
[304] Appendix G, Tahar & Touati, (loc. 120, 139).
[305] Appendix G, Zina, (loc. 137).
[306] Appendix G, Naim, (loc. 68, 74).
[307] Appendix G, Lesslie Newbigin, *The Household of God: Lectures on the Nature of Church*, (SCM: London, 1953), p. 12.
[308] Appendix G, Djamal, (loc. 83, 120), Farouk & Leila, (loc. 92).
[309] Appendix G, Djamal, (loc. 83, 120), Takfarinas, (loc. 104, 108, 110-124).
[310] Appendix G, Chedli, (loc. 9).

models of theological training[311] and an understanding of the historical and cross-cultural dimension of denominational differences in the World Christian movement.[312] It will also mean constructing and articulating an authentically Algerian Christian identity. This is important for Algeria and for World Christianity.[313]

Most Algerian BMBs believe that training exists for the mission of the church not as an end in itself. Therefore all training models and schools are servants of and subordinate to the Church,[314] which is perceived to be the agent of transformation in Algeria.[315] The objective (telos) of training is therefore the development (mission, impact and influence) of the Church.[316] Notwithstanding this, independent training institutes (residential and non-residential) have been an important space for critically faithful reflection across the ethnic, linguistic and theological diversity of the Algerian Church.[317] However, they have also failed to support the training of pastors in full time employment who can't (or don't want to) be separated from their families or ministries for long periods of time[318] or single women who don't have the freedom to travel far from home for such training.[319] The Algerian Church is likely to benefit best from an inter-dependence partnership of Church and institute[320] which will link the commitment to Christ to a commitment to the unity and diversity of the Church.[321]

Mission in this Context

> *"And sometimes the authorities even accuse the Church of making itself a minority: they say: "you say it's a minority to enable the United States to interfere." No, the Church in Algeria isn't a minority, it's an entity, we can't estimate it with exact numbers but it's a new entity… from now on it's part of society, and it's growth, it's influence on society is going to give it a place in even this citizenship—not only that, but the Christian values also give us a dimension of citizenship that is special, that is a somewhat more complete vision of what a real citizen can be."*[322]

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311 Appendix G, Abdelhak, (loc. 99), Farouk & Leila, (loc. 70-71).
312 Appendix G, Habib, (loc. 27, 31).
313 Appendix G, Farouk & Leila, (loc. 36, 77, 93).
314 Appendix G, Takfarinas, (loc. 21).
315 Appendix G, Naim, (loc. 80), Zina, (loc. 137).
316 Appendix G, Tahar & Touati, (loc. 19).
317 Appendix G, Tahar & Touati, (loc. 25).
318 Appendix G, Chedli. (loc. 9, 13, 15, 21).
319 Appendix G, Tahar & Touati, (loc. 30).
320 Appendix G, Tahar & Touati, (loc. 68).
321 Appendix G, Abdelhak (loc. 59), Farouk & Leila, (loc. 36, 81-83, 100), Chedli, (loc. 45).
322 Appendix G, Chedli, (loc. 61).

Implicitly the Church seems to be seeking a contextually appropriate pedagogy that equips BMBs for the Church's mission of 'presence' and 'engagement' in and beyond Algeria. This would be a holistic mission to the 'whole' of Algeria and not just a mission of 'saving souls'. As one respondent expressed it, making 'better Algerians'.[323] This is so important in the Algerian context because of the perceptions of Christianity as 'foreign' to Algerian history, culture and national identity. This mission will also involve separating Algerian identity from an exclusive irreducible Islamic and Arab identity. The Church will achieve this by 'naming' its new identity as an Algerian 'entity' (rather than a 'minority).[324] This will be achieved by the Church's contextually appropriate transformation of religious and cultural customs, such as; burial rites,[325] concepts of citizenship,[326] full participation 'on the pavement' in business and society[327] as well as being an agent of reconciliation between Kabyles and Arabs.[328]

[323] Appendix G, Tahar & Touati, (loc. 60).
[324] Appendix G, Chedli, (loc. 61).
[325] Appendix G, Abdelhak, (loc. 145), Takfarinas, (loc. 104-124).
[326] Appendix G, Chedli, (loc. 61).
[327] Appendix G, Naim, (loc. 39, 66, 75).
[328] Appendix G, Naim, (loc. 82), Tahar & Touati, (loc. 83), Abdelhak, (loc. 114).

Chapter 2 | Kabyle Identity, Algérienneté & the Algerian Church

> *"Algérienneté must not be reclaimed by the Arabophones, but by all Algerians whatever their language or whatever their religion… And the message that we want to say to the others is that religion, faith, is one thing… So, after all patriotism and nationalism and 'Algérienneté' is independent from religion… For many, if an Algerian converts to Christ he becomes a renegade, a traitor to his country, his religion and even to his ancestors. And this is false. It's not true… the presence of the indigenous Algerian Church is there to unveil this image. We are Christians but also as Algerian as the rest of Algerians, or if not more Algerian!"*[329]

With a demographic of approximately 80-85% Berber[330] speaking, mostly Kabyle,[331] believers, for most Algerian Christians there is a kind of triple marginalisation in their identity; that of being ethnically non-Arab, having Kabyle as your native language and Christianity as your faith. Can such a person be properly Algerian? The presence of a growing Algerian Church[332] raises questions not just about whether one can be authentically Algerian *and* Christian but beyond the apparent freedom and 'inviolability of creed and opinion,' guaranteed in Article 36 of the Algerian constitution,[333] to the extent or limits of a potential emerging civil pluralism in Algeria. What is the mission of the Algerian Church in this context and what role might appropriate Christian education

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[329] Appendix G, Omar, (loc. 36).
[330] The term 'Berber', whilst possessing a pejorative connotation in orientalist (colonial) ethnography and historiography, akin to 'Barbarians', has nonetheless been self-appropriated by Berbers in Algeria and throughout the Maghreb. Judith Scheele notes that the terms 'Berber' and 'Arab' appear in North Africa as flexible categories within a "larger game of prestige and changing allegiances." Scheele, *Village Matters*, p. 13. The term *Amazigh* is preferred by many academics. *Amazigh* is "a self-designating ethnonym shared by disparate berberphone groups throughout North Africa and the diaspora". McDougall, *History and the Culture of Nationalism in Algeria*, p. 186.
[331] Whilst this chapter will refer to the 'Berber Movement' it primarily explores the identity of the Kabyles in the context of Algerian national and Christian identity. Though all Kabyles are Berbers not all Berbers are Kabyle. Although the term 'Kabyle' is first seen in 16th Century literature (identified most positively as a distinctive group of 'truly indigenous' North Africans from the mountain region east of Algiers or more commonly as "shorthand for poor mountain dwellers, rather uncouth and barely civilized") it wasn't until the 19th Century that the term 'Kabyle' became synonymous with 'Berber'. McDougall, *History and the Culture of Nationalism in Algeria*, p. 14 and see footnotes ♯ 55-57 for further etymology of the term 'Kabyle.
[332] By way of reminder, all references to 'the Algerian Church' are referring to the BMB (Believer from a Muslim-Background) Church of Algeria.
[333] See http://www.constitutionnet.org/sites/default/files/algeria_constitution_2015.pdf for the most recent version of Algeria's constitution.

and theological training have in Algeria's continuing quest for its national identity? Beyond the task of evangelism, what part might the Algerian Church play in Algeria's search for its national identity? How might the Algerian Church contribute to a recognition of the plurality of Algeria's national character and in what ways could this influence the mission of growing Muslim-background churches and more broadly the worldwide Christian movement?

Algerians seem to be trapped in an eternal ontological quest. The Algerian Church has the potential to provide solutions to this quest. There are three principal reasons for this: First, the failure of Algeria's three-fold (centrist) formulae - "Islam is our religion, Algeria is our nation (or homeland) and Arabic is our language" [334] - in addressing the reality of Algerian's multi-dimensional identity, secondly, the context of the Church's growth in both Kabyle particularity and universal Algerian national identity, and finally the Algerian Church's potential to inhabit and go beyond these multiple margins of identity. The presence of this growing Church therefore addresses questions both about the particularities and universality of Algerian national identity *and* Christian local and universal identity. Having explored some features in the construction of Algeria's national 'self' referred to by Francophone Algerian writers as 'Algérienneté' (literally 'Algerian-ness'), this chapter will go on to outline some features of Kabyle identity before exploring Algerian Christian identity and the development of the Church in this context.

[334] This can be seen on the frontispiece of Tawfiq al-Madani's *Kitab al-Jaza'ir* (1932), by Omar Racim. McDougall, *History and the Culture of Nationalism in Algeria,* back cover note. See also pp. 22-27.

1. The 'Construction' of an Irreducible Arab-Islamic Algérienneté

"We need to define what it means to be Algerian before talking about Christianity and faith in Algeria".[335]

Naim's observation highlights the importance of understanding Algerian national identity before being able to situate the identity and purpose of the Algerian Church in this context. He rightly acknowledges what Jean Daniel calls Algeria's all encompassing "search or nostalgia of 'being'".[336] For historian James McDougall, Algeria's search for a final self-definition, a changeless self and an authentic 'Algérie Algérienne' is merely a symbolic struggle. It is not a historical or ethno-linguistic or religio-political 'reality'. In his post-modern historiography such a struggle ends in tautology. McDougall suggests that Kabyle identity, as with Islamic authenticity, are sensitive and volatile idioms of contest rather than an ontological authenticity.[337] With the growth of the Algerian Church, Christian identity can now be added as another volatile idiom in Algerian's ontological quest.

One of the biggest impediments to the Church's development is the 'naming' of modern Algeria as irreducibly Arab and Islamic. This naming was achieved by the work of early 20th Century Salafists in response to a colonial ethnography that sought to separate Kabyle from Arabs and establish a narrative of Kabyle particularity. In colonial ethnography, Kabyle Algerians were somehow linked to Latin cultures and therefore more European and crucially inassimilable to the Arabs. In this 'myth' Kabyles were portrayed as 'noble savages' with a greater natural susceptibility, than the Arabs, to being

[335] Appendix G, Naim, (loc. 64).
[336] Jean Daniel, an Algerian born French Jewish journalist and author who was a friend of the celebrated Kabyle Catholic Algerian Jean Amrouche. He is quoted in Guemriche, *Le Christ s'est arrêté à Tizi-Ouzou*, p. 115. See references also to him in Marc Faigre and Archives de la ville de Marseille, *Jean Amrouche, l'éternel Jugurtha, 1906-1962*, (Archives de la ville de Marseille: Marseille, 1985).
[337] McDougall, *History and the Culture of Nationalism in Algeria*, p. 211.

'educated' by the French 'mission civilisatrice.' Pertinently, in Roman Catholic missiology, they were also more susceptible to being converted to Christianity.[338]

McDougall writes that,

> *"Nations, in short, exist only in their naming. Like products of ideology, they are real only because they are invoked – called into existence and believed in – by human actors who order their lives, their sentiments and their sense of themselves and their past around them."*[339]

In the 'naming' of modern Algeria the Arab-Islamic ideologues have been the most influential. Through the early part of the 20th Century struggle for independence from the French, gathered around the charismatic figure of Abd al-Hamid Ibn Badis (1889-1940), the *Salafiyya* reform movement was successful in establishing this dominant naming of Algeria as irreducibly Muslim and Arab. McDougall points out that in the context of their work for renewal through preaching and pedagogy their most significant contribution to Algerian nationalism is their historiographical production.[340] This naming of Algeria was consciously developed in the context of years of colonial repression in which both Islam and Arabic were minimised. The success of the *Salafiyya* which resulted in the irreducible three-fold formula for *the* national identity (Algérienneté) – 'Islam is our religion, Algeria our nation (homeland) and Arabic our language' - was a kind of imagined 'authentic' changelessness forced on it by colonialism. Ironically, as Jacques Berque argues, this template of nations as entities united by a single irreducible and centralising claim (one language, one ethnicity, one religion) is itself a product of the modernist rationalism of the colonial period.[341] However, despite the success of this Arab-Islamic centrism, more than fifty years after independence, this irreducible three-fold formula seems to many Algerians

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[338] See, Lorcin, *Imperial Identities*, pp. 2-3 and Guemriche, *Le Christ s'est arrêté à Tizi-Ouzou*, p. 127.
[339] McDougall, *History and the Culture of Nationalism in Algeria*, p. 10.
[340] Ibid, p. 14.
[341] Jacques Berque, *Le Maghreb Entre les Deux Guerres*, (Editions du Seuil: Paris, 1979), pp. 67–71.

(Muslims, Christians and those of all faiths and none) to be a formula that has kept Algerians from a long overdue 'rendezvous avec nous mêmes' (a rendezvous with themselves).[342] One of the features of Algeria's ontological quest and an inhibitor to an honest rendezvous with itself has been the imposition of a clumsy Arabisation process.

The Arabisation process followed Algeria's independence in 1962 and was based on a religio-cultural doctrine of Algerian nationalism - a kind of nationalisation of the official culture and language policy in the image of the myth that had been constructed – that allowed very little room for Kabyle culture and language.[343] Commenting on the construction of this 'myth', McDougall wryly notes the quip made by Ahmed Ben Bella's aide[344] - after his post-independence declaration: 'we are Arabs, Arabs, Arabs', in which the aide was heard to say, *"ca va finir par être vrai!"* (Given time, 'it might end up being true!').[345] The objective of radical Arabisation post-independence was the assimilation of all Algerians into one new unified nation, distanced from the language of the coloniser and demonstrably identified with the newly independent nations of North Africa, irreducibly Arab and Islamic. As Jane Goodman points out, Arabisation appeared to many Kabyle Algerians to be a process that was arbitrary and disconnected from the country's socio-linguistic realities.[346] One of the features of what some might characterise as an 'aggressive' Arabisation process that contributed to the discontent of many Kabyle Algerians, was the recruitment of Arab teachers from Egypt and other parts of the East (The Middle East and the Levant).[347] This was deemed necessary since the majority of

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[342] Abdallah Mazouni, *Culture et enseignement en Algérie et au Maghreb*, (Maspero: Paris, 1969), p. 80.
[343] McDougall, *History and the Culture of Nationalism in Algeria*, p. 205.
[344] Ahmed Ben Bella was Algeria's first president. He was deposed by Houari Boumédiène (1932-1978) in a bloodless coup in June 1965.
[345] McDougall, History and the Culture of Nationalism in Algeria, p. 205.
[346] Jane E Goodman, 'Reinterpreting the Berber Spring: from rite of reversal to site of convergence', *Journal of North African Studies*, Vol. 9, no. 3, 2004, p. 66.
[347] Ibid, pp. 66-67.

Algerians, who understood colloquial Arabic, Kabyle and French, were not sufficiently competent in classical Arabic[348] to participate in civic life.[349] This policy was resisted by two groups: first, the Francophone speakers, who were accused (and still are to some degree) of being the 'Hisb Franca' (Party of France) and secondly, the Berber speakers, especially from the Kabylia, who were identified with the 'Hisb Franca'.[350] The objective of Arabisation was not simply to eradicate the language of the coloniser but seems also to have been motivated by a desire to diminish Berber languages and other references to Algeria's pre-Islamic past.

The perception of many Kabyles and of many Algerian Christians today is that it is Islam that has Arabised Algeria.[351] The significance of Algerian Islam in the shaping of modern Algerian will be explored further in the next chapter. However, because of its importance in the development of Algerian and of Christian identity, I will return to the significance of language as a tool in the construction of Algérienneté in section three below. It should be noted here that the problem for many Kabyle speaking and Francophone Algerians is not the Arabic language per se but the teleology of Arab-Islamist cultural and religious chauvinism that they perceive to have been imposed on them. What is sometimes referred to as the 'Berber question' is short hand not simply for Kabyle and other Berber resistance to an imposed East-facing Arabism but more generally describes the on-going search for a more authentic Algérienneté. At the heart of this search is the question of Kabyle identity.

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[348] Now more commonly referred to as Modern Standard Arabic.
[349] Fazia Aïtel, 'Between Algeria and France: The origins of the Berber movement', *French Cultural Studies*, Vol. 24, no. 1, 2013, p. 64.
[350] Given how the Kabyles were disproportionately accomplished Francophones, they were identified with both groups who resisted to the Arabisation process.
[351] Appendix G, Rabah & Salima (loc. 84), Latifa (loc. 122).

2. Kabyle Identity and Algérienneté

"Though Kabyles are often suspected of weakening the national cohesion by claiming specific rights, it turns out that the battle they fight for plurality always announces major moments of transition towards democracy."[352]

Because 80-85% of the Algerian Church's growth has occurred in the Kabylia, understanding how Kabyle identity and particularity have developed in the context of Algeria's contested search for Algérienneté is essential. I will explore this by treating; first, the role of Kabyles in the Berber Movement; secondly, Kabyle particularity in the context of the 'unity' of Algerian national identity; and finally, Kabyle identity in the context of Algeria's East-West orientation.

i. Kabyles and the Berber Movement

The activism of Kabyles at the heart of the so-called 'Berber Movement'[353] is a cultural and intellectual force that has openly challenged the Arab-Islamist formula described above. The *Tafsut Imazighen* (The 'Berber Spring') of April 1980 was the result of almost two decades of Kabyle activism and militancy in both Algeria and France. Jane Goodman convincingly argues that in contrast to Frantz Fanon's well-established narrative of an 'explosion' of a repressed people in a liminal moment of reversal against the colonial state,[354] the events of the Berber Spring were actually the result of "a convergence of four rapidly expanding institutional networks and dissemination pathways."[355] The four pathways, or 'sites' as she calls them were: the Arabisation programme (described above), the development of a network of cultural and intellectual

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[352] Benjamin Stora, 'Figures kabyles dans l'histoire politique algérienne', *Awal: Cahiers D' études Berbères*, 2002, p. 47.
[353] The Mouvement Culturelle (d'expression) Berbère or MCB is a term used to describe Berber activism following the *Tafsut Imazighen* (The Berber Spring) in 1980. However it describes more generally the awakening of Berber consciousness and activism prompted by the development of Berber cultural organisations amongst the Algerian Berber (mostly Kabyle) diaspora in France in the 1960s and 1970s. Benjamin Stora, 'Figures kabyles dans l'histoire politique algérienne', pp. 47, 68-71, 76-77.
[354] Frantz Fanon, *The Wretched of the Earth,* (Penguin, London, 2001), pp. 27-32, 47-54 and 72-74.
[355] Goodman, 'Reinterpreting the Berber Spring', pp. 60, 62-63.

collectives established in Paris (described below), the modes of student governance being practiced by Algerian universities and the involvement and support of international press and human rights organisations.[356] The Berber Movement had two clear objectives; to raise awareness amongst Berbers (mostly Kabyles) of their own particularity (culture, history and language) and also to force the Algerian state to recognise this particularity as a coherent and authentic feature of Algerian identity. Whilst the Berber movement has undoubtedly challenged the Arab-Islamic hegemony described above, nonetheless there is a perception that it is mostly liberally educated Kabyles from the Algerian diaspora in France that have influenced it. In this sense it is viewed by its detractors as little more than a neo-colonial and foreign challenge to an 'authentic' Arab-Islamic Algeria.

Though its roots pre-date independence, the origins of the Berber movement can most clearly be traced back to the 1960s and 70s post-independence generation of Berbers who began to research and work on Amazigh identity.[357] According to Fazia Aïtel since Algeria's independence suspicion of disloyalty has repeatedly fallen on Berbers (and Kabyles in particular) and has led to a denial of their cause and their place in Algeria's political and civic life. [358] Aïtel points to a number of social, cultural and political factors, along with the influence of a few key personalities in France and Algeria that shaped the movement which coalesced in the Berber Spring of 1980.[359] Apart from the Arabisation process described above these are; the development of the Berber Academy and Berber

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[356] Ibid, pp. 64-65.
[357] James McDougall writes that the term 'Amazigh' is "almost always, in contemporary usage by Berberist writers, understood to signify 'free man' – indeed it could be argued that the semantic texture of the word is… entirely and densely woven with the notion of liberty." McDougall, *History and the Culture of Nationalism in Algeria*, p. 186.
[358] The Berber movement is also identified with attempts by Kabyle 'Mujahidin' (revolutionaries) to re-appropriate the revolutionary cause from the FLN through various failed revolts. As the base of such rebellion, the Kabylia region gave such dissention a geo-politically separatist dimension. See Aïtel, 'Between Algeria and France', pp. 71-72.
[359] Goodman, 'Reinterpreting the Berber Spring', pp. 65–77, and Aïtel, 'Between Algeria and France', pp. 63–72.

cultural organisations in France (with their emphasis on the place of Amazigh culture and Tamazight languages in Algeria); and the influence of influential Berber writers, such as Taos Amrouche and Mouloud Mammeri.

Under the authoritarian regime of Algeria's second president Houari Boumediene;[360] rising indignation over the cancelation of Berber courses at universities, the banning of Kabyle poetry and music on the radio, restrictions and arrests for the possession of Berber literature (perceived by Kabyles to be the repression and denial of Berber identity) were all viewed in parallel with the arbitrary abuses of power and a more general denial of freedom and human rights. These factors contributed to the formation and subsequent influence of the Berber Academy; a cultural association created by a small group of Kabyle Algerians living in Paris.[361] The well-known novelist, songwriter and cultural commentator Taos Amrouche hosted the first meetings of this association in her Paris apartment. The first association, the *Académie Berbère d'Echange et de Recherches Culturelles*, was founded in 1967.[362] In 1969 under its re-branding as the *Académie Berbères Agraw Imazighèn* one of the founding members of the association (Mohand-Aarav Bessaoud) launched the *Agraw Imazighèn* (the new Berber Academy) and its accompanying monthly bulletin, *Imazighèn,* was distributed throughout the diaspora and in the Kabylia (especially amongst students). The bulletin and the work of the academy more generally provoked discussions and debates about the history of North Africa (especially the recovery of characters in

[360] Houari Boumédiène (1932-1978) became Algeria's second president, seizing power in a bloodless coup from the first president Ahmed Ben Bella in June 1965. He only took the title of president from 1976, serving as Chairman of the Revolutionary Council of Algeria before that from 1965-1976.
[361] Aïtel, 'Between Algeria and France', pp. 66–67.
[362] Goodman, 'Reinterpreting the Berber Spring', p. 68.

popular Berber history such as Massinissa, Jugurtha and Kahina)[363] the Tamazight language and Berber identity.[364]

Writing and teaching from the late 1950-70's, an accomplished novelist and scholar, Mouloud Mammeri was a key figure in the Berber Movement. Mammeri published several short stories, plays and articles on Berber society and anthropology in the 1950's and 60's.[365] Probably most influential of all were his Berber courses at the University of Algiers, which, thanks to the work of the Berber Academy, fed a hunger for learning about Berber culture and languages and growing collective sense of Berber identity. As Aïtel explains, these courses were "both a discovery and a search for legitimacy".[366] This explains why the authorities' refusal to allow Mammeri to speak on his new collection of ancient poems at the University of Tizi-Ouzou on the 10th of March 1980 triggered the riots of the 'Berber Spring'.[367] The cancellation of Mammeri's lecture on ancient Kabyle poetry at the newly established University of Tizi-Ouzou[368] on the 10th of March 1980 proved the tipping point for growing dissatisfaction amongst Kabyles towards the Algerian government's cultural and political policies vis-à-vis Berber culture and identity in Algeria. Demonstrations and civil disorder broke out throughout Kabylia for several weeks and due to the broad base in Kabyle civil society the authorities feared this might develop into a regional insurrection. The government's response was robust. Hundreds of protestors, professors, students, doctors and workers were arrested and imprisoned. With

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[363] Scheele, *Village Matters*, p. 13, and McDougall, *History and the Culture of Nationalism in Algeria*, pp. 186–191.
[364] Aïtel, 'Between Algeria and France', p. 68.
[365] Two particular publications were influential on the self-awareness of Kabyles and Berber identity in and beyond Algeria; a French translation of collected of poems by the Kabyle bard Mohand U Mhend in 1969 and a Berber grammar book in 1979. Ibid.
[366] Ibid.
[367] Goodman, 'Reinterpreting the Berber Spring', pp. 68–77.
[368] The University of Tizi-Ouzou, was established in 1978 in the capital city and heart of the Kabylia. Aïtel, 'Between Algeria and France', p. 71.

their release several months later, the MCB (Mouvement Culturel Berbère) was born.[369] In August of that year the 'Yakouren debate' – a month long seminar consisting of citizens, academics, linguists and historians – discussed culture, identity, language and education in a democratic and for the first time, non-governmental civic context.[370] With its origins in a recovery and revival of Berber cultural and linguistic particularities, this uprising was therefore the first social movement to visibly challenge the power of the central government and especially the FLN one-party system's vision of Algérienneté.

ii. Kabyle Particularity and a Singular National Identity Algeria

Kabyles, at the heart of the Berber movement, have therefore shaped a questioning of Algeria's national identity. The rediscovery and reemphasis of Kabyle particularities has had the effect of calling all Algerians to a more honest encounter with themselves as a nation. This questioning (of the established prevailing narrative about national identity) has led to an alternative narrative in which Kabyles – and other 'entities'[371] – might no longer be marginalised. As one of my respondents explained, "The problem in the Kabylia is that we don't have our identity anymore"[372] and another explained that in the decades after independence "Kabyles felt like foreigners in their own country."[373] Three aspects of the Kabyle identity in this context are pertinent: first, their self-perception as free men (Amazighèn), secondly their marginalisation through the perceived 'theft' of Berber history and culture and finally, their resistance to Arabisation.

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[369] The MCB (Berber Cultural Mouvement) witnessed the establishment of multiple coordinated committees, which formed the backbone of the MCB. Goodman, 'Reinterpreting the Berber Spring', pp. 76–78.
[370] Aïtel, 'Between Algeria and France', pp. 71–72.
[371] Chedli, 61 and McDougall, *History and the Culture of Nationalism in Algeria*, p. 211.
[372] Appendix G, Latifa, (loc. 93).
[373] Appendix G, Rabah & Salima, (loc. 101-103).

The precise nature and etymology of Amazighèn particularity is much debated.[374] Certainly it is much more varied than the 'official' accounts of Berber particularity would suggest.[375] Though not all Berbers are Kabyle, all Kabyles are Berber (or Amazighèn). In this study, as with most Berber and Kabyle ethnography from the 19th Century on, the term 'Kabyle' is synonymous with Berber. As Judith Scheele points out, contemporary Kabyles like to trace their history back to the Berber kings of the Roman era, such as Masinissah and Jugurtha, "thereby proving their historical legitimacy, their contribution to world history, their noble ancestry and their rebellious and democratic nature."[376] Kabyles themselves have now, to a large extent, appropriated the French colonial definition and ethnography of 'Kabyle-ness' or Amazighèneté. Scheele lists five characteristics of this identity: first, their lack of religious fanaticism, secondly their love of freedom, thirdly their settled way of life (especially their attachment to their home village), fourthly their materialism and fifthly their egalitarianism.[377] Less debated than the precise characteristics of Berber identity is their ontology of marginalisation. This marginality is attributed to both the particularity of a colonial ethnography that deliberately sought to separate Berbers from Arabs in Algeria and since independence is attributed to the counter imposition of the Arab-Salafist three-fold formal of Algérienneté. This marginalisation is coupled with perceptions that Berber history and culture has not only been 'lost' but also 'stolen'. In her exploration of the place of the Kabyle village in Algeria, Scheele describes how criticism of social hierarchies and national authorities tends to be expressed in terms of the 'theft' or the 'falsification' of Kabyle history. Access to such historical documents therefore gives power and influence. She writes,

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[374] McDougall, *History and the Culture of Nationalism in Algeria*, p. 186.
[375] Appendix G, Latifa, (loc. 53), and Scheele, *Village Matters*, p. 3.
[376] Scheele, *Village Matters*, p. 13.
[377] Ibid, p. 4.

"Access to ownership of historical sources… which is always described in terms of the written word (the ominous and omnipresent 'papers') necessitates and generates social and political influence."[378]

This history is produced in 'centres' of the world and is known to outsiders who generally keep it 'secret' or 'hidden' from villagers.[379] This is referred to in the comment of one my respondents who talked about the influence of one of his Berberist secondary school teachers in the 1980's in this way,

"...jealousy was born in my heart concerning my culture. As if, I'm Kabyle, I've got a culture; we've got a history! He would tell us stories about Berber kings that we wouldn't find in the school books."[380]

The Kabyle perception of the State's 'censoring' of history is closely aligned to the controlling of language in Algeria. As we have seen, in the enforcing of Algeria's 'unifying' authentic language via the clumsily implemented Arabisation policy, Berber languages were seen as an unfit language for national unity despite being spoken by well over seven million Algerians. It was perceived to be a dialect, like Derija (dialectical Algerian Arabic), despite having its own written alphabet and dictionaries. The rationale for State's exclusion of Berber languages is two-fold; first, the fear that its inclusion as an official language would give rise to an atomising multiculturalism of Algeria and secondly, the desire to limit the interests of those who would use the recognition of Berber language as a means for advancing the Francophone cause in pursuit of destroying national unity. Whilst Tamazight (the Amazigh language) has now been recognised as *both* a national and an official language the battle over its transcription (Arabist wanting Arabic and Berberists wanting Latin script) indicates another sphere in which the soul of Algeria is being contested. These battles indicate three didactical tensions: first, tensions between

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[378] Ibid, p. 74.
[379] Ibid, p. 75.
[380] Appendix G, Habib, (loc. 69).

the 'centre' and the 'margins', secondly between the East-and-West orientation and thirdly tensions between the particularities and universality of Algeria's national identity. The imposition of Arabisation and the corresponding fears connected to the recognition and development of Berber languages are therefore intimately connected to their ultimate function or 'end' in Algerian society. As we have seen, Arabic itself is not the problem; it is rather the cultural or religious chauvinism associated with it that divides Algeria and Algerians from a more honest rendezvous with themselves.[381]

The tension between ethnolinguistic particularities and the universality of national identity is visible in the Berber movement in general. This movement was not only based on the recovery of particularistic cultural identity markers as an end in themselves, but also on a more universal desire for democratic rights and greater pluralism in the Algerian state. The Particularity in the struggle for the recognition of Kabyle language and culture can therefore be seen as inseparable from a larger struggle against the corruption and injustice (referred to in Algeria as the 'Hogra') of an authoritarian state. Repeating Benjamin Stora's observation (quoted above), "Though Kabyles are often suspected of weakening the national cohesion by claiming specific rights, it turns out that the battle they fight for plurality always announces major moments of transition towards democracy."[382] It seems that this universal transition, in Stora's terms 'towards democracy' (but potentially also towards greater religious pluralism) that Kabyles have accomplished for *all* Algerians, is often in conflict with the State's centralising instruments for achieving national cohesion. The previously mentioned banning of a reading of Kabyle poetry at the University of Tizi-Ouzou in 1980 (which ignited the 'Berber Spring'), though fuelled by the refusal to accept Tamazight as a national language, was

[381] Mazouni, *Culture et Enseignement en Algérie et au Maghreb*, p. 80.
[382] Stora, 'Figures kabyles dans l'histoire politique algérienne', p. 47.

nonetheless far more than a particularistic Kabyle issue. It is widely recognised as being part of a larger political and social struggle for a more democratic and less exclusive form of government in Algeria. Although the revolt was crushed, the idea of Kabyle 'culture' as integral to the identity of Algeria and a source of national and local pride persisted in the Berber Movement and became prominent in the series of political demonstrations and eventual civil upheaval in 2001, known as the 'Black Spring'.

The relationship between the particularity and universality of the Berber movement's goals is also clearly visible in the development of the 'Mouvement pour l'autonomie de la Kabylie' (MAK).[383] The MAK's formation in August 2001 by Ferhat Mehenni was predicated on two factors: first, the failure of Berberist Movement to change or reform the Algerian state, which he argued could only be achieved through Kabyle autonomy and secondly, the failure of two political parties established by Berbers (the 'Front des Forces Socialistes'[384] in 1963 and the more recent Rassemblement pour la Culture et la Démocratie'[385] in 1989) to attract non-Kabyle support to their cause. The Kabyle intellectual Salem Chaker who later joined Mehenni in the MAK argued that the 'Algerianist strategy' of the FFS and the RCD had failed because it "ignored the fact that the majority of Algerians were Arabophones and could not relate to the grievances of the Kabyles or Berbers." For Mehenni there was only one solution, "the Kabyle ceases to demand for others what it wants for itself."[386] For Mehenni, the particularities of the Kabyle cause were incompatible with the universalities of the Algerian nation as a whole.

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[383] Movement for the Autonomy of Kabylia.
[384] The FFS (The Socialist Forces Front).
[385] The RCD (The Rally for Culture and Democracy).
[386] Michael J. Willis, *Politics and power in the Maghreb: Algeria, Tunisia and Morocco from independence to the Arab Spring*, (Hurst & Company: London, 2014), pp. 224–225.

Kabyle particularity at the heart of the Berberist movement can therefore be presented as a stimulus to both particularistic *and* universal/national aims.[387] Abdallah Mazouni suggests that with regards to national identity almost everything in Algeria is particular![388] He challenges the theoretical assumption that the destination should always move from particularity to universality.[389] However he also recognises that some form of universality is the necessary condition for progress. The inability of any socially particular group (within the universals of the nation) or the particularity of a nation (within the universals of its wider region and the world) to engage with this universality results in a turning back on the world and a resulting stagnation.[390] This might be why today, in the assessment of most of my respondents, the MAK has lost its vitality and appeal amongst many Kabyles because it has failed to contribute to the democracy of *all* Algerians in the unique pursuit of the defence of one part of Algeria.[391] Therefore, particularity has to be expressed in relation to "types of solidarities chosen and publically affirmed".[392] The fundamental question that the Berber Movement, and the Algerian Church, provokes is: 'who will chose these solidarities?' If Mazouni is right that particularity is not a statistical given but rather is in constant transformation then presumably the publically approved solidarities will also open to transformation.[393] This is one of the questions that the Algerian Church is today provoking, namely: 'whose publically affirmed realities define Algeria's national character and future?'

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[387] Ibid, p. 223. See also Jane Goodman's argument that this tension between the universal and the particular (or exclusivist) is visible in the development of the Berber cultural organisations in Paris in the 1960s and 70s. For example she points to the move from situating Berber culture in a "meta-discourse of universality and rights that emphasises the similarities between Berbers and other minorities" in the *Academie Berbere d'Echange et de Recherches Culturelles* (ABERC) to the later incarnation of the association (under Mohand Arab Bessaoud) as the *Academie Berberes Agraw Imazighenein* in the context of a more exclusivist political struggle for Berber linguistic and cultural rights in Algeria. Goodman, 'Reinterpreting the Berber Spring', pp. 68–69.
[388] See his limits of term in social sciences in, Mazouni, *Culture et enseignement en Algérie et au Maghreb*, p. 13.
[389] Ibid, p.16.
[390] Ibid, pp. 17-18, 135.
[391] Appendix G, Ferhat, (loc. 43, 45), Latifa, (loc. 51).
[392] Mazouni, *Culture et enseignement en Algérie et au Maghreb*, pp. 18–19.
[393] Ibid, p. 79.

iii. Kabyle Identity and the East-West Orientation of Algeria

Lurking behind the FLN-Arabist and the Salafi fears about the inclusion of Berber language and culture is the question about whether Algeria is primarily East or West facing. As I have already suggested, fear about the inclusion of Kabyle language and culture has been linked to a perceived agenda of the 'Hisb Franca': those who want to lead Algeria back to France or in a more generally Western direction. McDougall outlines the Salafist reformer's project to re-define the place of Berbers in a Mashriqi[394] East-facing orientation with a synthesis of Berber authenticity and Arab identity in the context of Islam.[395] However, recent counter imaginations of Algeria's 'authentic self' by Berberists such as Mahieddine Djender, Mouloud Mammeri (etc.) have challenged this with a Romano-Berber orientation.[396] So, one East-facing, supported initially by a pan-Arab nationalism then later by a pan-Islamic Islamism and the other West-facing, supported originally by a colonial ethnography and later by French secularist intellectual thought. Abdallah Mazouni describes this as a 'double outlook' - both facing the West and facing the Arab-Muslim East - and he suggests that it is particular to Algeria.[397]

The ambiguity in the role of Kabyles in the construction of Algerian authenticity in this East-West paradox in Algeria's orientation is well described by Judith Scheele. She notes that emigrants in France founded the first Algerian nationalist party; the Parti du Peuple Algérien (Algerian Peoples' Party), which formed in 1937. Though its headquarters moved to Algiers later, its vision was influenced by the activism of associations and trade unions in France striving for political and educational reforms within the framework of

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[394] From the Arabic, 'of the East'.
[395] McDougall, *History and the Culture of Nationalism in Algeria*, pp. 189–216.
[396] Ibid, p. 210 and Willis, *Politics and Power in the Maghreb,* pp. 204-211 and 227-228.
[397] N.B. This double outlook is not unique to Algeria and can be seen as a struggle in the development of Turkey in the post-Ataturk modern period and to a lesser degree in Tunisia and Morocco. Mazouni, *Culture et Enseignement en Algérie et au Maghreb*, p. 201.

Algeria as a French protectorate.[398] This French (Western) context can be seen in the way in which colonial injustice is understood in terms of democracy and socialism. However, she also points out that this injustice is understood in terms of Islamic reform coming from the 'East'. Indeed, attempts to re-write Algerian histories are often presented as a long series of foreign invasions from 'East' or 'West'. The role of Kabyles in this struggle to define Algerian authenticity is ambiguous. On the one hand the values of freedom, love of the land, justice and independence are self-consciously identified with the Kabyle Myth (a construction of colonial ethnography); but on the other there is a clear focus on religious and linguistic homogeneity "to reject any claims to a separate Berber identity, qualifying it as a colonial invention."[399] McDougall is explicit (and repetitive) in asserting that the objective is not to discover which authentic self is true but rather to recognise that the "conflict over a legitimate definition of social reality continues, recreating… the categories through which is expressed "l'aspiration a une Algérie réelle.'"[400] This might also be called Algerian's search for its authentic self. The Algerian Church, as a relatively new 'entity' in this conflict over legitimate social reality, is navigating this 'in-both' yet 'in-between' East and West orientation. This is why I have argued from the outset that the search for an appropriate pedagogy for the development of the Church is intimately linked with the Algerian search for its authentic self.

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[398] Scheele, *Village Matters*, p. 31.
[399] Ibid, p. 33.
[400] Willis, *Politics and power in the Maghreb*, p. 214.

3. Algerian Christian Identity in the Context of Kabyle Identity and Algérienneté

> *"And sometimes the authorities even accuse the Church of making itself a minority: they say: "you say it's a minority to enable the United States to interfere." No, the Church in Algeria isn't a minority, it's an entity, we can't estimate it with exact numbers but it's a new entity… from now on it's part of society, and its growth, its influence on society is going to give it a place in even this citizenship—not only that, but the Christian values also give us a dimension of citizenship that is special, that is a somewhat more complete vision of what a real citizen can be."*[401]

The growth of the Algerian Church is occurring in the context of Algeria's ontological quest for its 'authentic self'. However, at present it is still viewed by most non-Christian Algerians as a foreign entity. Algerian Christians are perceived to be inauthentic Algerians. However Chedli's comment hi-lights the perception amongst some Algerians (Muslims, Christians and those professing no faith) that the presence and growth of the Algerian Church may have significance beyond merely its own protection as a religious minority. What therefore is the relationship between the Church's development and some of the ontologies and teleologies of authentic Algérienneté described above? The dimensions of this relationship that are noteworthy are: first, Algérienneté and Kabyle particularity (history and culture), secondly Algérienneté and plurilingualism and thirdly Algérienneté and a potential role for the Church in Algeria's emerging pluralism.

i. Algérienneté, Kabyle Particularity and the Algerian Church

Kabyle particularity has been and remains a key context for the Algerian Church's development. There are three aspects of this relationship between the Kabyle context, Algérienneté and the Church that are noteworthy. They are: first, the link between the growth of the Church and freedom; secondly, the ambiguous presence-yet-absence of reference to the early North African Church history in the contemporary Church; and finally the question of whether the Church is East or West facing.

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[401] Appendix G, Chedli, (loc. 61-62).

One of my respondents explained the link between the presence of the Church and freedom in the following way,

> *"…If we take Christianity as a new system which isn't in conformity with Islam, there are people who will opt for that... Even today there are people who are not believers but they agree with the Church. They want to see the Church and maybe the mosque too but they themselves are neither Muslim nor Christian. There are people who like the Church."*[402]

Whilst for many Algerians the presence and growth of the Church is an affront to the perception of the fundamentally Muslim character of Algeria, to others, especially - though not exclusively - in the Kabylia, it is evidence of the freedom from the suffocation of the Arab-Islamic formula of Algérienneté. Several respondents suggested that the self-perception of the Amazighèn (described above) as predisposed to liberty and democracy coupled with openness to new and foreign ideas was a key factor in enabling the Algerian Church to grow over the past twenty-five years.[403] Although the Berber movement has sought to achieve such 'liberation' over the past forty years, especially with regard to Arabism, the perception of its links to the 'Hisb Franca' have limited its power for universal change in Algeria. Not surprisingly, for these same reasons, the Algerian Church also risks being viewed as foreign and a fundamentally un-Algerian entity. However, evidence from this study suggests that its presence and growth is providing a visible example of a social movement that is cutting across educational, ethnic, political and religious margins and in the process provoking a re-imagining of Algérienneté.

One of the key features of this new social (religious) movement is that, although undoubtedly Christian, it is not exclusively Kabyle. More than the precise ethnic

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[402] Appendix G, Malek, (loc. 151).
[403] Appendix G, Chedli, (loc. 43) and Djamal, (loc. 108).

percentage of Kabyles versus Arabs, Kabyle particularity is interpreted as a dimension of the Church's historical praxis in the service of its universal mission. This idea surfaced numerous times in my interviews and conversations with believers. Kabyles Christians believe that, somehow, they have been elected by God (with all their particularities) for a universal mission in Algeria. This is a mission to both proclaim the Gospel (with its attending exclusivity) and to demonstrate and mediate a mission of reconciliation and transformation (with the corresponding universality) in Algeria. In the words of one respondent: "… we are not in a Kabyle Church, we are in an Algerian Church. It's true that God has blessed the Church in Algeria through the Kabyles, but now there is this vision for the nation."[404] And even more explicitly, in the words of Malek, a teacher at the Tizi-Ouzou Training school,

> *"In fact, for me I say each time I get the occasion to say it, I say 'Algeria is not the Kabylia', and that 'the Kabylia is not Algeria'. Algeria is all of Algeria and Kabylia is a part of Algeria. That is clear. For us of course, our identity is that we are Algerians and we are Kabyle; that is what we are. In relation to our new identity in Christ, we are first and foremost Christians, and then in second position we are Algerian and Kabyle."*[405]

A threat to this vision is therefore the enduring perception of the Algerian Church as fundamentally and irreducibly a 'Kabyle Church'. Several respondents talked about the widely held view amongst its detractors that the Church was supported by or was in the shadow of the MAK. Leaders in the Tizi-Ouzou Church receive regular visits from students of Islamic Sciences at the universities of Constantine and Sétif wanting to research the growth of Christianity in the Kabylia. The same question is always asked; "Are you for or against the movement for the autonomy of the Kabylie – the MAK, or not?"[406] All the respondents who addressed this subject stated that the Algerian Church is categorically neither dependent on nor indeed organisationally linked to the MAK. The

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[404] Appendix G, Farouk & Leila, (loc. 93-94).
[405] Appendix G, Malek, (loc. 126).
[406] Appendix G, Habib, (loc. 138).

former president of the EPA expressed it emphatically by saying there is "no politics in the Church, we're not here to defend the ideas of the MAK".[407] He and other respondent were not suggesting that believers should not be involved in politics, but rather that party politics should not be conducted in the name of the Church. Kabyle particularity, though clearly important, was not placed ahead of Algerian or Christian identity markers. Since the present 'Jerusalem' of the Algerian Church is located in the Kabylia[408] many Algerians perceive the Algerian Church to be a separatist and divisive movement in Algeria. This means the Church risks being rejected. However, a focus on incarnational discipleship *in* and *for* the Algerian national context coupled with an emphasis on its universal Christian identity seems to be mitigating a narrower localism derived from the cultural and linguistic particularism of its Kabyle context.

The Church's ambiguous existence is therefore connected to the relationship between the particularity and the universality of its Christian identity and of Algerian national identity. Somehow the marginality of Algerian Christian identity is perceived to be instrumental in confronting the division and ontological uncertainty of Algérienneté and has the potential to be instrumental in its mission to bring reconciliation to the realities of this context. [409] This missional vision might account for why none of my respondents or any of the Algerian believers that I engaged with described their identity in terms of a 'return' to a pre-Islamic Berber Christian 'original' identity. None linked the existence of their faith to the idea of an inherently or historically Christianised Kabyle ethnicity.

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[407] Appendix G, Ferhat, (loc. 60).
[408] Probably 85% of Algerian Christians are Kabyle. See Patrick J.S. Brittenden and Paul R. Sanders in Lamport (ed.), *Encyclopedia of Christianity in the Global South*, pp. 9–13.
[409] Appendix G, Tahar & Touati, 83, Abdelhak, (loc. 59, 114), Naim, (loc. 82) and Farouk & Leila, (loc. 100).

Salah Guemriche's analysis of the origins of the Algerian Church references this concept of 'returnees'. A description of his interaction with an Algerian Kabyle convert, Zoubida-Marguerite, illustrates the allure of Kabyle references to a pre-Islamic Christian past. Zoubida describes conversion in the following way,

> *"A new Kabyle convert, even if he is Arabophone, will always tell you that… for him the Berber, in converting, he is simply "returning" to the religion of his ancestors."*[410]

Guemriche suggests that he's 'heard it all before' and that the rediscovery of "Saint Augustine the Algerian" is a 'fantasmic' construction operating in the imagination of new converts and is little more than a new expression of the 'Kabyle myth'. But Zoubida is quick to reference the direct descendants of the Amrouche family living in Tizi-Ouzou and references singer and writer Taos Amrouche and her brother Jean's call to 'gather the lost sheep' of Kabylia. Whilst the idea of a historic unbroken line of connection with a Berber Christian past is unsupported by any contemporary studies of Christianity in North Africa (including this study), nonetheless, Zoubida's response to Guemriche indicates the power of this myth. In relation to the Church's place as a socio-religious entity able to 'liberate' Algerian's from the irreducibility of the hegemonic Salafist vision of Algérienneté she says,

> *"After all, the Islamification of the Maghreb in the 8th Century, what was it, if not an abduction (kidnapping) of consciences? Today, half a century after liberation of the country, it's time to move on to the liberation of consciences."*[411]

The emphasis on the existence of 'our history' and 'our culture' pre-Islam is clearly observable in the Church today, as is the perception that the Arab-Islamic education system has erased all pre-Islamic Christian intellectual and Church history. Equally, the idea, described above, that the sources of this history are all being kept 'outside' North Africa in 'centres' of learning is not only a perception but seems to be reality. Scheele's

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[410] Guemriche, *Le Christ s'est arrêté à Tizi-Ouzou*, p. 105.
[411] Ibid, p. 106.

observation of the paradox in the consensus that exists among villagers that history is "all-important and at the same time…totally absent from the village itself"[412] could be applied to the value that some in the Algerian Church give to early North African Church history despite so few having access or making specific references to any of it.

Whilst none of my respondents supported the idea that the development of the Algerian Church represented a 'return' to an unbroken Berber Christian past, nonetheless most did echo this sense of pride that is derived from acknowledging the existence and universal recognition of 'Saint Augustine the Algerian'. The presence of this history belongs to them as much as it does to the world. Zoubida's outrage at the abduction of conscience, whilst not exclusive to Christian Algerians, is nonetheless reflected in the Church's mission to liberate Algerians and re-define Algérienneté. Though the presence of the early Church is a key identity marker, what is far less evident is any substantial reflection on the actual theological content and thought of the theologians of that period. Apart from one respondent, who had read Augustine's *Confessions, The City of God* and some of Cyprian's works,[413] none of the others had read many early Church theologians. Additionally, most respondents suggested that the idea of an 'original' North African Berber Christian authenticity was not a legitimate 'defence' of their right to be viewed as authentically Algerian. However, the 'fact' of early North African Church history seems nonetheless to be a mark of pride. As well as being universally influential, major figures, such as: Tertullian, Cyprian and Augustine, belong to 'their soil'.

In McDougall's description of the 'newly imagined' phenomenon of Amazigh particularity he seems surprised by the face of Saint Augustine as a significant

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[412] Scheele, *Village Matters*, p. 75.
[413] Appendix G, Abdelhak, (loc. 16, 52, 73, 120 and 124).

character.[414] He asks: is Augustine not an icon of Western Christianity? Is this an indication therefore that Algerian Christians, like accusations made of Kabyles in the Berber Movement, are foreign-facing? Mazouni rightly points out that most of the note-worthy Berber thinkers and writers have influenced the world not via Tamazight but rather via other more universal lingo-cultural groups.[415] Influential Berbers of the past such as St Augustine and St Cyprian who wrote in Latin, Ibn Battuta who wrote in Arabic and Jean Amrouche who wrote in French, only reached a world beyond the Maghreb via more 'universal' cultures/languages. The significance of Augustine as a theologian, philosopher and church leader is therefore due to his universality - classically educated and writing in Latin - and not to his Berber particularities.[416]

However, for the Algerian Church which is both Arab and Kabyle and a social 'fact' on the ground as opposed to just a 'newly reimagined Amazigh subjectivity' (in McDougall's terms), Augustine may come to have much more significance than his apparently limited status as a resurrected historical figure in a Christianised Berber (Kabyle) subjectivity. As I will suggest in the conclusion, Augustine represents a harmonisation 'in-both', 'in-between' and 'in-beyond' a number of particularities and universalities, [417] most notably North African Christian identity and both an East and West-facing Christianity. Illustrating the spiritual universality of St Augustine across such margins one of my respondents remarked on the choice by President Bouteflika of Augustine as the subject of the first international reconciliation conference following the bloody decade of the 1990s. He explained,

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[414] McDougall, *History and the Culture of Nationalism in Algeria*, p. 215.
[415] Mazouni, *Culture et Enseignement en Algérie et au Maghreb*, p. 73.
[416] Ibid, pp. 73-74.
[417] Yung Young Lee's concept of 'in-between', 'in-both' and 'in-beyond' cross-cultural 'marginality' will be explained in Chapter Five. See, Jung Young Lee, *Marginality: the Key to Multicultural Theology*, (Fortress Press: Minneapolis, 1995), pp. 45–76.

> *"In that dark period he (Bouteflika) invited people to a conference on St Augustine. Why didn't he organise a conference on Emir Abdelkader? On Ben-Badis? On Fatma Souman? Because it was a spiritual problem that was happening in Algeria at that time. And, in that very period is when the Church was born… Algeria re-joined the nations (of the world). And the first visit that Bouteflika made abroad was to the Vatican, to take a statue of St Augustine and offer it to the Pope. So… we are not in a Kabyle Church, we are in an Algerian Church. It's true that God has blessed the Church in Algeria through the Kabyles, but now there is this vision for the nation.*[418]

The paradox of the particularity and universality of the Algerian Church, autonomous and yet global, indigenous and yet universal is further characterised in Guemriche's mordant inability to reduce the Algerian Church to either a Western import or a local authenticity. He writes,

> *"Certainly this « indigenous » Christianity, with its worship in the local flavour, is bemusing. Indeed it is inspired by the reform-minded pragmatism of the Protestant Church of Algeria. Is it not the president of this Church (referring to the EPA) that continues to claim its autonomy – that of an Algerian Church – and at the same linked to universal Christianity?"*[419]

For Guemriche this seems to be contradictory but for the Algerian Church this is precisely the kind of paradox that its presence ought to be provoking. This is not unique to the identity and mission of the Algerian Church. As Andrew Walls convincingly demonstrates the pilgrim-indigenous paradox is common to the Church across the world and throughout Church history.[420] However, the precise ways in which this is being experienced in Algeria are of course particular.

ii. Algérienneté, Plurilingualism and the Algerian Church

In the on-going development of Algérienneté the Church seems to be playing a role in exposing what Abdallah Mazouni describes as the hypocritical disconnect between

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[418] Appendix G, Farouk & Leila, (loc. 93-94).
[419] Guemriche, *Le Christ s'est Arrêté à Tizi-Ouzou*, p. 137.
[420] Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith*, (Orbis Books; T & T Clark: Maryknoll, N.Y.: Edinburgh, 1996), pp. 7–8. For excellent treatment of the pilgrim-indigenous paradox of Christianity in a global cultural process see, Lamin O. Sanneh, *Encountering the West: Christianity and the global cultural process : the African dimension*, (Marshall Pickering: London, 1993), pp. 152–183.

'desire' and 'reality'. In the context of Algeria's plurilingualism, this is desire for an imagined ideal singular 'state language' on one hand and the reality of the use of other languages on the other.[421] Whether that desire is FLNist, Arab Nationalist, Salafist, Berberist, French-colonial (or neo-colonial) it must always reckon with the reality of Algeria as it is. In terms of language that reality is pluri-lingual, that is, one in which Algerians speak anything between two to four languages; Classical Arabic (Fus-ha),[422] French[423], Berber (M'zabite, Kabyle or Chaoui)[424] and Derija (Dialectical Algerian Arabic, in its various forms).[425] As we have already seen, Arabisation has been 'pronounced' or imposed as the unifying and supposedly irreducible principle of Algérienneté. However, as journalist Said Attabi points out, classical Arabic has become the official national language only for political and ideological and not for linguistic reasons. It is basically incomprehensible to large swathes of the Algerian population and is spoken by none in oral form at home.[426]

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[421] Mazouni, *Culture et enseignement en Algérie et au Maghreb*, pp. 59, 180-181.
[422] As we have already seen Arabisation has 'pronounced' or imposed classical Arabic (Fus-ha) as a unifying factor and one of the fundamental principles of *Algérienneté*. See, McDougall, *History and the Culture of Nationalism in Algeria*, p. 205.
[423] Whereas in the first couple of decades after independence French was increasingly a banished language because of its colonial association, in the past decade it has been experiencing something of resurgence. Said Attabi, 'Parlez-vous Française: Quelle place pour l'enseignement du français en Algérie?' in *El Watan,* 31st October 2014. *Al Watan* is one of Algeria's leading French language newspapers. See, http://www.elwatan.com
[424] In 2002, after the 'black spring', Tamazight (the Kabyle name for the Berber language) was officially recognised as a national language of Algeria. The reluctance of its acceptance as a fully Algerian language before then is primarily due to the perceived need to recover and appropriate it from colonial ethnographies and to sacralising its assimilation with Arab culture.
[425] The significance of Derija is worth noting here. Although an almost entirely oral language, Derija occupies possibly the most significant place in the construction of Algerian identity and inter-ethnic cohesion.
[426] Said Attabi, '"Algérie: paysage sociologique et alternance codique"', *El Watan*, March 2012.

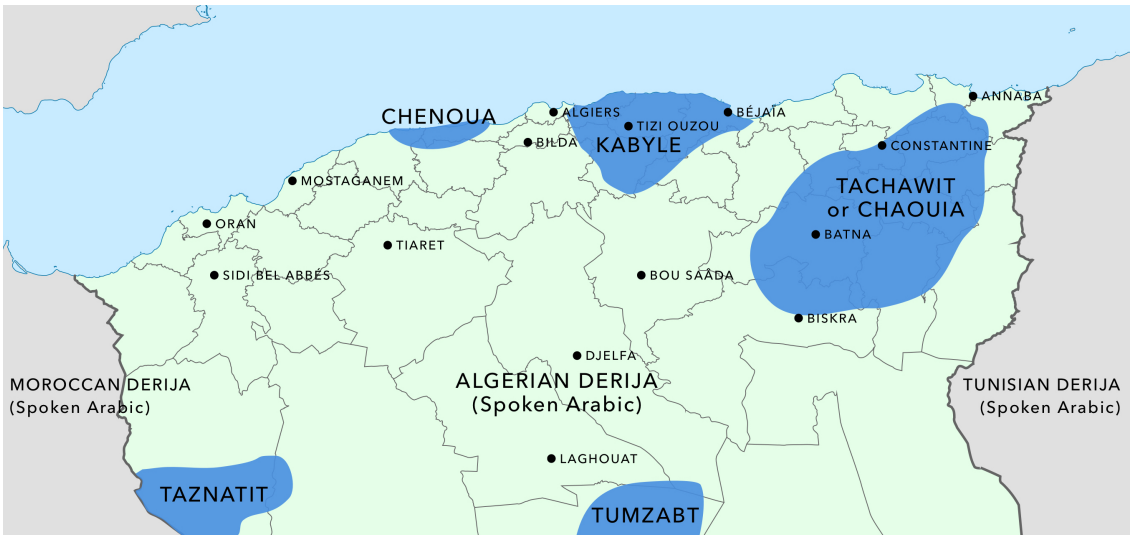


Figure 4: Spoken Languages Across Algeria[427]

French on the other hand is still perceived as a foreign language. However, despite being banished because of its colonial inheritance in the first couple of decades after independence, in the past decade French has been experiencing something of resurgence. Whilst still seen as a pedagogical, scientific and technical language there is evidence that it is increasingly being separated from its ideological (colonial) clothing. In the words of Gaidi it is, "consciously occupying the sociolinguistic landscape of Algeria and being added to Arabic and Tamazight…"[428]

On the other hand, the Kabyle language (Tamazight), whilst not accepted as a 'national' language of Algeria until 2002 and more recently as an 'official' language (in 2015), is nonetheless a vibrant living language.[429] The official reluctance to accept Tamazight as a fully Algerian language before the 2002 is in part to do with its paucity in written form through which influential Berbers of the past could reach a world beyond the Maghreb. It

[427] Data for language distributing was obtained with permission from http://ethnologue.com
[428] M.F. Gaidi , 'Parler-vous Français ? Quelle place pour l'enseignement du français en Algérie ? Interview with Ait Dahmane, doctor in linguistics at the University of Algiers in *El Watan*, 31st October 2014.
[429] The Algerian constitution was amended in 2002 to include Tamazight as a 'national' (though not 'official') language and then in the December 2015 amendment it was made both a 'national' and 'official' language (Article 3bis). See, Naylor, *Historical Dictionary of Algeria*, pp. xxxvii – xlix.

is also due to the perceived need to recover and appropriate it from colonial ethnographies and to sacralise its assimilation with Arab culture. Notwithstanding this, Tamazight has experienced a resurgence in the last fifteen years following over forty years of campaigning by Kabyle activists in the Berber Movement. Despite the limits of Tamazight as an effective language for universalising Kabyle thought and culture (described above) it has nonetheless played a significant part in the growth of the Algerian Church in the Kabylia.

Finally, separated from classical Arabic's (Fus-ha) use as a weapon of East-facing Wahhabi Islam, Derija (dialectical Algerian Arabic), as an almost entirely oral language, seems to occupy the most naturally unifying place in the construction of Algerian identity. In the words of journalist Amal Blidi: "it is hated by the authorities but loved by the people".[430] She points out that the question of 'the determinant language' is linked to the Arab-Islamic complex. She cites Kateb Yacine who writes that "only Derija unites us".[431] What I have observed is that Derija functions as an uncomplicated mediating language between all Algerians. Because it is imposed by none it can be owned by everyone. Nobody actively promotes Derija, not the Salafists, nor the FLNist Arab nationalists, nor the Berberists or indeed the former colonials. Somehow Derija can be 'in' Arabophone, Berber and Francophone and also 'in between' those same socio-linguistic subgroups and indeed it can go 'beyond' them.

One of the features of the Church's exposure of the suffocation of pluralism in Algeria's 'unified revolutionary ideology' is its embracing of plurilingualism. Plurilingualism has the potential to provide Algerians with the ability to cross-margins within Algeria as well as to

[430] Amal Blidi, 'La *darija* honnie par le pouvoir, célébrée par le peuple', *El Watan,* 29th September 2011
[431] Ibid.

communicate cross-culturally with Middle Eastern (via Arabic) and European (via French) culture and literature. Results from my research indicate that within the Church the issue of how Algeria's languages are being used appears less connected with language as a fixed marker for identity (an ontological issue) and more with how they contribute to the Church's mission in Algeria (a teleological issue). There are three aspects that are relevant to the development of the Church in this context. These are: first, the power of language to either alienate or integrate Algerian Christians; secondly, the unexpected acceptance of Arabic by Kabyle Christians; and finally the embracing of Algeria's plurilingualism.

One of my respondents accurately depicts the power of language in the Church's teaching and preaching ministry like this,

> *"What I always say to myself, when we bring the message (the Gospel) to a person in their native language, then we are in their context. When you change the words from one context to another, we say that the translation 'betrays us'."*[432]

Her comment was made in relation to a Kabyle Christian teacher who after living for more than fifteen years in France had stopped communicating in Kabyle. As she explained, the use of French terms 'betrays' indigenous Algerian Christians. It identifies them as un-Algerian and West-facing at best and as 'Harkis'[433] and 'Hisb Franca' at worst. The use of French, as Habib explained, is linked to the influence of French Church planters in the Kabylia.

> *"It has been influenced somewhere by people who… planted the Church, generally they were French, they transmitted their ways to manage the Church services, so… people responsible for the Church got used to hearing church services in French so they lost their Kabyle."*[434]

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[432] Appendix G, Latifa, (loc. 80-81).
[433] This is a derogatory term used by Algerian nationalist to described Algerians who sympathised with, informed or fought for the French during the struggle for Independence.
[434] Appendix G, Habib, (loc. 77).

Habib's own reflection on this as a Francophone Kabyle was prompted by an experience on a taxi journey in the West of Algeria when, in conversation with the other passengers, he found himself unable to explain the Christian message without the use of French terms. He explained,

> *"I talked in French—about redemption—since I studied my theology in French. And then a passenger, a woman, said: "you are a Christian, go live in France!". So it made me think a little, if I tried for instance to transmit the Gospel in Arabic, in my original language, that's Algerian (Derija), so…. Outsiders (non-Christians) can have us down as western people."*[435]

It is true that over 130 years of French colonisation imposed the nature of French on the mental pathways of Algerians and gave rise to what Mazouni describes as 'two mother tongues' in which French was the 'cruel mother'.[436] However the counter imposition of classical Arabic in the post-colonial Arabisation process has amounted to little more than a 'national self-defence' and an invented 'fundamental principle' of Algerian-ness[437] in Algeria's quest for an 'official culture'. Writing in the first decade after independence Mazouni suggests that absolutising French as 'alien' was wrong because the "problem of language is contextual."[438] Indeed the suffocation of Berber and of multilingualism more generally in Algeria - in the name of the 'unified revolutionary ideology' - has provided the fertile context in which both the Berber movement and the Algerian Church has grown.

One of the most surprising features of my research was the uncomplicated embracing of both classical Arabic and Derija by Kabyle Christians. Given the history of Arab-Islamist repression of Berber languages and culture and the features of the Kabyle particularity described above, I had expected a far greater hostility to the use of Arabic in the teaching

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[435] Appendix G, Habib, (loc. 79).
[436] Mazouni, *Culture et enseignement en Algérie et au Maghreb*, p. 48.
[437] Ibid, p. 59.
[438] Ibid, p.181.

and learning process. What I discovered was not only a competence in the use of Arabic (to be expected with over forty years of Arabisation) but more than this; a sense that Kabyle Christians had been given a 'special grace' to communicate the Gospel in Arabic.[439] One Arab-Kabyle couple in Church leadership describes this somewhat counter-cultural feature (for Berberist Kabyles) of embracing Arabic as 'big and beautiful'. Talking about the vision of leaders in the Churches of the Kabylia, Salima explained,

> *"At the level of the leadership, they (Kabyle Church leaders) have this vision (to reach Arabs) now. And this is wonderful. They recognise the issue and they say that they themselves had this problem; they didn't want to sing worship songs in Arabic. So, you see there are people who have testified to this change… of how the Lord has worked in them. This is big. This is beautiful."* [440]

One key aspect of this, is separating the Arabic language from the Arabist and Islamist ideology that has accompanied the Arabisation process. In this context the Church seems to be playing a role in exposing the hypocritical connection between language and the 'desired' ideological template that these languages so often inhabit. Several respondents talked about the living and dynamic influence of Derija and suggested that the Church could play a role in enhancing and developing this living language even further. [441]

Whilst taking for granted the mediating presence of Derija most of my respondents suggested that it was important for the Church to embrace all three languages (Arabic, Tamazight and French). However, one risk identified with such multilingualism was the potential for impoverishing all three languages. As one respondent noted; "we are training tri-lingual illiterates".[442] What could be a tool for Algeria's economic, cultural and academic interaction with both the Arab East and the French West has ended up

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[439] Appendix G, Ziyad, (loc. 60, 61).
[440] Appendix G, Rabah & Salima, (loc. 66).
[441] Appendix G, Zina, (loc. 246).
[442] Appendix G, Zina, (loc. 225).

becoming something uncomfortably 'in-between', neither competent in one nor the other. Nonetheless these languages are all being used, sometimes simultaneously. An example of this is when I observed a lesson with Modern Standard Arabic on the Power Point slides, French terms for key points of theology and the verbal explanation of these in Kabyle.

The Church appears to be struggling with how to develop a presence and engagement *in*, *with* and *for* Algerian society that amounts to more than a competing Christian or Kabyle particularity. One of the keys to its presence *in* and engagement *with* Algerian society is the recognition and use of Algeria's many languages. Decisions regarding language in the Algerian Church will have a significant impact on whether the wider Algerian society is willing to see the Church as fully Algerian. The Church's choices about language will also shape its contribution to the development of linguistic, cultural and religious pluralism in Algeria.

iii. Algérienneté, Emerging Pluralism and the Algerian Church

Central to the Church's potential role in the development of this emerging pluralistic civil society will be perceptions of its minority status. [443] One of my respondents (cited above) was insistent that the Church not be described as a 'minority' but rather as an 'entity'.[444] In part this was to distance the Church from the accusation that its development has been implanted as an aegis for foreign (especially American) involvement in Algeria's internal affairs. However, more positively it seems to be linked to an affirmation of an emerging pluralistic vision of Algerian citizenship, one that recognises Algeria's de facto multi-ethic, multi-linguistic and increasingly multi-religious character. He explained it this way,

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[443] For a discussion of Algeria's emerging civil society, see; Boutheina Cheriet, 'The Evaluation of the Higher Education System in Algeria' in *The Evaluation of Higher Education Systems,* Ed. Robert Cowen (Kogan Page, London, 1996), pp. 4-5

[444] Appendix G, Chedli, (loc. 61-62).

"The Algerian Christian is a citizen, or the citizen is a Christian. I think that it's thanks to the existence of the Church that this notion of citizenship is going to change, that it's going to change with time at a level, or towards the model of a new notion of citizenship."[445]

The negative perception of the Christian hybrid identity described above, 'in-between' two or more margins (Berber and Arab, Christian and Muslim, Algerian and yet international) neither fully accepted by one nor the other, is graphically illustrated by Salah Guemriche's portrait of Jean Amrouche. Born to a Catholic family, like his sister Taos, Jean Amrouche was an influential Algerian Francophone writer, poet, journalist and songwriter in the French colonial period whose Kabyle parents had converted to Christianity. In the context of the early independence struggle in the 1950s Amrouche wrote of his identity as an Algerian Christian with these words,

"I am a bridge, the arch of which enables a communication between two worlds, but on which one tramples in throngs. And I will remain like this until the end of ends. It is my destiny."[446] And later after independence in the 1960s he wrote, *"I am a cultural hybrid. Hybrids are monsters. Very interesting monsters, but monsters without a future."* [447]

Being both a Kabyle and Christian, Guemriche writes that Amrouche was a 'double minority at the heart of his people and his community'. Guemriche notes that the theme of ontology reoccurs numerous times in Amrouche's work and suggests that Algerians like him might be summed up in their search for the nostalgia of 'being'. However long after independence and influenced by the controlling teleologies of an irreducible Arab-Islamic Algerian identity, Guemriche admits that the French colonial influence is not the only cause of Algeria's ontological quest. Though not questioning the Islamic plank of Algeria's irreducible three-fold formula he acknowledges the 'fiction' of an irreducible

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[445] Appendix G, Chedli, (loc. 62).
[446] Faigre and Archives de la ville de Marseille, *Jean Amrouche, l'éternel Jugurtha, 1906-1962*, p. 23.
[447] Communication to the Mediterranean Congress of Culture, Florence. October 1960. Cited in Tassadit Yacine, 'Jean El-Mahboub – Un Algerian s'address aux Francais, l'Harmattan, 1994, p. lxv.

Arab dimension pointing out that a specifically Arab Algeria creates the same 'ontological disconnect' as that occasioned by the 'fiction' of French Algeria.[448]

Unlike the self-negating marginality of Amrouche's ontology, the Algerian Church has the potential to contribute to a newly imagined emerging pluralism in Algeria. This new pluralism would re-format the current irreducible formula. For this to be achieved it shouldn't avoid the multi-dimensional aspects of marginality that I have described above. Rather, as I will argue in Chapter Five, it could embrace these dimensions as a positive experience of liminality. The question of whether the Church is East or West facing will be part of this experience of liminality. Because of its predominantly Berber (specifically Kabyle) majority make-up, the perception that the Church is West-facing (westernised) is playing into the Arab-Islamist narrative of notions that a Latin North Africa are a colonial affront to the total meaning of an authentic Algérienneté. The Church is thus seen as neo-colonial, Western and un-Algerian. In the words of one of the teachers at the DT School,

> *"It's about abolishing this false idea that if we are Christians its because we are westernised… uprooted." he continued, "We want to produce citizens who are rooted in their Algerian-ness, rooted in their culture."*[449]

Conclusion

My research findings have indicated a variegated picture of perceptions of the orientation of the contemporary Church. These findings suggest that the Church, like the Algeria nation, is both East and West facing, yet neither fully one nor the other. The Church has the potential to emphasise its Algerian credentials not in self-defence of a kind of Christian localism but in resistance to an imposed Islamist hegemony and in the service of a plurality of particularities that serve a newly imagined national whole. If successful, this

[448] Guemriche, *Le Christ s'est arrêté à Tizi-Ouzou*, p. 115.
[449] Appendix G, Tahar & Touati, (loc. 58, 60, 118).

will amount to more than a counter-cultural intellectual movement or a defence of 'minority' rights, the reforms of the family code[450] or the restrictive laws such as the 2006 legislation.[451] Rather, it will require an altogether more holistic identity and purpose based on the Church's ability to navigate the liminality of both the particular *and* the universal. The Church's quest will involve wrestling within the historical and ethnographic milieus in pursuit of a contextually appropriate model. It will involve Algerian Christians recognising the liminality of Arab-Berber margins in particular and an approach to teaching and learning which inhabits at least three ethno-linguistic worlds; the Arab, Kabyle and French.

Algerian Christians seem to have little desire of becoming another player in the political landscape created by the Berber Movement and the activism of Kabyles seeking autonomy. Whilst undoubtedly needing to acknowledge and engage with this ethnographic and political context, the Church's motivation seems to derive from a theological understanding of its role to be an agent of reconciliation within Algeria. It appears to represent a new form of freedom of expression in Algeria's tentative emerging pluralism. Algerian Christians whilst being majority Kabyle, are nonetheless an authentic and ethnically diverse Algerian 'entity'. Rooted in its Algerian-ness, the Church has something to say to Algeria. It seems to be positively embracing Arabic (especially Derija) not just for pragmatic reasons, but as a language of worship and prayer within its corporate devotional life. This is such a significant development that some of my

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[450] Appendix G, Farouk & Leila, (loc. 39).
[451] In 2006 legislation was passed to curb the freedoms of Algerian Christians, via measure such as: forbidding Christians from gathering in unregistered groups of more than three people, banning scripture distribution or public preaching and making illegal to "shake the faith of Muslims." See, Ordinance 06-03 of 2006 legislation. See, https://www.state.gov/documents/organization/171731.pdf, and Appendix G, Habib, (loc. 42). See also Patrick J.S. Brittenden and Paul R. Sanders in Lamport (ed.), *Encyclopedia of Christianity in the Global South*, pp. 9–13.

respondents described as 'miraculous', as a 'sign' of God within Algeria; Kabyle *and* Arab, Algerian *and* openly Christian.[452]

This chapter has explored the liminality of the particular and universal, the East-West orientation and the centrisms and marginality of national, Kabyle and Christian identity in the ethnography of Algeria. The following chapter will explore these same axes of liminality with a particular focus on the Church's mission in the context of Algerian Islam and with Algerian Muslims.

[452] Appendix G, Zina, (loc. 137).

Chapter 3 | Islam, Muslims & the Algerian Church

"Before saying, 'I'm Algerian and I'm Christian', we're trying to say 'I'm Algerian and I have a right not to be Muslim.'"[453]

Naim's comment succinctly describes the challenge facing Algerian Christians in the Muslim context of Algeria. This challenge is not simply a matter of establishing the rights or freedoms for what is often regarded as an apostate community. Rather, it involves exploring the apparently symbiotic relationship of Islam with the notion of 'Algérienneté' and the implications of this for the Church's identity and purpose in Algeria. From the earliest stages in the nationalist movement Islam has been one of the irreducible strands of Algerian national identity. As with the battle over Arabisation and the struggle for the inclusion of Kabyle culture and language, the Church's presence and development in Algeria is challenging the controlling teleology of Islam as a fundamental feature of Algérienneté. However, Algeria is a majority Muslim country and the Church's development in this context is unavoidably linked with a theology and mission in the liminality of Christian-Muslim relations in this context.

Beginning with a presentation of some of the pertinent contextual features in the history of Islam in Berber North Africa, this chapter will go on to discuss the central place of Islam in the making of modern Algeria. Following this 'thick description'[454] of the context I will evaluate the Algerian Church's self-perception as a 'convert Church' in a Muslim nation (and therefore the necessity and relevance of explicitly engaging with Islam and Muslim culture in the Church's approach to teaching and learning). Finally, I will

[453] Appendix G, Naim, (loc. 64).
[454] Geertz, *The Interpretation of Cultures*, pp. 9–10. See also Lincoln and Guba's concept discussion in 'Constructed Realities' in Lincoln and Guba, *Naturalistic Inquiry*, pp. 70–91.

critically evaluate how this is influenced by differing views on the identity and mission of the Algerian Church, concluding with the implications of this for an appropriate pedagogy.

1. Islam in Berber North Africa

"A Muslim is what Islam tells them to be
and Islam is what a Muslim tells you it is" [455]

Since hearing these words from the late Bishop Kenneth Cragg in the early 1990s, their simplicity and circular logic remain the best adage to summarise the ambiguity of the 'particular-yet-universal' character of Islam. Nowhere is this adage truer than in the North African Berber context. North African Muslims confidently state that Islam in this region is predominantly orthodox, Sunni, and follows the *Maliki* judicial school.[456] They claim that Islam alone has been able to unite Berber North Africa and keep it from tribal factionalism. Additionally they insist it is Islam alone that gave birth to the great Berber-Islamic dynasties such as that of the *Marinids* of the 13th – 15th Centuries. This period produced some of the finest innovative minds of the Middle Ages, including the great historian and philosopher *Ibn Khaldun* (1342-1406). In this sense, rooted in the orthodox judicial schools, North African Islam has contributed to and is firmly rooted in a Universal Islam. However, other Muslims will confidently state that the Islam of North Africa has for centuries remained - at least until the 1930's - peacefully unaffected by the great theological disputes (such as the Wahhabi movement) of the 'Eastern' Muslim world. To this same end observers point to a folk spirituality, with its cult of the saints,

[455] Bishop Kenneth Cragg (1913-2012). I first heard these words when I was an undergraduate student of Arabic and Middle Eastern and Islamic studies at a conference for Christian students of Islam. Bishop Cragg was the guest speaker. To this day I have not seen these exact words in print in any of Cragg's extensive works.

[456] The Maliki School of law is attributed to Malik ibn Anas al-Asbahi in 8th Century Arabia. Sometimes referred to as the School of Median or Hejaz it is found predominantly in North Africa, though also in upper Egypt, Sudan, Bahrain, the UAE and Kuwait. It is known for its emphasis on the Hadith with various doctrines attributed to Mohammed's wives, relatives and early companions. John L. Esposito, *The Oxford Dictionary of Islam*, (Oxford University Press: Oxford, 2004), p. 190.

imaginative biographies and *baraka*[457] which are mediated through both the *marabouts*[458] and the *shurfa*.[459] Looking at North African Islam through this lens reveals a very distinctive particularity. Still other 'Muslims' in North Africa, such as such as the Algerian Kabyle poet Kateb Yacine (1929-1989), dispute the very idea that the Berbers of North Africa are in any way authentically Muslim at all. He argues that it is the Arabs - the *real* minority in North Africa - who have dominated the Berber communities through 'their religion'.[460] Although the overwhelming majority of the Algerian population is originally Berber, only about 15-20% of Algerians today identify themselves as Berber. A distinction is drawn between those who identify with an Arab-based culture (approximately 80-85%) and those, like Yacine, who identity with a range of pre-Arab conquest Berber cultures.[461] Yacine's perspective has been associated with intellectuals, academics and writers in the Berber movement for some time but has not, until recently, been visible in broader social communities.

The growing Algerian Church is one such visible community and is provoking essential questions about the presence of Islam as a fundamental plank of Algerian national identity. For the Algerian BMB committed to the critically faithful development of the Church in this context, the task of accurately viewing the 'true' nature of Islam is fraught.

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457 Blessings
458 Spiritual mediators
459 The supposed descendants of the prophet Mohammed. Charles-Andre Julien, *History of North Africa: Tunisia, Algeria, Morocco, from the Arab Conquest to 1830*, (Routledge & Kegan Paul: London, November 1970), p. 337.
460 Kateb Yacine in Amar Ouerdane, *La question berbère dans le mouvement national algérien: 1926-1980*, (Septentrion: Paris, 1990), p. 13.
461 As we have seen the term 'Berber' was first used by outsiders for these various populations in recognition of their shared linguistic and cultural practices ranging from Kabylia to the Rif to the Tuareg and the Aures – which are all geographically dispersed communities with little interaction and little historical awareness of each other. The most numerous of these Berber communities are the *Kabyles* of the Lesser and the Greater Kabylia (mountainous eastern Algeria); the *Chouia* or a.k.a *Shawiyya* of the Aurès Mountains (south of Constantine); the *Mizabis* of the Mizab oases in the northern Sahara; and the *Tuareg* of the southern Sahara. See, Naylor, *Historical Dictionary of Algeria*, pp. xxxvii – xIix.

Cragg's wise adage suggests that an appropriate pedagogy and missiology will need to take account of both the particularity of North African expressions of Islam *and* the influence of orthodox Islam on this particularity. I will consider this in three parts; the rapid expansion of Islam in North Africa, the long-standing historical theme of 'resistance' among Berbers and the particular-yet-universal tension within Berber Islam.

i. The Expansion of Islam in Berber North Africa

Despite popular misconceptions, the rapid growth of Islam in North Africa in the late 7th and 8th Centuries was not primarily a triumph of the Arabs. The Arabic Islamic domination of 'the Maghreb' (North Africa)[462] did not last more than fifty years. Islam drew to itself almost all the Berber inhabitants of the region to the extent that even those least acquainted with orthodox practices were ready to lay down their lives in defence of their basic beliefs.[463] However, in the mountainous regions of North Africa, Islam's influence was visible mostly as a unifying ideology and it did not fundamentally transform the manners and customs of Berbers communities.[464] Although the attempts by Berber tribes to conform to Islamic norms were at times in conflict with their local identity they tended not to openly contest the Arab-Islamic image imposed on them.[465] Rather

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[462] I have used the term North African to describe this region. The term 'Maghreb' is also widely used. However, some North African Christian scholars such as the Berber Algerian Karim Arezki prefer not to use the term 'Maghrebi' to describe Christians or the Church in North Africa. This is because the term originates in an Arab-Muslim (Eastern focussed) context. In Arabic the term 'El-Maghreb' means 'the western place where the sun sets'. This is of course in relation to Mecca (in the East). Apart from moving away from an Arab-Islamic term the descriptor 'North Africa' brings with it a much longer and pre-Islamic history. See, Karim Arezki, 'Les Musulmans en France', *Les Cahiers de l'Ecole Pastorale*, Vol. Chier No. 73, 2009.

[463] Julien, *History of North Africa*, p. 338.

[464] Ibid, p. 336.

[465] Whilst notions of Berber identity vary in contemporary literature they often relate to the Berber term *Amazigh.* This is a word, which means something like 'free men'. James McDougall writes that the term *Amazigh* is "almost always, in contemporary usage by Berberist writers, is understood to signify 'free man' – indeed it could be argued that the semantic texture of the word is… entirely and densely woven with the notion of liberty." See, McDougall, *History and the Culture of Nationalism in Algeria*, p. 186. Judith Scheele lists five characteristics of Berber (*Amazigh*) identity; firstly, the lack of religious fanaticism, secondly the love of freedom, thirdly the settled way of life (especially their attachment to the home village), fourthly materialism and fifthly egalitarianism. Scheele, *Village Matters*, p. 4.

resistance has been expressed in the writing of their own history of conversion to Islam.[466] The most influential of these is Ibn Khaldun's *Muqaddimah*,[467] which highlights the significance of the Berber's Islamic dynasties at the core of a political history of North Africa.[468] In general, Berber resistance to Islam was subtle and much less militant than it had been against Roman rule. What resulted was the eventual growth of influential Berber-Islamic states in the region. The three most influential of these being the Almoravids[469] of the 11th Century, the Almohads[470] of the 12th Century and the Marinids[471] of the 13th-15th Centuries. These dynasties ruled from modern day Morocco across large swathes of North Africa. The last of these (the Marinids), represented a heterogeneous Berber society that valued individual thought and expression and offered sanctuary to innovative thinkers. The result was a Berber state inspired by Islamic norms and run by experienced Muslims.[472]

As we consider the expansion of Islam in North Africa an obvious question for students of Church history is: 'what happened to the vibrant early Church of North Africa?' Although the early stages of the Arab Muslim conquest encountered fierce resistance from Berbers, what Church historians refer to as 'African Christianity',[473] did not offer vigorous opposition to Islam. Indigenous Christian communities in North Africa disappeared by the end of the 12th Century. Rather it was Judaism that resisted Islam

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[466] Maya Shatzmiller, *The Berbers and the Islamic States: The Marinid Experience in Pre-Protectorate Morocco*, (Markus Wiener Pub: Princeton, NJ, 2000), p. 14.
[467] See, Ibn Khaldun, *The Muqaddimah: An Introduction to History*, (Routledge and Kegan Paul: London : New York, 1967).
[468] Shatzmiller, *The Berbers and the Islamic States*, p. 16.
[469] Founded in 1062 and overrun in 1142 it was based in Marrakesh and stretched from south of Western Sahara up to the south of Spain and across to modern day Algeria.
[470] First established in the Atlas Mountains in 1120 it lasted until 1269 and spread from modern day Western Sahara in the far west to western Egypt in the East.
[471] The *Marinids* overthrew the *Almohads* in 1244 and ruled from modern day Morocco across most of North Africa until 1464.
[472] Shatzmiller, *The Berbers and the Islamic States*, p. 14.
[473] By this they mean North African Christianity of antiquity, not the African Christianity of sub-Saharan Africa that followed 19th and 20th century mission activity.

more robustly, with Jewish communities surviving - albeit in very small numbers - in an unbroken fashion to this very day. The Algerian Church's development amongst Berber Muslims today will benefit from considering the possible reasons for the disappearance of the early North African Church. Kenneth Cragg has argued that among the factors to contribute to the rise of Islam was the "Christian failure of the Church" to demonstrate the Gospel in love, purity and fervour.[474] As bold as this claim appears, the evidence from the rapid growth of Islam in North Africa appears to support it. The Byzantine conquest of the former Roman provinces of North Africa in 533 AD resulted in the cultural and theological impoverishment of Roman Africa. Rather than contributing to the flourishing of the world Christian movement, the Byzantines brought slippery and divisive religious disputes, which the later Arab Islamic invasion served only to aggravate.[475] One glaring example is the bitter struggle over Monophysite Christology related to the Council of Chalcedon in 451 BC.[476] Despite the influence of great North African Church fathers such as Augustine, these disputes left the Berber Church doctrinally and morally weakened. It seems that the vibrant and influential Church of early North Africa, in recession for at least two centuries prior to the arrival of Islam, was unable to resist the expansion of this new 'Ishmaelite Heresy'.[477] Whilst the conditions in which this early North African Church was fatally weakened and unable to resist the rapid expansion of Islam are particular to that period in Berber history, there are nonetheless the signs of a

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[474] Kenneth Cragg, *The Call of the Minaret*, (Oxford University Press: N.Y., 1956), p. 245.
[475] Daniel J. Sahas, *John of Damascus on Islam: The 'Heresy of the Ishmaelites'*, (Brill Academic Publishers: Leiden, 1972), p. 16.
[476] Monophysitism is the doctrinal position of those in Egypt and some parts of Syria who rejected the Council of Chalcedon (the fourth ecumenical council), in 451 AD. It asserts that Christ has only one nature, in contrast to the Chalcedonian position, which holds that Christ has two natures, divine and human. Miaphysitism - the Christology of the Oriental Orthodox Churches - is sometimes considered a variant of Monophysitism, but the Orthodox Churches clearly distinguish their teaching from Monophysitism per se.
[477] This is is the term used by 7th and 8th Century Arab Christian apologist John of Damascus to describe Islam. See, Sahas, *John of Damascus on Islam,* pp. 14-18.

long-standing theme of 'resistance' in Berber anthropology which the contemporary Algerian Church would do well to take note of.

ii. Berber 'Resistance'

This 'resistance', sometimes called 'African Particularism', is characterised by an antipathy to external authority; both early and late periods of Berber history show this tendency.[478] Scholars have used both terms to define the relationship of Berber North Africa with a variety of occupying civilizations; whether they be Roman, Christian, Vandal, Byzantine, Islamic, Turkish or French. As we consider both the expansion of Islam and the growth of the Church in North Africa we can see this resistance behind two puritanical movements that flourished among the Berbers; one in the Roman Christian era and the second in the era of Islamic expansion. The first, Donatism, named after the Berber Christian bishop Donatus Magnus, flourished in 4th and 5th century North Africa. It taught that Christian clergy are required to be morally pure for the administering of the sacraments to be effective.[479] Though Donatism began with a theological dispute about the merits of accepting or rejecting the consecration of bishops who had recanted their faith during the Diocletian persecutions in 303-311 AD, it soon became a movement of social and political discontent. In this sense it was a movement of resistance and protest against the hegemony of Rome.

The second movement, Kharijism, was a sectarian, non-conformist Islamic doctrine that spread rapidly in Berber North Africa. Under the last of the Umayyad caliphs this puritanical movement sent emissaries into North Africa to spread their egalitarian

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[478] Shatzmiller, *The Berbers and the Islamic States*, p. 133.
[479] Donatism took root amongst Berbers Christians during the persecutions of Christians under Diocletian. See, W. H. C. Frend, *The Donatist Church: a movement of protest in Roman North Africa*, (OUP: Oxford, 1971).

message.[480] Kharijite non-conformism was naturally suited to the revolutionary temperament of the Berbers. This is observable especially in its opposition to Sunni orthodoxy, which was portrayed as a "tangible representation of Arab despotism and bureaucracy".[481] So the Kharijite movement also demonstrates the resistance and protest of the Berbers, this time against the hegemony of Eastern Sunni orthodoxy.

The similarities between Donatism and Kharijism are stark. Both of these movements occurred in North Africa; both demonstrate a kind of class struggle; both were seedbeds of asceticism and egalitarianism; both were linked with hatred of the ruling masters; both were schisms of a revolutionary nature.[482] Viewed in this way they are both part of this feature of resistance and autonomy in Berber anthropology.[483] Algerian novelist Kateb Yacine argues that resistance to the power of the 'State' (whether Roman-Christian, Arab-Islamic or indeed French colonial), is *the* defining feature of Berber North African history. In his view, the names of the players, religions and cultures have changed, but the game is always the same, namely, resistance to foreign rule.[484]

The development of the Algerian Church today is to some degree occurring in this context of resistance, where Kabyle and Algerian national identity are being redefined. It is *not* the primary cause of the Church's rapid growth, but it *is* nonetheless an important feature to recognise. Recognising this 'resistance' to the power of universalising ideologies (whatever their flavour) is therefore a key dimension to any pedagogy aimed at the Church's critically faithful development in this context. The challenge for course

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[480] Shatzmiller, *The Berbers and the Islamic States*, p. 20.
[481] Julien, *History of North Africa*, p. 20.
[482] Ibid.
[483] Shatzmiller, *The Berbers and the Islamic States*, p. 12.
[484] Kateb Yacine in, Ouerdane, *La question berbère dans le mouvement national algérien*, pp. 13–15.

designers and teachers is to both recognise this feature of 'resistance' and also the quest for identity behind it. Fruitful and sustainable Church growth into the second and third generation of current Algerian believers - which is far from guaranteed - will need to reckon with the particularity of Berber resistance.

This resistance theme is also linked with a kind of ambiguity in the particular-yet-universal orientation of Kabyle and Algerian Islam. As we have seen this liminal orientation is a central feature in the development of the Algerian Church. It has resulted in an experience of liminality for Algerian BMBs. How the Algerian Church navigates the interaction between the liminality of this particular-yet-universal orientation of Kabyle and Algerian Muslim identity will impact its future development. At present awareness of the liminality of these orientations seems to be *implicit*. Any appropriate pedagogy that seeks to serve the development of the Algerian Church will need to make these orientations *explicit*.

iii. A Particular-yet-Universal Orientation in Berber Islam

Both the particularity of Berber language and culture and the universal orientation of the Arabic language played a part in the success of the Berber Islamic dynasties. Historically, Islam was a tool of various Berber Islamic dynasties for consensus building and unifying tribal bodies through setting universal religious goals. Islamic institutions, staffed with trained Berber speakers, supported the growth and expansion of the state. The use of both Arabic and Berber facilitated this process; Arabic as the universal language of the Muslim world, and Berber as the particular language of the local context. However, despite cradling education, philosophy and the ancient sciences, these Berber-Islamic dynasties were also deeply mystical religious societies. The changes in society - especially the rise of an individualised mystical religiosity from the 15th Century onwards -

accelerated and heightened antagonism toward a monolithic universalising Islamic State.[485] The great theological disputes of the Muslim world were viewed with suspicion. Dissatisfied Berbers saw this as unavoidably linked to a kind of Eastern Arab-Islamic domination.

What seems to have developed across North Africa from the late 15th century is therefore a popular mysticism with a clear anthropomorphic dimension. This is sometimes called 'folk' Islam.[486] The development of mystical *zawiya* (religious schools) and brotherhoods witnessed the spread of the cult of saints which was (and still is) visible in daily visits to the venerated tombs, annual feasts that commemorate the saints' death, and hagiographies that attest to the *Baraka* (Blessing or divine charisma) of the one whom the shrine honours—whether *Marabout* (Holy man), *Wali* (Friend or saint of God) or the *Shurfa* (Descendants of the prophets). This movement of the heart flourished in the countryside and the mountains. Folk Islam was, and still is, deeply rooted in Berber communities throughout Algeria. These mystical movements seem to address a particular-yet-universal paradox; the particularistic need to engage with the day-to-day spiritual and temporal needs of ordinary Berbers, *and* the universal need to be accepted as authentically belonging to the worldwide Muslim Ummah. The legitimacy of both the *Marabout* and the *Shurfa* to exercise influence and wield power was based on both these elements; namely the ability to mediate divine charisma within the particularities of Berber identity and daily life *and* the necessity to establish an ancestral line that leads back to the Prophet's family. However, the movement towards a more particularistic mysticism, as an expression of resistance to the centrism of Eastern-oriented Sunni orthodoxy, also resulted

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[485] Shatzmiller, *The Berbers and the Islamic States*, p. 14.
[486] See, Bill Musk, *The Unseen Face of Islam: Sharing the Gospel with Ordinary Muslims at Street Level*, (Monarch Books: Grand Rapids, Mich., 2004).

in an inward looking anti-Eastern orientation. At the same time there was also a resistance to the resurgence of medieval Europe creating an anti-Western orientation.[487] These Berber resistances, to both Eastern and Western centrisms, seems to have resulted in a self-negating liminality, one which has been unable to contribute to, or benefit from, either the East or the West.

2. Islam and the Making of Modern Algeria

> *"It was particularly the reformist 'ulemā who were in a position to invest in and colonise this space of self-definition, infused with a very specific cultural meaning of Arab-Islamic 'authenticity'. In so doing, they refigured the repressive, confining category of colonial legislation as the nafs, the inviolable 'genius' of Arab-Muslim Algeria, 'that which we hold most dear'[488] – the Algerian community's very 'self.'"*[489]

By the mid 16th Century the Regency of Algiers was formed; an area covering large swathes of northwest Algeria. It was now a protectorate under the Ottoman Empire, achieved by the might of the Berber Zanata kingdom of Tlemcen[490] after numerous clashes with the Marinids. The Regency was governed by successive sultans and deys that relied on the tribal *makhzen* (governing institution) to maintain rule in the interior of the country. Ottoman rule in Algeria further exemplifies the particular-yet-universal paradox with regards to Algerian Muslim identity. Society remained divided into tribes and many Algerians were influenced by the local religious brotherhoods and the *zawiya* (religious schools). Most regions were at best deferential in their allegiance to Ottoman rule and many revolted, refusing to pay taxes and instead set up their own independent principalities. As Muslim overlords, the Ottomans were nonetheless perceived by

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[487] Paradoxically, Europ's resurgence was itself fuelled by its engagement with the advances in mathematics, astronomy, science and medicine of the Islamic world.
[488] Here McDougall cites Ben Badis, 'Appeal to the Algerian People and its Elected Representatives'. Aug. 1937 (in Arabic and French), Archives du Departement de Constantine, B3/247/1.
[489] McDougall, *History and the Culture of Nationalism in Algeria*, p. 94.
[490] Also known as the Zayyanid dynasty or the Abd al-Wadids.

Algerians to serve an important and unifying function. The Ottoman Janissaries[491] protected Algiers from Christian crusading imperialism and "defended the integrity of Muslim Algeria".[492] For several centuries the Janissary was seen as the Caliph's 'front line' of defence against Western European (Christian) aggression. Given the longer history of European crusades into Muslim territory, this reinforced the longstanding perception that Christians were irreducibly foreign, and Christianity was essentially an 'enemy' religion. Although Algiers was now officially part of the Empire, the Ottoman government was unable to govern it effectively. As Europe's power grew and its resources were engaged in the Napoleonic Wars, the increasingly powerful European maritime authorities were content to pay the tribute demanded by the privateering Barbary States.[493] However once peace was restored in Europe[494] Algiers found itself at war with numerous European powers until eventually it was colonised by the French in 1830.[495]

It was during this period that the essentialising of Islam as an 'unalterable' feature of Algérienneté was most clearly embedded in Algeria's national story. This is evident in the writings of one of Algeria's most prolific Salafist historiographers, Tawfiq Al Madani. In his seminal work on Algerian identity, *Hādhihi hiya al-Jazā'ir* (This is Algeria) Madani effectively canonises Islam as essential to Algerian authenticity.[496] Crucially, once again, this occurs in relation to foreign imperial attempts to impose an identity on Algeria. He wrote that from 1830 to the long-awaited day of the 1st of November 1962 (Algeria's Independence Day), Algerians "endured the desperate attempts of imperialism to destroy

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[491] The Janissaries (a term derived from the Turkish work *yeniceri*, meaning 'new soldier') were elite infantry units formed by the Ottoman Sultan.
[492] McDougall, *History and the Culture of Nationalism in Algeria*, pp. 144–145.
[493] Under the protection of the Ottoman Empire these states were infamous for raiding shipping and other trades routes along the Mediterranean.
[494] The Napoleonic Wars ended with the Battle of Waterloo on the 18th of June 1815.
[495] See, Caitlin M. Gale, 'Barbary's slow death: European attempts to eradicate North African piracy in the early nineteenth century', *Journal for Maritime Research*, Vol. 18, no. 2, July 2016, pp. 139–154.
[496] See, Aḥmad Tawfīq Madanī, *Hādhihi hiya al-Jazā'ir*, (Nahdha Publishing House: Egypt, 1956).

her", proving that Algeria was true to its "unalterable Arab-Islamic *Kiyān* (existential essence)".[497] Four features of Algerian Islam are relevant to the development of the Church in this context. They are: first, the invention of the 'personal Muslim status'; second, the influence of the reformist 'ulemā; third, the unavoidable-yet-contested presence of plurality; and finally, the ambiguous place of Islam in and beyond the 'dark decade' of the 1990s.

i. The 'Statut Personnel Musulman'

The construction of the identity of Algeria as essentially Muslim was created in part as a reaction to colonisation; at the same time, it was to some degree, an integral part of the colonial project. This can be seen in the legal-discursive constitution of Algerian Muslim identity visible in the 'statut personnel Musulman' (personal Muslim status). In Arabic this is referred to most often as *shakhsiyatunā 'Islamiyya*, literally, 'our Islamic personality'. Somehow it was the colonial legislation that reified 'native' Algerian-ness, as essentially Muslim. Under French colonial administration this 'statut personnel' was a key obstacle to Algerians becoming fully-fledged French citizens via the 'naturalisation' process proposed by the colonial regime. For non-French Frenchmen (i.e. Algerian Muslims) Islamic civil law was a fundamental obstacle to them being assimilated as fully French citizens in French Algeria. The relinquishing of Muslim traditions, customs and beliefs (especially with regards to rights in marriage, divorce and inheritance) was both a means of colonial oppression as well as being a red line issue (dividing belief and apostasy) for Algerian Muslims.[498] This issue pushed the revolutionary populists to argue that emancipation was not possible without a completely sovereign Algerian state, conceived

[497] Madanī, *Hādhihi hiya al-Jazā'ir*, p. 83.
[498] McDougall, *History and the Culture of Nationalism in Algeria*, pp. 90–91.

irreducibly as a political expression of *al-umma 'l-Jazāiriyya 'l-muslima* (The Algerian Muslim nation).

Of course, such a 'naming' was not uncontested during this period. It occurred within 'contested spaces'. As McDougall explains,

> *"…the symbolic resources of community and culture, the construction of authority over the meaning of the past and the direction of the present and future, were struggled over by competing dissident voices, each articulating distinct projects and demands, each seeking to constitute itself as the natural representative voice of 'Algeria'."*[499]

The development of the Algerian Church today exists in, and is partly the result of this 'contested space'. It is perhaps an unlikely additional 'symbolic resource' of community and culture, contesting the rigid patterns of authority and of the meaning of Algeria's past and the direction of her future. Unique in the majority-Muslim world as a legally recognised convert-community (albeit only recognised via association law), the Algerian Church is a 'dissident' and marginal voice whose 'statut personnel' is highly liminal.

ii. The Influence of the Reformist 'Ulemā

In a remarkable paradox Algerian Christians today are living with a new kind of marginalisation in which they claim to be experiencing the 'colonising' oppression of an Arab-Islamic 'statut personnel'. In large measure this is due to the colonising of the space of self-definition from the 1930's onwards by the Association des 'Ulémas Musulmans Algériens – AUMA's (the Algerian Association of Muslim 'Ulemā). The Reformist 'ulemā (or Salafiyya) in effect colonised the space the French colonisers left behind. The development of the Algerian Church is partly occurring in this space of resistance to a 'post-colonial' colonisation of Algerian national identity by this Salafist 'ulemā's project. To repeat McDougall's comment, cited above, in their 'colonisation' of this space of self-

[499] Ibid, p. 66.

definition with an irreducible Arab-Islamic 'authenticity', the reformist 'ulemā, "refigured the repressive, confining category of colonial legislation as the *nafs,* the inviolable 'genius' of Arab-Muslim Algeria, that which they held 'most dear', the Algerian community's very 'self'".[500] The reformist 'ulemā was influenced and led by three notable characters; Ahmed Tawfiq al-Madani (1898-1983),[501] Abd al-Hamid Ben Badis (1889-1940)[502] and Mubarak Ibn Muhammad al-Mili (1897-1945).[503] They saw the reformists 'ulemā as the remedy to decades of impurity in Algeria and the voice to awaken Algerians from their slumber. Crucially, in their vision, Islam was perceived to be the only enduring unifier. As Ahmed Sahnun declared in 1937,

> *"If they had been united in Islam, the [Algerian] Muslims would have long ago obtained their rights. Nonetheless, Algeria shall live to recover its past splendour thanks to the shining star, the association of the 'ulemā."*[504]

The AUMA's project was not primarily about autonomy from French rule but rather it was a struggle against ignorance and the disintegration of Algerian (Muslim) culture. It was also connected to broader intellectual *salafiyya* movement at the start of the 20th Century spearheaded by the Egyptian *salafi* thinker Mohammed Abdu, who actually visited Algeria in 1903.[505] At its heart was a resurrection in learning, defined as a reformation or return to Islamic norms. As McDougall explains, "The form and the order of the school itself, and the arrangement of bodies within it, the very notion of how knowledge should be constructed and transmitted… were transformed in this 'resurrection' of learning."[506] For Ben Badis the reformation of Algeria would be based on

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[500] Ibid, p. 94.
[501] Ibid, p. 22.
[502] Ibid, p. 12.
[503] Ibid, pp. 24, 27.
[504] From a speech at the Cercle du progre, Algiers, 26th Sept. 1937. Report, Comm. div., Surete departementale to Prefect, Algiers, 27th Sept. 1937 no. 6564, Archives du Departement d'Alger. Cited in McDougall, *History and the Culture of Nationalism in Algeria*, p. 109.
[505] Michael J. Willis, *Politics and power in the Maghreb: Algeria, Tunisia and Morocco from independence to the Arab Spring*, (Hurst & Company: London, 2014), p. 26, 27, 156.
[506] McDougall, *History and the Culture of Nationalism in Algeria*, p. 116.

a new kind of Islamic Tawhid (unity) of society and culture. 'Algeria' was to be a unity, one single Muslim nation 'taught to know itself' by those properly equipped to know its Truth. Only thus and thereafter, in their view of things, could there be freedom."[507]

This Tawhid was also the basis for attacking the plethora of *zawiya* (religious schools) and the Sufi brotherhood's *buyūt al-ilm* (house of sacred knowledge) whose particularities Ben Badis perceived to be little more than the instruments of division, each with their own particular, localised modalities of access to the truth, as "purveyors not of religion but of *ta'assub* (factionalism) and *tafrīq* (division)."[508] The proselytising rationalism of the reformist 'ulemā with its driving centrist claim to a unity of Islam and the Algerian self is the another instance where a colonial germ can been detected in the essentialising of Islam with an 'authentic' Algerian national identity. Jacques Berque refers to this this centrist claim as an 'Islam Jacobin',[509] that is, a Jacobean renaissance template of nations as entities united by a single (centralising) claim of unity (one language, one ethnicity, one religion). In this sense McDougall argues that the 'ulemā's project of reform was a profoundly modernist cause.

> *"The reformists' Islam was a thoroughly new kind of response, seeking to integrate the transformative power of modernity – science, the school – with an essential and changeless conception of the communities 'personality' in a language of enlightenment as progress and self-rediscovery, which the 'ulemā alone were fit to enunciate as the leaders of the community."*[510]

In order to harness the legitimacy and resources of Islam in the service of the new state and in order to limit criticism that might come from the Salafist reformers at the point of independence, the 'ulemā were absorbed into the apparatus as employees of the newly

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[507] Ibid, p. 115.
[508] The *zawiya* were condemned as syncretic and heretical because they embodied elements of forbidden 'shirk' or association of the divine with people and objects. See, McDougall, *History and the Culture of Nationalism in Algeria*, p. 115.
[509] Jacques Berque, *Le Maghreb Entre les Deux Guerres*, (Editions du Seuil: Paris, 1979), pp. 67–72.
[510] McDougall, *History and the Culture of Nationalism in Algeria*, p. 113.

created ministry of religious affairs. As Willis explains, this "provided them with an income in return for their loss of independence."[511] Islam was the rallying cry for the independence cause as well as being a tool to unite several distinctive strands within the Algerian nationalist movement.[512] These strands eventually coalesced and became the FLN.[513] However, this co-opting of the 'ulemā and more generally of Islam as an FLN state prerogative - visible in the affirmation 'Islam is the religion of the state' - represented little more than an affirmation of independent national identity and ultimately resulted in the secularisation of areas of life traditionally the preserve of independent religious institutions.[514]

iii. The Unavoidable-Yet-Contested Presence of Plurality

In the years leading up to Algerian independence the AUMA worked hard to homogenise the internally diverse variations of Islam and to restrict the power of the saints. Despite their best efforts, this was not entirely successful. The post-independence years saw the continuation of the 'ulemā's 'pensée unique' (reductive or singular thinking),[515] and as before independence has been unable to subdue Algeria's "cognitive universe of plurality."[516] The struggle between the 'purveyors of the 'old Islam' (folk Islam) and the 'doctors of the new religion' (the reformism of the Salafiyya) is a battle for dominance in the spaces of Algeria's self-expression. In this context the Church's presence and growth is

[511] Willis, *Politics and Power in the Maghreb,* p. 157.
[512] The AUMA cooperated with the other nationalist strands through the 1930s and 1940s as the colonial authorities had perceived a threat from their organisation through its reinforcing of a distinct Algerian identity via religion and language. The AUMA was formally subsumed into the FLN in 1956. See, Willis, *Politics and power in the Maghreb,* p. 158.
[513] The 'Front de Libération Nationale' (the National Liberation Front) is the primary nationalist movement through which Algerians united in their independence struggle. After independence it became the single (socialist revolutionary) ruling party until a change in legalisation brought about the formation of multiple political parties in 1989.
[514] Willis, *Politics and Power in the Maghreb,* p. 157.
[515] Paper presented by Fanny Colonna at the Centre culturel algérien, Paris, March 1994, cited in James McDougall, *History and the Culture of Nationalism in Algeria*, (Cambridge University Press, 2006), p. 183. See also Jean-Pierre Van Staëvel and Fanny Colonna, 'Entretien avec Fanny Colonna sur la question du changement religieux en montagne, dans l'Algérie des xixe et xxe', *Revue des mondes musulmans et de la Méditerranée*, no. 135, July 2014, pp. 151–166.
[516] McDougall, *History and the Culture of Nationalism in Algeria*, p. 183.

implicitly challenging the irreducibly Islamic claim to Algeria's essence. However, its future growth and influence will benefit from *explicitly* engaging with the reformist 'ulemā's narrative of Algerian identity especially considering the way in which this was constructed against a West-facing colonial and 'Christian' imperialism. The placing of the Islamic conquest of North Africa at the very centre of the Salafist historiographers' narrative of Algeria, as a kind of "archimedal point around which the destiny of the nation turns,"[517] is at the very heart of the issue. It was this that paved the way for Islam to be *the* unifying cry of the nationalist cause. As Willis points out, the "fact that nationalism was articulating opposition to rule by European *non*-Muslims further strengthened this tendency".[518] With the Salafiyya's mantra of 'salvation from the east' authentic Algerian-ness has therefore been shaped in opposition to a West-facing French colonial imperialism.

The temptation for the Church is to de-couple the unity of Algerian authenticity from Islam by introducing a 'superior' competing story of North African pre-Islamic Christianity or indeed the superiority of an idealised contemporary Algerian Christianity in comparison with a corresponding 'bad' militant Islam. Whilst it is this 'bad' Islam that seems to have so clearly undermined the Salafiyya's mantra that "Islam is the answer", as we will see, the Algerian BMBs that I engaged with seem cognisant that an appropriate pedagogy for the development of the Church will need to do more than replace one centrist East-facing ideology with another West-facing one. The bloody violence and chaos of the 1990's was an expression of one attempt to move from the centrism of the single party FLN ideology to the centrism of a Wahhabi inspired militant Salafi ideology. Whether this was the true expression of Islam or not is a matter of debate. However, the

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[517] Ibid, p. 200.
[518] Willis, *Politics and Power in the Maghreb*, p. 28.

'dark decade' has undoubtedly raised doubts about the unquestioned place of Islam as an 'archimedal point' around which the destiny of the Algeria turns.

iv. The Ambiguity of Islam In and Beyond the 'Dark Decade'

From 1990 onwards, more direct forms of resistance against the FLN regime began to grow both from those within the FIS (Front Islamique de Salut),[519] disillusioned by the failure of the democratic path, and from other radicals who had never agreed with their electoral strategy. The latter capitalised on this climate to move towards the armed overthrow of the Algerian government.[520] The events leading towards extreme violence in the name of Islam that resulted in the bloodshed in the mid to late 1990s came about gradually. Initially, the leadership of the FIS, whose anticipated second round election victory was annulled by the government on the 11th of January 1992,[521] made great efforts to prevent physical confrontations between its supporters and the authorities. However, as interim FIS leader Abdelkader Hachani had warned, ultimately victory would prove more dangerous than defeat for the FIS' prospects of a gradual democratic transition to the greater Islamicisation of Algeria.[522] As divisions emerged within the FIS, the more extreme elements founded armed groups, known as the GIA (Groupe Islamique Armé).[523] Through the mid 1990s the GIA targeted wide segments within Algerian society considered legitimate 'enemies' in the wider struggle for an Algerian state governed according to their vision of Islam. This included journalists, government administrators, secular or more liberal Muslim intellectuals and foreign nationals living in Algeria. Some of those targeted were Christian clergy. From 1992-1998 nineteen Roman

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[519] Formed in 1989 after the Algerian authorities legalised the creation of a number of political parties, the FIS (Islamic Salvation Front) was the largest and most popular Algerian Islamist party in opposition to the hitherto single party FLN. See, Willis, *Politics and power in the Maghreb,* pp. 135-136 and 168-171.
[520] Ibid, p. 173.
[521] Ibid, pp. 97-103 and 168-174.
[522] Ibid, p. 172.
[523] For more information about the GIA (The Armed Islamic Group) see, McDougall, *A History of Algeria*, pp. 308–317, Willis, *Politics and Power in the Maghreb,* p. 73.

Catholic clergy were murdered.[524] In this context the presence of the Christian Church (viewed as a foreign neo-colonial entity) was identified with a range of other Algerian individuals and institutions perceived to be collaborating with the Algerian regime and supporting a more democratic and pluralist vision for Algeria's future. Justification for the extreme militancy and the increasingly exclusive ideological stance of the GIA and other related militant groups[525] centred on the view that Algerian society as a whole was un-Islamic and itself an apostate society.[526] In the dark decade of the 1990s and its aftermath it appears that the doctrine of *takfir* (unbelief or apostasy) was used not just against non-Muslims but also against any Algerian Muslim who didn't conform to their image of 'true' Islam. The increased violence of this decade broke the coalition between devout middle-class Algerians and the urban poor that the FIS had been able to forge.[527] It would appear that this link has never been re-made and today there seems to be very little support for a more radical reformation of Algerian society in image of the Salafiyya's vision.

In the recent Arab Awakenings of early 2011, the Islamists were not a driving force behind the unrest and demonstrations. Though present, they were just one of many in a broader social and political movement that gathered on the streets to demand political change. If anything it was anti-Islamists who were more prominent in the small-scale demonstrations that began on Feb 12th.[528] The absence of the Islamists could be explained by a reluctance on the part of both Algerian Islamists and the wider population

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[524] Monseigneur Henri Teissier and Marie-Dominique Minassian, *Christoph Lebreton moine, martyr et maitre spirituel pour aujourd'hui: Extraits des messages spirituels du frère Christophe de Tibhirine*, (Editions du Signe: Strasbourg, 2012), p. 25.
[525] Willis, *Politics and power in the Maghreb*, pp. 172–174, McDougall, *A history of Algeria*, pp. 308–317 and Teissier and Minassian, *Christoph Lebreton* pp. 25–28.
[526] Willis, *Politics and power in the Maghreb*, p. 187.
[527] Ibid, p. 188.
[528] McDougall, *A history of Algeria*, pp. 331–336, and Willis, *Politics and Power in the Maghreb*, pp. 195-197.

to return to the vicious confrontations that characterised the bloody 1990s.[529] Notwithstanding the 'inoculating' influence of the 1990's bloodshed on Algeria's appetite for Islamist rule, most Algerians nonetheless still define themselves as Muslim. Since the 1990s outward signs of piety (such as mosque attendance, the wearing of the hijab, beards etc.) have increased, indicating that, at least externally there has been some sort of revival in religiosity in Algeria.

However, the growth of the Algerian Church over the past thirty years, and especially through the 1990s tells another story, that of a nation tentatively seeking a greater level of pluralism. Whilst for most Algerians, conversion out of Islam is religiously forbidden and culturally shameful, the presence of a 'fully' indigenous Algerian Christian community - a de facto reality[530] - forces a re-evaluation of Algeria as an unalterably and essentially Muslim nation. The battle for the place of Islam and the nature of that Islam in Algeria has been particularity visible in the rise of militant Salafism during the 1990s, and in the efforts to shape Algeria's cultural anatomy in the conciliatory period from 2000 to the present. The Algerian Church, as a new player in this 'battle ground', will only develop a meaningful part in this space if it has its own vision for re-educating the Church and nation. Should the Church's teaching and learning be characterised by a myopic Protestant Evangelical 'pensée unique'[531] it will likely fail to equip the BMBs to contribute to its development and mission in Algeria. Instead the Algerian Church ought to engage with the central place of Islam (in all its diversity) in the Algerian story, and the

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[529] Willis, *Politics and power in the Maghreb*, p. 198.
[530] I have been careful not to use the commonly cited phrase 'fact on the ground', because of its association with Israeli settlements in the occupied West Bank from the 1970's onwards. Notwithstanding some of the more negative 'origin narratives' for the existence of the indigenous Algerian Church (outlined the Introduction), the particularity of this Church is precisely that it does *not* seem to have been the result of a foreign 'settlement'.
[531] Staëvel and Colonna, 'Entretien avec Fanny Colonna, McDougall, *History and the Culture of Nationalism in Algeria*, p. 183.

relationship of the Church to Islam and Muslims in the next chapter of her story. For Algerian Christians to effect any real change to its 'self-perception', its teaching and learning must be both *present in,* and *engaged with,* the 'discursive resources' of doctrine and ritual, community and history that have shaped Algeria's national story.[532] The difficult question is: how might this pedagogy of presence and engagement with the wider culture occur given the marginal status of the Algerian Church as an 'apostate' community?

3. An 'Apostate' Church in a Muslim Nation

> *There is something that happens in our culture. When someone converts to Christianity, the first thing that they tell him in his family entourage, is 'you have betrayed your ancestors… your ancestors are Muslims. You are betraying your race, you are betraying your heritage'. And the education system, the programme, that is the authorities… it's as if all that came before Islam is put to one side (disregarded). This is done on purpose so that people will not really know what there was before. It's as if the world in North Africa started with Islam."*[533]

The competing visions of Algeria's past, present and future, and the on-going search for an authentic national identity, is the soil in which the Muslim background Church is growing. The presence and growth of the Church raises two fundamental questions. First, 'is authentic Algerian identity possible without reference to Islam?', or to express it another way, 'is Algeria irreducibly Muslim?'. Second, 'can contemporary Algerian Christianity be authentically Algerian, or is Christianity irreducibly foreign?'. The development of the Algerian Church is implicitly addressing both these questions. However, until now the approaches to teaching and learning have not been explicitly addressing them. In the majority Muslim context of Algeria, Muslim-Christian relations still operate within a dominant discourse in which culture is viewed as a bounded entity, with "subordinate cultures functioning in their own private space and dependent on the

[532] McDougall, *History and the Culture of Nationalism in Algeria*, p. 135.
[533] Appendix G, Farouk & Leila, (loc. 89).

values of the dominant culture for their continued existence."[534] Muslim-Christian relations in Algeria inhabit a paradigm, which, from the Muslim perspective assumes that Christianity is foreign at best, or colonial at worst. The presence and growth of the Algerian Church is therefore challenging not only the discourse that Algeria is irreducibly Muslim but also that Christianity is primarily foreign and Western. It is also shedding light on Christian understandings of Islam and both the difficulties and the potential of the Church's conscious engagement with Islam as a theological and missiological priority.

i. The Status of an Apostate Church

As we observed in the 'key findings' of Chapter One, the resurgence of a militant Salafist Islam in the 1990s seems to be one of the factors contributing to the growth of the Church in Algeria. This appears to be linked to both a sense of social despair resulting from the influence of radical Islam as well as the desires of Algerians for more universal freedoms. Whilst the dark decade of the 1990s cannot be described as a rejection of Islam per se, this decade nonetheless witnessed both a critiquing of certain interpretations of Islam and, according to my research, demonstrates a visible spiritual 'hunger' amongst ordinary Algerians, which began to be satisfied in Christianity.[535] For some Algerians, especially in the Kabylia, during the 1990s the Christian identity marker became a means of protest against radical Islam. It seems that even some non-Christian Algerians, especially in the Kabylia, are welcoming the presence of the Church precisely because it is a visible social community challenging the irreducibility of the Arab-Islamic formulae of Algerian identity. This adoption of a new hybrid identity, Algerian-Kabyle-Christian is a significant dimension in the Church's self-image and public personae within Algeria. However, as I will discuss in Chapter Four, such an identity marker is rightly regarded by

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[534] Robert Victor Jackson, *International Perspectives on Citizenship, Education and Religious Diversity*, (Routledge/Falmer: London, 2002), p. 11.
[535] Appendix G, Malek, (loc. 151) and Abdelhak, (loc. 150).

some (though not the majority) as an insufficient measure of the truly reformed Christian discipleship at the heart of the Church's critically faithful mission in and beyond Algeria. It may end up being little more than a superficial aegis for articulating dissatisfaction against the hegemony of Arab-Islamism. One means for the Church to detect the superficiality of public professions of Christianity is the response of Algerian Christians to the opposition and marginalisation that unavoidably accompanies public expressions of Christianity in this context.

Whatever 'attraction' the Church may have in the Kabylia, its development is occurring in a broader context of engrained fear and opposition to Christianity which is seen as foreign to a Muslim country. Many of my respondents talked about the fear and prejudice of their Muslim family, friends and colleagues regarding the presence of Algerian Christians in their midst. This was often linked to the association of Christianity with Western colonialism. Christians are therefore still viewed by many as 'the enemy', and see Algerian converts to Christianity are 'traitors', betraying their ancestors and their Muslim heritage.[536] Many Algerians (who would not perceive themselves as particularly religious) seem to react to the open expression of Algerian Christianity by a re-assertion of their Islamic credentials. The perception amongst most Algerians of these *Murtaddin* (apostates) is in stark contrast to attitudes to conversion in a Western secular context. Conversion in a Western context often costs the convert very little. However, in Algeria, it concerns not only a change of religion, but is considered by society to be a betrayal of your *Shaab* (your people or nation). This is well described by Salah Guemriche who writes,

[536] Appendix G, Farouk & Leila, (loc. 89).

"Sometimes I have the impression that it (conversion in the West) is a kind of fashion, but in our culture, this is a different matter… it's like ripping off your skin and putting on another skin…"[537]

An additional difficulty for the emerging Algerian Church is that the power of Islam as a unifying 'mould' goes beyond national borders to a more universal Muslim identity. The power of this mould is echoed in Naim's comment referred to in the introduction, "before saying, 'I am Algerian and I'm Christian' we're trying to say, 'I'm Algerian and I have a right not to be a Muslim'".[538] Conversion to Christianity is considered not only to be a departure from the Algerian 'people' (nation) but also the wider Ummah. The broader ramifications of upsetting the wider regional dimension of this 'mould' are clearly felt by Algerian BMBs.[539] Whilst respondents were divided in their assessment of whether radical Islamism posed an existential threat to the future development of the Church, many of them showed sympathy for the 'balancing act' of the current reformist-minded government with regards to its treatment of them. On the one hand they seemed fully aware of the privileges that they enjoy as an officially recognised Muslim-background Church, in comparison to other Churches in other part of the Muslim world.[540] As one couple I interviewed explained, "our Ministers are republicans and democrats…" dealing with increasing demands for pluralism and democratic freedom from secular reformists (with the attending pressure from Western regimes). However, on the other hand, they described other "real pressures" coming from conservative Muslim regimes in the Middle East and the Arabian Peninsula, "challenges from other Arab-Muslim nations, such as Saudi Arabia, Egypt… incredible pressure, enormous pressures." [541] The Church's

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[537] Guemriche, *Le Christ s'est Arrêté à Tizi-Ouzou*, pp. 47–48.
[538] Appendix G, Naim, (loc. 64).
[539] Ibid, (loc. 64, 66).
[540] Appendix G, Farouk & Leila, (loc. 36).
[541] Ibid, 38.

appropriate response to these pressures is likely to be central to its future development in Algeria.

ii. The Algerian Church's Response to this Marginalising Status

Whilst the Church may indeed embody a much broader dissatisfaction among Algerians at the 'use' of Islam as a mould to define or control Algerians, if its development is to be more than a protest movement it will need to engage in its own mission of re-education: educating itself (the Church) and educating Algerian Muslims (the culture). There are two strands to this educating mission: first, education about the "shared and locally rooted plurality" of the 'Algerian self' and second, education about the identity of Christianity freed from the perception (in Algeria) that it is a Western imperial force. For this to be achieved the Algerian Church will need to see itself not primarily as a religious minority to be protected but rather as an actor in Algeria's tentative emerging pluralistic state, in the service of the whole country. There is clear evidence that this perception exists within the Church already. Despite the negative religious and cultural perceptions of Algerian Christians as *Murtaddin* (apostates), a surprising finding was that some Algerian believers seem to be viewing their particular status in Algeria not through a 'minority' lens but rather as a privileged 'entity' with a responsibility to be heralds of the Gospel in Algeria and the wider Muslim World.[542] This 'entity-amongst-other-entities' status is likely to continue to challenge the Salafiyya's Arab-Islamic 'pensée unique'. Beyond this first strand of its re-educating mission to assert Algeria's "shared and locally rooted plurality" the Church will also need to re-shape the image of Christianity as irreducibly Western. Like the liberation of Algeria's suffocated plurality, this will also involve the Church's incarnate presence and engagement as authentically Algerian *and* Christian. Given the many obstacles and the significant hostility towards the presence and growth of the

[542] Appendix G, Chedli, (loc. 61).

Church in Algeria it would be unsurprising if Algerian BMBs adopted a defensive 'minority stance'. However, as I have suggested, this is not - in the main - the response I have observed. Rather Algerian Christians seem to be developing a perception of themselves as a new social 'entity' rather than a subordinate minority "dependent on the values of the dominant culture for their continued existence." [543] If this kind of engagement with and participation in the development of Algeria's emerging pluralistic society is to amount to more than rejection of radical Islam (or Islam per se) then the teaching and training within the Church will need to prepare BMBs to think Biblically about Islam and Muslims.

4. Appropriate Pedagogy and Islamiat

> *"I would say that there is a difference between teaching about Islam and being conscious of the Muslim context—because there are many people who teach but that don't understand the context itself…These are two different things… The goal isn't in the content, I insist on this. Because there are many people who know the content, but who can't sit down twenty seconds with a Muslim. What's the use of that? You see? So, we need more people who know the life of Muslims."* [544]

Given the importance of Islam in the development of the Algerian national identity and in the daily lives of most Algerians, implicitly *all* the Church's teaching and learning is occurring in the context of Islam. However, as my key findings have demonstrated,[545] there isn't agreement about whether Islam should be taught about explicitly within the Church, and if so in what ways this teaching should occur, and what aspects of Islam should be covered. Whilst implicitly the Muslim context is the soil in which the Algerian Church is developing, there is not overall agreement about the imperative for teaching and learning to explicitly engage with Islamic sources: Qur'an, Hadith, law, history,

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[543] Appendix G, Chedli, (loc. 61) and Naim, (loc. 39, 66, 75). See also Jackson, *International perspectives on Citizenship,* pp. 9-12.
[544] Appendix G, Takfarinas, (loc. 131,133,135).
[545] See Chapter One, 'Key Findings', '2014 Field Research', pp, 66-68.

theology, philosophy etc., what some of my interviewees called 'Islamiat'.[546] There seem to be two different perspectives, one *for* an explicit focus on Islam in the Church's pedagogy and the other *against* it. These perspectives indicate different, though not necessarily mutually exclusive, priorities for the development of the Church.

i. Islamiat Should Not be a Priority in the Church's Education

The reasons given *against* an explicit focus on Islam seem to revolve around three areas. First, the *particularity and pre-eminence of Christian theology, doctrine and practice in the Church's education*. The idea here is that Christianity predates Islam and has no need to reference itself by comparison with or in opposition to Islam. Although this might be viewed as a Tertullian-like approach,[547] it can also be understood simply as a prioritisation of traditional Christian subject matter. In contrast to the familiarity of Islam, Christian theology is unfamiliar and therefore should be the focus of training for a growing Church. The concern with teaching and learning that explicitly relates to Islamic concepts seems to be based on a fear that such teaching would lack rigour and therefore risk misrepresenting Islam. Some respondents pointed out that because of the relative lack of Islamic knowledge amongst Algerians, a focus on teaching Islam would have to be very thorough. Given the lack of availability of Christian education and theological training many suggested that this was therefore not a priority. Another dimension of this was the fear that an explicit focus on Islamiat, if not taught well, might result in a polemical approach, which could fuel anti-Muslim sentiment within students.

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[546] Appendix G, Omar, (loc. 50).

[547] Tertullian is often identified as a proponent of the 'discontinuity approach' to culture. However, it should be noted that his negative view of culture was not inherited from a foreign context, but rather through his Christian self-understanding within his culture. He was preoccupied with sanctification and defending the Church against idolatry and 'the Devil's pomp' (the tradition of idolatry). For an excellent discussion of his approach in both the North Africa and sub-Saharan context, see, Kwame Bediako, *Theology and Identity* (Regnum Books: Oxford, 1992), pp. 104, 109 and 436.

The second reason that surfaced was connected to the *priority of spiritual formation* in the Church's vision of teaching and learning. The development of transformed Christ-like disciples appears to be *the* priority. In the words of one respondent, "we need to allow the Word of God to dwell richly in our hearts in order that we might be conformed to the image of Christ".[548] More than an emphasis on learning the doctrines of Islam, the priority seemed to be on knowing the "life of Muslims."[549] The objective here seemed to be training Algerian Christians to model Christ-like character and by so doing to 'win' Muslims for Christ rather than defending, correcting or competing with the Islamic ideology.[550]

Thirdly, I detected some *ambiguity about the relationship between Christian education and the context*. Those who insisted that Islamiat ought not to be a priority for the Churches education seemed unsure about the relationship between the content of Christian theology and the Muslim context. This ambiguity will be explored more fully in Chapter Four. However, the key point to mention here is the tendency to view Christian education and theology as a discrete corpus of material, that if taught properly would look no different in this Muslim context than in any other context around the world. Coupled with the ambiguity about context many respondents communicated another kind of ambiguity, that of being very familiar with Islam and yet also suggesting that Algerians were in general not that knowledgeable about Islam. Given that most BMBs have grown up in a predominantly Muslim society, live amongst Muslim families and been educated in the tenets of Islam at school (both state schools and Qur'anic classes in the mosque), Islam was viewed as the *implicit* context of training. However, few, if any, have had the

[548] Appendix G, Ziyad, (loc. 77).
[549] Appendix G, Takfarinas, (loc. 131, 133).
[550] Appendix G, Djebar, (loc. 94).

opportunity to critically evaluate this Muslim context as Christians. It is partly for this reason that other respondents suggested that the Church ought to be *explicitly* engaging with Islamiat in its teaching and learning.

ii. Islamiat Should be a Priority in the Church's Education

Those who argued *for* an explicit focus on or engagement with Islamiat were responding to the same factors mentioned above but interpreting them differently.[551] The primary impetus to consider explicitly engaging with Islam was linked to their self-perception as heralds of the gospel. This evangelistic drive to "win Muslims"[552] for Christ was the most regularly cited reason. As we have seen in the key findings both implicitly and explicitly I detected at least three key reasons for the Church to deliberately focus on Islamiat in its education programs.[553] The first is the *existential need for this new community to 'defend' the faith*. This evangelistic and apologetic emphasis is common to all Christian Churches committed to a pilgrim and prophetic witness in the world. However, for BMBs, often living in the margins of rejection and persecution, this is an existential necessity. Although most Algerian believers emphasise the pre-eminence of spiritual formation and discipling at the heart of the Churches teaching and learning, some point out that it is also important to be trained to think and engage biblically with Islam and Muslim culture. Evidently being born and growing up in a Muslim context doesn't make BMBs experts in Islam. Whilst the aim of teaching and learning in the Church is not the development of expert scholars of Islam, the purpose might well be, in the words of one respondent, "to better understand Muslims and their psychology" because as he explained, "there is a veil between them and us".[554] This is particularly important because of Algeria's "cognitive

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[551] Some respondents expressed both a preference for and against an explicit emphasis on Islam during the course of my interview and my broader interactions with them.
[552] Appendix G, Djebar, (loc. 94).
[553] See Chapter One, 'Key Findings', '2014 Field Research', pp, 72-73.
[554] Appendix G, Tahar & Touati, 133.

universe of plurality"[555] and the struggle between the 'purveyors of old Islam' (folk Islam) and the 'doctors of the new religion' (the reformism of the Salafiyya) discussed above. To use Cragg's adage, before listening to what a particular Muslim "tells them is Islam is", BMBs ought to understand "what Islam tells them to be." It is for this reason that understanding and engaging with Islam should be considered a priority in the Church's education.

The second reason for the Church to consider explicitly focusing on Islam is the need to teach *Christian biblical theology in the Muslim context*. Though not mentioned explicitly, implicitly Algerian BMBs expressed the need to be trained to 'think biblically' as Christians about Islam.[556] As Ida Glaser explains developing the ability to think Christianly about Islam involves developing a kind of trained critical biblical lens. Although this is a critical academic exercise, it is not simply or primarily a cognitive activity. Rather it is motivated by the kind of transformation and resulting sacrificial lives that the apostle Paul writes about in Romans 12:1-2.[557] Glaser explains the critical and formative dimensions to 'thinking biblically' in the following way,

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[555] McDougall, *History and the Culture of Nationalism in Algeria*, p. 183.
[556] The phrase 'thinking biblically' is used by Christians in the field Muslim-Christian relations. See Ida Glaser (with Hannah Kay), *Thinking Biblically about Islam*: *Genesis Transfiguration, Transformation* (Carlisle: Langham, 2016), p. 2-3. An excellent example of this is the work of the Centre for Muslim-Christian Study, Oxford. For more details, see http://cmcsoxford.org.uk.http://cmcsoxford.org.uk
[557] "I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect." Romans 12:1-2. New Revised Standard Version Bible.

> *"We believe that the Bible is God's written Word, and is our main tool for learning what is 'good and acceptable and perfect' in God's eyes. The Word of God enables us to understand who Jesus is as we allow the Spirit to shape and test our thinking. The purpose of the biblical mind is not that we 'may discern how God thinks about other people', but that we 'may discern what is the will of God' for our own living as his children… A biblically transformed mind starts and flows from our offering an acceptable sacrifice of Christ… by offering our very selves."*[558]

Reminiscent of Cragg's challenge to greater orthopraxy in Christian witness to Islam and Muslims, Glaser asks, "How will we know whether we are 'thinking biblically'? By the fruit of love, bringing joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control."[559] Training Algerian Christians to 'think biblically' in this way is likely to better serve development of the Church in this context and has the potential to serve BMB Churches in other majority-Muslim contexts. In my experience this is a relatively underdeveloped area of Christian theological education. However, if it is developed it is likely to serve not only growing churches in majority Muslim contexts but also the mission of churches worldwide in the field of majority-Muslim relations.

The third reason for an explicit focus on Islam seems to be related *to pastoral concerns in the discipleship of Algerian Christians*. There were two notable areas where this surfaced in my research. The first was in relation to the needs of the children of BMBs (the second generation). In conversations about the education and training of the children of Christian families in Algeria, it is clear that, surrounded by Islam as a compulsory subject at school and discussed in a variety of social networks, this generation is vulnerable. A failure to hear Christian teaching about Islam has the potential to create a void that threatens the acceptance of Christianity as something that belongs to this generation or indeed has anything relevant to say to it about the issues they face. The absence of such

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[558] Glaser, *Thinking Biblically about Islam*, pp. 2,3.
[559] Ibid, p. 3.

teaching in a context where Islam and Muslim culture is addressing such issues is likely to threaten the future development of the Church. The other pastoral area where this is evident is in the perceived need for transformation of deep-seated Muslim ways of thinking and behaving. This feature was referred to mostly in relation to the behaviour of Algerian men. Half the women that I interviewed made reference to the continuing 'Muslim mind-set' of Christian husbands, fathers and pastors. As is evident in the key findings, the concern here seems to be about the perpetuation of pre-existing Muslim cultural authoritarian attitudes of husbands towards their wives. This included the implicit references to physical 'discipline' (beatings) justified with a very thin Christian veneer and through appeals to selected passages from Paul epistles.[560]

5. Identity and Mission for the Church in a Muslim Context

> *"I heard hundreds and hundreds of sermons on Gospel Radio. Those that touched me the most were the Arab Christians. They took the message of the Gospel, and they put it, not into the Qu'ranic mindset, but they communicated it in the same style that the Qur'an speaks in. I started to better understand the truths of Christianity, and it was Arab Christians that could do that. I had no problems with what French brothers were saying. But the others took Christian truth and expressed it in a way that a Muslim could understand it, in the mould of Islam."*[561]

The level of engagement with Islam and Muslim culture that the BMB Church must consider is directly linked to its perceptions of its identity and mission in this context. In other words, the discussion about whether to include Islam in the Church's curriculum is not simply a question about how many hours (or credits) to devote to Islam, what aspects of Islam to engage with and so on, but rather relates to questions about the Church's self-identity and mission. The questions to consider are; what is the essential identity of the Algerian Christian and how does this relate to Muslim Algerian national identity, or more broadly, what is the Church's role in the future development of Algeria and in the World

[560] Appendix G, Zina, (loc. 10, 83, 85, 87).
[561] Appendix G, Tahar & Touati, (loc. 139).

of Islam, and to what extent will this role be a faithful performance of its mission? The key findings of my research paint a variegated, and at times contradictory, picture of how the Church's approach to the teaching and learning of Islam might shape its development. Though no participant expressed it explicitly, the data from my interviews and evidence from field observations implicitly point to the need for a pedagogy that facilitates both presence and engagement. The concepts of presence and engagement correspond to what Christopher Lamb identifies as the 'hospitality' and 'embassy'[562] approach in Kenneth Cragg's missiology in the context of Islam. Hospitality means being committed to listening to 'the call of the minaret' and appreciating Islam at its very best, and embassy means judging everything in Islam by the measure of Christ.[563]

i. Hospitality

The Algerian Church's identity and mission as a community in the margins seems to include elements of continuity with Islam and Muslim culture. However its contextualisation does not appear to be motivated by the approach identified with the 'Insider movement' of inculturating Christianity into 'unchanging' Muslim forms.[564] The concern here seems to be the development of what one respondent described as an ethic of 'remaining in' and 'living with' Muslim traditions.[565] It appears to be inspired by the impulse in the Apostle Paul's exhortation to the Corinthian Church to 'remain in' the

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[562] Christopher Lamb, *The Call to Retrieval: Kenneth Cragg's Christian Vocation to Islam* (London: Grey Seal, 1997), pp. 101-104.
[563] 2 Corinthians 5: 16-21. See, Cragg, *The call of the minaret*, especially, pp. 186-209 and 244-270.
[564] Though not monolithic or unified, the Insider Movement is associated with a range of other post-modern approaches. In the words of one its proponents, it is a movement in which "a growing number of families, individuals, clans, and/or friendship-webs are becoming faithful disciples of Jesus within the culture of their people group, including their religious culture." See, Higgins, *The Key To Insider Movements: The Devoteds of Acts,* IJFM 21, 2004, p.155. In the extreme cases the Insider may be encouraged to continue worshiping in the Mosque, calling himself a Muslim without qualification and conduct many of the five *Arkan* (pillars of faith). To the Muslim therefore he appears like a Muslim, however in his heart he has set apart Christ as Lord (1 Peter 3:15) and seeks to be a disciple of Christ within the structures of Islamic culture and faith. Without exception, all the Algerian Christians that I have questioned concerning the merits of an 'Insider' approach to the future development of the Church in Algeria were adamant that this missiological method was both culturally naïve and biblically unfaithful.
[565] Appendix G, Tahar & Touati, (loc. 120, 139, 141).

believer's current state[566] with the objective of winning the 'unbeliever' (in this case Algerian Muslims) through their witness. Motivated by the 'scandalous particularity' of the incarnation,[567] this hospitality seeks to incarnate Gospel witness in the particularities of Algerian culture and faith. Algerian BMBs are experiencing the paradoxes of both identity and purpose as disciples called to be both *in* the world of Islam and yet not *of* it. Some respondents seemed to argue for the priority of embracing Muslim hospitality (to be welcomed and received) as an incarnational imperative. This emphasis was supported by some respondents who were critical of some BMBs whose zeal for Christ was inappropriately linked with a hateful rejection of Islam and the resulting polemic against Islam that might arise from that. As one couple I interviewed explained, insulting Islam, the Qur'an or the prophet is "no alibi" for the Christian who is persecuted.[568] Several respondents used the language of giving and receiving of hospitality, welcoming and being welcomed to describe the presence and engagement of the Algerian Church as a pilgrim community of Christ incarnated in Algerian soil. Implying a *Missio Dei* theology one respondent described the Church's mission in terms of following-up on God's initiative in this context.[569] Most respondents talked about the importance and particularity of the relational love demonstrated through meaningful relationships in families, the work place and in civil society. This appeared to be a fundamental distinctive of the Church's practice and theology.

In this context Algerian Christians indicated that there were far more similarities between themselves and many aspects of Algerian Muslim culture than much of Western Christian

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[566] 1 Corinthians Chapter 7. Especially verses 17-24.
[567] This is the idea that a transcendent God reveals himself in the 'particularities' of real time, to a particular people as a particular person (Jesus) in particular events (his life, death and resurrection). See, Michael Nazir-Ali, *Frontiers in Muslim-Christian Encounter* (Regnum, Oxford, 1987), pp. 120-121.
[568] Appendix G, Rabah & Salima, (loc. 106, 111).
[569] Appendix G, Djebar, (loc. 59, 110).

culture. This recognition of what is good in the local culture was considered important because, as one participant explained, "if we reject everything we will be rejected."[570] This continuity with Muslim culture is best summarised in the words of the president of the EPA who recalled a recent conversation with the ex-minister of religious affairs in which he (the EPA president) described this continuity with Muslim Algerians.

> *"I said 'Muslims who are they? They are my parents, my brothers. And do you think that I will be against my parents, against my brothers, my sisters…?"*[571]

This comment highlights the desire of Algerian BMBs to embrace the many positive aspects of belonging to Algerian Muslin culture. This is coupled with a desire - mentioned by several participants - to distance the Algerian Church's identity and mission from moves towards it becoming westernised.[572]

ii. Embassy

In the reflections of several respondents, the 'hospitality' emphasis did not seem to be mutually exclusive of an 'embassy' approach in the Church's mission *in* and *to* Islam and Muslims in Algeria. Rather it appears to have the potential to facilitate the Church's identity and mission as ambassadors of Christ in Algeria. This engagement as ambassadors is made possible by a real and witnessed presence *in* the Algerian world of Islam. In this sense the *discontinuity* - often associated with an emphasis on the particularity and exclusivity of the Church's mission - was not total. As well as observing this I also noticed a greater discontinuity strand in the Church's mission of 'embassy' to Islam and Muslim culture in Algeria. As I have already described it, this 'coming out' from Islam approach is reminiscent of Tertullian's discontinuity emphasis.[573] Several participants talked about the exclusive claims of Christ and the importance of letting the light of

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[570] Appendix G, Abdelhak, (loc. 140).
[571] Appendix G, Omar, (loc. 88).
[572] Appendix G, Zina, (loc. 85).
[573] See references to Tertullian's work above and Bediako, *Theology and Identity,* pp. 104, 109 and 436.

Christ shine in this context. This seemed to involve drawing some clear lines between the 'World' of Islam and the Church as a community set apart. It included the avoidance of compromise and a prophetic purpose to stand against perceived injustices in the surrounding Muslim culture.[574] I detected at least three strands to this call for the Church to set itself apart as 'ambassadors' in the Muslim context; first, a doctrinal strand, secondly a behavioural strand and thirdly a socio-religious strand.

Doctrinally, all participants emphasised an exclusivist understanding of soteriology. Some expressed incredulity at even the suggestion of inclusivist or pluralist understandings of salvation. Given that the vast majority of the Algerian BMB Church is Protestant and happy to be identified as broadly Evangelical this was hardly surprising. However, what I noticed was that the vehemence of the Algerian Church's position in relation to this was far less about defending a theological cognate scheme and much more of an existential issue. Describing the Universalist doctrine of salvation as anti-Christian, 'monstrous' and 'embarrassing', one participant suggested that what - in a Western context - might seem like a benign doctrine, in the Muslim context was highly offensive. With regards to those who teach this position he said,

> *"For us, it touches even more than it would a Western Christian. Why? Because we are from a Muslim background… We have come to Christ because we have discovered the way, the truth and the life in Jesus. We have left error. And they want to say to us 'the error that you left is no error'. So, we are wrong to have converted!"*[575]

The need for the Algerian Church to be trained as 'ambassadors' for Christ was articulated by the oldest known believer in the Algerian Church as she reflected on her participation in an ecumenical day of prayer for unity. Reacting to what she thought was

[574] Appendix G, Kamal, (loc. 53).
[575] Appendix G, Omar, (loc. 82, 83).

a Universalist and syncretistic tendency in some of the contributions and prayers for Muslims she said,

> *"my prayer is not your prayer, my prayer is that these Muslims that you are praising, this Islam that you are praising, may know Christ… I love the Muslims, I have nothing against Muslims, they are my family, my people. But Islam… is not the light, the Gospel is the light."*[576]

The second strand of the Church's mission as 'ambassadors' relates to the inner transformation of BMBs. Three female participants talked about the need for Algerian believers to 'come out' from Islam or Islamic patterns of thought and behaviour. Some made the distinction between those Algerian Christians who were "merely born again" and those who were "born again and new creations".[577] This seemed to be a distinction between those who were merely converts from those who were being transformed into mature disciples.[578]At least three of the women interviewed talked about the priority for teaching and learning to bring a transformation of character in the students. Without such a transformation the Church's teaching would produce little more than what one respondent called 'Muslim Christians'.[579] These were BMBs who were Christian in name but having been drawn back into Islam by their surrounding families and culture were indistinguishable from the rest of society.[580]

As previously mentioned, one example of the kind of transformation described above was in the treatment of women. Though I didn't set out to explore attitudes to women within the Church, this issue nonetheless surfaced. The women that referred to the mistreatment of wives by their husbands did not make the noted distinction between orthodox Islam

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[576] Appendix G, Wassyla, (loc. 164).
[577] Ibid, (loc. 117, 119).
[578] Ibid.
[579] Appendix G, Zina, (loc. 49).
[580] Ibid, (loc. 40).

and Muslim cultural practices. They identified the practice of 'disciplining' of wives (wife beating) as an example of a Muslim practice. One lady talked about how some Christian men (pastors), "interpreted the Bible (especially Paul's teaching) in order to justify the subjugation of women."[581] They talked about women in the Church suffering because their Christian husbands "behave like Muslims towards them."[582] One of the oldest believers in Algeria, a women in her 80s, suggested that the primary task of all teaching and learning in the Church ought to be the liberation of all Algerians from this kind of Algérienneté. Talking about her counselling of young converted men. She said,

> *"…they still think 'I am the man! I make the decisions… You need to obey me!' But the submission of a wife to her husband shouldn't be according to the Algerian identity and context, it should be according to the Bible. Because the Word says, 'when it conforms to the Lord.'"*[583]

The final strand in the call for the Church to be ambassadors relates to 'lines' drawn between Algerian Christians and participation in Muslim religious and cultural festivals. The response to this issue was variegated. Whilst many participants talked about the need to maintain ties with their surrounding family and culture, including religious festivals such as Ramadan, Eid El-Adha and Eid Al –Kabir etc., some suggested that in order to be ambassadors for Christ 'lines' needed to be drawn.[584] The comment of one respondent illustrated this with a somewhat extreme and confrontational example of navigating this line between 'respecting' Muslims and yet also asserting and maintaining the freedom that Christians enjoy. Insisting that an 'insider' participation and cooperation with religious festivals would amount to little more than conformity to the patterns of the

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[581] Ibid, (loc. 87).
[582] Ibid, (loc. 83).
[583] Appendix G, Wassyla, (loc. 79).
[584] Appendix G, Wassyla, (loc. 77) and Takfarinas, (loc. 124).

'World' she argued for the 'respectfulness' of choosing to eat in front of Muslims in the month of Ramadan. This was her rationale,

> *"What would be good is for people to respect Muslims but all the time making the most of our freedom. If I eat in front of you and you are fasting I don't consider that I have failed to respect you. Which is what the Christians in Algeria are not doing… They don't eat in front of people who are fasting. I don't think this is a form of respect, because in respecting a person you also need confront them with things which will help them move forward. Isn't that the case? If they are never confronted, if I only ever do things that they like or think are acceptable then it's a kind of hypocrisy."*[585]

The concern expressed here was that any unwillingness to draw such lines would likely result in the Church drifting into syncretism with the surrounding culture and therefor unable to detect what is appropriate or inappropriate 'remaining in'. One slightly less confrontational example is in relation to the sacrifice of the sheep at Eid El-Adha. The navigation of this 'line' is described by one participant in this way,

> *"I encourage Christians to have this type of testimony and not to let themselves be stifled and crushed by the customs and the religion. My husband always says to me, 'my mother knows I won't go to slaughter the sheep, the same day, but I go the next day', that's how it is."*[586]

Another example of the Church's navigation of liminal socio-religious margins concerns the issue of how Algerian Christians should bury their dead. In this instance, one respondent talked about members from his Church asking their village elders to respect the deceased's wishes. The elders accepted, but with certain agreed 'limits'. He explained that the Christians had to negotiate between themselves about what and where these 'limits' (the lines) should be drawn. Not all of the Christians agreed with each other, arguing about varying degrees of continuity and discontinuity. However, in the end their Church maintained the use of certain traditional Kabyle burial articles, such as the *kfen* (cloth used to cover the dead body), traditional timings (with a night time wake) and the traditional reception hosted by the deceased's family. All of this, he explained, helped the

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[585] Appendix G, Latifa, (loc. 139).
[586] Appendix G, Zina, (loc. 58).

deceased's family and enabled the Muslim villagers to express their solidarity and condolences in a form that was familiar. Takfarinas described their contextual theologising in this situation, with an emphasis on the Church's 'presence' (hospitality) in the village,

> *"There weren't any problems. The (village) people said, "Well, they have their methods…" So this wake in itself is traditional, it's something that's done. So there were people (Christians) that were saying "No, we're not doing that." But we talked about it later: "what is wrong about it? Where is the problem? It's a wake. On the contrary, we're assisting the family, we're supporting the family, we talk, we're present." So we said: "Let's do that." There is nothing wrong with it. "*[587]

However, the Church agreed that they would not invite the team of *middbiya* (chanters) to come and recite the Qur'an and traditional Muslim songs over the deceased. In this way their Church was 'coming out' of this particular practice. Explaining the need for 'discontinuity' consistent with the Church's mission as 'embassy' in the village he said,

> *"We said, 'Well here, it touches something that has to do with doctrine.' So we don't do it. We say that we don't want to—because they propose it to us in the village: should the team that does this come? No, we don't want any of that. So we stayed, it was calm, there were discussions, there was nothing wrong."*[588]

The following day one of the more experienced pastors from a bigger church came to give a short sermon in front of the burial site. This participant explained that this experience was not one that any of his church had had time to prepare for or rehearse.[589] Their theology of Kabyle Christian burial was emerging in the praxis of the Church's life in the village. His recounting of this event powerfully illustrates the potential of a liminal mission of presence (hospitality) and engagement (embassy) in the Algerian context. Because the burial rite is a combination of social and religious traditions, his local village Church had to debate what elements they wanted to 'remain in' (receiving and giving hospitality) and which they wanted to 'come out' from in their burying a member of the

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[587] Appendix G, Takfarinas, (loc. 110, 112, 123-124).
[588] Appendix G, Takfarinas, (loc. 124).
[589] Appendix G, Takfarinas, (loc. 110-114, 124).

Church and the village. The negotiation of the margins between the Christian community and the surrounding Muslim Kabyle culture, with the continuity of belonging to one village and one nation and yet the particularities of each, might serve as a kind of parable for how the Algerian Church more broadly is negotiating these margins.

iii. Hospitality, Embassy and the Bible: A Triangle of Forces

This last example of a village church negotiating between appropriate presence (hospitality) and engagement (embassy) in the local Kabyle-Muslim culture is emblematic of a host of similar kinds of 'lines' that the Church is trying to draw between itself and Algerian Muslim culture. Algerian Christians are trying to navigate the liminal space between the Church and the 'world', which now 'in Christ' they no longer belong to (John 17:14),[590] yet not separate themselves from the local culture into which as disciples they have been sent into (John 17:15-19).[591] As I have already suggested, this is not only *the* challenge for the Algerian Church, but also the challenge for all churches as they navigate their own particular surrounding cultures. The enthusiasm and popularity of the missiological approach known as the 'Insider Movement', described above, is in part due to recognition of the failure of Christian missionaries in the Muslim world to navigate this line appropriately. Some of its popularity in contemporary Protestant Evangelical missiology can also be traced to the influence of the School of World Mission based at Fuller Seminary in the United States and in particular the work its founding Dean and Professor of Mission and Church Growth, Donald McGavran.[592] McGavran and others

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[590] "I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world." John 17:14 (NRSV)

[591] "I am not asking you to take them out of the world, but I ask you to protect them from the evil one. They do not belong to the world, just as I do not belong to the world. Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth." John 17:15-19 (NRSV)

[592] Fuller Theological Seminary was founded in 1947 but the School of World Mission (now called the School of Intercultural Studies) was founded in 1965, with Donald McGavran as its founding dean. See https://www.fuller.edu

in the original School of Mission are associated with the 'people movements' strategy of world mission. In the context of failures of numerical church growth resulting from evangelisation and missionary activity in the Muslim world over centuries, the traditional approach, sometimes known as the 'mission station' approach, was rightly criticised for two failures in particular; First, the over-emphasis on 'perfecting ministries', focused on the education and training of the few, to the neglect of discipling and church planting people movements and secondly, the failure to recognise and honour the differences of cultures. The people movement strategy sought (and still seeks) to avoid separating the new believer from his/her natural relationships with their culture. In this perspective the varied cultures of the world are viewed like a mosaic, each different and distinct. The missionary task of the Church is therefore to establish discipling communities in each of these pieces of the mosaic. Whilst the precise ways in which each church will worship, pray and minster would vary as much as the pieces of a mosaic, they would all nonetheless be recognised as "our kind of show."[593]

Though undoubtedly an important corrective to 'mission station' approach, and a helpful attempt at addressing the problematic Church-culture 'line' in the context of world mission and church planting (especially in the Muslim world), this 'people movement' strategy has significant weaknesses and problematic assumptions. These are best described in Lesslie Newbigin's critique of McGavran's vision. Like McGavran, Newbigin is also quick to recognise the failures of the traditional approaches of the Modern Missionary Movement. With regards to the failure to recognise cultural particularities he writes,

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[593] Donald McGavran, "The dimensions of World Evangelization," Lausanne Congress strategy paper, 1974. See, https://www.lausanne.org/content/lausanne-1974-documents

"The consequences of this failure is that conversion separates the converts from their own culture, robs them of a great part of their human inheritance, and makes them second-class adherents of an alien culture."[594]

However, Newbigin also warns against the reification of culture as immutable, unchangeable or indeed benign. He argues that all social organisations are subject to change and that ascribing these as unchangeable is to give them a finality that belongs only to the supremacy of Christ.[595] With appeal to the apostle Paul, who presents both the positive and God-ordained *stoicheia* (authorities, powers and forces) within the created structures of society and culture (visible in Colossians 1:15,16 and Romans 13)[596] *and* also the corruption and eventual dismantling of these same 'structures' (visible in Colossians 2:15 and Galatians 4:8-11),[597] Newbigin argues for the given-ness of these structures but against their reification as changeless and absolute. He points out the paradoxical position of the cross of Christ as the place where these same authorities and powers combine to destroy Christ and yet in that very same event provided the way for them to be overcome and transformed. He writes,

"Christ has established a place where we are related directly to God himself – a place therefore, from which we have the freedom to judge, criticise and challenge the powers."[598]

Newbigin then goes on to point out that the image of culture as an unchanging mosaic is mistaken for a variety of reasons. First, all elements of culture are not static but rather constantly changing. Secondly, culture is not ethically neutral. He argues against the

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[594] Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission* (SPCK: London, 1995), p. 141.
[595] Ibid, p. 142.
[596] "He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him." Colossians 1:15,16 (NRSV)
[597] "He disarmed the rulers and authorities and made a public example of them, triumphing over them in it." Colossians 2:15, " Formerly, when you did not know God, you were enslaved to beings that by nature are not gods. Now, however, that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits? How can you want to be enslaved to them again? You are observing special days, and months, and seasons, and years. I am afraid that my work for you may have been wasted." Galatians 4:8-11 (NRSV)
[598] Newbigin, *The Open Secret*, pp. 143-144.

premise that, if it belongs to culture it must therefore be acceptable. Thirdly, resulting from this reification of culture, he cites the problem of missionaries seeking to acculturate the Gospel to the most conservative and traditional elements of society when in reality these elements are not necessarily the most 'authentic' representation of the region's culture. Finally, he points out that most 'communities of common culture' are not "psychologically closed to the rest of the world".[599] This is especially evident in the globalised information age of today, more than twenty years on from the 1990's when Newbigin first criticised the homogenous principle in McGavran's missiological approach.

Nonetheless, Newbigin goes beyond critiquing McGavran, to a constructive engagement with the thorny church-culture paradox. He balances the Gospel imperative to challenge sinful *stoicheia* within culture and yet avoids falling into the historic missionary intransigence that alienates new converts from their culture. He achieves this via a 'complicated and unpredictable triangle of forces'. The three forces in his triangle are; the traditional culture, the Christianity of the evangelist (or missionary) and the Christianity of the Bible.[600] The dynamic of this 'triangle of forces' addresses the development of the Church as it is planted and grows in different contexts. It acknowledges the unavoidable distortion of truth that occurs when the missionary, however carefully, attempts to communicate the Gospel and biblical truth in cultural idioms and language that he/she seeks to use to reach the receptor community. It also acknowledges the unavoidable bias in the missionary's framing of the Gospel. These distortions are addressed as the third element of the triangle, the Bible, is read and believed by the convert community. This third dimension then results in the convert community beginning to raise questions about

[599] Ibid, p. 145.
[600] Ibid, p. 147.

the difference between the Christianity introduced by the missionary and the Christianity of the Bible.

However, this 'triangle of forces' dynamic goes even further than this to acknowledge the subsequent tendency in the second generation to reify their own cultural interpretation of the Bible. Newbigin does this by suggesting that subsequent generations will benefit from further exposure to the wider global streams and influences of Christianity. The 'triangle of forces' is therefore not isolated in a narrow localism but is rather open to the corrective and purifying input of churches in other cultures as the World Church together seeks to be present and engaged in its shared gospel mission, locally and globally. Newbigin explains it in the following way,

> *"The Christian communities within each culture, being bound together in the growing fellowship of the ecumenical movement, have to be open both to the cultures in which they participate as members of nations, citizens of cities, as workers, thinkers and so on, and also open to the Christian testimony of those who inhabit other cultural worlds but share a common allegiance to Jesus Christ."*[601]

This might be called a 'glocal' hermeneutic.[602] It is this process that guards the local church from domesticating the Gospel, for, as Newbigin explains,

> *"the Christ who is presented in Scripture for our believing is Lord over all culture, and his purpose is to unite all of every culture to himself in a unity that transcends, without negating, the diversities of culture."*

Or, in the words of Richard Bauckham,

> *"The universal that is the kingdom of God is no dreary uniformity or oppressive denial of difference, but the milieu in which every particular reaches its true destiny in relation to the God who is the God of all because he is the God of Jesus."*[603]

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601 Ibid, p. 149.
602 This term is used by Charles Van Engen to describe the simultaneous and paradoxical relationship of the local and global church. Charles E. Van Engen, 'The Glocal Church: Locality and Catholicity in a Globalizing World' in *Globalizing Theology*, pp. 172-179.
603 Richard Bauckham, *Bible and Mission: Christian Witness in a Postmodern World* (Grand Rapids, Carlisle: Baker Academic & Paternoster Press, 2003), p, 110.

Conclusion

The Algerian Church appears to be looking for an approach to teaching and learning that enables it to be 'present' (to be hospitable) in the world of Islam in Algeria and 'engaged' (to be ambassadors), through formative and critical training. Part of developing this kind of pedagogy requires the Church to thoroughly engage with the particularity and universality of Islam in the Algerian context. Today, the militancy of the Salafi movement appears to be a particular factor in Algerians being open to investigate Christianity, especially where this faith is visible in Algerians. In the Kabylia, the particularity of Algerian Christianity has been viewed by some as a positive challenge to the centrism of an Eastern-oriented Arab-Islamic Salafism. In this sense, the Algerian Church doesn't seem to view radical Islamism as a major impediment to its own growth and presence as a new fully Algerian 'social movement' (or entity) and does not perceive itself merely as a 'protest' against radical Islam. Nevertheless, the Church's growth is still viewed by most Algerians as a fundamentally foreign and West-facing movement. The Church's presence and growth in Algeria is therefore growing in the field of Algeria's contested 'essence'. Appropriate pedagogy in the context of Islam and the majority Muslim culture of Algeria will recognise the place of the Church not simply as a religious minority but as new social 'entity' capable of challenging the irreducibility of Islam in Algeria's national identity. It will also seek to be missional in order to appropriately equip the Church to develop in what is an unavoidably marginal context. As one participant explained, being *in* but not *of* the world of Algerian Islam implies stepping out of the confines of the Church community in order to 'make disciples of all nations'. As she explained, "we need to go into the world, we need to go amongst Muslims and I believe we are the light and salt."[604] Once again, the concepts of presence and engagement are

[604] Appendix G, Wassyla, (loc. 87).

not mutually exclusive. Real, lived presence (hospitality) facilitates faithful engagement (embassy).

The decision of the Church to engage positively with Islam is therefore not primarily pragmatic but rather a theological consideration. However, teaching the Bible and an emphasis on teaching biblical theology alone won't stop the domestication of Christ, whether in the majority-Muslim culture of Algeria or in any culture. Indeed, the development of the Algerian Church is likely to continue benefitting from a dialogue with Christians from other cultures. Such a dialogue is likely to be a corrective to either the uncritical acceptance of foreign influences or the reification of locally conditioned understandings of the Scriptures. With Newbigin's 'triangle of forces' the awkward and often destructive liminality of the church-culture line has the potential to be changed as gospel and culture interact across the three points in his triangular field; the local culture, 'glocal'[605] fellowship and the Scriptures with its center and focus on the person of the Jesus Christ.[606]

In order to do this, the Church will need to engage with Islam and Muslim culture both implicitly and explicitly, shaped by its mission of hospitality and embassy. Such an ontologically and teleologically sensitive pedagogy will prepare Algerian Christians to view their Christian identity through liminal lenses. This means navigating a 'new kind of line' in the paradox of being *in* 'my Muslim family and culture', relationally connected and yet not *of* the Muslim 'world' anymore.[607] It will include giving and receiving hospitality *in* their Muslim context and yet prophetically holding out the Gospel as

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[605] Van Engen, 'The Glocal Church', pp. 172-179.
[606] Newbigin, *The Open Secret*, p. 153.
[607] Newbigin, *The Household of God,* p.12.

ambassadors from 'another country' (Hebrews 11:16).[608] In contrast to an 'insider' enculturation of Christianity into 'unchanging' universal Muslim forms, it will prepare the Church to play its role as one of the particularities within the liminality of Algeria's ontological journey. The aim of such a pedagogy would be to equip the Algerian Church to navigate the multiple margins in the particularity and universality of Christian identity and Algerian Islam and to train Algerian Christians to 'think biblically'[609] in this particular Muslim context. It will also prepare Algerian Christians to recognise the multiple dimensions in the ontology and teleology of state education in Algeria and the impact of this on the Church and the nation, and to this I will now turn.

[608] "But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; indeed, he has prepared a city for them." Hebrews 11:16 (NRSV).
[609] Glaser, *Thinking Biblically about Islam*, p. 2-3.

Chapter 4 | Pedagogy, State Education & the Algerian Church

"I think that the Algerian educational system has well indoctrinated—so as not to say made stupid—a good amount of young people. And when they realize that they can think and decide by themselves, it changes things..."[610]

Education in Algeria has been shaped by the controlling teleology of the FLN[611] state. The tensions between a controlling-yet-failed FLNist narrative, a militant Islamist counter-indoctrination and the faltering shoots of a liberal pluralism described in Chapters Two and Three have led to a modern Algeria that Boutheina Cheriet describes as a 'Frankenstein State'. State Education is the 'child of Frankenstein'. Algeria's ontological journey can be seen in its changing educational policy. Because education is an instrument of the State, it has become a function of State control. The unifying force of the FLN's 'glorious revolution' against French colonial rule at one time was able to bring together the particularities of a Salafist vision of Islamic education and a pan-Arab nationalist inspired Arabisation process in a single party socialist system. However for some years now, it has become a threadbare straight jacket unable to articulate a vision of Algeria's identity and future and represent the cultural, linguistic and increasingly religious plurality of the nation. The suffocation of critical thinking, the inability to capitalise on its plurilingualism and the lack of 'social construction' in the education system are therefore all symptoms of Algeria's ontological and teleological confusion. Teaching and learning in the Algerian Church is both affected by these realities and has

[610] Appendix G, Ferhat, (loc. 19).
[611] Front de Liberation National (National Liberation Front).

the potential to respond to them by offering an alternative vision for the future of Algeria as it unveils some features of the 'hidden curriculum'[612] in Algeria's State Education.

In this chapter I will begin by describing the condition and controlling teleology of State education in Algeria today. Then, I will evaluate how and why the Algerian Church is struggling to design contextually and critically faithful pedagogies for its development within this educational context. Finally, I will discuss what current models of Christian education and theological training are most appropriate for the Church's mission and development in this context.

1. Pedagogy in Algerian State Education: The Context

> *"In Arabic often the context is controlled (manipulated). All the material that we have is via translation, all translations and when they translate sometimes we sense that there is a cultural interpretation via the Arab-Islamic lens… that's it. "*[613]

Beyond the explicit curriculum, Latifa's comment about the cultural bias of academic translations in her university is indicative of a broader struggle that Algerian Christians are experiencing with the 'hidden' or 'implicit' curriculum of Algerian State Education. Theologian and educator Perry Shaw insightfully notes that often much energy and time is devoted to planning appropriate syllabi, however these considerations "are generally far less influential in the education of our students than are the sociological and psychological dimensions of education", which he points out are usually 'caught' rather than

[612] First coined by Philip Jackson and drawing on the work of Emile Durkheim, the term 'hidden curriculum' refers to the sociological and psychological aspects of learning not always visible on the surface. Jackson first used this term to describe the 'crowds', the 'praise' and the 'power' that the student must negotiate if he/she is to be successful in school. About these he writes, "The demands created by these features of classroom life may be contrasted with the academic demands – the 'official' curriculum, so to speak – to which educators traditionally have paid the most attention." Philip W. Jackson, *Life in Classrooms*, (Holt, Rinehart and Winston: New York; London, 1968), pp. 33–34.
[613] Appendix G, Latifa, (loc. 33).

intentionally 'taught'.[614] The 'hidden curriculum' of Algerian State Education is manifest in the values and behaviours encouraged, the philosophical and political assumptions, and to some degree the teleologies of the education system. All these are influencing the development of the Church in this context. Those presented here are the most significant ones to have arisen out of my primary research. Here I will proceed as follows: First I will outline the context and condition of State Education. Secondly, I will discuss two of these features; the influence of the Arab-Islamic ideology and the absence of critical thinking in State Education, considering how they influence the development of the Church in Algeria.

i. The Context and Condition of State Education

The Al Watan journalist Saiida Rabia bluntly describes the crisis facing national education in Algeria today. "Let us not be frightened by words: The situation of the Algerian school is catastrophic."[615] Despite over twenty years of reform throughout the 'bloody decade'[616] and the beginning of the early 21st Century, the current Minister of Education Nouria Benghebrit announced with surprising candour in June 2014 that,

> *"The whole education system is going down the drain; hundreds of thousands of college, lycée and university students have been sacrificed for years and years and the baccalaureate in its current state has no value."*[617]

There appears to be at least three principal criticisms of the national education system by parents, teachers, students and outside commentators. First, schools have suffered by becoming an ideological and political testing ground for the State (whose ideas are frequently changing as its struggles to find its identity); secondly, reforms to the curriculum are imposed from government and frequently don't involve the views or input

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[614] Perry Shaw, *Transforming Theological Education: A Practical Handbook for Integrative Learning*, (Langham Global Library: Carlisle, 2014), p. 81.
[615] Saiida Rabia, 'L'école Algérienne s'enfonce dans la médiocrité': Comment en est-on arrivé la?', *Al Watan*, January 2012.
[616] Willis, *Politics and power in the Maghreb*, pp. 186–190.
[617] Said Attabi, 'Nous sommes loin d'avoir 70% au bac', *Al Watan*, June 2014.

of students, teachers, researchers or other agents of 'social construction';[618] and thirdly, despite the seemingly perpetual reforms, the standards of basic reading, writing (in both Arabic and French), arithmetic and especially the ability to read and think critically is poorer than it has ever been.[619]

Amongst the most significant reasons for over twenty years of failed curricular and educational innovation is the Ministry of Education's top down implementation (enforcement) of policies. [620] This has frequently reflected the changing political and religious ideologies.[621] In the post-independence period of curricular reform from 1962 to 1979 this was characterised by an ideological reinforcement of an Arab-Islamic identity. Two distinct yet overlapping ideologies influenced this process; Baathist Arab Nationalism and the Salafiyya movement for Islamic reform (or *Islah*).[622] In a deliberate move to decolonise the education system of French influence, the Ministry of Education embarked on the rapid process of Arabisation (described in Chapter Two). The aims were two-fold: first, a recovery of classical Arabic as *the* official language of Algeria; and secondly, a recovery of Islam as *the* official religion. However during this period the education system was still very dependent on French, especially in the teaching of science

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[618] Fouzi Bellalem, *Deformed Educational Reforms in Algeria: The Underpinnings of a Failed Curriculum Innovation from a Teachers' Perspective*, (Self Published, Amazon Media, 2014), loc. 640.
[619] Bellalem, *Deformed Educational Reforms in Algeria.* (Loc. 680-850), Boutheina Cheriet, 'The Evaluation of the Higher Education System in Algeria', in Robert Cowen (ed.), *The Evaluation of Higher Education Systems. World Yearbook of Education. 1996*, (Kogan Page Limited, London, 1996), pp. 4–5. and Amal Blidi, 'Analphabète Bilingue?', *Al Watan*, 29th September 2011.
[620] Successive reforms in the education system have left students, teachers and parents with the impression that the Algerian school is an interminable laboratory in which countless experiments have been undertaken without any success.
[621] Cheriet, 'The Evaluation of the Higher Education System in Algeria', p. 4.
[622] McDougall, *History and the Culture of Nationalism in Algeria*, p. 12.

and technology. Boutheina Cheriet explains how in Boumédiène's era (1965-1978)[623] the technocratic elite made state construction a 'sacred' priority. She writes,

> *"The education system had to produce a technically and scientifically minded individual, open to universal knowledge (mediated through the French language) but nonetheless within the limits of the local cultural legacy, designated Arab-Islamic ".*[624]

Within a broadly socialist state-controlled paradigm characterised by 'catch-up developmentalism'[625] in the early post-independence period, this combination of Arab nationalism, Islamic modernism and an assumed decreasing role for French somehow held together. However, it became much harder to hold these strands together in the period of economic liberalisation from 1980 to 1991. The crisis period (or black decade) from 1992-1999 witnessed a time of profound political and ideological upheaval. This resulted in a 'legitimation crisis' in which education was stuck somewhere between a function of social reproduction in a 'problematic' new nation state (what Cheriet's calls 'Frankenstein') and "the retrospective pangs of an emerging civil society". In Cheriet's assessment state education in Algeria is 'Frankenstein's son' and,

> *"The son of Frankenstein… before rebelling against its mental genitor, the creature's estranged organs (have) started turning against each other."*[626]

Although the national reconciliation period from 2000 to the present has witnessed an ideological shift towards a level of political pluralism, stability and significant foreign investment it is still not clear where, to use Cheriet's metaphor, the different organs of the Algerian 'Frankenstein' nation are in relation to themselves. A few years after independence Abdallah Mazouni wrote about the need for Algeria to come to terms with its own national personality, what he calls "Le rendez-vous avec nous-memes" (the

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[623] Houari Boumédiène (1932-1978) became Algeria's second president, seizing power in a bloodless coup form the first president Ahmed Ben Bella in June 1965. He only took the title of president from 1976, serving as Chairman of the Revolutionary Council of Algeria before that from 1965-1976.
[624] Cheriet, 'The Evaluation of the Higher Education System in Algeria', p. 4.
[625] Ibid, p. 5.
[626] Ibid, p. 4.

rendezvous with ourselves). It seems that need has never been greater.[627] In the past fifteen years of the 'national reconciliation period' Algerian education appears to have moved from the bicephalous educated elite, Arabophone (literary oriented and Islamist) on the one hand and Republicanist (democratically inclined Francophones) on the other, to a 'subtle complex expression' of political and ideological plurality, which is part of an emerging civil society.[628] However, what is required is recognition that this is taking place, and from the Algerian Church's perspective a self-conscious situating of its place in this process. The Church's marginal status in this emerging civil society is implicitly countering forces, what McDougal calls 'controlling teleologies',[629] that would impede this journey and its development forms part of the particularities of Algeria that require rigorous analysis.

Once again, the Algerian Church is provoking the question to what extent is this predominantly Berber (Kabyle) and non-Muslim minority one of the particularities of a coherent Algerian national identity? As we have seen already, this is both an ontological and teleological question. To put the question another way and borrowing a somewhat more attractive image (than Algeria as 'Frankenstein'), one of my respondents used the metaphor of a garden.[630] Where does the Church belong in the growing garden of Algeria? How is teaching and learning cultivating the Algerian Church? And what impact should its growth have on the rest of the Algerian garden?

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[627] Abdallah Mazouni, *Abdallah Mazouni. Culture et enseignement en Algérie et au Maghreb*, (F. Maspero: Paris, 1969), p. 80.
[628] Cheriet, 'The Evaluation of the Higher Education System in Algeria', p. 12.
[629] McDougall, *History and the Culture of Nationalism in Algeria*, p. 31.
[630] Appendix G, Habib, (loc. 120).

ii. Arab-Islamic State Education

As we have seen in the previous two chapters, the most prominent feature in the 'hidden curriculum' of State education in the Algerian garden is the imposition of an irreducible Arab-Islamic essence or character. McDougall points out that one of the most effective vehicles in propagating the Salafiyya movement's vision of reform was education.[631] Founded in 1931 by Ibn Badis, the Association des Ulémas Musulmans Algériens (AUMA) established a series of *madrasa Horr* ('free schools') with the purpose of providing Islamic education for indigenous Algerian children.[632] The 'free' schools were so called because they were self-financed, self-led and crucially free from government (French administration) control. Their objective was two-fold: first, to provide basic education to children who had no chance of being admitted into the public schools, [633] and secondly to combat the French 'mission civilisatrice'.[634] Whilst the breadth of education and the standard of teaching in these schools was poor,[635] their significance should be interpreted through the role they played in establishing and reinforcing a sense of Algerian identity founded on Arab and Islamic education. With the curriculum divided between Arabic (35%), Islamic Instruction (30%) and 'other subjects' (35%) the free schools were (for the reformers) the "surest means of preserving the Algerian soul, which they believed was in danger of being absorbed by French culture."[636]

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[631] McDougall, *History and the Culture of Nationalism in Algeria*, p. 14.
[632] In 1931 there were approximately twenty 'free schools'. By the start of the war of independence in 1954 there were over 110 schools educating more than 20,000 students. John Damis, 'The Free-School Phenomenon: The Cases of Tunisia and Algeria', *International Journal of Middle East Studies*, Vol. 5, 1974, pp. 434–449, especially p. 445.
[633] In 1930 only 7% of Algerian children has access to public schools. Ibid, p. 442.
[634] Damis notes that although the reformist *'Ulemā* had "no qualms with Algerians possessing a double (French-Arabic) culture, who remained faithful to Islam, they were implacably hostile to 'Frenchified' Algerians who refused to integrate themselves socially and culturally with their community of origin and who passionately sought assimilation to France." Ibid.
[635] Most of the teachers in the 'free schools' were trained at the Zaitouna Islamic University in Tunis where the emphasis was on Arab-Islamic education. None of these teachers received pedagogical instruction. Ibid, p. 443.
[636] Ibid, p. 442.

With the outbreak of the war of independence in 1954 the 'free school' movement was eclipsed by more pressing matters of internal security and public order. Post-independence, the 'free schools' and other religious institutions came fully under the control of the new government.[637] However this co-opting and absorbing of the 'Ulemā's schools as an FLN state prerogative along with the clumsiness and 'doctrinaire implementation'[638] of the Arabisation process in State schools have contributed to the Frankenstein-like nature of Algerian education today. More than fifty years after independence the irreducibly Arab-Islamic formula is regarded by many Algerian commentators of the education system as ambiguous at best and destructive at worst. A snapshot of El Watan articles between 2012 and 2014 illustrates this ambiguity.[639] Journalists exploring the state of national education point out that classical Arabic has become the official and national language for political and ideological rather than linguistic or educational reasons. They also point out that with the aim of pacifying the Islamists, the teaching of Islam has continued to reinforce the notion that 'Islam is the answer the answer to everything'.[640] For journalist Djaffar Tamami, the ultimate result of this is that the 'fundamentalist monster' that has come out of Algerian schools has almost "swallowed up the Republic".[641] The challenge for pedagogues is to be at the coalface of a struggle that Algeria has been engaged in since 1962, a struggle to define Algeria's identity. Commenting on his research into the particularities of Algeria's Arabo-Muslim

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[637] Willis, *Politics and Power in the Maghreb*, p. 157.
[638] McDougall, *History and the Culture of Nationalism in Algeria*, p. 205.
[639] The *El Watan* was founded in 1990 after Omar Belhouchet and a group of other colleagues left the FLN government-owned newspaper *El Moudjahid* newspaper. The independent French language *El Watan* aims to promote democracy and to give coverage to the Algerian opposition. See http://www.elwatan.com
[640] In the current climate journalist Amel Blidi describes the teaching of Islam in schools as 'ambiguous'. On the one hand reference to Islam in texts books rejects extremism but on the other the teaching manuals reinforce the idea that Islam is *the* answer to everything. Amal Blidi, 'Qu'apprends-tu a l'école, mon fils?', *Al Watan*, February 2014. According to another journalist Djaffar Tamami the reason for this ambiguity and indeed all teaching of Islam in schools is precisely the need to pacify the Islamists, with the outcome of taking Algeria to the 'edge of fundamentalism' and "limiting progress and democracy and openness to the world". Djaffar Tamami, 'Dépolitiser l'école', *Al Watan*, July 2014.
[641] Ibid.

identity in the first decade after Algeria's independence, Mazouni writes about the need for a "rigorous analysis of the particularities"[642] of Algerian identity in the face of a kind of Arab 'monologism' or Arab-Islamic cultural chauvinism.[643] The growth of an indigenous Church today is provoking precisely such a rigorous analysis of the particularities of Algerian identity, and may offer through its presence and engagement a more pluralistic vision of Algérienneté in the future. However, this will be challenged by the absence of critical thinking both in the Church and in Algerian society more generally.

iii. Critical Thinking in State Education

This absence of critical thinking was the second notable feature in the 'hidden curriculum' of State education. In *l'Ecole Algerienne de Ibn Badis a Pavlov* Malika Boudalia Greffou exposes the influence of a national policy of education developed after independence that has suffocated critical thinking. She points out that the 'national method' for teaching in all schools is in fact a 'nationalist methodology.' She argues that this 'amalgamation' (the ideology of the 'national method') continues to be carefully and deliberately held together by a kind of taboo; a censorship or 'auto censorship' that operates in this 'sacred pedagogical world'. In her words,

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[642] Mazouni, *Culture et Enseignement en Algérie*, p. 9.

[643] An example of this is visible in the record of a conversation that Abdallah Mazouni records. He recalls talking with two friends, one university colleague and another Imam. He had received feedback from a student called Abdallah Mokrani who had responded to the question "As an Algerian, do you identify more with the label Arab or the Muslim?"; "I am neither Arab nor Muslim". When he asked his two friends for their reaction to this, the university professor said "give him a one-way ticket to Marseille!" and the Imam said "beat him and put him out the door!" Writing in the late 1960's Mazouni asks these questions; "How many Abdallah Mokrani's are there here? How many are there who are willing to pay them a one-way ticket or to give them a whipping or to hand them over to the executioner? We cannot deny that this question is capital if we can state it as such." Ibid, pp.166, 182. Whist Mazouni could hardly have imagined it at that time, today the BMB Church represents tens of thousands of Abdallah Mokrani's, who continue to provoke this same question.

"This amalgamation has played on the sensitive chord of nationalism with the following kind of syllogism: 'I am a nationalist and the teaching method is national, so I adhere'. Following this syllogism any person who does not adhere is suspected and accused of being antinationalist and hence can easily be excommunicated."[644]

This suffocation of critical thinking is also present in other political and social spheres of Algerian society but its presence is felt most keenly in the education system. In an open letter to the Minster of Education Nouria Benghebrit, a frustrated mother succinctly described other reasons for the lack of critical thinking (beyond this 'controlling ideology'). She mentions: the problem of an overcharged curriculum, the overuse of rote learning and memorisation, the emphasis on the retention of knowledge purely for regurgitation in exams and the absence of plurality of choice in the education system.[645] This absence of critical thinking, coupled with the controlling Arab-Islamic ideology described above and other internal factors related to the Church's theology, identity and mission have all contributed to its struggle to design an appropriate pedagogy in the context. I will critically evaluate this struggle before going on to discuss what current models of theological training might be most appropriate for the Church's development in this context.

2. Pedagogy in the Algerian Church: Context and Critical Faithfulness

"I would like Algeria to invent its own model. We need Christians who know the Bible, who live with Christ but who…and there I have used the word 'pavement' (on the street), who live with Christ on the pavement, not shut in, hidden, in a ghetto, in a closed castle. So, I'm a Christian, the worship service is finished, the Bible study is finished; let's go home. No! I need this type of Christian, one who lives his Bible… in the street."[646]

As Naim suggests, the objective of any future model of training is the fruitful life and mission of the Algerian BMB in the local context. The pursuit of such an 'appropriate

[644] Malika Boudalia Greffou, *L'ecole Algerienne de Ibn Badis a Pavlov*, (La PHOMIC: Alger, 1989), p. 19.
[645] Halima Essadya, 'Madame la Ministre de l'Education nos enfants vont très mal' in *El Watan,* 8th May 2014.
[646] Appendix G, Naim, (loc. 39).

pedagogy' must also start 'on the street' and deal with the contextual challenges that I have described above. In particular it will need to address four key themes that emerged in my research. They are: first, the ambiguity of context as a locus for theological education; secondly the preference for discipleship and spiritual formation at the heart of training; thirdly the desire for, as well as the fear of, critical thinking and; finally, the priority and ambiguity concerning how theological education can contribute to the Church's mission in Algeria.

i. Ambiguity in the Locus of Theological Education

> *"The Gospel that Jesus taught is very adapted to his context—very, very adapted to the context of the time. And now, today, when we read it, we are far from Jesus' context, and here we have a different context, and we have trouble getting it closer."*[647]

Takfarinas' words best describe the difficulty that the Algerian Church has in recognising and explicitly engaging with their context as a locus for theology. Most respondents surveyed in 2012 and interviewed in 2014 regard the absence of contextually and theologically appropriate training as the greatest challenge facing the Church's development. However, few in the Algerian Church seem able to articulate how this contextual engagement might happen in the training process. As a community of believers with a realist ontology who accept the 'given-ness' of scripture,[648] the appropriateness of theological training appears to be intimately connected to spiritual fervour and biblical literacy. For many believers the rapid growth of the Church throughout the dark decade of the 1990's is testament to the spiritual fervour of its members. However, the perception that the Church's growth has begun to slow along with the many challenges it faces has forced its members to recognise the importance of context in the training process.

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[647] Appendix G, Takfarinas, (loc. 45).
[648] Swinton and Mowatt, *Practical Theology and Qualitative Research*, p. 93.

With this recognition there appears to be some ambiguity in how to deal with context in the *loci theologici* (sources of theology). From a predominantly Biblicist approach (influenced by Protestant reformed and evangelical theology) the *locus theologicus* is first and foremost the Bible. Fear about the misuse or misinterpretation of the Bible and doctrinal controversies that have arisen as the adolescent Church has come into contact with a range of new religious movements (such as the Jehovah's Witnesses and Seventh-Day Adventistism) has led many to prioritise more advanced Bible teaching.[649] What is less clear is how the Bible is related to the context. Part of the Church's 'Bible first' approach tends to assume that an exegesis of the scriptures can occur in a totally objective context, sanitised from the perils of culture and background. The 'theory to practice' model of education has influenced this understanding.[650] The inference in this approach is that the theological educator or course designer can abstract all the key theoretical information, ensure that this is 'delivered' and then leave the student to apply this in their own context. In this view revelation is propositional and supra-contextual and therefore once properly understood all that is required is to apply it to the context. This is what Stephan Bevan's calls the 'Translation Model' of contextual theology, which assumes that an abstracted theoretical gospel can simply be 'put into' the culture.[651] The application task ends up being the task of the student and not something integral to the teaching and learning process. Whatever 'truths' in the scriptures, the Gospel or Christian tradition are therefore separated from the 'realities' that I have described in the context above.[652] In

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[649] Beyond the scriptures, amongst most believers and especially those who are affiliated to the Pentecostal Full Gospel network, 'experience' and manifestations of power attributed to the Holy Spirit are also perceived as an important locus for developing theology. For believers with of a more Reformed persuasion, tradition and reason are seen as significant secondary loci for developing theology.
[650] Barbara Wheeler & Edward Farley eds. *Shifting Boundaries: Contextual Approaches to the Structures of Theological Education* (John Knox, Louisville, 1991), p. 10.
[651] Stephen Bevans, *Models of contextual Theology* (Orbis, Maryknoll, 2008), pp. 38-53.
[652] Appendix G, Omar, (loc. 9, 11, 14).

the words of one my respondents, "It's as if… the Gospel had separated itself from reality..."[653] However the problem of context runs deeper. As Takfarinas further explained in many cases the challenge is not simply the Bible-to-context (theory-practice) leap but rather a more circular Bible-to-Bible self-referential cycle.[654] The overall impression from field observations and interviews was that Algerian believers are implicitly engaging with context all the time but their experience of the teaching and learning the Scriptures isn't related to that context. Understanding the Bible, though important, is abstracted from the realities of their daily struggles.

For the Algerian Church, understanding the Algerian socio-political, pedagogical and religious landscape appears to be an essential feature of emerging theological education. Whilst discipling and theological training are *implicitly* being shaped by the context, the *explicit* acknowledgement of this is not perceived to be part of the task of theological training or theology at all. As Stephen Bevans points out in the central thesis of his *Models of Contextual Theology*,

> *"There is no such thing as "theology"; there is only contextual theology… Doing theology contextually is not an option… The contextualisation of theology - the attempt to understand Christian faith in terms of a particular context - is really a theological imperative."*[655]

In Kwame Bediako's terms; "theology is called to deal always with culturally-rooted questions."[656] In line with Bediako and Bevans, I will suggest that an explicit, critically conscious and faithful engagement with the context is a theological rather than pragmatic

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[653] Appendix G, Takfarinas, (loc. 43).
[654] He explains, "we start with the Bible, and often we go back to the Bible. Already. So to do the opposite and to go from the context to the Bible… Even, people aren't used to observing the Gospel in that way, after having received teaching that goes in the same direction so much." Ibid, (loc. 47).
[655] Bevans, *Models of contextual Theology*, p. 3.
[656] Kwame Bediako, *Theology and Identity: The Impact of Culture upon Christian Thought in the Second Century and in Modern Africa* (Regnum Books: Oxford, 1992), p. xv.

priority. It is fundamentally linked to the incarnational nature of Christianity.[657] The imperative for the Church's educational approach to be contextual is not primarily about pragmatics or 'success criteria'[658] but derives from a theological imperative, that, through the Incarnation "God was in Christ".[659] This is not a negation of propositional revelation but rather an acknowledgment that God's revelation in Christ was expressed through the language and idioms that people were familiar with. In the same way, as the 'living hermeneutic' of the Gospel,[660] 'Christ's Church-community'[661] must incarnate its teaching.

This is all the more important in a majority Muslim context like Algeria because of the historical failures of the Church to demonstrate the power of the Christian Gospel through incarnating it in this context. Indeed, as we have seen with Cragg, the very inception of Islam could be regarded as a "Christian failure of the Church...a failure in love, in purity and in fervor",[662] to 'perform' the gospel narrative in the world of Islam. The extent to which an appropriate pedagogy can occur within a consciously Theo-dramatic dynamic[663] in the Muslim context will be explored later in this chapter and again in Chapter five. However, what I am suggesting here is that the imperative to consciously engage with the context is not primarily about introducing something

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[657] Bevans, *Models of contextual Theology*, p. 12.
[658] Samuel Escobar, "Evangelical Missiology", in *Global Missiology for the 21st Century, The Iguassu Dialogue*, Ed. W. Taylor (Baker, Grand Rapids, 2000), p. 110.
[659] See, Paul's second epistle to the Corinthians, chapter 5 and verses 17-21. "So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God." (NRSV).
[660] Lesslie Newbigin, *The Gospel in a Pluralist Society*, (Eerdmans: Grand Rapids, Mich., October 1989), pp. 128–141.
[661] Dietrich Bonhoeffer, *Dietrich Bonhoeffer Works*, (Fortress Press: Minneapolis, 1998), p. 146.
[662] Cragg, *The Call of the Minaret*, p. 245.
[663] See, Kevin Vanhoozer, *The Drama of Doctrine: A Canonical Linguistic Approach to Christian Theology* (John Knox, Louisville, 2005).

'foreign' to the Algerian context – which might be called 'indigenisation' but rather in Kwame Bediako's terms 'translating' the Gospel[664] which to some degree has no native country. As Charles Van Engen explains "contextualisation or enculturation is not the goal but rather an epistemological process of seeking to know God in context".[665]

The most obvious danger of any approach to Christian training and theological education that does not properly engage with context (whether linguistic, ethnic, political, religious or global) is that the Church's teaching will be little more than a presentation of an alternative Christian ideology in the Algerian context rather than a "practical spiritually-forming and action directed" process.[666] Attempting to develop a pedagogy that inhabits the ethno linguistic, socio-political and Islamic narrative of Algeria is complicated and risky but the 'scandalous particularity' of the Incarnation requires an equally 'risky' and particular pedagogy for the Church.[667] Developing appropriate pedagogy in the context is part of a recognising the polycentric nature of World Christianity; a recognition that though it has no 'native home' Christianity has many cultural homes.[668] In particular this means engaging with the variety of indigenous responses to the Gospel in the shaping of local theology and training rather than the replication of Christian forms or patterns developed in a European or any dominant foreign context.[669] Such a pedagogy will take

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[664] Kwame Bediako, 'Translatability and the Cultural Incarnations of the Faith', in James A. Scherer and Stephen B. Bevans (eds.), *New Directions in Mission and Evangelization 3: Faith and Culture*, (Orbis Books: Maryknoll, N.Y, 1999), pp. 146–158.
[665] Charles E. Van Engen, 'The Glocal Church: Locality and Catholicity in a Globalizing World', in Craig Ott, Harold A. Netland, and Wilbert Shenk (eds.), *Globalizing Theology: Belief and Practice in an Era of World Christianity*, (Baker Academic: Grand Rapids, Mich, 2006), p. 164 and 179.
[666] Jeff Astley, *The philosophy of Christian religious education*, (Religious Education Press: Birmingham, Ala, 1994), p. 104.
[667] Nazir-Ali, *Frontiers in Muslim- Christian Encounter,* pp. 120-121.
[668] Tite Tiénou, 'Christian Theology in an Era of World Christianity' in *Globalizing Theology: Belief and Practice in an Era of World Christianity,* Eds. Craig Ott & Harold A, Netland (Baker, Grand Rapids, 2006), pp. 37-38.
[669] Note that this is the distinction made by Lamin Sanneh between the terms 'World Christianity' and 'Global Christianity'. 'World Christianity' denoting the variety of indigenous responses without a European enlightenment frame and 'Global Christianity' denoting the replication of Christian forms and patterns

seriously three horizons in Lesslie Newbigin 'triangle of forces'[670] discussed earlier; namely, "the local culture, the ecumenical fellowship representing the witness of Christians from other cultures, and the Scriptures as embodying the given revelation, with its center and focus in the person of Jesus Christ."[671] The fundamental question that an appropriate pedagogy for the Church in context will seek to answer is; What does it mean to be Christian community here and now?'

ii. The Preference for Discipleship and Spiritual Formation

The second theme that emerged in the pursuit of an appropriate pedagogy was the Church's overwhelming desire for any future training to maintain an emphasis on spiritual formation.

> *"It's by your life, not just your words... so we can have people who have studied a lot, but their study doesn't have a big impact, because their life hasn't been impacted..."* [672]

This respondent best summarises the widely expressed priority of spiritual formation and discipleship. Both in 2012 and 2014 all of the respondents strongly emphasized this objective in training. In the 2012 research we invited respondents to specifically comment on the relative importance of the 'knowing', 'being', and 'doing' aspect of training.[673] Most emphasised the importance of personal knowing of God over and above knowledge *about* God and theology. In the words of one woman, "knowing Christ personally is more important than merely knowing the Bible, which is not enough", or as another respondent explained, "My relationship with Christ helps me to better know the Bible and prepares me for ministry."[674] This perspective was summed up well by a believer studying at the Arab Baptist Theological Seminary (ABTS) in Lebanon, who insisted that

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developed in Europe. See, Lamin Sanneh *Whose Religion is Christianity: The Gospel Beyond the West* (Eerdmans, Grand Rapids, 2003), p. 22.

[670] Newbigin, *The Open Secret*, pp. 148, 152.

[671] Ibid, 153.

[672] See, 2012 Training Survey Report in Appendix C.

[673] Ibid.

[674] Ibid.

mission and ministry in Algerian society will only be achieved through the development of mature disciples.[675] In the Algerian Church this spiritual formation emphasis is perceived to take place most fully in the context of a dialogical or relational approach to teaching and learning. Set against the background of the negative aspects of either the *Sheikhocratic*[676] or 'professorial' model of teaching,[677] several believers explained the positive impact of a more dialogical, facilitator-servant-leader type model in their own development.[678] Given the fragile status of Algerian converts and the hostility to the Algerian Church's very existence (described in the introduction) spiritual formation in the context of close fellowship and community is a fundamental aspect of the training process.

One of the early pioneers of Liberation Theology, Gustavo Gutierrez, suggests that this spiritual formation-in-community aspect of theological training serves not only the preservation of the community but all of humanity. By preaching, meeting and 'love in action' the Church not only proclaims the message but also shelters the "gift of the Kingdom of God in the heart of human history".[679] But this can only be achieved by viewing theology as "both spirituality and rationale knowledge"[680] The enduring function of pre-modern theology preferred by the Algerian Church - namely 'theology as the

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[675] This respondents' emphasis on 'imitating Christ' is reminiscent of Thomas à Kempis's teaching on spiritual formation when he writes, "What good is it to you to argue profoundly about the Trinity if you lack humility and so displease the Trinity? Fine words indeed do not make one holy and righteous, but a virtuous life makes one dear to God. I would rather feel compunction than know its definition. If you knew the whole Bible by heart, and the sayings of all the philosophers, what would it be worth without the love and grace of God?" Thomas à Kempis's *The Imitation of Christ* (Sheed & Ward, London, 1952), p. 3.
[676] Farida Saidi suggests that the term 'sheikh' is the best generic term for paternalistic leadership style exemplified in many North African church leaders. Describing both positive (caretaking, generosity or hospitality) and negative (authoritarianism, paternalism and self-protectiveness) characteristics of this style she suggests that "what the father is to his family, the sheikh is to the tribe." Farida Saïdi, *A Study of Current Leadership Styles in the North African Church*, (Langham Monographs: Carlisle, 2013), pp. 265-267.
[677] Paulo Freire, *Pedagogy of the Oppressed,* (Continuum: New York, 2003), p. 72.
[678] One respondent expressed it this way; "It was a real time of conviviality; it wasn't like the professor and his students, the master and his disciples. It was really convivial. We felt that the person was well trained and that he put himself on the same level as the others." Appendix G, Naim, (loc. 24).
[679] Gustavo Gutiérrez, *A Theology of Liberation* (SCM, London, 2001), p. 55.
[680] Ibid, p. 50.

pursuit of wisdom' - at times has been characterised in the Algerian Church by an anti-rational spirituality.[681] Like the 17th Century Pietistists, in their commitment to the Bible, group accountability and outreach, many Algerian BMBs fear the dangers of arid scholasticism.[682] For some this translates into an anti-intellectualism that has impeded the development of theological education in the context. However, both the 2012 survey and the 2014 field research demonstrated the need and desire for Algerian believers to develop as critical Christian thinkers in the context.

iii. The Desire For, Yet Fear of, Critical Thinking

The absence of critical thinking in the pedagogical landscape of the Algerian 'garden' that I describe above is evident in the Algerian Church's growth in two obvious ways. First, *negatively*, the absence of critical thinking is perceived to be an obstacle for the development of effective theological education and training within the Church. Secondly, *positively*, as we have seen, its absence both in the national education system and in traditional Islamic education is seen as a key factor in the appeal or distinctiveness of the Christian faith in Algeria. Older respondents especially noted the absence of critical thinking in the younger generation.[683] A mother and retired teacher having withdrawn her son from school in order to home-school him pointed out that it is at school "where

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[681] Gutierrez suggests that influenced by the emergence of medieval scholasticism theology developed into a subaltern science resulting in both a separation of theology as wisdom from theology as rational knowledge and a removal of the Church from worldly concerns. Ibid, pp. 48-49.

[682] In the case of the Algerian Church this is primarily visible in evangelization over and above broader service in society. For a succinct description of the practices of the 17th Century pietistic movement, see Linda Cannell, *Theological Education Matters: Leadership Education for the Church* (EDCOT, Newburgh, 2006), pp. 231-233. See also chapters 6 and 7 in Cannell, *Theological Education Matters,* pp. 195-246.

[683] Those in their sixties or older who have not been influenced by the last twenty years of curricular reform. One interviewee explained it in the following way; "I've noticed that the education system in Algeria is very weak; it doesn't train people adequately. So, when in Church I notice the youngsters between 20 and 25 up to 30 years old. They are there but they don't know how to analyze a situation… The Algerian education system for the past, let's say, twenty years has been catastrophic for the minds of young Algerians. It's given them sieves for brains; they don't want to read or study. They want the work to be handed to them on a plate, they've only to 'eat' it." Appendix G, Naim, (loc. 49).

brains are formed".[684] She also talked about the need for critical thinking to be developed more widely in the homes of Christian families and suggested that the Arab-Islamic model had in no way equipped parents to be able to do this. I also interviewed her mother, the oldest known believer in the Algerian Church, who described how her conversion and early spiritual formation in 1959 had occurred in the context of a hunger to read at a time when girls were discouraged from reading or being educated.[685] Whilst girls have full access to education today, the overwhelming impression is that Algerians are not being taught to think. A pastor explained it this way,

> *"They give you information and you learn the facts and then you respond. But that is it. You don't think about it. And even in the worldview of Muslims I think that even with the Qur'an, there isn't any reflection. We learn by reciting. You learn something but you don't discuss it. It's fatalism."*[686]

In the 2012 survey some respondents commented that the Church 'needs PhD doctors'.[687] Many related higher-level theological training with the Church's ability to deal with doctrinal disputes and a smaller number suggested that this was key to presenting the Church in a positive light to the rest of Algerian society. Two points were particularly notable in the way that respondents spoke of the relationship between the discipleship (spiritual formation) and the critical thinking (academic) goals of Christian education and theological training; first, the assumption that these two goals were somehow separate (much like the theory-to-practice dualism mentioned above) and secondly, the sense that cognitive learning was primarily about acquiring a bigger body of knowledge. Knowledge in this sense was presented as a sort of object that, should you have a big enough mind, you might be able to acquire. Speaking specifically about the lack of access to good theological education in Algeria one respondent said, "We need

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[684] Appendix G, Zina, (loc. 41).
[685] Appendix G, Wassyla, (loc. 10).
[686] Appendix G, Abdelhak, (loc. 75).
[687] See, 2012 Training Survey Report in Appendix C.

knowledge because we haven't come from a Christian culture of Sunday school."[688] Whilst this is undoubtedly true, there was more than a hint of what Parker Palmer calls the "mythical but dominant model of truth-knowing and truth-telling" in Algerian believers' representation of theological and Biblical 'knowledge'.[689] Parker describes a number of elements to this objectivist myth that I observed both in my survey of the pedagogical landscape of Algeria and of the Church.[690] He explains it this way,

> *"Truth flows from top down, from experts who are qualified to know truth… to amateurs who are qualified only to receive truth. In this myth, truth is a set of propositions about objects; education is a system for delivering those propositions to students; and an educated person is one who can remember and repeat the experts propositions."*[691]

He goes on to explain that there are two problems with this myth; it falsely portrays how we know and it has profoundly deformed the way that we educate.[692] Algerian education seems to be influenced by both this secular objectivist myth and also by a traditional Islamic concept of how *'ilm* (knowledge)[693] is known and passed on. The former influence is the result of Western secular models of education. The latter is the result of emphasizing the traditional strand of Islamic *'ilm* - knowledge received through revelation and mediated by religious experts - over and above the 'knowledge that is natural to man'

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[688] See, 2012 Training Survey Report in Appendix C.
[689] Parker Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (Jossey-Bass, San Francisco, 2007), pp. 102, 103.
[690] Firstly, *objects* that reside "out there" somewhere, pristine in physical or conceptual space, as described by the "facts" in a given field, secondly, *experts* are those trained (often in a far off place) to know these 'objects' in their pristine form without their own subjectivity allowing them to slop over onto the purity of the objects themselves, thirdly, *amateurs* are those people without training and full of bias who depend on the experts for pure and objective knowledge for pure knowledge of the pristine objects and fourthly, *baffles* at every point of transmission – between objects and experts, between experts and amateurs – that allow objective knowledge to flow downstream while preventing subjectivity form flowing back up. Ibid.
[691] Ibid, pp. 103,104.
[692] Ibid, p. 104.
[693] Note that the concept of 'ilm in Islam does not have a direct correlation to the word 'knowledge' in English. Franz Rosenthal explains that "*knowledge* falls short of expressing all the factual and emotional contents of 'ilm." He explains that there is "no branch of Muslim intellectual life, of Muslim religious and political life, and of the daily life of the average Muslim that (has) remained untouched by 'ilm". See, Franz Rosenthal, *Knowledge Triumphant: The Concept of Knowledge in Medieval Islam* (J. Brill, Leidan, 1970), p. 2.

and developed through reason.[694] The first has emphasised the objectivity of the truth knowing and truth telling process and the second the authority of traditional teachers as experts in mediating Islamic knowledge. In Algeria today both have given rise to the predominance of the what Paulo Freire calls the 'banking' model of education in which the teacher functions as the 'expert' from whom the learners must 'remember and repeat' all they have learnt.[695]

Beyond these epistemological observations, as I have suggested, the 2014 field research confirmed two reasons why embracing the development of critical thinking is both pedagogically and theologically appropriate for the development of the Algerian Church. The first is the absence of Christian critical thinkers in Algeria. Several interviewees hi-lighted this point.[696] However, whilst some spoke of wanting more 'Algerian PhDs' of theology, many in the Algerian Church nonetheless distrust critical theological education. One respondent from the 'Full Gospel' Pentecostal Church studying for a Masters in theology suggested that in his Church this absence was the result of fear that reading and critical thinking might lead to spiritual coldness.[697] Whilst for some the fear described

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[694] Note that in classical Islamic thinking knowledge through faith in revelation (what is revealed) and knowledge through reason are organically linked. See, 12th Century's Abū Ḥāmid Muḥammad al-Ghazālī description of knowledge in *kitab 'ilm (*The Book of Knowledge) in *Ihya' Ulum al-Din* (The Revival of Religious Sciences) Trans. Nabih Amin Faris (Int. Islamic Publishers, New Delhi, 1988) pp. xiv, 2. The acclaimed 14th Century Berber Muslim historiographer and father of modern sociology Ibn Khaldūn following forensic exploration of the many dimensions of knowledge and thinking concludes that amongst the sciences (types of knowledge) only two categories exist; first, knowledge which is 'natural to man' (philosophical knowledge, attained via perception, argument etc.) and secondly, traditional knowledge (instructions, laws Etc.) emanating from the Qur'an and the Sunnah and mediated by those in authority who have learnt it. See, *Abū Ẓayd 'Abd ar-Raḥmān ibn Muḥammad ibn Khaldūn Muqaddimah* (Introduction) Trans. Franz Rosenthal (Routledge, London, 1958), Vol 2, pp. 412-438.
[695] Freire, *Pedagogy of the Oppressed*, pp. 71-75.
[696] See Chapter One, 'Key Findings', '2014 Filed Research', pp, 75-77. See also Appendix G, Abdelhak, (loc. 75), Farouk & Leila, (loc. 57, 92) and Naim (loc. 43, 49 and 90).
[697] Another pastor also studying for a Masters suggested that it was the result of different kind of fear; "We are scared to make progress. For example, you could propose a training program and people will not make progress because they are scared to think and to find out that they are in error. We are scared... to find out that we are wrong!" Appendix G, Abdelhak, (loc. 78).

above has led to an anti-intellectual pietism, what Perry Shaw calls 'ignorant pietism',[698] for others it is related to the secularisation of theological education in the Western liberal academy.[699] Edward Farley describes how this shift in direction has influenced the concept of theology itself. In his *Theologia: The Unity and Fragmentation of Theology* (1983) he explains that the pre-modern use of 'theology' was a term that described both the actual, "individual cognition of God and things related to God" *and* the "self-conscious scholarly enterprise of understanding."[700] However through the enlightenment to the present, 'theology' as God-given wisdom and discipline has been replaced in most institutions by practical know-how necessary for ministerial work (the 'clerical-professional' model) and a specialised scholarly undertaking alongside other competing subjects (the 'liberal-academic' model). As I will suggest in Section 3 neither of these teleologies of theological education are entirely appropriate for the BMB Church of Algeria.

The second reason why embracing the development of critical thinking is both pedagogically and theologically appropriate is that in Algeria it is so clearly linked to liberation and freedom of conscience. A number of respondents talked about how the imposition of the 'national' (Arab-Islamic) method was in fact contributing to the appeal or distinctiveness of Christian faith. The perceived failure of Arab-Islamic education system to facilitate critical thinking and acknowledge ethnic, linguistic or religious pluralism has therefore contributed to the attractiveness and growth of Christianity.[701] In the words of an Algerian graduate of ABTS,[702]

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[698] Perry Shaw, *Transforming Theological Education: A practical Handbook for Integrative Learning* (Langham, Carlisle, 2014), p. 76.
[699] Habib, 26-36, 44-46.
[700] Edward Farley, *Theologia: The Unity and Fragmentation of Theology* (Fortress, Philadelphia, 1983), p. 31.
[701] Appendix G, Malek, (loc. 151).
[702] Due to the lack of local options for advanced (BA or BTh standard) theological training in Algeria, for the past five years, between two and five students have been sent to by the Algerian Church to study at the

"I'm free, I can think for myself, and so I have the right to chose." And this tendency, people liked it—and that's why people liked Christianity: they tell themselves: this religion gives me more freedom, I chose."[703]

According to many interviewees this has been a key factor in their conversion and subsequent maturing as believers. In this sense, conversion to Christianity in Algeria can be viewed as being part of a kind of Kantian, *Sapere aude* (Dare to know) resistance to the Arab-Islamic monologism mentioned in section one.[704] However, though a feature of Muslims journeying towards Christianity in Algeria, the suffocation of this 'dare to know' once BMBs continue their journey could lead to a kind of Christian myopia and localism, an 'ignorant pietism'[705] that will impede the development of the Church in this context.[706]

Although Parker Palmer,[707] and well before him Michael Polanyi,[708] have convincingly dismantled the myth of purely objective critical education, nonetheless the relationship between Christian training and theological education aimed at the formation of the learner and its role to "maximise evaluative thinking."[709] is still unclear in Algerian

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Arab Baptist Theological Seminary in Lebanon (ABTS). For more information about ABTS, see http://www.abtslebanon.org and Appendix M.

[703] Appendix G, Takfarinas, (loc. 62).

[704] This was evident in a number of the interviewees descriptions of their early spiritual formation. See, Appendix G, Naim, (loc. 16-18).

[705] Shaw, *Transforming Theological Education*, p. 76.

[706] Given the increasingly secular direction of the Enlightenment project it might seem strange to appeal to Kant. It is true that during the European Enlightenment the Kantian 'dare to know' theme came to characterise a critical approach to education in which the learner was increasingly autonomous from God. In an increasingly secular rationalistic context religious formative education (whether Muslim or Christian) has been portrayed as little more than indoctrination. See, Astley, *The Theology of Christian Religious Education*, p. 79. However, depicting the Enlightenment as a totally anti-religious project is not as simple as the contemporary 'prophets of secularisation' portray it. Many of those involved operated out of a Christian conviction in which freedom of conscience was perceived as God-given and fundamental to the Imago Dei in every human. See, Gerald Pillay, 'Education as Mission: Perspectives on Some New Opportunities' in *Mission in the 21st Century: Exploring the Five Marks of Global Mission* Eds. Andrew Walls & Cathy Ross, (Darton, Longman and Todd, London, 2008), p. 166. For a comparison of Muslim and Christian perspectives on this see, Hasan Askari, "Can Education have a Religious Foundation Today? An Islamic Approach" in *Religion and Education: Islamic and Christian Approaches* Eds. Aayed Ali Ashraf and Paul H. Hirst (Islamic Academy, Cambridge, 1994), p. 10.

[707] Palmer, *The Courage to Teach* (2007).

[708] Michael Polanyi, *The Study of Man* (Routledge, London, 1959) and Astley, *The Philosophy of Christian Religious Education,* pp. 80, 93, 94.

[709] Ibid, pp. 93, 94.

approaches to training. Neither the status quo of formative approaches that leave BMB's without the tools to 'think theologically' for themselves (Kwame Bediako's critique of 19th Century Western missionary educators in sub-Saharan Africa)[710] nor 'extraction' into a Western critical system of training, with all its presuppositions and the attendant risks of 'extraction' (outlined in the introduction) are likely to be helpful in the Algerian context. I will argue below that the most promising model is missional and ecclesial, that is, a pedagogy which is both formative *and* critical, viewing theological education as critical reflection on *praxis*. In this model the gospel that is being taught is fully internalised and is likely to enable the Church to respond to the external and internal challenges to its development outlined above. A community of faith learners can become 'a community of cultural change' acting on behalf of the gospel, and therefore formation into the community and critical liberation are together compatible activities *within* the 'in-but-not-of-the-world' Christian counter-culture.[711] Commenting on John Westerhoff's holistic vision of theological education Jeff Astley writes, "in learning the Church's ways... we learn to liberate and re-form the world and the Church."[712] This is the potential for a missional-ecclesial pedagogy that is both formative and critical. It involves formation into the tradition *and* critical education that encompasses the Church's prophetic 'critical reflection' on Algerian Muslim society, on Christian tradition and on the learners experience and context. An important dimension to the Algerian Church's ability to achieve this degree of multi-dimensional holism will involve developing an organic relationship between local Churches and centres of learning.[713]

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[710] Bediako, *Theology and Identity*, p. 225-252.
[711] John Westerhoff, 'Christian Education: Kerygma v Didache', in John Ferguson (ed.), *Christianity, society and education*, (SPCK: London, 1981), pp. 190–195.
[712] Astley, *Christian Religious Education*, p. 92.
[713] The limits of this chapter do not permit me to expand on this here, however for some indication of the scope of such a partnership see also, Robert Banks, *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models* (Eerdmans, Grand Rapids, 1999), pp. 242-245.

The needs of appropriate training in the Algerian Church will not be served by a 'one-size-fits-all' approach to training programs. The 2012 survey and the 2014 field research has demonstrated that an overall 'framework'[714] for training that incorporates different modes, what one respondent called 'training cycles',[715] and Robert Banks calls 'mixed-modes' of training,[716] within a missional-ecclesial orientation is likely to be most appropriate. The research data also indicated that the formation of critical thinking should occur through the *doing* of mission, ministry and daily life and seemed to suggest that the Church is implicitly seeking a model that emphasises the historical praxis of the Church in God's mission in the world.

iv. Theological Education in and for the Church's Mission

In both the 2012 survey and the 2014 field research respondents talked animatedly about the influence of maturing as Christians in the warp and woof of life and ministry. However few, if any, were able to discuss *how* formal approaches to training might facilitate learning in this very context. Once again, this shows a gap between what is *implicitly* desired and what is *explicitly* influencing the current models.[717] As I have argued appropriate pedagogy for the development of the Church in Algeria requires the interaction of the Church in dialogue with a range of cultures, because, as Tite Tienou argues "the Christian faith is increasingly at home in many cultures and will not be imprisoned by any single culture."[718] The 'translatability'[719] of the Gospel in the Algerian context will also depend greatly on the Church's teaching and learning with an explicit emphasis on the mission of God. This missional objective is illustrated in Naim's

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[714] In our recommendations to the EPA after the 2012 survey report we used the term 'framework' to describe a broadly Church-based model that delivers a mixture of different training programs for believers at different stages of development. See, 2012 Training Survey Report in Appendix C, p. 9.
[715] Appendix G, Takfarinas, (loc. 25).
[716] Banks, *Reenvisioning Theological Education*, p. 242.
[717] Appendix G, Omar, (loc. 9-11) and Chedli, (loc. 11).
[718] Tiénou, 'Christian Theology in an Era of World Christianity', p. 41.
[719] Kwame Bediako,'Translatability', pp. 146-158.

metaphor of biblically trained 'street-dwellers' above.[720] He suggested that the objective of training should not primarily be about developing 'Bible technicians' but rather the Algerian Church needed "Christians who know the Bible, who live with Christ but who live in the street, not shut in, hidden in a ghetto, in a closed castle."[721] This implicit desire for biblically and theologically reflective 'street dwellers' is similar to the 'praxis model' developed by Gustavo Gutierrez and the early pioneers of Liberation Theology.[722]

Commonly referred to as his 'liberation theology', Gutierrez's vision of theology as critical reflection on Christian praxis 'in the light of the world' is a re-emphasis of an Augustinian theology of history (outlined in the *City of God)*[723] and calls for "a true analysis of the signs of the times and the demands with which they challenge the Christian community."[724] In his words, this is the function of theology as 'critical reflection on praxis'[725] For Gutierrez this is not simply a theological method but rather a commitment or 'overall attitude' and a 'particular posture toward life'.[726] The locus of this theology is in the warp and woof of human history *and* in the very life of the Church for its purpose in the world. "The Word of God gathers and is incarnated in the community of faith, which gives itself to the service of all."[727] Though the concept of praxis has its origins in the writings of Aristotle, its implications on pedagogy are most well know through the work of the Marxist pedagogue Paulo Freire. Across the border from Peru, only a few years before Gutierrez published his *Theology of Liberation*, Freire presented his foundational work *Pedagogy of the*

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[720] See Chapter One, 'Key Findings', '2014 Filed Research', p. 77 and Appendix G, Naim, (loc. 39).
[721] Ibid.
[722] Gutiérrez, *A Theology of Liberation*, pp. 50-54.
[723] St Augustine, *Concerning the City of God against the Pagans*, trs. Henry Bettenson (Penguin, London, 2003).
[724] Gutiérrez, *A Theology of Liberation*, p. 50.
[725] Ibid.
[726] Yung Young Lee notes how the term *praxis* has become a household word in theological education, deviating from the meaning as a total orientation of life to merely as "symbol of intellectual process". See, Yung Young Lee, *Marginality: The Key to Multicultural Theology* (Fortress Press, Minneapolis, 1995), pp. 128,129.
[727] Gutiérrez, *A Theology of Liberation*, p, 52.

Oppressed (1968).[728] Freire's impact on contemporary adult education theory has convincingly demonstrated that in essence no education is neutral and in his terms it is always political.[729] At the heart of his vision of education is a belief that man's ontological vocation is "to be the Subject who acts upon and transforms his world, and in so doing moves toward ever new possibilities of fuller and richer life..."[730] Freire describes this as *conscientizacao* (critical consciousness), which involves "learning to perceive social, political and economic contradictions and to take action against the oppressive elements of reality."[731] In his pedagogy people are "engaged in the fight for their own liberation..." and they "must be their own example in the struggle for their redemption."[732] He describes this as a vision in which pedagogy "unveils the world and through praxis transforms it" and in so doing becomes a pedagogy of all people in the process of permanent liberation.[733] The full praxis transformational implication of Freire's *conscientizacao* pedagogy are clear and compelling, however they are only helpful in the exploration of an appropriate pedagogy in an Algerian context when interpreted through a theological lens.

Freire's vision is a kind of 'secular pedagogy of liberation'. It owes much to the philosophical tradition of Marx, Gramsci, Hegel and Sartre.[734] This naturalistic autonomous approach ensures that humans "not only learn to think for themselves, but

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[728] *Pedagogy of the Oppressed* was first published in Portuguese in 1968 with the English translation appearing in 1970.
[729] Paulo Freire, *Pedagogy of Hope* (London: Continuum, 1992), pp. 1,2.
[730] Richard Shaull, 'Forward' in *Pedagogy of the Oppressed*, pp. 31,32.
[731] Freire, Ibid, p. 35.
[732] Ibid, p. 53.
[733] Ibid, p. 54.
[734] Ibid, p. 25.

also entails that they depend totally on themselves."[735] However, if personhood is understood theologically as participating in the "self-unveiling of God as Father, Son and Spirit"[736] then the transformational implications of Freire's *conscientizacao* might be viewed as a kind of *Missio Dei* praxis transformation in the pedagogy of the Algerian Church. Freire's *conscientizacao* pedagogy, interpreted through Gutierrez's theology of liberation comes close to the *Missio Dei* praxis transformation that I am proposing. Critical reflection for Gutierrez is reflection not only on human kind but also on economic and socio-cultural issues "in the life and reflection of the Christian community" as its acts in the world. In his terms, theological reflection always occurs as 'the second step' after the 'doing' of Christian service. However, for Gutierrez, this praxis reflection occurs not only in the light of the World but also in the light of the Word.[737]

Achieving this kind of praxis pedagogy in the light of the Word (Scriptures and Christian tradition) and the World (in the multiple margins of the context) requires an awareness of the eschatological dimension of theological education. Theological education, like all pedagogy, occurs in space and time as the Church 'occupies' social, cultural and political realities. According to Gutierrez this is what gives history its transcendent meaning, "the full and definitive encounter with the Lord and with other human beings."[738] In the context of the Algerian Church this 'encounter with the Lord and with human beings' might be developed into a more explicitly ontological awareness of the operation of God

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[735] Peter Mitchell, 'Can Education have a Religious Foundation Today? A Christian Approach' in *Religion and Education: Islamic and Christian Approaches,* Eds. Syed Ali Ashraf & Paul Hirst (Islamic Academy, Cambridge, 1994), p. 42.
[736] Paul Fiddes, *Participating in God: A Pastoral Doctrine of the Trinity* (London: Darton, 2000), pp. 3-9.
[737] He writes, "It is in reference to this praxis that an understanding of spiritual growth based on Scripture should be developed, and it is through this same praxis that faith encounters the problems posed by human reason… this approach will lead us to pay special attention to the life of the Church and to commitments which Christians, impelled by the Spirit and in communion with others, undertake in history." Gutiérrez, *A Theology of Liberation*, p. 58.
[738] Ibid, p. 54.

in the Church and in the world. The classic *Missio Dei* doctrine, that God the Father, the Son and the Holy Spirit send the Church into the world, asserts that the *missiones ecclesiae* (the missionary activities of the Church) derive from the *Missio Dei.*[739] As Bosch explains "our missionary activities are only authentic insofar as they reflect participation in the mission of God."[740] Likewise, I suggest that any appropriate pedagogy for the Algerian Church will only be authentic insofar as it is conceived in this missional light of God "turning to the world in respect of creation, care, redemption and consummation."[741] This *Missio Dei* praxis transformation vision of pedagogy will therefore prepare Algerian believers to be both *present in* and *engaged with* the 'social, political and economic contradictions' and to take action against any 'oppressive' elements across the margins of Algeria. A noticeable feature of the Algerian Church's thinking about the purpose of training, is a lack of clarity about the Church's mission in Algeria. Implicitly and explicitly most, if not all, participants mentioned evangelization. However, beyond the saving of souls few seemed able to articulate what other role/s the emerging BMB Church was supposed to play in Algeria today.

Both in the 2012 survey and the 2014 field research the concept of Algerian Christians contributing to the on-going story of Algérienneté surfaced. If explicitly acknowledged it might influence the development of more appropriate Christian training and theological education in this context. At the heart of this is the conviction that being a Christian contributes to being a better Algerian. In the words of Tahar and Touati, teachers at one the training schools,

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[739] David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis, 1991), pp.390-391.
[740] Ibid, p. 391.
[741] Ibid.

> *"We need to show that we are Algerians. Whether from an Arab or Berber background, we are Algerian citizens, and what I believe personally and always say is that what is good about Christ is that he has rooted me further in my Algerian-ness, regardless of being Arab or Berber… I have become more Algerian than before."*[742]

However, there was some variation in how they expected this contribution to best occur. For most it was contingent on living transformed lives similar to the emphasis in discipleship and spiritual formation described above.[743] For others, although fundamental, Christian piety was not enough. According to this perspective the BMB Church needs to 'come out from behind its four walls' and engage with all spheres of society including the political sphere. In the words of Naim, a Church elder,

> *"We would show our presence by talking with the Ministers, not just asking for our rights! Rights! 'We want to work with you. We want to participate… if there is grieving in the event of a sad event, we want to participate in the grieving."*[744]

This is what Gutierrez is referring to when he writes that reflecting upon the 'presence and action' of the Christian in the world means going beyond the visible boundaries of the Church and implies "openness to the world, gathering the questions it poses, being attentive to its historical transformations."[745] It is precisely this full presence that will facilitate an engagement *with* the 'social, political and economic contradictions' (to use Freire's terms) and to take action against any 'oppressive' elements across the margins of Algeria. As Wassyla explained to me, this commitment to be fully present and engaged in society is a biblical imperative.[746] She, like other respondents, talked about contributing to the story of Algérienneté as fundamental not just to her Algerian heritage but also her Christian identity.[747] However she also talked about influencing the established narrative

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[742] Appendix G, Tahar & Touati, (loc. 60).
[743] Appendix G, Malek (loc. 126, 130), Mohammed, Ghezali & Mouloud, (loc. 140) and Rabah & Salima, (loc. 66).
[744] Appendix G, Naim, (loc. 74).
[745] Gutiérrez, *A Theology of Liberation*, p. 56.
[746] Appendix G, Wassyla, (loc. 117, 119).
[747] Ibid, 119.

in the story of Algérienneté, which in her opinion was inappropriately (unfaithfully) maintained by BMBs long after conversion.[748]

Beyond the importance of affecting an ethical transformation in the behavioural 'norms' another significant reason given for the Church to bring a transformation to the notion of Algérienneté was the need (discussed in Chapter Three) to counter the perception that to be a Christian is to be foreign and linked to this, the ingrained notion that Christianity is the enemy of Algeria.[749] Such a 'correction' of the predominant perception could liberate the Algerian Christian from the label of 'renegade' or 'traitor' to her country, her ancestors and her culture.[750] It would contribute to the Algerian Church's defence from the accusation of being "agents of Westernization and puppets in the hands of foreigners whose intention is the destruction of local cultures and religions."[751] It would provide the potential for a re-educating of Algerians concerning the position of Christianity as 'enemy' to Algérienneté. In one retired secondary teacher's analysis of Algerian schools this 'lie' of Christianity as an enemy of Algerian-ness and the Algerian identity is so engrained that to disassociate it from its colonial affiliation would involve a similar historiographical production to that of the 20th Century Salafist reformers in the representation and naming of Algeria mentioned earlier.[752] At the very least this 're-naming' work may need to start with the teaching and learning process. As Tahar explains,

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[748] Ibid.
[749] In the context of the popular myth that Algerian Christianity is the result of Western funding and other forms of neo-colonial interference, one leader explained the urgency for BMBs to be more vocal and public about their Algérienneté; "I defend my country. I protect my nation, I protect my fellow citizens. By this manner people begin to see that I am Algerian. As a Christian I am not with the CIA as people say. Ideas go around that 'they're Jews', 'they want to destabilize the country', etc." Appendix G, Naim, (loc. 68).
[750] Appendix G, Omar, (loc. 38).
[751] Tiénou, 'Christian Theology in an Era of World Christianity', p. 42.
[752] Appendix G, Zina, (loc. 241-243) and Wassyla, (loc. 117-119).

"That's the aim. I've always thought that's very important. Ensuring that the teaching fits in with our culture, in order to have Christians, or citizens who express their Christian faith within their culture. I think it's about abolishing this false idea that if we are Christians it is because we have been "Westernised", uprooted. We need to show that we are Algerians. Whether from an Arab or Berber background, we are Algerian citizens…"[753]

The Algerian Church's challenge to the Arab-Islamic monologism is recognised and appreciated by Algerians (whether Muslim or atheists) who support the development of principled pluralism on ideological grounds. Alongside the Berber movement the Church is one of only a few clearly identifiable social movements that has incarnated such an alternative to the established controlling national ideology. Additionally, it is the only social movement with an openly non-Muslim ideological worldview.[754] However, though implicit in the comments of some interviewees, this broader perspective of the Church's mission to engage in social and political activity has not been explicitly articulated or encouraged so far. As we have seen, the Algerian Church's primary mission seems to be the proclamation of the Gospel and the evangelisation of the lost (those who are not Christians). The proclamation of the Gospel is perceived to be *the* key characteristic of the Algerian Church and, humanly speaking, the reason that believers give for the rapid growth of the Church in the last two decades. In short there seems to be very little explicit focus or discussion amongst Algerian Christians on the Church's mission in engaging with wider social, educational and political dimensions of Algerian society. So, whilst there is agreement about the need to 're-write' the story of Algérienneté, there is little recognition that this will inevitably involve more than just maintaining the faith and 'saving souls'.

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[753] Appendix G, Tahar & Touati, (loc. 60).
[754] This is why Malek, director of the Training School in the Tizi-Ouzou region, points out that the Church has been supported by non-Christian Algerians (especially in the Kabylia) who want to see the notion of Algérienneté divorced from all religion. Appendix G, Malek, (loc. 151).

One of the reasons for this lack of explicit recognition may be the influence of the evangelical missionary movement on the early growth of the Algerian Church. In particular a separation of the activities of mission from the growth of the local. The evangelical movement was in essence an inter-ecclesial movement whose roots go back to the voluntarism and free associations of the Evangelical revival. These movements were the 'ecclesia intra-ecclesium'[755] that cut across Anglican, Baptist, Presbyterian and other independent denominations.[756] However what is also paradoxical is that despite Evangelicalism's activism in missions, it has historically been unable to articulate a missional ecclesiology.[757] Evangelicalism fuelled an emphasis on the Church as a sending agency in the missionary enterprise, but seemed unable recover a sense of the Church as a missional community. The Algerian Church's quest for an appropriate pedagogy will need to address this question in light of its post-Christendom and Muslim majority context. It will also benefit from recognising some of the other factors that have contributed to this exclusive 'saving of souls' emphasis in its mission. Zohra Ait Abdelmalek's exploration of the origins of the Protestant Church and its missionary activity in Algeria, *Protestants en Algérie*, 2004,[758] suggests a number of potential causes for this narrow vision of mission. She notes that although a great emphasis was placed on personal piety and practical love there was a lack of theological reflection in the early missionaries. The Bible was read in a subjective and literal way, such that devotees "kept a very personal notion of salvation and the relationship between men and God".[759] In

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[755] John Newton, *Original Letters from the Revered John Newton to the Rev. Barlass* (Eastburn, New York, 1819), p. 52.
[756] Ibid, p.29.
[757] George Hunsberger, 'Evangelical Conversion toward a Missional Ecclesiology' in *Evangelical Ecclesiology: Reality or Illusion* ed. John Stackhouse (Baker, Grand Rapids, 2003), p. 111.
[758] Zohra Ait Abdelmalek's *Protestants en Algérie: le Protestantisme et son Actions Missionnaire en Algérie aux XIXe et XXe Siècles* (Editions Olivétan, Lyon, 2004).
[759] Ibid, p. 28.

essence this pietism gave rise to a total non-engagement in political and social issues. She writes,

> *"Impregnated with the individualism of the 19th Century and the first colonisers, anxious to be personally obedient (faithful) and to witness personally in their day-to-day life the believers were not used to examining societal questions, the relationship between Christian communities and the political relationship between people."*[760]

She goes on to explain why, due to this pietism, the Protestant Church was so unable to speak on political matters and to respond to the nationalist movement in Algeria from 1954 through to independence. "They (Protestant Evangelical missionaries) regarded their domain as purely religious relating to the individual and the family and that the Church should not encroach on the societal and public spheres."[761]This is in stark contrast to the Roman Catholic Church who better understood their place in Algeria as part of 'the city' with a particular responsibility and privilege to speak and demonstrate the love of God for all people and to embrace their role as actors in political and cultural praxis of history.

The challenge for the Algerian Church is to recognise these dynamics in its story and to work towards a model of 'performing' (designing and delivering) Christian education and theological training that addresses them. In the context of considerable needs for training for this burgeoning Church and before an open door of opportunity in the current political climate, what model should that be?

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[760] Ibid.
[761] Ibid, p. 29.

3. Pedagogy *for* the Algerian Church: In Search of the Most Appropriate Models

> *"The classic shape of theological education, with its "silos" of biblical, theological, historical and (subsequently) ministerial studies or applied theology, emerged in a context where the relationship between the church and the wider society was largely in a "Christendom" paradigm - that is, the assumption was that the church could and should have a level of power and influence in society…The "Christendom" paradigm has never been relevant in the non-Western world and is no longer relevant in most of the West."*[762]

Whilst the Algerian Church appears to be demonstrating the *implicit* need and desire for a 'missional' vision of theological education, in reality only very small number of Algerian leaders interviewed explicitly defined it as such. What has been *implicit* in the findings of the research has yet to *explicitly* influence the design of training in context. In the climate of greater freedom, legal recognition and access to representatives of the government, some of the leaders of the Algerian Church feel the pressure to provide a 'proper professional training' for the pastors this burgeoning Church. In a recent meeting, the Algerian Minster for Religious Affairs challenged the president of the EPA with this question; "Ou son les cadres dans l'église Algérienne?" literally, 'Where are the professional (pastors) in the Algerian Church?' Given that the Algerian Church is now a widely recognised, albeit for many Muslims, ambiguous fact of contemporary Algeria, the Ministry at the very least wants to know that its Christian leaders have a 'proper' standard of internationally recognised theological education and training.

i. In Search of an Appropriate Model in/for the Algerian Church

Met with this challenge some of the EPA's leaders aspire to a 'centrist' paradigm of theological education much like the classic shape described by Perry Shaw above.[763] A small handful of them have been trained at colleges in France and the UK see this this traditional approach as *the* standard. Consequently in the search for solutions to the

[762] Shaw, *Transforming Theological Education*, p. 17.
[763] Ibid, pp. 17-19.

Church's need for theological education they are tempted to develop Algerian schools in the image of the models where they were trained. As Perry Shaw points out, this problem is not unique to Algeria.

> *"There are scattered across the globe a plethora of little Trinity's, Fullers, Dallas's, Princetons, and occasionally Oxfords, Edinburghs and Tübingens - despite the fact that these models are generally irrelevant to the context of the Middle East, Africa, Asia or Latin America."*[764]

Indeed, the question of the relevance of theological education for the Church's mission is not limited to Algeria or other contexts where the Church is a growing minority. It is now a question widely debated by Christians in the context of an increasingly post-Christian West and a post-Western World Christianity.[765] The scope of this study does not allow a detailed exploration of this current debate, however because my own search occurs within this broader conversation in World Christianity it is nonetheless relevant.[766]

My proposal for a 'missional-ecclesial' model in the Algerian Church is influenced by a post-colonial and post-Christendom World Theology. Like Gutierrez's theology of liberation, it attempts to hold the pre-modern conception of 'theology as wisdom' along with the medieval scholastic and later conception of 'theology as rational knowledge'.[767] It also aims to be distinct from two further post enlightenment strands of this latter

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[764] Shaw, *Transforming theological education*, p. 19.
[765] For an excellent overview of this new reality of world Christianity see, Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (OUP, Oxford, 2011).
[766] There are numerous works that explore the state of theological education in the West. Those that I have found most helpful are; Edward Farley, *Theologia: The Unity and Fragmentation of Theology* (Fortress, Philadelphia, 1983), Barbara G. Wheeler and Edward Farley, *Shifting Boundaries: Contextual Approaches to the Structures of Theological Education* (John Knox, Louisville, 1991), Robert Banks, *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models* (Eerdmans, Grand Rapids, 1999), Linda Cannell, *Theological Education Matters: Leadership Education for the Church* (EDCOT, Newburgh, 2006) and Stanley Hauerwas, *The State of the University: Academic knowledges and the knowledge of God* (Blackwell, Oxford, 2007). Though not focussed on the debate about theological education in the West, Perry Shaw's *Transforming Theological Education* (2014) is written with great awareness of this debate.
[767] Gutiérrez, *A Theology of Liberation*, pp. 48–53.

conception of theology as 'rational knowledge';[768] one emphasizing theology as an 'academic discipline'[769] and the other, theology as 'professional training'.[770] Theologies of liberation are the product of the shifts in the 'centres' of world Christianity from the West (North America and Europe) to the 'Global South'.[771] The growth of the Church of the Global South coupled with the secularisation and recession of the Church in Western Europe appears to be exposing the weaknesses of the liberal academic and the professionalised paradigms of theological education as appropriate models of training for the Church's growth and influence. In the words of Linda Cannell,

> *"A structure formalized in the medieval period, modified to suit the theological shifts of the Reformation, influenced by the scientific methodology of the Enlightenment, shaped by the German research university, deeply affected by modernity, and assumed to define true theological education today is likely not adequate for the challenges of contemporary culture and the education of Christians who have been shaped by that culture."*[772]

The veracity of Cannell's analysis is all the more pertinent in a majority Muslim context where the adolescent Algerian Church has little or no power and influence in society. Indeed, dependence on the 'traditional' liberal-academic or the clerical-professional

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[768] See Section 2c - Edward Farley, *Theologia,* p.31.

[769] With roots in ancient Greece, the debate about the ultimate purpose of theological education in the UK goes back to a 19th Century discussion about the utility of education. Graham Cheesman hi-lights John Henry Newman's 'Lectures on the Scope and Nature of the University Education' in 1852, written in response to attacks on the dignity of classical education at Oxford and Cambridge on account of its lack of 'usefulness', as a key moment in this debate. Newman's lectures re-affirmed the Aristotelian principle that knowledge is capable of being its own end. (John H. Newman, *The Idea of a University*, Ed, Frank M. Turner, Yale University Press, Yale, 1996, p. 83) Cheesman notes that Newman's writings became the basis of attitudes in the older British universities, which "kept their distance from professional or technical education for many years." Graham Cheesman, 'Theological Education and Vocationalism' *Theological Educator*, June 2008 (3.1) p. 6. This is sometimes referred to as the 'liberal-academic model'.

[770] The development of theological education as 'professional training' can be traced back to early 19th Century Berlin with the work Freidrich Scheiermarcher to justify the inclusion of theology in the task of a research university. See, Freidrich Schleiermacher, *A Brief Outline of the Study of Theology* (Wipf and Stock, 2007). It was then carried across the Atlantic and became the guiding professional paradigm of training in the development of North American seminaries. The sociological marks of this professionalisation with the resulting functionalism and technological orientation is thoroughly critiqued by Edward Farley in *Theologia: The Fragmentation and Unity of Theological Education*, see p. 156. This is sometimes referred to as a the 'clerical-professional model'.

[771] Resulting from the growth of the Church of the Global South, Liberation Theology came to prominence in Latin America in the 1960s primarily amongst Roman Catholic theologians. As we have seen, Liberation Theology's re-envisioning of the task of theology in the light of praxis argues for a continuous interaction of action and reflection. This method continues to challenge the theory-to-practice paradigm operating in the classical western models of theological education.

[772] Linda Cannell, *Theological Education Matters*, p. 306.

models, whether by importing them or by continuing to send leaders to train oversees, is likely to be unable to address the internal and external challenges threatening the Church's development and risks reinforcing the impression that Christianity is something foreign and un-Algerian. The proposal for an Algerian 'liberating liminal pedagogy' presented in Chapter Five, arises as an attempt to address this problem in the context of the temporal margins, in what Gutierrez calls the 'eschatological dimension of theology'[773] of the continuing 'serial' movement of world Christianity.[774]

This approach can be described as a missional model of theological training and is influenced by Robert Banks' work. In *Reenvisioning Theological Education* (1999)[775] Banks defines the missional model of theological education as both a dimension of mission and a ministry-centred approach. This is a praxis-oriented missional model, undertaken with a view to what God is doing in the world and considered from a global perspective. It is therefore wholly or partly field-based and according to Banks "involves some measure of doing what is being studied."[776] By 'missional' Banks does not mean 'mission-oriented' education (focused on missionary activities or programs) but rather "mission undertaken with a view to what God is doing in the world, considered from a global perspective".[777] Nor does he mean 'missiological' education (focused on the study of missions) but rather "theological education that is wholly or part field-based and that involves some measure

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[773] Gutiérrez, *A Theology of Liberation*, p. 58.
[774] Andrew Walls, "From Christendom to World Christianity: Missions and the Demographic Transformation of the Church" in *Crux* vol. XXXVII. No. 4, Dec. 2001, p. 20.
[775] Robert Banks, *Reenvisioning Theological Education* (1999).
[776] Banks, *Reenvisioning Theological Education*, p. 142. The implicit desire for this kind of training model was especially clear in the comments of two believers interviewed in 2014. One suggested that the impact of any training could only be evaluated in the life of the trainee. Mission and ministry in his terms were not primarily about tasks or jobs to accomplish in or through the Church but about developing a 'life' of mission. "It's in the way that we do things, it's in the reactions, who he (the believer) knows and who he is. It's all of life! A Christian must show their testimony through their life of serving God by his actions." See, Appendix G, Malek, (loc. 62).
[777] Robert Banks, *Reenvisioning Theological Education*, p. 142.

of doing what is being studied."[778] In his model theological education is concerned with the mission of God in the Church, and training occurs through hands-on partnership in ministry. Such a partnership is based on interpreting Christian tradition and reflecting on practice with a strong spiritual and communal dimension. As he explains,

> *"On this view theological education is primarily though not exclusively concerned with actual service - informed and transforming - of the kingdom and therefore primarily focuses on acquiring cognitive, spiritual-moral and practical obedience."*[779]

Banks 'missional' model comes close to articulating the multi-dimensional holism that seems most appropriate for Algerian Church.[780] Both the first and second phase of my primary research confirmed the implicit desire for a three-fold objective of theological education in the Algerian Church. First, as we have seen, the development of mature disciples who model consecrated, prayerful and Christ-like discipleship. This is what Bank's calls the 'spiritual-moral' dimension and in educational theory relates primarily, though not exclusively, to 'affective learning' (the *being* of Christian identity and character formation). Secondly, the development of critical Christian thinkers so that the Algerian Church can engage with issues arising from Christian tradition and with issues arising from the Algerian context. This might be called 'cognitive learning' (the *knowing* or *thinking* of Christian education). Thirdly, the development of trained active servants, so that Algerian Christians can competently, faithfully and practically perform God's mission in the Church, in Algerian society and in the world. In educational terms this relates especially to 'behavioural learning' (the *doing* of Christian ministry and mission). However, though my research has confirmed the *implicit* desire and need for this multi-dimensional integrative model of training, it also demonstrated the inability of the Algerian Church to *explicitly* articulate and develop this.

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[778] Ibid.
[779] Ibid.
[780] For a thorough analysis of Banks' model and the wider concept of theology education as mission, see, Peter F Penner (ed.), *Theological Education as Mission*, (Neufeld Verlag: Germany, 2009).

A compelling and tangible example of this kind of integrative missional model can be found in the Arab Baptist Theological Seminary's (ABTS) journey of curricular reformation over the past eight years. In *Transforming Theological Education* (2014) Perry Shaw charts this journey. He successfully argues that holistic learning in theological education can only be accomplished through the intentional promotion of all three of these dimensions of learning, the: affective, behavioural and cognitive.[781] Leaning on the well-established models and taxonomies of Benjamin Bloom and David Krathwohl[782] Shaw's central thesis is that learning best occurs in an integrative, multidimensional process where each of these three dimensions (the *being*, the *knowing* and the *doing*) do not function in isolation but affect each other and give rise to a 'healthy dispositional formation' of trainees. He describes how this model has sought to correct the imbalance caused by focusing on one or other dimension of learning to the exclusion of the others.

> *"An imbalance between the learning dimensions creates distortions in the disposition: a focus on the affective domain leads to ignorant pietism; a focus on the behavioural domain leads to empty technical excellence; a focus on the cognitive domain leads to the pride and irrelevance that are endemic among many theological graduates." He concludes, "Excellence in theological education will recognize the need for a holistic balance which will lead to the healthy dispositional formation of the emerging leaders entrusted to our care".*[783]

At ABTS, a complete revision and redesign of the curriculum and teaching methodology in the last eight years has attempted to put this into practice.[784] Responding to some of the problems of the traditional academic seminary model described above, ABTS has

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[781] For a review of Shaw's book see, Pat Brittenden, "A book review of *Transforming Theological Education: A Practical Handbook for Integrative Learning*" in, Seedbed: Practitioners in Conversation, June 2015, Vol. XXIX, No. 1, pp57-62.
[782] Benjamin S. Bloom (ed.), *Taxonomy of Educational Objectives: The Classification of Educational Goals. Handbook 1, Cognitive Domain*, (Longmans: London, 1956).
David R. Krathwohl, *Taxonomy of Educational Objectives: the Classification of Educational Goals. Handbook 2, Affective domain*, (Longmans: London, 1964).
[783] Shaw, Transforming Theological Education, p76.
[784]For the ABTS' New Curriculum, see, https://abtslebanon.org/residential-programs/curriculum/. See also, Appendix M.

moved from a content-heavy system in which the four-fold disciplines[785] were taught discretely, towards an integrative and multi-dimensional approach which emphasises the development of skills in the four branches of theology, integrated into modules.[786] This aims to address the structure of traditional academic models which seem to support a one-way movement from theory-to-practice.[787] The integrative approach trains students to think about the context not simply in terms of 'application' once the main task of 'learning' has occurred, but rather as a lens used in every module. Such a multidimensional approach to teaching and learning in which spiritual formation, critical theological reflection and praxis are fully integrated is likely to be the most appropriate pedagogy for the development of the Algerian Church in this context. It has the potential to give rise to a 'healthy depositional formation'[788] integrating local identity and Christian maturity in the cognitive, affective and behavioural formation process.

ii. Three Influential and Contextually Appropriate Models

Beyond the broader influences that have shaped my own approach to theological education (outlined in the introduction) and what I believe is the appropriateness of a multi-dimensional model of missional-ecclesial Christian education and theological training (presented above), there have been three specific models of theological education that have been particularly influential in shaping my 'proposal' in/for the Algerian Church. Influenced by adult critical pedagogy, liberation theology and the realities of the

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[785] Traditionally the four-fold disciplines are considered to be: Bible (Biblical Theology), Doctrine (Systematic Theology), Church History and Practical Theology.
[786] The revised ABTS curriculum handbook outlines the shape and rationale of it new curriculum; "The integrative shape depends on solid foundations. Consequently, the first year of studies focuses on building foundations, moving from foundational knowledge to understanding to basic analytical approaches, while the second and third move to broad-reaching integrative work that encourages synthetic thinking and application… In the new curriculum entering students are presented with a survey of Bible, history, and doctrine to ensure a level of assumed shared knowledge. This is followed by modules that provide students with tools for understanding. The goal is to bring students into a high level of analytical and synthetic thinking during the second and third years." See, Appendix M.
[787] Wheeler and Farley, *Shifting Boundaries,* p. 12.
[788] Shaw, *Transforming Theological Education*, pp. 69, 76, 77.

Church in a 'post-Christian' West and 'Post-Western' World Church context, the first two models have developed in the North American and British context. These are: Thomas Groome's 'Shared Christian Praxis' approach and Laurie Green's 'Doing Theology Spiral' model. The third is a model developed specifically to address the challenges of discipling BMBs in and from majority-Muslim contexts where the Church is growing. This is Don Little's 'Living Pyramid' model. Here I will present each of these models and explain why they are influential, and then in Chapter Five I will introduce my own proposal for an appropriate pedagogy in/for the Algerian Church.

Thomas Groome – Shared Christian Praxis

First published in 1980, Thomas Groome's *Christian Religious Education: Sharing our Story and Vision* is a compelling exploration of contextually relevant and transformative Christian religious education.[789] Though a Roman Catholic educator working in a North American context, Groome's approach is nonetheless closer to the model of appropriate pedagogy that, according to my study, the Algerian Church is seeking. Groome's approach seeks to address at least two 'problems' that have beset many 'traditional' (centrist) models of theological education; first, the influence of Greek dualism with its non-biblical separation of 'secular' and 'religious'. This dualism is associated with the post-Enlightenment distinction between the 'citizen' and 'individual' which has resulted in 'religion' being confined to the 'private' sector so that religious educators are mandated to educate only in the 'spiritual' domain and leads to the separation of the formative (spiritual) domain from the realities of the social and political domains.[790] Secondly, resulting from this, the

[789] Written in an American context, 'Religious Education' here refers to Christian education and theological training within the Church and not to the study of religions in State secondary schools, as it does in the UK.
[790] Thomas H. Groome, *Christian Religious Education: Sharing our Story and Vision*, (Harper & Row: San Francisco, 1980), pp. 25–26.

problem of theological education reinforcing the dichotomy between theory and practice (outlined earlier in the chapter). Groome describes Christian religious education as,

> *"…a political activity with pilgrims in time that deliberately and intentionally attends with them to the activity of God in our present, to the story of the Christian faith community, and to the vision of God's kingdom, the seeds of which are already among us."*[791]

Influenced by both liberation theology and critical pedagogy, Groome's Christian Religious Education situates training within the Church *and* the world. In order to keep his approach focussed on the dynamism of praxis at its heart he opts not to call his 'Shared Christian Praxis' a 'model'. Rather, he explains that Shared Christian Praxis is an *activity* in which a group of Christians sharing in dialogue engage in critical reflection on present action "in light of the Christian story and its vision toward the end of lived Christian faith."[792] For Groome, the teaching-learning process leads Christians towards a 'lived response' to God's Kingdom in Jesus Christ. In this sense the process facilitates a way of knowing oneself and God and the world in Christ. In his terms it is "a way of actively engaging in the world with others in response to the values of the Kingdom of God as preached and made possible by Christ."[793]

There are five stages in Groome's 'Shared Christian Praxis'.

1. *Present Action:* In this first stage participants[794] 'name' their own activity, 'problem' or 'situation'. This includes "the whole sociocultural context… cultural norms, laws, expectations, ideologies, structures, traditions."[795]

2. *Critical Reflection*: Here participants critically evaluate 'the present' and critically remember and uncover the past (which, following Augustine's nonlinear view of

[791] Ibid, p. 25.
[792] Ibid, p. 184.
[793] Ibid, p. 140.
[794] Following Freire and the principles of critical pedagogy, Groome's use of participants refers to both the students and teachers who together participate in shared praxis.
[795] Ibid, p. 184.

time occurs in the present)[796] and critically imagine and envision the future (again, in the present). This process is both cognitive and affective.[797] Essentially, this stage is about participants reflecting on why they do what they do and an exploration of what the intended consequences of their actions are.[798]

3. *Dialogue:* In this part of the process 'present action' and 'critical reflection' are brought into dialogue with each other in the context of a faith response. This is a corporate and communal activity and goes beyond mere exchange of ideas or argument. Again, following Freire it requires love, humility, faith, trust, hope and critical thinking. Dialogue is horizontal (with others) *and* vertical (with God).[799]

4. *The Story*: At this point the participants engage with 'The Christian Story' (the whole Christian metanarrative). They are invited to appropriate 'The Story' to 'their stories'.[800]

5. *The Vision*: In this final stage participants are encouraged to choose a personal faith response for the future. The vision is the 'lived-response' to which 'The Story' invites us.[801] Crucially, for Groome this stage is not about *theoria* (a Christian ideology) being applied to the context, but rather a continual praxis cycle in which all five stages are continually evolving.

Consistent with other postmodern contextual theologies, Groome's approach assumes that the story is not complete and every new generation performs the story according to its own historical praxis. Here, Groom develops the hermeneutical principle that underlies his approach. He calls it 'Present Dialectical Hermeneutics'. He defines three moments in the dialectical relationship between *The Story* and the present, and vice versa,

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[796] Ibid, pp. 12-15.
[797] Ibid, p. 185.
[798] Ibid, p. 208.
[799] Ibid, pp. 190-191.
[800] Ibid, pp. 217-220.
[801] Ibid, p. 223.

and also between *The Vision* and the present, and vice versa. The three moments are; 'affirming', 'refusing' and 'moving beyond'. These closely resemble the concepts of marginality development in Jung Young Lee's multicultural theological education; 'in-both' (affirming) 'in-between' (refusing) and 'in-beyond' (moving beyond) which I will introduce in Chapter Five. He writes,

> *"Thus a hermeneutical dialectic between present praxis and the Christian Story and Vision recognizes the limitations in both our own practice and in the Story and Vision as we know them, but it also recognizes the truth that is in them both and carries that forward to a new point of understanding and way of living the tradition."*[802]

Groome's approach is relevant and instructive for the Algerian Church because it emphasises the relevance of the Church in the world as the key locus of Christian education. His approach is thoroughly contextual even if stages One to Three appear somewhat repetitive. Consistent with the Freirean idea that all education is political, it situates teaching and learning in the reality of time, space and the dynamics of the socio-political and economic context. This facilitates a praxis-oriented epistemology, thus dealing with the 'theory to practice' gap that I describe above. It emphasises the biblical epistemology of 'knowledge' as wisdom.[803] For the Algerian Church it gets closer than most traditional approaches to addressing the liminality of learning in the Church's historical praxis as it seeks to remain rooted and faithful to 'The Story'. However here Groome's concept of the 'Present Dialectical Hermeneutic' seems to relativize the normative authority of the scriptures in relation to the contemporary consciousness and thus to use Groome's terms making 'The Story' subservient to 'their stories'. Whilst he makes some attempt to address the potentially relativistic direction that his dialectical hermeneutic might take (with the introduction of 'marks of authenticity', such as:

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[802] Ibid, p. 196.
[803] Ibid, pp. 141-142.

consequences, continuity and the community's *sensus fidelium*),[804] because his reflective knowing arises from the present, it appears that the present consciousness always trumps the past Story and therefore defines the shape of the future.

Laurie Green – The Doing Theology Spiral

Laurie Green's 'Doing Theology Spiral' is presented in his 1990 publication *Let's do Theology: A Pastoral Cycle Resource Book* and later in the re-published *Let's do theology: Resources for Contextual Theology* (2010). Green's model sets out to empower all Christians to 'do' theology, using its power as a tool for liberation and transformation.[805] With a background in adult education and experience in working within the field of educational psychology, before entering ministry in the Church of England, Green was profoundly influenced by the adult critical pedagogy of Paulo Freire (*Pedagogy of the Oppressed,* 1970) and David Kolb (*Experiential Learning*, 1984). Green's model of theological reflection self-consciously adapts these pedagogies into a theological method for "personal and social transformation".[806] His 'Doing Theology Spiral' is very similar to the 'Pastoral Cycle' (sometimes referred to as the 'See, Judge, Act' model) developed by Roman Catholic educators in Latin America.[807] Whereas Groome's approach is developed in the context of Church-based Christian education in the United States, Green's model was formed to take the theologising and training process into the streets and communities where Christians are living out their faith in the UK. However, like Groome, Green's model also keeps the role of the Church in the world central, focusing on training and equipping ordinary Christians 'in context' and enabling them to see the relevance of theology to the

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[804] Ibid, p. 198.
[805] Laurie Green, *Let's Do Theology: Resources for Contextual Theology; Completely Updated and Revised*, (Bloomsbury Continuum: London : New York, 2010), p. vii.
[806] Ibid, p. 17.
[807] Ibid, p. 18.

problems of the context.[808] Green's model addresses four key 'problems' in the theological training process; First, the theory to practice gap. Like Gutierrez's theology of liberation, his model challenges the notion of a 'pure' theology detached from the context of the real world. Secondly, the problem of theology not resulting in action, change or transformation. His model therefore integrates action and reflection in a participatory praxis cycle. Interestingly here, Green makes a distinction between theological reflection (a cognitive exercise) and doing theology (an integrative process that involves the whole person). Thirdly, he addresses the need for the democratisation of theology and theologising. Green notes that theology is still an activity in the domain of 'centres' of excellence rather than on the street corners or in the ghettos addressing the needs of the poor and marginalised and correcting the power imbalances within society.[809] Fourthly, his approach addresses the problem of theology appearing to be distant from the worship and devotional life of the Church.[810] Green writes "prayer and spirituality lie at the very heart of all honesty theology."[811]

There are four stages in Green's 'Doing Theology Spiral' praxis model.

1. *Experience:* Involves taking consciousness of reality because, as he explains, "good theology is more likely to derive from a problem than a statement."[812]

2. *Explore:* Involves thorough analysis of the situation, which often entails an engagement with other fields of learning.

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[808] Ibid, pp. 4-5.
[809] Ibid, pp. 11-12.
[810] Ibid, p. vii.
[811] Ibid, p. 8.
[812] Ibid, p. 19-20.

3. *Reflect:* This is similar to Groome's fourth stage and involves relating the experience and inspiration to the Christian tradition in all its diversity and unity.[813] Group dialogue and interaction is critical to the third stage.[814]

4. *Respond:* This final stage where faith and action meet and theology impact experience again and so the cycle continues.

Green explains that you can enter the cycle anywhere but warns of the dangers of separating stage four and one (action) from stages two and three (reflection). He writes,

> *"This division of the cycle into two is a constant and real danger, for many theologians have started out with every intention of completing the whole cycle, but have become so immersed in fascinating reflection that they have forgotten to return to the action… and they finished their theology with just theological reflection and fine words. On the other hand, many Parish churches fall for exactly the opposite temptation. The church and church hall maybe teaming with active groups throughout the week… But all that activity may be completely separated off from the reflective worshipping community… This is anything but a united cycle of action and reflection.*[815]

Green's model is both relevant and instructive to my pursuit of appropriate pedagogy for the Algerian Church because of its potential to unleash the power of theological training (doing theology) as a liberating and transformative activity. It is also compelling due to its capacity to facilitate the integration of 'knowing', 'being' and 'doing' in the historical praxis of the Church. 'Doing theology' is therefore an interactive process (spiritual and cognitive) that ought to lead to the transformation of both the Church and the world. Green's model firmly addresses the ambiguity of context (described above) through its situating of theological praxis in the context. In doing this it also challenges the centrism of theological centres of excellence by democratising the process of doing theology.

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[813] Ibid, p. 21.
[814] Ibid, p. 22.
[815] Ibid, p. 36.

Don Little – The Living Pyramid of Relational Communal Discipling

Although Groom's 'Shared Christian Praxis' and Green's 'Doing Theology Spiral' approaches have been inspired by liberation theology and critical pedagogy from Latin America they are nonetheless models which have developed to address problems in theological education in the West (the US and UK). Donald Little's 'Living Pyramid of Relational Communal Discipling of BMBs' on the other hand has been developed in response to the challenges facing the growth of the Church in the majority Muslim world. Little's *Effective Discipling in Muslim Communities* (2015)[816] combines biblical, theological, missiological and historical disciplines and is based on careful and thorough primary engagement with BMBs and international missionaries working in discipling and theological training in this context.[817] In it he addresses some of the same 'problems' that Groome and Green identify in traditional Christian models of training, however his model also specifically addresses the challenges facing the emerging BMB stream of the World Christian movement. Two of the most pressing problems he identifies are: the very high reconversion rate of BMBs,[818] and the problem of 'extraction', where BMBs are attracted away from their (often difficult) majority-Muslim contexts to be trained and discipled overseas. He suggests that these problems are due to the failures of individualistic approaches to discipling and discipleship. Amongst his key missiological insights of contextualising discipleship training in Muslim contexts, Little emphasises two areas; the importance of maintaining contact with the wider family, and the importance of being part of 'appropriately contextualised' local Churches. Whilst his 'Living Pyramid' model seeks to facilitate a thoroughly contextualised approach to discipling, based on a thorough understanding of the incarnation, it avoids the hyper-contextualisation

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[816] Don Little, *Effective Discipling in Muslim Communities: Scripture, History and Seasoned Practice*, (Downers Grove: IVP, 2015).
[817] During my years as a mission partner in Tunisia, I was one of the participants in his study.
[818] He suggests that as many as 90% of converts return to Islam, Little, *Effective Discipling in Muslim Communities,* p. 18.

identified with the 'Insider Movement' so roundly rejected by the Algerian Church. Little argues for a discipleship model that supports 'cultural Muslim insiders' rather than 'religious insiders'. He suggests that,

> *"… disciplers must consistently strive to practice insider discipleship that integrates new believers successfully into culturally and socially insider churches."*[819]

Based on his exegetical, theological and missiological exploration, his research concludes that appropriate discipleship in the majority-Muslim context should aim to emphasise four fundamentals, which underpin his Living Pyramid model: First, 'living for Christ *inside* (my italics) the Muslim family and community'.[820] Secondly, living in mutual *dependence* on the Holy Spirit'. Thirdly, 'a *new identity* living in cruciformity to Christ'[821] and fourthly, over all of these, 'trusting in God the heavenly Father who sustains *corporate discipleship* to Christ'. Having established these fundamentals, Little presents the Living Pyramid Model of 'Relational Communal Discipleship'. Using the picture of a pyramid,[822] he presents the base and four sides (5 elements) to his pyramid. They are,

1. **The Base** (foundation): *Developing personal intimacy with God in prayer and obedience*. Here Little emphasises the importance of individual spiritual formation.[823]

2. **Side One**: *Belonging to a worshipping community led by the Holy Spirit with fortifying corporate routines.* He explains the power of communal habits and corporate disciplines in the discipling process.

3. **Side Two**: *Being personally mentored by a more mature believer.* This involves not just reading the bible and praying together but sharing life together.

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[819] Ibid, p. 154.
[820] Ibid, p. 155.
[821] Ibid, p. 157.
[822] This is partly based on the image of 'living stones' in the holy temple described in the New Testament in 1 Peter 1: 4,5 and partly because the pyramid is a long lasting Middle Eastern structure.
[823] Little, *Effective Discipling in Muslim Communities*, p. 159.

4. **Side Three**: *Submitting to and learning from the scriptures individually and corporately.* Here Little discusses an approach to the interpretation of the scriptures which goes beyond seeing the Bible as a rule book.

5. **Side Four**: *Sharing the gospel and using spiritual gifts in ministry and service.* This final Element of the model relates to the importance of what is sometimes called 'obedience-based discipleship'. It emphasises immediately 'doing' what has been taught, with the concept that Learning is 'caught' more than 'taught'.

Little's Living Pyramid model is relevant to the pursuit of an appropriate pedagogy for the Algerian BMBs because it directly addresses the challenges of the growing churches of the majority-Muslim world. In particular it seeks to situate the process of discipleship and the activity of discipling in the context of a Muslim cultural identity. However, with this it avoids the hyper-contextualisation (identified with the Insider Movement) and its related enculturation of the Gospel and authentic discipleship into 'Muslim forms', even if his distinction between 'religious insiders' (inappropriate contextualisation) and 'cultural Muslim insiders' (appropriate contextualisation) seems somewhat ambiguous. His model is also explicitly ecclesial and roots the discipling and training process in the context of the local Church (Side One). Although both Groome and Green's approaches emphasise the activity of the church learning together (the horizontal) Little specifically identifies the activity of mentoring as key to the discipling of BMBs (Side Two). Like Little's research, my study has confirmed the need for active mentoring as part of any appropriate pedagogy for the Algerian Church. Little's ontologically realist theology and high view of Scripture is consistent with the priorities of the Algerian Church with regards to the centrality of the Bible as a primary locus for understanding the authority of God in the life on the mission of the Church (Side Three). Finally, Little's model seeks to integrate the 'being' and 'knowing' of spiritual formation in the context of 'doing' in 'obedience-based

discipleship'. His approach seeks to encourage BMBs to immediately 'do' whatever has been learned.

Conclusion

Teaching and learning in the growing Muslim-background Church of Algeria is occurring in the margins of Algeria's ontological search for a 'rendezvous with itself.' State education in Algeria is failing because its mission and purpose does not reflect the diverse ontology of the Algerian nation. It does not reflect Algeria's plural particularities. Despite numerous reforms over the last thirty years state education is failing because it has been imposed rather than 'socially constructed'. The presence of the Church as a fully Algerian social and religious 'entity' challenges the centrism of Algeria's Arabic-Islamic formulae. Though predominantly Kabyle, the diversity of the Church (both Kabyle and Arab) is modelling the particularities and universality of both Christian and Algerian identity. The Algerian Church appears to be growing in the context of hunger for freedom of expression and thought. However, somewhat paradoxically, although this freedom of thinking is attracting many Algerians into the Church the absence of critical thinking is also one of the factors limiting the Church from growing further and participating more fully in Algeria's tentative moves towards pluralism. The design of Christian education and theological training hasn't yet been able to articulate the place of the Church in such a renewed vision of Algérienneté. This is a result of four factors: the ambiguity about context as a locus for theological education; the tendency to pietism in the Church's preference for the spiritual formation dimension of training; the desire for - yet fear of - critical theological education; and the lack of explicit teaching and learning in and for the Church's mission in and beyond Algeria.

In the Algerian Church's search for a 'proper' model of training for its leaders, it has reached for a traditional institutionalised four-fold paradigm of theological education known to some of its senior leaders. This post-enlightenment modern model seems ill equipped to address the needs of the Church in this context. Rather I propose that an integrative and multidimensional missional-ecclesial model is more appropriate for the development of the Algerian Church in this context. Alongside the broader influences that have shaped my proposal for an integrative and missional-ecclesial approach to Christian education and theological training, more specifically, Groome, Green and Little's pedagogies of theological education have influenced my vision for a liberating liminal pedagogy. The development of such pedagogy will neither be captive to nor alienated from the local context.[824] It will not be motivated by a 'frivolous desire for originality'.[825] Rather, if it self-consciously recognises the Algerian Church's identity and mission it could contribute to what Gutierrez's calls "a fundamental sense of historical efficacy and… the desire to contribute to the life and reflection of the universal Christian community."[826] However it will also need to be shaped by an explicit awareness of the Algerian Church as a liminal community. To this I will now turn.

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[824] James Scherer and Stephen Bevans, "Introduction: Faith and Culture in Perspective" in *New Directions in Missions 3: Faith and Culture* Eds. James Scherer and Bevans (Maryknoll: Orbis, 1999), p. 12.
[825] Gutiérrez, *A Theology of Liberation*, p. 58.
[826] Ibid.

Chapter 5 | A liberating liminal pedagogy for the Algerian Church

"Liminality is a world of contingency where events and ideas, and "reality" itself, can be carried in different directions."[827]

Our journey so far has demonstrated that the development of the Algerian Church is occurring along multiple vectors of liminality. My investigation has pointed to four main axes along which this liminality is visible. These are the dialectics of: centres and margins; particularity and universality; East and West; and the pedagogical liminality of knowing, being and doing. Like a repeated motif they have been visible in the three acts of the Algerian story explored in Chapters Two to Four. This multidimensional drama of Algerian liminality if not tragic, possesses an uncomfortable ambiguity. The tragedy of this drama is that liberation hasn't emerged from this liminal context like the liberation threads of the background tapestry described in the Introduction. Liminality is therefore a fundamental interpretative key to understanding the identity and future development of the Church.

In this final chapter I will therefore explore various dimensions of liminality; I will begin by briefly looking at how it relates to identity transition amongst BMBs; then a more detailed exploration of the development of 'liminality' in the academy, from its appearance on the stage via the discipline of modern anthropology, through to its later burgeoning from the 1960's, towards becoming a universally applicable 'master concept'[828] in the humanities, especially in the fields of sociology and social anthropology today. Having justified how and why this concept is so relevant to this particular study of

[827] Bjorn Thomassen, 'The Uses and Meanings of Liminality', *International Political Anthropology,* Vol. 2, no. No 1, 2009, p. 5.
[828] Ibid, p. 5.

the Algerian Church I will then consider how the Algerian Christian experience of liminality might be transformed from its current ambiguity and de-humanising marginality to become a context for liberation. From this 'low' point in the margins, I will introduce the notion of what I have called 'liberating liminality' and suggest how this might transform the identity and mission of the Algerian Church along its multidimensional vectors of liminality. The chapter will end with the presentation of an appropriate pedagogical framework that attempts to support this vision of liberated and liberating liminality along with some examples of how this pedagogy has influenced my own experience of teaching and learning in the Algerian context.

1. Liminality and BMB Identity

> *"To be Muslim is automatic unless deliberate apostasy is chosen. Arguably it is this 'glue' of Muslim social identity which marks one of the biggest barriers and sharpest costs for conversion out of Islam."*[829]

The concept of liminality is particularly helpful in interpreting the profound transformation and reconceptualisation of personal and corporate identity at the heart of the development of the Algerian Church. Social anthropologists Ybema, Beech and Ellis explain that to be liminal is "to be caught up in intense 'boundary' or 'identity' work."[830] This is a discursive activity undertaken to understand and construct the self. The drama of the Algerian Church's development is one such site of personal and corporate identity reconstruction. One of the most compelling explorations of BMB identity reconstruction is Timothy Green's unpublished doctoral study, *Issues of Identity for Christians of a Muslim Background in Pakistan*.[831] Via a multidisciplinary approach combining sociological, missiological and educational disciplines Green uses identity theory to view adult

[829] Timothy Green, *Issues of Identity for Christians of a Muslim Background in Pakistan*, PhD, SOAS, 2014, p. 36.
[830] Sierk Ybema, Nie Beech, and Nick Ellis, 'Transitional and perpetual liminality: An identity practice perspective', *Anthropology Southern Africa*, Vol. 34, no. 1–2, 2011, pp. 23–24.
[831] Green, *Issues of Identity for Christians of a Muslim Background in Pakistan.*

conversion from Islam to Christianity as an example of identity transition.[832] Green's study explores the consequences of conversion and issues of 'life development', liminal identity and the transmission of Christian faith to the next generation via three levels of identity; the ego-identity, social identity and collective identity.[833] In majority Muslim cultures each of these levels is affected by conversion. The religious collective identity is held together by powerful rituals of loyalty and belonging, which categorise the Muslim individual whether or not he or she believes in them personally.[834] Traditionally therefore, Islam has functioned as a collective identity label. However, at a social identity level Islam has been assumed more than chosen. As Green explains, "to be Muslim is automatic unless deliberate apostasy is chosen."[835] In this sense the religious social identity is adopted through birth and a socialisation process.[836] However, Islam also functions at an ego-identity level. The ego-identity is the sense of self that enables a person to conceive of who they are in a way that provides continuity to the self through transition and change in life.[837] This is especially the case for converts into Islam or those born Muslim who question their beliefs. With reference to Beit Hallahmi (*Prolegomena to the Psychological Study of Religion*, 1989)[838] Green argues that Ego-identity is therefore central to the conversion process. Observations from my research confirm the centrality of the ego-identity in the growth and development of Algerian Christians; especially when this ego-identity unavoidably clashes with their Muslim social and collective identities.

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[832] Ibid, pp. 14–15.
[833] Ibid, pp. 19–20.
[834] Ibid, pp. 25–26.
[835] Ibid, p. 36.
[836] Ibid, p. 32.
[837] For more background on these transitions see, Erik H. (Erik Homburger) Erikson, *Identity and the life cycle*, (Norton: New York ; London, 1994).
[838] Benjamin Beit-Hallahmi, *Prolegomena to the Psychological Study of Religion*, (Bucknell University Press: Lewisburg, Pa., 1989).

One of the concepts that Green uses to evaluate the painful liminality of these clashes between the converted ego-identity and an unresponsive or hostile social identity is the phenomenon of 'passing'. This term is used in at least two distinct ways; 'passing into' or joining a new community, such as the convert from Islam joining a traditional Christian church (which, unlike in Algeria, exists in Pakistan); or 'passing as', such as a when a BMB acts a role so convincingly as to be considered 'original' to that community.[839] This is visible when the BMB 'passes as' a Muslim through fear of being rejected by the wider Muslim Social group because of who they have become. The key point here is that 'passing' creates a space for 'self-determination and agency'. However, this self-determination is only possible when and where society tolerates it. So, whilst the transformation of the ego-identity is vital to the BMBs subsequent navigation of both social and collective identities in majority Muslim societies, at present this type of liminality resembles a survival strategy more than a context for the creative development and mission of the BMB Church. As Green explains, the creativity of 'passing' "allows them (BMBs) ways to survive within the system rather than to change the system altogether, at least while their numbers remain low and public intolerance is high."[840] This ambiguity in the experience of BMBs 'passing' from one identity to a range of others is visible in the Algerian Church. As we have seen at present this can be viewed as an ambiguous, painful and sometimes destructive experience in the 'border-zones' of liminality.[841] The performance of this transition across a range of margins or 'border-zones' reaches to the very heart of how and why, in the late 20th and early 21st Century,

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[839] Green, *Issues of Identity for Christians of a Muslim Background in Pakistan*, pp. 37–38.
[840] Ibid, p. 42.
[841] For more on the pain of these 'border zones' see, Jens Barnett , 'Longing for Community: Church, Ummah, or Somewhere in Between?' in David Greenlee, *Longing for community: church, ummah, or somewhere in between?*, (2013), p. 34.

the concept of liminality has come to be considered a 'master concept' in the field of social and political science.[842]

2. The Expansion and Relevance of Liminality as a 'Master Concept'

> *"The universe itself is governed by periodicity which has repercussions on human life, with stages and transitions, movements forward, and periods of relative inactivity."*[843]

In the last twenty years a considerable number of scholarly publications have contributed to extending the relatively narrow scope of the use of liminality at the start of the 20th Century by Dutch-French ethnographer Arnold van Gennep to becoming a much more broadly applicable concept with considerable positive potential for the development of the Algerian Church. Whilst van Gennep conceived of liminality as a 'fact of existence' in a universe governed by transition and movements, his first use of the term 'liminality' is associated with the publication of his *Rites de Passage* in 1909. In it van Gennep uses the term liminality to analyse the 'middle stage' in ritual passages within tribal societies. Liminality is a way of describing a period of margin; what Victor Turner calls an 'interstructural situation' between 'states'.[844] In his *Rites de Passage*, van Gennep explores how 'rites' indicate transitions *between* 'states'. A 'state' in this context describes a relatively fixed condition rather than a 'status' or 'office'. Such a state is culturally recognisable; like being married, or single; or the state of infancy etc.[845] Liminality describes the 'world of contingency' in-between states in which reality can be carried off in different directions, and in which the outcome of the liminal period is not certain. There are three stages in van Gennep's 'rites of transition': first 'separation', secondly 'margin' (or transition) and

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[842] Thomassen, 'The Uses and Meanings of Liminality', p. 5.
[843] Arnold van Gennep, *The rites of passage*, (University of Chicago Press: Chicago, 1960), p. 3.
[844] Victor W. (Victor Witter) Turner, *The Forest of Symbols: Aspects of Ndembu Ritual*, (Cornell University Press: Ithaca ; London, 1970), . p. 93.
[845] Turner, *The Forest of Symbols*, pp. 93–94.

thirdly, 'incorporation' (or aggregation).[846] The first stage involves the detachment of the person from the previous fixed point within the social structure. The second stage is the liminal period in which the 'state' of the person, what Turner describes as the 'passenger',[847] is ambiguous, belonging neither to the place where they have come from or their destination. The third stage is the consummation, where the traveller is once again in a clearly defined and structurally stable state and because of this is expected to behave according to certain customary norms and ethical standards.

Van Gennep's foundational concept has come to be recognised by contemporary anthropologists as a fundamental device applicable to all societies. However during his lifetime, it was not recognised as such. This is mainly because he was trying to establish himself during the heyday of early 20th Century scientific positivism and he clashed with that movement's leading light, Emile Durkheim.[848] The powerful French Academy saw in van Gennep a competitor to its own very different approach to anthropological research. Van Gennep's approach was inspired by what he called '*une biologie scientifique*'; namely the direct observation of 'living facts'.[849] This was in contrast to dead abstract social 'facts' and in opposition to the essentialising tendency seen in Durkheim's reliance on 'a priori' categories that he used as units in his well-known taxonomy.[850] For van Gennep, Durkheim's claim to find foundations of society from a single religious institution (totemism) reduced rituals to a timeless consolidation of society and reflected an epistemology, consistent with much post-enlightenment rationalism, which

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[846] Gennep, *The Rites of Passage*, pp. 10–11.
[847] Turner, *The Forest of Symbols*, p. 94.
[848] Arpad Szakolczai, 'Liminality and experience: Structuring transitory situations and transformative events', *International Political Anthropology*, Vol. 2, no. No.1, 2009, p. 142.
[849] Thomassen, 'The Uses and Meanings of Liminality', pp. 9–10.
[850] See, Émile Durkheim, *The Elementary Forms of the Religious Life*, (Free Press: New York, 1965).

misrepresented social 'facts'.[851] For van Gennep, society was not a mono-cellular organism and its foundations were based not on scientific positivism but on human experiences and responses to liminality.

It was not until the 1960's that van Gennep's work began to be recognised more widely. This was in part due to the interest in the work of 20th Century French anthropology by British anthropologists. The lack of recognition for van Gennep's work was regarded as an 'academic disgrace' by Rodney Needham.[852] However, it is Victor Turner who is credited as having 'liberated' van Gennep's approach from the 'functionalist' and 'structuralist' straightjacket of the aforementioned academy into a more 'processual' approach. Pertinently, Turner's own discovery 'by accident' of van Gennep's liminality concept occurred when he himself was experiencing his own liminality; during an extended time of waiting for a work visa between the United Kingdom and the United States.[853] In that liminal period Turner wrote his now well-known chapter 'Betwixt and Between'[854] where he argues that liminality is not only related to in-between periods but also to the human reactions to liminal experiences: how personality is shaped by liminality, and the way in which the praxis of thought and experiences are tied together in liminality.[855] Turner's understanding of rituals and liminality moved beyond a reflection on 'social order' to an emphasis on rituals and liminality as the performance of 'social drama'. His use of liminality and emphasis on 'process' and 'performance' gained even more traction when in the 1990's anthropology took a 'performative turn'.[856]

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[851] Thomassen, 'The Uses and Meanings of Liminality', p. 12.
[852] Rodney Needham 'Introduction' in Arnold van Gennep, *The Semi-Scholars*, Translated by Rodney Needham, (Routledge & K Paul, London, 1967), p. 12
[853] Thomassen, 'The Uses and Meanings of Liminality', p. 14.
[854] Turner, *The Forest of Symbols*, pp. 93–111.
[855] Thomassen, 'The Uses and Meanings of Liminality', p. 14.
[856] Ibid, p.15.

In his seminal chapter 'Betwixt and Between: The Liminal Period' Turner argues that liminality can refer to any time, event, epoch, subject (individual or community), and space or place.[857] In it he talks about the invisibility of the subject in the liminal period. In traditional religious settings the "liminal persona" is a kind of structurally indefinable "transitional being" whose classification focuses on their being in-between states rather than in-both.[858] The liminal persona is 'no longer' and 'not yet'. Turner suggests that the symbols that represent them are drawn from death and decomposition. He writes, "Insofar as the neophyte is structurally 'dead', he or she may be treated, for a long or short period, as a corpse is customarily treated in his or her society."[859] This is particularly evident in the way in which their names are taken from them and they are simply referred to as 'neophytes' or 'initiates'. He explains, "the neophytes are likened to or treated as embryos, new born infants, or sucklings by symbolic means which vary from culture to culture." [860] The point here is that they are neither living nor dead from one perspective and yet both living and dead from another. Additionally, Turner argues that liminal personae are in some ways a threat to established society and culture. He describes the polluting effect of liminal personae in the margin with reference to Mary Douglas' concept that 'the unclear is unclean'.[861]

> *"Transitional beings are particularly polluting, since they are neither one thing or another; or maybe both; or neither here nor there; or may even be nowhere (in terms of recognised cultural topography) and are at the very least "betwixt and between" all the recognised fixed points in space-time of structural classification."*[862]

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[857] Chapter Four, 'Betwixt and Between: The Liminal Period in *Rites of Passage'* Turner, *The Forest of Symbols*, pp. 93–111.
[858] Ibid, pp. 95,96.
[859] Ibid, p. 96.
[860] Ibid, pp. 97.
[861] See, Mary Douglas, *Purity and Danger: An Analysis of Concepts of Pollution and Taboo*, (Routledge & Kegan Paul: London, 1966).
[862] Turner, *The Forest of Symbols*, p. 97.

Neophytes can be treated as sexless or bisexual and they often have no status, property, rank, position or rights. In this sense liminal persona are forcibly hidden. As Turner explains, "the neophytes are sometimes said to be in 'another place'. They have physical but not social reality; hence they have to be hidden, since it is a paradox, a scandal, to see what ought not to be there."[863]

More recently social anthropologists have taken up this concept in relation to the liminality of identity in the work place. Ybema et al. explore the difference between 'transitional between-ness'; that is, liminality as a time constrained phase in-between two identity positions and 'perpetual between-ness'; that is liminality as an on-going state of affairs, remaining in-between two identity positions for prolonged periods.[864] For Ybema et al., 'transitional between-ness' leaves the liminal person "undefined, ambiguous and unclear 'in-between', not anyone 'yet' in the making" and 'perpetual between-ness' creates an ambiguity through multiple circles of competing loyalty.[865] A more recent study by Bamber et al in the journal of *Human Relations* posits the concept of 'occupational limbo' as another distinct state between 'transitional' and 'permanent' liminality.[866] 'Occupation limbo' relates to the experience of workers who feel trapped in occupations or roles with no potential for progression or transformation; 'always-this-and-never-that', where 'this' is less than 'that'.[867]

There are numerous reasons why liminality is a potent concept for understanding the identity and mission of the Algerian Church. As van Gennep originally developed it in

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[863] Ibid, p. 98.
[864] Ybema, Beech, and Ellis, 'Transitional and perpetual liminality', pp. 23–25.
[865] Ibid, p.24.
[866] Matthew Bamber, 'Occupational limbo, transitional liminality and permanent liminality: New conceptual distinctions', *Human Relations*, Vol. 70, no. 12, 2017, pp. 1514–1537.
[867] Ibid, p.1514.

1909 the concept of liminality focused on the process and performance approach to the study of sociological phenomenon. This was in contrast to the essentialising of religious rights and customs so characteristic of the scientific positivism of Emile Durkheim and early 20th century anthropology. Van Gennep and later Turner challenge the structuralism of the scientific positivists with a vision of society not as a monocultural organism but rather as a living organism in transition. Algerian Christians are seeking to develop their own identity and mission in the context of a modern nation state created within the same post-Enlightenment essentialist monocultural vision of society. My choice of this concept is therefore not merely for pragmatic reasons but rather is based on the core challenge that van Gennep makes to the scientific positivism of his time. Van Gennep challenged the tendency to essentialism with his argument for an interpretation of social data that is much more dynamic and performative and that views social data as a narrative in progress. This is why it is so valuable here in analysing what it means to be an Algerian Christian. This has been experienced by Algerian believers as a negative form of liminality for so long because such an identity doesn't fit with this essentialist view that to be Algerian is to be irreducibly Muslim. Similar to van Gennep's vision of 'social data', Algerian Christians are also 'living facts' or moments 'in transition' in the story of Algeria and of the worldwide Christian movement.

Several features of Turner's expanded interpretation of liminality, and the more recent contributions of social anthropologist's such as Ybema et al., have resonance with the experience of liminality that I have observed in the development of the Algerian Church. Turner's description of the invisibility liminal personae as a kind of structurally indefinable "transitional being" with a classification focusing on being 'in-between' rather than 'in-both' is similar to the experience of Algerian Christians. The idea that the liminal

persona is 'no longer' a Muslim and 'not yet' fully or properly 'Christian' in the eyes of some 'traditional' Christians, is also familiar. Certainly for Algerian Christians who have been declared as 'Harkis'[868] (traitors), denounced and disowned, the idea that liminals are treated as dead and stripped of their names also had resonances for BMBs who experience the liminality being neither fully living within their new Christian family nor fully dead to their previous Muslim family. The ambiguity of this liminal condition therefore resonates with the experience of Algerian Christians in the margins 'betwixt and between' and without a socially recognisable or culturally acceptable classification in Algeria. Sadly, the ambiguity of these border-zones seems to be leading to a dehumanising marginality.

3. From 'Self-Negating' to 'Self-Affirming' Border-Zones of Marginality

> *"Our centralist inclination prevents the church from being transformative and creative in the world. Our desire to control emerges out of our insecurity and cowardice to trust Christ in us. When we are at the margin, we give up security and rely on God. Faith is the courage to trust while insecure at marginality's edge. Courage is given to marginal people."*[869]

The term 'marginality' is closely linked to though not synonymous with 'liminality'. It is used in a variety of ways and is mostly viewed as a negative term. It most obviously describes an existence *in* the margins, cut-off from the mainstream. This might be through: religious discrimination, persecution, poverty, disability, sexism etc. This might be called de-humanising marginality. Marginality can also describe an existence *between* realities. In sociology, a marginal person is someone who exists in-between worlds, cultures, races, or classes... neither one thing nor the other. In his treatment of

[868] Originating from the Arabic adjective 'warring' (as in warring party or movement), this is a term that was used in Algeria to describe indigenous Algerians who served the French Army during the Algerian war of independence. See also Guemriche's treatment of this term in the context of Christian converts in Algeria. Guemriche, *Le Christ s'est Arrêté à Tizi-Ouzou*. pp. 43-55, 56-58, 91-99.
[869] Lee, *Marginality*, p. 131.

marginality as the context and method of multicultural theology Korean-American theologian Jung Young Lee challenges the classical 'self-negating' definition of marginality, which assumes a structural separation between a dominant and a subordinate group in society (advocated by Stonequist, *The Marginal Man*),[870] by introducing a 'self-affirming' conception of marginality not defined by the dominant group.[871] Lee suggests that marginality is "a nexus where two or three worlds are interconnected… an open-ended and unfolding horizon where the others come to meet and go away."[872] For Lee, Jesus-Christ[873] is the ultimate marginal person and true Christian discipleship only occurs through 'self-affirming' marginality.

In his *Marginality: The Key to Multicultural Theology* (1995), Lee's thesis focuses particularly on the way in which theological education still operates within a traditional paradigm where the presence of dominant centres of teaching tend to disregard the margins in which theological education is taking place. This traditional paradigm gives rise to what he calls a 'centrist' approach towards the multiple (often marginal) contexts where the Church is growing and where Christians are theologising. Such theology from 'the margins' is tolerated, as long as the tacit understanding is that it is 'only marginal' and the voice of believers in these margins is only taken seriously when they are 'approved' by the 'centres'. Andrew Walls refers to this as the 'rule of the palefaces'. He writes,

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[870] Everett V. Stonequist, *The Marginal Man: A Study in Personality and Culture Conflict*, (Russell & Russell: New York, 1961).
[871] Lee, *Marginality*, pp. 43–49.
[872] Ibid, p. 47.
[873] Lee hyphenates 'Jesus-Christ' "...because Jesus is the Christ, while Christ is also Jesus. In other words Jesus as the Christ is not enough. He is also the Christ as Jesus... they are inseparable, two facets of one existence." Ibid, p. 78.

"The rule of the palefaces over the academic world is untroubled. The expected publications do not materialise; or they have little international effect. And this seems to hold even in studies specifically directed to regional questions."[874]

According to Burkinabè theologian Tite Tienou, the Church in the West still has a self-perception that it is "the center of scholarship, and the rest (usually Africa, Asia, and Latin America) fits in the margins".[875] The Algerian Church in this regard is highly marginal. Algerian BMBs are Christians but until now, unlike the historic Churches of the Middle East, they have no 'centre'. As Christians of a predominantly Berber (Kabyle) ethnicity they also experience the double marginalisation of being non-Arab and non-Muslim in a modern nation state that, as we have seen, has been predicated on an 'irreducible' formula of being Muslim and Arab. Lee describes the way in which this kind of marginalisation can dehumanise.

"To be in-between two worlds means to be fully in neither. The marginal person who is placed between this two-world boundary feels like a non-being. This existential 'nothingness' caused by the perspective of two (or more) dominant worlds is the root of dehumanization."[876]

The paradigm shift in Lee's thesis on marginality is his conceptual move from a destructive to a creative conception of the border-zones of marginality. The discovery of this 'shift' was a breakthrough moment in my reflections on the liminality of the Algerian Church. Lee suggests that the idea of being 'in-between' can lead to a positive self-affirming understanding of marginality that both recognises this tension but moves towards being 'in-both' rather than 'in-between'. In his terms the 'in-both' conception

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[874] Andrew Walls, 'Structural Problems in Mission Studies', *International Bulletin of Missionary Research*, Vol. 15, no. 4, 1991, p. 152.
[875] Tite Tiénou, 'Christian Theology in an Era of World Christianity', in Craig Ott and Harold A. Netland (eds.), *Globalizing Theology: Belief and Practice in an Era of World Christianity*, (Baker Academic: Grand Rapids, Mich., 2006), p. 47. The term 'Burkinabè' refers to someone from Burkina Faso.
[876] Lee, *Marginality*, p. 45.

complements the 'in-between'.[877] To stress the 'in-both' identity requires the affirmation of the realities and roots of each. This conception looks at margins as a potentially 'creative core' rather than those defined by one or more 'centrisms' that create them; whether (as in the Algerian context) those are: Western Christian, Arab, Berber, Islamist or any other. This in turn leads to the potential of becoming a 'new marginal person', not only 'in-between', 'in-both' but also 'in-beyond' a series of margins.[878] Lee's 'in-both', 'in-between' leading to the potential of an 'in-beyond' conception of margins was a turning-point in my analysis of the destructive liminality in the experience of many Algerian Christians. Although Lee doesn't interact specifically with the literature on liminality[879] his methodological move from 'self-negating' to 'self-affirming' marginality through a theological re-evaluation[880] of margins as a positive and creative nexus was particularly helpful to my exploration. It opened the way for me to re-imagine how the Algerian Church's destructive liminality might become the very context for its transformation; in-between and in-both the numerous vectors of liminality described in Chapters One to Four, to a liberating mission 'in-beyond' all of these. This is what I am calling 'liberating liminality'. This is a movement. Like the liberation threads weaving their way through the background tapestry described in the Introduction, it transforms the dehumanising and negative experience of liminality to a liberated and liberating performance of liminality.

However, my conception of liberating liminality goes further than Lee's somewhat introspective autobiographical approach to the pursuit of an appropriate model of

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[877] Ibid, pp. 43-49.
[878] Ibid, pp. 55-76.
[879] With the exception of some references to Victor Turner's concept of the 'communitas of liminality' in *The Ritual Process* (1969). For his comments on this, see, Lee, *Marginality*, pp. 152-157.
[880] Lee takes his inspiration from the *kenosis* and the marginality of the incarnation and in the nature of Christ (Lee, *Marginality*, pp. 79-99.), Christian discipleship (pp. 101-120) and the nature of the Church and its mission (pp.121-147).

theological education in the context of marginality.[881] Though the concept of self-identity is important, the fundamental challenge of de-humanising marginality will not be transformed simply by moving from a 'self-negating' to a 'self-affirming' conception. Rather it is more likely to occur when a transformation of the dehumanising dimensions of personal and corporate marginality are set against a broader tapestry of liberating threads. Whilst the transformation of the ego-identity is fundamental, the authenticity and influence of such liberation will be measured by a transformation of the Church and through the Church the local culture. Additionally, my conception of liberating liminality is distinct from Lee's apparently relativistic posture towards the normative authority of the Christian Scriptures and tradition. Lee's theology from the margins is critical of all 'centrist theologies' and dismisses the importance of critical exegesis in his pursuit of an appropriate model for theological education.[882] Whilst he might be right that there is no such thing as a bias-free (contextually neutral) theology, his defence of 'life experience' as his primary source for theology significantly reduces the broader applicability of his thesis and its implication for Christians across a range of contexts.[883]

My liberating liminal pedagogy on the other hand, seeks to bring the Algerian Church into dialogue with the Bible; the witness of other streams of the World Christian Movement (both in the centres and in the margins) and the multidimensional vectors of liminality in the Algerian context. It aims to draw Newbigin's 'new kind of line' between the Church and the World but not separating the Church from the local culture.[884] I propose to do this through a pedagogy framework that maintains the 'unpredictable evolution' of the 'triangle of forces' that I described in part 5 of Chapter Three. This is

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[881] Lee, *Marginality*, pp. 3–28.
[882] Ibid, pp. 1-3, 7-8.
[883] Ibid, pp. 3-4.
[884] Lesslie Newbigin, *The Household of God,* p. 12.

achieved not by circumventing the authority of God derived through the critical exegesis of the Scriptures and tradition in favour of a new authority derived from the democracy of the 'common experiences' of churches in the margins,[885] but rather as we have seen via the,

> *"…interaction between gospel and culture as a continually developing relationship with a triangular field, of which the three points are the local culture, the ecumenical fellowship representing the witness of Christians from other cultures, and the Scriptures as embodying the given revelation, with its center and focus in the person of Jesus Christ."*[886]

4. From De-humanising Marginality to 'Liberating Liminality'

> *"Liminality may perhaps be regarded as the nay to all positive structural assertions, but it is in some sense the source of all of them, and more than that, is a realm of pure possibility whence novel configurations of ideas and relations may arise."*[887]

In multiple ways and along multiple vectors the Algerian context is liminal. As we have seen this has often been experienced as a dehumanising marginality. Historically and currently this is something that can be viewed as an impediment to coherent Algerian Christian identity; to the Church's progress and development in Algeria and to its place and role in the World. I want to propose that we think about these vectors of liminality as a positive situation and to consider what Algerian Christians can do with them. The paradox of liminality as a positive 'state' is pregnant with potential as a hermeneutical key for Algerian Christians. If Algerian believers were to experience the paradoxical holism of the liminal state it could contribute significantly to the Church's growth and transformation. This might lead to Algerian Christians not only understanding their 'state' in a positive way, in a process of epistemological transformation; but also to them 'growing as disciples', in a process of ontological transformation. Additionally, this

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[885] Lee, *Marginality*, p. 3.
[886] Newbigin, *The Open Secret*, p. 153.
[887] Turner, *The Forest of Symbols*, p. 97.

affirming vision of liberated and liberating liminality might enable Algerian believers to contribute a fresh and alternative reflection on the development of Algerian society and on the movement of World Christianity.

To do this Algerian Christians will need to focus on a liberating form of liminality and not the de-humanising liminality that leads to the marginalization that so often exists between dominant and subordinate groups in society. Consider the power of a positive (self-affirming) approach to liminality, one not defined by the dominant group but rather by those living in this place of "in-betweeness;" an identity of connection rather than exclusion. At the heart this concept is an identity shaped by knowing Jesus Christ and him crucified (1 Cor. 2:2).[888] This is the liminality of discipleship described by Karl Barth as a 'movement', "in which man is still, in fact, wholly the old and already wholly the new man".[889] The 'making' of disciples in this liminal context is an active, intentional process derived from the primacy given in the command of the risen Christ in the gospels (Matt. 28:18-20 and John. 20:21-23).[890] It will view discipleship across the margins of knowing, being and doing in Christ.[891]

Additionally, this concept of liberated liminal discipleship must avoid discipleship being reduced to mere personal or individual piety. As disciples called into the body of Christ

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[888] "For I decided to know nothing among you except Jesus Christ, and him crucified." 2 Corinthians, 2:2, (NRSV).
[889] Karl Barth, *Church Dogmatics:* Volume 4, 'The Doctrine of Reconciliation', Part 2, eds. G.W. Bromiley & T.F. Torrance, (T & T Clark: Edinburgh, 1958), p. 572.
[890] "And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age." Matthew, 28:18-20 and "Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." John 20:21-23. (NRSV).
[891] Patrick Brittenden, soon to be published, "Liberating Liminality: Mission in the North African Berber Context." In *Margins of Islam: Ministry in Diverse Muslim Contexts*, eds. Gene Daniels and Warrick Farrah, (William Carey Library: Pasadena, C.A, 2018), pp. 119-131.

the visible Algerian Church will intentionally take up a place 'in-between' church and culture, in a radical discipleship that emphasises God's purpose for the transformation of society. In a context where (as we have observed) individuals and communities have been marginalized, such a 'radical discipleship', with its emphasis on service under Christ's Lordship in the whole of human life, is set against a world of fragmented living and thinking.[892] This liberated liminal identity might enable Algerian Christians to reconsider the negative influence of believers identifying with the dominant 'centres' of civilisation (whether Berber, Arab, Christian, Muslim, Colonial or other). It might also cause them to become more aware of the 'margins' where the mission of God is often most vibrant.

As we observed at the close of Chapter Two with Kabyle-Christian Jean Amrouche's hopeless assessment of being an Algerian-Christian, "I am a cultural hybrid. Hybrids are monsters. Very interesting monsters, but monsters without a future";[893] hybridity has so often been experienced as a painful and destructive marginalisation. I want to argue that despite the many challenges facing Algerian Christians, this marginalisation is neither inevitable nor fatal. Speaking about the same sense of liminality, but with more hope, Algerian Church elder Naim spoke to me about this same paradox of being part of a worldwide Christian community on pilgrimage and yet fully present in the local Muslim family/culture. With a series of powerful metaphors, he described both the liminality of his experience and his resulting mission as an Algerian Christian in this way,

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[892] Christopher Sugden, *Radical Discipleship,* (Marshalls: Basingstoke, 1981).
[893] Communication to the Mediterranean Congress of Culture, Florence. October 1960. Cited in Tassadit Yacine, 'Jean El-Mahboub – Un Algerian s'address aux Francais', l'Harmattan, 1994, p. lxv.

> *"The first thing that I must do, the first on my list of responsibility as a Christian among all my responsibilities, is to liberate the Algerian. I free him; I need to become one with him. Because you know today, I am his enemy. I am Christian so I am his enemy. Today, there's no need to publicize this connection (with the worldwide church), it will only make things worse. I've two faces, two rooms, one opposite the other, which can be opposed one to the other. I've this natural connection, brother with brother, whatever his nationality; but I've also another brother who I need to recover. The presence of one makes the other uncomfortable. I walk on a tight rope… and I don't want it to break… At present I am concerned with the big connection with the large family of Christ but I have a problem with the local home connection 'in my kitchen'. It's the connection with my fellow (Muslim) citizens."*[894]

His words graphically express the liminality of the Algerian Church. However, the idea of being 'in-between' whilst paradoxical and painful can become a positive self-affirming understanding that both recognizes this tension but moves towards being 'in-both' rather than merely 'in-between'. Following Lee's 'self-affirming' conception of marginality I am suggesting that this liminal space is a potentially 'creative core' rather than a hopeless margin defined by one or more 'centrisms' that create them.[895] This in turn leads the Algerian Christian to what Naim describes as the 'responsibility' to liberate their fellow Algerians.

This proposition for a 'liberating liminality' is therefore not primarily concerned with inculturating a foreign Christian dimension into an authentic changeless Algerian, Berber, or Muslim self, but rather is committed to 'translating' the gospel[896] in the national context so that it facilitates the church's contribution to the on-going story of '*Algérienneté*'. As Charles Van Engen suggests, "contextualization or enculturation is not

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[894] Appendix G, Naim, (loc. 80).
[895] Lee, *Marginality*, pp. 29-62.
[896] I am using the concept of 'translatability' in the sense that Ghanaian theologian Kwame Bediako describes. What I am suggesting here is that the imperative to consciously engage with the context is not primarily about introducing something 'foreign' to the Algerian context – which might be called 'indigenisation' but rather in Kwame Bediako's terms 'translating' a Gospel which to some degree has no native country. See, Charles Van Engen in *Globalizing Theology: Belief and Practice in an Era of World Christianity,* in Ott and Netland, 2006, p. 164.

the goal but rather an epistemological process of seeking to know God in context."[897] This paradigm will encourage Algerian Christians to recognise the Arab-Berber; Muslim-Christian; East-West; and other vectors of liminality. It will invite them to inhabit - 'in-between' *and* 'in-both'- ethno-linguistic, religious and other worlds. In this way, the presence of the Algerian Church will not be identified uniquely with just one of Algeria's particularities (such as Kabyle identity). As Patricia Lorcin explains the influence of this Kabyle 'myth' on Arab-Muslim Algerians in the colonial period had the impact of valorising one sector of the population while denigrating the other, thus "centralizing one and marginalizing the other."[898] Rather, it will be *in*carnated in the Berber (Kabyle) and the Arab context; yet also 'in-between' various contexts; with the ability to critique and not be dominated by each; but through being *in* each and 'in-between' each, therefore able to be or go 'in-beyond' them.

One very specific example of the power of such an, 'in-between', 'in-both' and 'in-beyond' liberating marginality is in Algeria's pluri-lingualism. As we observed in Chapter Two, Kabyles in Algeria have long resisted the imposition of classical Arabic through the post-Independence Arabisation process. Undoubtedly the church's growth in Kabylia is occurring in the liminality of this ethno-linguistic particularity and the freedom experienced by Kabyle Algerians reading the Bible, worshipping and praying in their mother tongue has been a key context for the church's growth. However, Kabyle believers are not only competently and confidently using Arabic for pragmatic reasons (for example to evangelize Arabic-speaking Algerians) but are now seeing its unabashed use in the devotional life of the church (in prayer and worship) as a sign of Christian

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[897] Van Engen, 'The Glocal Church: Locality and Catholicity in a Globalizing World', p. 179.
[898] Lorcin, *Imperial Identities*, pp. 241-242.

maturity. Given that the Church in Kabylia is a socially recognized entity in which a variety of Berber particularities are recognized and celebrated, it has attracted militant Berberists. When new converts are unwilling to sing in Arabic or be around other believers praying in Arabic because of their 'resistance' to Arabisation, this is considered an indication of spiritual immaturity. This is how Farouk and Leila expressed this liberating liminality,

> *"I think that God has known how to work (in our culture). Because there is a kind of wall of separation in Algeria between Berbers and Arabs, for a variety of historical, geographical and even political reasons… And the Church, the Gospel has been able to break this barrier. So, when a Kabyle chooses to sing a song in Arabic that is really a miracle. This was impossible before."*[899]

They seem therefore to be very aware of the power of language to either alienate or integrate Algerians. Whilst they recognise and celebrate the importance of indigenous languages (especially Kabyle) for both teaching and evangelism in the Church, they nonetheless embrace their new identity as believers living 'in-between' and 'in-both' Kabyle *and* Arabic. This seems to be empowering their mission to go beyond the 'Jerusalem' of the Algerian church (in Tizi-Ouzou, the capital of Kabylia) in order to reach other parts of the country and North Africa.[900]

Such a particular-yet-universal liminal vision may facilitate a contribution to what Naim described as a 'social dialogue'.[901] He suggested the Church needed to enter this social dialogue and inhabit the public space in society. The ease with which Algerian Christians will be able to navigate the multiple liminal spaces (described above) will be related to its presence *in* and engagement *with* Algerian society in all its diversity. Any pedagogy in

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[899] Appendix G, Farouk & Leila, (loc. 81).
[900] Brittenden, "Liberating Liminality" in *Margins of Islam*, p. 129.
[901] Appendix G, Naim, (loc. 64).

Algeria that does not equip believers in this mission of presence and engagement is likely to be inappropriate. As Ziyad explained,

> *"The church needs to make its presence felt, it needs to have its identity and it needs to have something to say to Algeria. So, we need to use all legitimate means for the church to say… 'Yes, I am here! I am here in Algeria'."*[902]

This conception of 'liberating liminality' is also inspired by the positive aspects in the paradox of Turner's expansion of van Gennep's original use of liminality. Turner explains that liminality offers the potential for growth and transformation. In this, the liminal persona possesses what he describes as a 'peculiar unity'. He writes,

> *"This coincidence of opposite processes and notions in a single representation characterises the peculiar unity of the liminal: that which is neither this nor that, and yet is both."*[903]

Here Turner suggests that this transformation is an ontological process. Contrary to the tendency of sociologists to reify their abstractions with talk of moving through the liminal period via structural positions in a hierarchical frame, Turner suggests that the transformation is organic or 'incarnate' in the person. He cites the phrases used in the Bemba tribe (of Sudan) of, 'growing a girl'. In this sense liminality is not only about the mere acquisition of new skills or knowledge but rather change in being.[904] Another positive dimension of the transformation in the liminal stage is the ability to be 'taken out' in order to reflect on their culture and society. Turner explains,

> *"During the liminal period, neophytes are alternately forced and encouraged to think about their society, their cosmos, and the powers that generate and sustain them. Liminality maybe partly described as a stage of reflection."*[905]

Once the neophytes have returned from this liminal stage they are considered to be more aware and more reflective and indeed more knowledgeable about how society works.

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[902] Appendix G, Ziyad, (loc. 65).
[903] Turner, *The Forest of Symbols*, p. 99.
[904] Ibid, p. 102.
[905] Ibid. p. 105.

However, they must once more be subject to the customs and laws of society. Not to do this, Turner argues, has disastrous consequences.

Crucially, in this way, my conception of liberating liminality consciously departs from van Gennep's original conceptualisation and Turner's later expansion of liminality as a temporary and transitional stage before a definitive 'reintegration' of the liminal personae back into society's norms. Though the notion that liminality has been viewed as a permanent state, for example as an 'institutionalisation of liminality'[906] in the Christian tradition, most anthropologists suggest that there must be 're-integration'. As Thomassen explains, the absence of this re-integration is regarded as fatal.

> *"In ritual passages, liminality is followed by reintegration rituals that re-establish the order of the new personality as a part of the social order that he or she re-enters with a new role, stamped by formative experience. This is a critical passage, but without reintegration liminality is pure danger."*[907]

'Liberating liminality' on the other hand views this condition as a 'now-but-not-yet' permanent state. This permanence is not primarily through the religious institutionalisation of liminality[908] but rather through a continual praxis of Christian thinking, being and doing within the Church and in the context of its life and mission in and with the world. Where liberating liminality does conceive a third stage; it does so by collapsing the second stage(transition) and the third stage (incorporation), in van Gennep's original 'rites of passage'.[909] The third stage is viewed as a 'future transformation' rather than a re-integration into the norms of the surrounding culture. In this sense it is altogether more eschatological and views stage two and stage three in the light of 'now-but-not-yet' tension of the eschaton. It is shaped by an integrative

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[906] See Victor W. (Victor Witter) Turner, *Image and Pilgrimage in Christian Culture: Anthropological Perspectives*, (Basil Blackwell: Oxford, 1978).
[907] Thomassen, 'The Uses and Meanings of Liminality', p. 22.
[908] Turner, *The Forest of Symbols*, pp. 106–107.
[909] Gennep, *The Rites of Passage*, p. 11.

performance of authentic local identity (hospitality) with the end-goal or *telos* of the consummation of the mission of the triune God in Algeria (embassy) in light of the unfolding drama of Scripture (Bible). The objective of an appropriate pedagogy in the Church is therefore defined by the critical faithful performance of Algerian Christians in light of the eschaton. To the degree that the eschaton has already been inaugurated we can speak of signs of the third stage or the 'end' of liminality as a 'consummation'. However, liberating liminality resists an 'end' to liminality that results in the believer's re-incorporation into the centralising norms of Algerian society and culture or indeed any other centralising society and culture, whether tribal, linguistic, nationalistic, religious or other. Such a 're-integration' would end up being idolatrous.

My concept of liberating liminality is also consistent with Bjorn Thomassen's assertion that the concept of liminality has the potential to "present a vision of cultural hybridity that entertains *difference* without an assumed or imposed hierarchy."[910] According to Thomassen the liminal person is particularly well placed to articulate diversity. In this view the liberated liminal Algerian Christian might also be particularly well placed to articulate diversity within Algeria's 'tentative' emerging pluralistic civil society.[911] Their ability to do this fruitfully and faithfully will rely on their liminal identity 'betwixt and between' the Algerian nation and their status as Christian pilgrims. The concept of liminality is therefore not only useful to this study due to its potential in helping us conceptualise the 'in-between' periods but also as a hermeneutical key to interpret human reactions to liminal experiences; to how both individual and corporate identity is shaped by liminality and to how thought and experience is tied together in liminality.[912] In short,

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[910] Thomassen, 'The Uses and Meanings of Liminality', p. 18.
[911] Cheriet, 'The Evaluation of the Higher Education System in Algeria', pp. 4–5.
[912] Thomassen, 'The Uses and Meanings of Liminality', p. 14.

the concept of liminality enables us to analyse the 'social drama'[913] of the growing Church as it unfolds. It offers a potential lens through which Algerian Christians might be able to positively experience the 'in-both' and 'in-between' realities in the four principle dialectical tensions that we have observed in the Church's identity and mission throughout this study. It aims also to provide a paradigm in which the Church's teaching and learning equips Algerian Christians in a critically faithful mission 'in-beyond' these dialectical tensions. I will briefly address how this might be possible before presenting a pedagogical framework to support this proposal.

i. Centres-Margins and Liberating Liminality

Liberating liminality will assist the Church in addressing the symbiotic relationship between centres and margins. We have observed this tension and the accompanying tendency to centralisation (or centrisms) in the development of the Algerian nation and in the Church. This has been notable in: 1. the historic imperial centrism of French Colonial rule and the marginalisation of indigenous identity, culture, religion and language in Algeria, 2. the post-independence neo-colonial centrist power of the Salafiyya's irreducible Arab-Islamic naming of Algerian authenticity and the Kabyle struggle against the marginalisation of Berber history, culture and language, 3. the centralising power of the early 20th Century reformists 'Ulemā's essentialist orthodoxy and its denial of the plurality of folk Islam in Algeria, 4. the suffocating impact of the Algerian government's centrist education policies which have thwarted any attempts at a more 'socially constructed' approach to the reforms and development of education in Algeria, 5. the marginalisation of Algerian Christians as 'foreign' and 'un-Algerian' *Harki* or expressions of the 'Hizb Fransa' (the party of France) whose identity and purpose threatens the Arab-Islamic centrism at the heart of independent Algeria, and finally 6. in the dominance of

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[913] Turner, *The Forest of Symbols*, p. 13.

centrist approaches to theological education, especially from the West, and their marginalisation of the theologising and educational accomplishments of believers from the 'margins' of the majority world.

There are therefore numerous margins in which the Algerian Church finds itself today. They are margins of: Christian identity; ethnic and linguistic margins; inter-faith margins and ecumenical margins. Liberating liminality provides an interpretative 'key' to unlock these margins as a 'creative nexus' or 'core' in which Algerians can consciously and explicitly develop an appropriate pedagogy. It asserts that that the creative nexus of liminality is a place where the incarnate God dwells.[914] Liberating liminality provides a key to transforming the negative dehumanising dimension of the relationship of centres to the margins with a positive and liberating conception of liminality. Crucially, the dominant group (those at the center) do not define this liminality; rather, those experiencing it define it. By it Algerian believers would strive to articulate an identity of connection rather than exclusion. This pedagogy is theologically incarnational. It both recognises the significance of 'centres' for the historical praxis of the Church *and* yet also the tendency for these to become hegemonic 'centrisms'. This has been visible throughout Church history and is part of the story of why the vibrant Church of early North Africa died out. As we have seen, the Church in Algeria is highly marginal in this regard. Algerian believers are 'Christians;' but until now, unlike the historic Churches of the Middle East, they have no 'center'. A liberating liminal pedagogy opens up the potential for a performative approach to theological education; that is, 'doing' Christian education and theological training in a Theo-dramatic context. This would be a vital and dynamic contribution to the mission of the Worldwide Church, not because its teachers or writers

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[914] Lee, *Marginality*, pp. 78–98.

have been validated via the accreditation of 'centres' of theological education in the West, but as a liberated liminal voice from contemporary Algeria. The power of this kind of pedagogy is therefore not only in liberating Algerian Christians from multiple 'centrisms' that marginalize them but also in liberating the 'centrists' from their obsession to be at the center.[915] Beyond merely the proposal of an alternative ideology this hermeneutical key, if consciously used in the design, implementation and continuing re-development of appropriate pedagogy, could contribute to the Church's identity and purpose in the particularities and universality of Algeria as well as in the world Christian movement.

ii. Particularity-Universality and Liberating Liminality

A liberating liminal understanding of the relationship of the particular to the universal and vice-versa also has the potential to free Algerian Christians to both value Algeria's particularities, whether; ethnic, cultural, linguistic, religious, political or other, and interact with and influence the universals of; national, regional and international culture, language and thought. Where the particularism of Kabyle culture and language at the heart of the Berber Movement has failed to bring about this universal objective of bringing reforms in human rights and democracy on behalf of *all* Algerians, the Algerian Church's 'in-both' and 'in-between' Kabyle and Arabophone identity and mission may prove to be more successful. A liberating liminal pedagogy might enable the Algerian Church, in the hybridity of its identity to act as a catalyst for such universal objectives. At present this is not expressed as an *explicitly* stated mission of the Church. However, the evidence from this study indicates that *implicitly* the very presence of Algerian Christians has the potential to contribute to the transformation of Algérienneté in Algeria's 'tentative emerging pluralism'.

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[915] Ibid, p. 149.

Liberating liminality has the potential to further support the Church's move from subordinate 'minority' to accepted and valued particularity or 'entity', in the development of Algeria's universals. Particularity, as we have seen, has to be expressed in relation to "types of solidarities chosen and publicly affirmed".[916] The presence of the Church is beginning to challenge established 'publicly affirmed' solidarities. Considering that particularity is not a statistical given but rather is in constant transformation then the publicly affirmed (approved) solidarities are also open to transformation.[917] The creative potential of this liberating liminality in the relationship between particularities and universals also applies to the place of the Algerian Church in the Worldwide Church. Such an ecclesial-missional pedagogy, rather than being a defensive Protestant Evangelical 'Pensée Unique'[918] imposing its 'minority' particularity on the dominant universals (as a kind of self-defensive localism or 'resistance') will view its particularities as porous. They will be viewed in a dynamic that Richard Bauckham describes as

> *"the ever-recurrent setting out from the particular towards the universal in a movement which can move in a universal direction only by way of other particularities, since the goal is not an abstract universal but the gathering of all particulars into the one kingdom of the one God."*[919]

In this way the Algerian Church would be equipped to contribute to the unveiling of greater diversity in both Algeria and in the World Church. This may be particularly beneficial for the growing stream of Muslim-background Churches whose identity and purpose are threatened in its majority Muslim contexts. It may also contribute to the re-framing of Christianity from its depiction as a West-facing faith to a one that is *both* East *and* West facing.

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[916] Mazouni, *Culture et Enseignement en Algérie et au Maghreb*, pp. 18–19.
[917] Ibid, p. 79.
[918] Staëvel and Colonna, 'Entretien avec Fanny Colonna, McDougall, *History and the Culture of Nationalism in Algeria*, p. 183.
[919] Bauckham, *Bible and Mission*, p. 16.

iii. East-West Orientation and Liberating Liminality

The concept of liberating liminality therefore also addresses the tension between East and West in the religious, ethnographic, cultural and intellectual topography of Algeria. It will enable Algerian Christians to 'own' the Church's double East-West orientation; not trapped in a self-negating 'resistance' neither one nor the other; but in-both, in-between and in-beyond its multiple margins. The primary Kabyle context of its growth (with all its attending hybridity) has and will continue to facilitate this. The embrace of plurilingualism, especially Arabic, Kabyle and French will also continue to facilitate this. A liberating liminal vision of Algérienneté will acknowledge the paradox of Algerian's East-West orientation as a nexus for exchange, development and transformation. If liberated from a negative de-humanising liminality (defined by a hegemony of either East or West), being in-both and in-between East and West neither fully one nor the other, Algerian Christians will be presented with the potential to go 'in-beyond' the polarising extremes in Algeria's ontological struggle. In the context of Newbigin's 'triangle of forces' mentioned above, the Algerian Church's continuing dialogue with a range of streams of the World Church, particularly (though not exclusively) in the majority Muslim World, will also contribute to this liberating liminal pedagogy. Liberating liminality offers Algerian believers a hermeneutical key through which to understand and evaluate the East-West dimension in the influences of Christian education and theological training. This includes both the streams that have influenced the growth of the Algerian Church, and streams that it will influence. The Church has undoubtedly benefited from both Eastern Arab (primarily Egyptian) Christian as well as Western European and North American theological educators and teachers. If connected to these other streams of the World Church, the story of the Algerian Church could become a source of great encouragement to the churches in majority-Muslim contexts and indeed to churches in the West. The extent to which the Algerian Church can both receive *from* or be

challenged by and be an influence *to* Churches in the both the East and the West will depend in large measure on its capacity to embrace this concept of liberating liminality.[920]

5. An Appropriate Framework for a Liberating Liminal Pedagogy

If liberated from a negative dehumanising interpretation, a liberated and liberating[921] liminality also offers the potential for Algerian Christians to integrate local identity *and* Christian maturity through a multidimensional cognitive, affective and behavioural training process. This appropriate pedagogy would be *both* indigenous *and* pilgrim.[922] Because of its ecclesial and missional orientation, it begins with the ultimate *telos* of the Church, thus keeping in tension an integration of all three dimensions of learning. The choice about what subjects to include in the curriculum, how and where to teach these will be defined by that ultimate end. Following my conclusions in Chapter Four about the appropriateness of an integrative missional-ecclesial model of theological training and the merits of three influential models, my intention in what follows is to draw the threads of my 'thick description,'[923] interpretation and analysis of teaching and learning in the Algerian Church (from the previous chapters) and to propose a framework for a 'liberating liminal pedagogy'.

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[920] For a well-established exploration of the necessity and the potential criteria for assessing giving and receiving to/from other stream of the World Church see, Robert J. Schreiter, *Constructing Local Theologies*, (Orbis: Maryknoll, N.Y., 1985), pp. 117–121. See also Stephen B. Bevans, *Models of Contextual Theology*, (Orbis Books: Maryknoll, N.Y., 2002), pp. 9-15 and later Stephen B. Bevans, *An Introduction to Theology in Global Perspective*, (Orbis: New York, 2009), especially Chapter three, pp. 45-60. See also, José de Mesa, *Doing Theology: Basic Realities and Processes*, (Claretian: Quezon City, Philippines, 1990), p. 86.
[921] N.B. that my conception of this hybrid term 'liberating liminality' includes both 'liberated' (an ontology of liminality) and 'liberating' (a teleology of liminality).
[922] Walls, *The missionary Movement in Christian History*, pp. 7–8. For excellent treatment of the pilgrim-indigenous paradox of Christianity in a global cultural process see, Sanneh, *Encountering the West*, especially Chapter Four, pp. 152–183.
[923] Geertz, *The Interpretation of Cultures*, pp. 9–10. See also, Lincoln and Guba, *Naturalistic inquiry*, pp. 79–91.

Following Gutierrez and Groome I want to suggest that this framework is not primarily a 'method' or a 'model' for doing theological education, but rather an invitation to make *explicit* what is often *implicit* in the design and delivery of Christian education and theological training.[924] This is an invitation to recognise that appropriate training develops in the liminality of the Church's praxis. It is situated in real-time and real space and in Bediako's terms "is called to deal always with culturally-rooted questions."[925] Fundamentally it is an invitation to engage in training in the context of the Church's' Theo-dramatic performance of God's mission. If this invitation is accepted it will lead to an 'overall attitude',[926] a 'posture' and a 'commitment' to a continual praxis involving stages in a continually repeating cycle, represented in the diagram below.

These are, a commitment to:

- Stage 1. 'Naming' the present reality (*Context*)
- Stage 2. 'Exploring' identity in dialogue (*Identity-in-Dialogue*)
- Stage 3. 'Meditating' and reflecting on 'our Story' (*Bible-Story*)
- Stage 4. 'Performing' a response (*Mission*)

[924] In the first instance the invitation is aimed at the Algerian Church, then to BMBs throughout the majority-Muslim world and ultimately to all Christians.
[925] Kwame Bediako, *Theology and Identity: the Impact of Culture upon Christian Thought in the Second Century and in Modern Africa*, (Regnum Books: Oxford, 1992). p. xv. See also Chapter One, pp. 1-15.
[926] Gutiérrez, *A theology of liberation*, pp. 50–52.

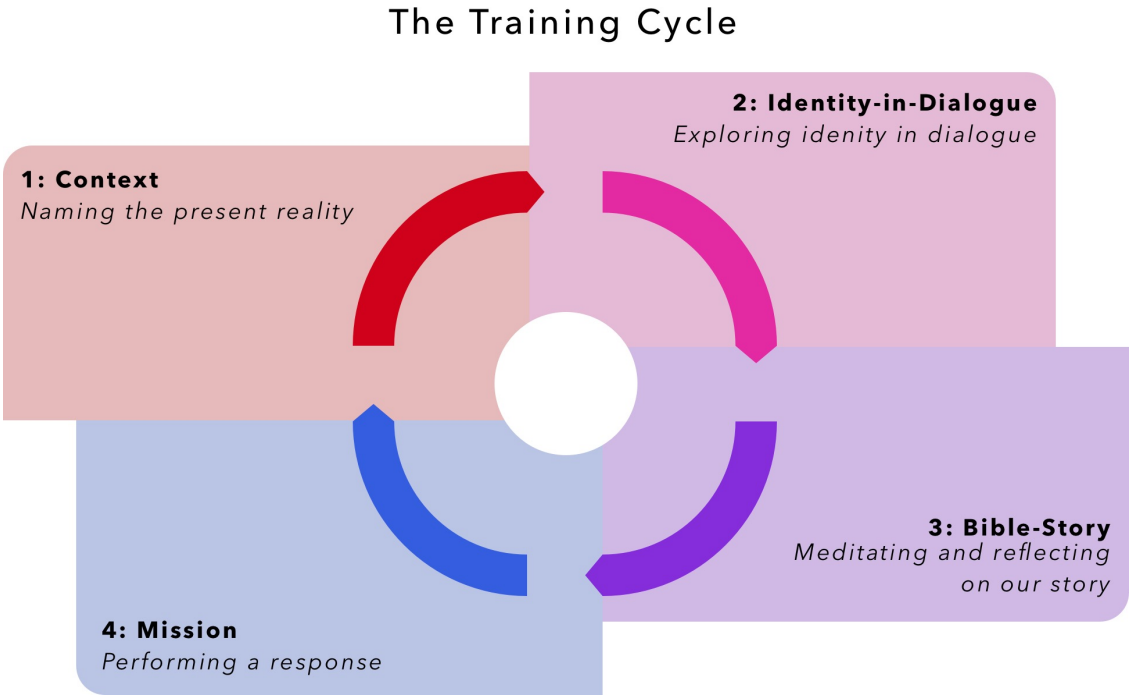


Figure 5: The Liberating Liminal Training Cycle

The first stage of 'naming' the present reality involves explicitly stating the issue, topic, situation or 'problem' that the Church or the individual believers; whether students, church members, facilitators, teachers are facing.[927] The priority for this first stage derives from an incarnational theology that seeks to situate the Church's teaching *in* the *context.* 'Naming' of the present 'reality' might be a topic in the traditional theological curriculum like, an 'introduction to the Old Testament'[928] or some other theme more directly related to the context. It will involve 'naming' how this 'reality' is understood in the context and identifying how this has been understood and experienced differently by Christians in various contexts and at different times. The questions that might be asked in this stage are:

a) What is the issue, topic, situation or problem?
b) What are the contextual factors that affect how we understand this?

[927] From now on I will use the term 'participants' to describe those are involved the teaching and learning process.
[928] See Appendix L, '2014 OLD Testament Course'.

c) How has the Christian understanding of this 'reality' changed over time? Why is this? Is this a good change or not? Why?

The next stage of 'exploring' identity *in dialogue* is about explicitly taking consciousness of and exploring the multiple dimensions of Algerian BMB identity via the lens of liberating liminality. Where the first stage involves simply stating the 'reality', this stage requires that the participant reflects personally and interacts interpersonally *in dialogue* with a multiple range of interlocutors. First, other participants in their training cohort, secondly, members of their local church, thirdly, wider members of the Algerian Church (across denominational and ecumenical margins), fourthly, where possible Christians from other cultural and national contexts and fifthly - and by no means least - with non-Christian Algerians (primarily Muslims) in the culture. The fundamental objective of this Stage is the pursuit of an authentic Christian identity 'in Christ' *and* 'in the world'. The questions that might be asked in this stage are:

a) How is the Christian experiencing liminality? Is this destructive (dehumanising) liminality or liberated and liberating liminality?
b) What are the reasons/factors for either response?[929]
c) Why does the Algerian BMB do/think the way they do? What are the reasons for this? What might the consequences of this be?
d) How is this experience of liminality influenced by the wider ethnographic, religious and national context?

Some of the multiple margins of liminality might be:

- The liminality of the individual or corporate discipleship.
- The liminality of ecumenical or interdenominational communion.
- The liminality of family; tribal; ethnic; cultural; or national identity.

[929] This stage invites reflection – which at this stage is a primarily cognitive activity - on the multiple inter-sections of liminality that Algerian BMBs might experience.

- The liminality of Christian-Muslim relations.
- The liminality of Algerian-foreign relations.

The following stage involves meditating and reflecting on the redemptive-historical and biblical meta-narrative (*Bible-Story*) as it relates to the 'naming' of the 'reality' (*in context*) and the 'exploration' of identity *in dialogue* with the Church and the World. This is about relating Stages 1 (*Context*) and 2 (*Identity-in-Dialogue*) to the drama of scripture with a view to the critically faithful performance of the mission of the Triune God in the continuation of 'our Story'. This reflection by definition cannot be an exclusively individual activity. It must occur in the context of the corporate identity and purpose of the believer in relation to other parts of the body of Christ. Whenever possible, like Stage 2, this should involve dialogue with believers beyond the immediate local (particular) context and where possible across denominational and international boundaries. However, it is not only a cognitive or inter-personal activity (a horizontal activity), but also 'meditative'. It will involve prayer and worship (a vertical activity). It is therefore both cognitive and formative. It corresponds to the goal of 'knowing' and 'being' in Christ. Additionally, in this stage the participant will benefit from interaction with a mentor. This person needn't necessarily be theologically trained or be any kind of expert in the 'reality' that is being reflected on. However, they would assist the participant in his/her critically faithful participation in their praxis of this pedagogical cycle. This might be true of all the stages, but especially connecting the first three stages to the fourth stage. The questions that might be asked in this stage are:

a) What does the biblical meta-narrative tell us about Christian identity (our being) and mission (our doing) in relation to this 'reality'?
b) In what ways is our understanding, both past and present, of this 'reality' liminal? How might this liminality be dehumanising or liberating?

c) What is God teaching me/us about this 'reality', our 'identity' and my/our 'calling' in relation to this?

This leads inextricably to the final stage, 'performing' a response. This stage involves the participant 'doing' something! As Dietrich Bonhoeffer wrote, with reference to Mark 2:14,[930] "the call goes forth, and is at once followed by the response of obedience. The response of the disciples is an act of obedience, not a confession of faith in Jesus."[931] It involves moving, turning, dropping our nets and it is shaped by *kenosis*.[932] It is the result of engaging in Stages 1 to 3 and because the cross of Christ is at the heart of the *Bible-Story* it is costly and *kenotic*. It is best understood as a choice to be an actor in the performance of God's redemptive drama, a choice to perform 'our Story' in pursuit of obedience and critically faithful praxis. For this reason, it also necessitates an approach to assessment that is not only or primarily based on a summative measuring of cognitive competencies but rather feedback based on the application of competencies in mission and ministry. The questions that might be asked in this stage are:

a) On the basis of Stages 1-3 what must I *do* in and through the Church and in the world?
b) How is this 'performance' addressing the 'reality' of the context (Stage 1) and the self-negating (destructive) liminality of my/our identity (Stage 2)?
c) How will this action contribute to the critically faithful performance of God's triune mission in the Church and in the world (Stage 3)?

Like Laurie Green's 'Doing Theology Spiral', the performance of this pedagogical cycle doesn't have to slavishly follow the chronology of Stages 1-4. Algerian Christians may

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930 "As he was walking along, he saw Levi son of Alphaeus sitting at the tax booth, and he said to him, "Follow me." And he got up and followed him." Mark 2:14. (NRSV)
931 Dietrich Bonheoffer, *The Cost of Discipleship*, (Simon and Schuster: New York, 1995), p. 57.
932 This is the Greek term meaning literally 'emptiness' that refers to the self-renunciation of Christ in the Incarnation. See the Apostle Paul's hymn in Philippians 2:5-11, especially v7.

enter the cycle at any point and may mix up the order of their performance.[933] However all the stages will need to be worked through for 'deep learning'[934] to give rise to a critically faithful performance of God's mission in the context.

Finally, it is important to point out that this performative approach that I am proposing is a profoundly theological, or to be more precise, a Theo-dramatic approach.[935] The Theo-dramatic concept is expressed most succinctly in N.T. Wright's Shakespeare Five-Act Play metaphor. Through it Wright presents a salvation history in dramatic terms.[936] He uses this metaphor to explain the main acts in redemptive history. Wright likens these periods to a Shakespearean play; Act 1 is Creation, Act 2 the Fall, Act 3 Israel, Act 4 Jesus, and Act 5 the era of the Church. He explains that we have the introduction to Act Five (the writings of the New Testament) and the conclusion in Act 5 with the book of Revelation, but not the script for how we should 'perform' the many scenes between Act 5, scene 1 and the final scene of Act 5. In this way he argues that we have considerable freedom to 'improvise' how to live out the Fifth Act but warns that we must remain faithful to the previous Acts and refer in particular to the Apostles teaching as our charter.[937] His analogy illustrates the power of an integrated view of scripture for the Algerian Church if it lives out the 'Fifth Act' of God's redemptive story in a way that honours the authority of the Bible *and* is contextually grounded.

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[933] It may well be that, with their 'Bible-first' approach, Algerian BMBs want to start with Stage 3 and then move to Stage 1 and 2.
[934] 'Deep learning' is learning that last and impacts life. Writing about the theological formation of minsters, Perry Shaw comments that "the real learning is not what is remembered at the end of a course, but what is remembered five or ten years after taking the course, and even more what shapes in the long term the character and actions of the learner." Shaw, *Transforming Theological Education*, p. 129 and see also all of Chapter Eight, pp. 129–140.
[935] The concept of Theo-drama was made popular by Hans Urs von Balthasar, *Theo-drama: theological dramatic theory*, (Ignatius Press: San Francisco, 1988). and is taken up by Kevin Vanhoozer in his description of theological and doctrinal orthodoxy as an appropriate 'performance' in the meta-narrative of God's redemptive drama. See, Kevin J. Vanhoozer, *The Drama of Doctrine: A Canonical-linguistic Approach to Christian Theology*, (Westminster John Knox Press: Louisville, KY, 2005).
[936] N. T. Wright, *The Last Word*, (Harper Collins: San Francisco, 2006), p. 125.
[937] Ibid, p. 126.

The development and witness of the Church in the majority-Muslim context of Algeria is being played out in various scenes of Act 5. As we have seen with reference to Cragg, it could be argued that among the factors to have contributed to the rise of Islam was "the Christian failure of the Church." [938] In Theo-dramatic terms, this could be described as a failure to 'perform the script' with what Kevin Vanhoozer describes as 'canonically formed sapiential virtues.'[939] In other words, this is a failure of the Church in earlier scenes of Act 5 to perform the script with biblical wisdom. Indeed, Cragg's whole approach to mission and dialogue with Islam and Muslims is based on a desire to restore to Islam the Jesus Christ of Act 4, in place of an 'imperfect Christ' from the early scenes of Act 5 that has no place in God's redemptive drama. My proposal for a liberating liminal pedagogy is itself part of this drama and has in view the preparation of the Algerian Church for its performance of God's redemptive drama. Naming the 'present reality' (*Context*) in my proposed cycle, is about understanding the details of this particular scene in the Church's performance of Act 5. Exploring 'identity' (*Identity-in-Dialogue*) means properly connecting with the different actors, both Christian and Muslim, across multiple vectors of liminality in the Church's identity and mission. Meditating and reflecting on 'our Story' (the *Bible-Story*) seeks to shape the Church's performance by situating it as a faithful continuation of the story, consistent with the previous acts and the direction of the narrative. Finally, 'performing a response' (*Mission*) puts the emphasis on the Theo-drama of God's mission. In order to faithfully improvise in today's Theo-dramatic performance

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[938] Cragg, *The Call of the Minaret*, p. 245.
[939] Kevin J. Vanhoozer, *The Drama of Doctrine: A Canonical-linguistic Approach to Christian Theology*, (Westminster John Knox Press: Louisville, KY, 2005), p. 363.

in Act 5, Algerian Christians will benefit by learning from both the failings in previous scenes; and the courage, creativity and innovation of previous approaches in Act 5.[940]

6. Performing Liberating Liminal Pedagogy: Some Examples in Practice

My proposal for the appropriateness of this Liberating Liminal Pedagogy in the development of the Algerian Church emerges out of several years of working in and with the emerging churches of North Africa, and in particular the last seven years of qualitative research with the Algerian Church. Unsurprisingly aspects of this proposed pedagogy have been trialled (rehearsed) at various stages of my research and ministry as a 'theological midwife'.[941] Here I will illustrate the potential of some dimensions of this pedagogy with reference to three examples in which I have had personal experience in Algeria. The first is in designing and authoring a Level 2-3[942]course: an introduction to the Old Testament (completed in July 2014). The other two examples are my experience in the co-teaching of two courses in the past three years in Algeria: a Level 1-2 course on Small Group Leadership in October 2014 and a Level 2-3 course on World Mission and Church Planting in November 2016.

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[940] Such as the example of 9th Century Arab Christian apologists. See Beaumont for examples of this kind of innovation in, Mark Beaumont, *Christology in Dialogue with Muslims: A Critical Analysis of Christian Presentations of Christ for Muslims from the Ninth and Twentieth Centuries*, (OCMS: Oxford, 2005), p. 200., and Nazir-Ali on errors and creativity in early Church in Michael Nazir-Ali, *Frontiers in Muslim-Christian encounter*, (Regnum: Oxford, 1987), pp. 25–37.

[941] Leonardo N. Mercado, *Elements of Filipino Theology*, (Divine Word University Publications: Tacloban City, 1975), p.13.

[942] For the purpose of this study the five levels of training are defines as:
Level 1 - Certificate (basic discipleship),
Level 2 - Diploma of Theology /ministry (requiring at least secondary education),
Level 3 - Bachelor of Theology/ministry,
Level 4 - Masters in Theology/ministry and
Level 5 - Doctoral Studies.

i. Teaching the Old Testament

In March 2013 I was invited to design a Level 2-3 course as a part of the biblical component of the *Progressing Together* curriculum.[943] *Progressing Together* (PT) Level 1 inductive bible study courses have been used for over two decades in the Algerian Church.[944] With the growth of the Church in Algeria and the increased demand for advanced training materials for pastors and leaders, over the past eight years PT has developed a series of Level 2 courses. I was invited as a pedagogical consultant to critique and advise PT on the future development of such theologically and pedagogically appropriate courses within their program. After more than a year of critiquing from the 'side-line' I was asked to participate in (to perform) the process of designing an alternative approach to course design and delivery. The results of this can be found in the PT website.[945] Additionally, the first two chapters can be found in Appendix L.[946] Whilst the precise shape of my proposed liberating liminal pedagogy cycle had not been developed when this Old Testament course was developed, nonetheless many of the key features that it is based upon were very much in view. This can be seen clearly in the internal PT 'course design' document which outlines these principles and serves to illustrate the potential of this approach.[947]

The design of this course was motivated by the 'missional-ecclesial' approach to theological education described in Part 3 of Chapter Four. It was designed with the ultimate purpose to equip BMBs to grow in the local church context with a view to believers' faithful and fruitful ministry and mission in and beyond the context (*Mission*). It

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[943] See, http://www.progressingtogether.com
[944] The PT Level 1 courses are the result of a collaboration between missionaries and Algerian believers at the end of the 1970s.
[945] See, www.progressingtogether.com/our_programs/level-2/firt-trimester/old-testament-survey.bibl-210/)
[946] See, Appendix L, 'Old Testament Course'
[947] Ibid.

seeks to train BMBs to be theologically reflective practitioners (participants *in* or performers *of*) the *Bible-Story* and of God's *Mission* in the majority-Muslim context of the Middle East and North Africa (MENA) region. In particular it aims to teach the students the way in which, through a variety of genres, the Old Testament teaches about God; about his covenant people and his purpose and mission through them in the world.[948] Whilst the lessons don't explicitly reference Islam or Islamic/Qur'anic concepts, consistent with stages 1 and 2 of the cycle, (*Context* and *Identity-in-Dialogue*), it nonetheless implicitly addresses issues of BMB identity and theology in the political and ethnographic context of the MENA region that BMBs are facing. These can be seen under four headings in the course design document (see, Appendix L). They are:

1) Theological/hermeneutical challenges: Reading the Old Testament in the context of Islam
2) Ecclesiological and pastoral challenges: The state of the BMB Church
3) Political, cultural and social challenges: Issues that face BMBs
4) Missiological challenges[949]

This Old Testament course was inspired by the concept of multi-dimensional learning and 'backward design' presented in Perry Shaw's *Transforming theological education* and described above (in Chapter Four, Section 3.i)[950] In it Shaw sets out the horizon of a missional-ecclesial vision of theological education through a process of 'backward design'; that is, starting with the end goal of the training process and working back. He asks fundamental questions such as, 'What are the characteristics of an ideal church for accomplishing God's missional mandate?' and 'What is the ideal profile of a graduate who will serve in and through this church?' Whilst some of these characteristics will be

[948] Ibid.
[949] Ibid.
[950] Perry Shaw, *Transforming Theological Education*, pp. 15-49.

universal he suggests that many others are contextually driven. By envisioning the 'ideal' church, graduate and the particular challenges of the context, he argues that the design of training is more likely to equip, support, evaluate and encourage students on the road towards effective ministry.[951]

My course begins by painting a multi-faceted picture of who the target BMB audiences are. These can be seen in the creation of three characters (or couples) that represent the three broad regions of the MENA region: the Arabian Peninsula (The Gulf States); the Middle East (and Levant) and North Africa.[952] This process of constructing characters in context recognises the importance of stages 1 and 2 (*Context* and *Identity-in-Dialogue*) in the cycle. To further root the lessons in the realities of the context each lesson begins with another dimension in a story that spans all ten lessons. The story features the protagonist, Dr Majdi, a Palestinian doctor and a series of his friends (all of whom are BMBs) who he accompanies on their travels across the MENA region. The challenge of integrating knowing, being and doing in the training process are addressed via the explicit definition of cognitive, affective and behavioural learning outcomes in the lesson objectives (stated at the start of each lesson) and in the learning tasks and activities throughout each lesson. These are referred to as: (a) 'Content and Cognitive Competencies' (the knowing); (b) Character and Spiritual Maturity (the being) and (c) Mission and Ministry Competency (the doing).[953] Finally, the dialogical and participatory dimension of my liberating liminal pedagogical cycle is evident in the learning tasks and activities. The expectation of this course is that students will learn in small groups with the help of a facilitator. The course also anticipates the role of a mentor, living in or near the student's context of life and

[951] Ibid, pp. 17-33.
[952] See, Appendix L, 'Old Testament Course'.
[953] Ibid.

ministry.[954] This Old Testament course is therefore an example of how some of the dimensions of appropriate pedagogy in my proposed cycle can take root in the teaching and learning of a topic that many have struggled to teach in the context of the majority-Muslim world.

ii. Teaching at the Institute Chrétien d'Algérie (ICA) – Part 1

The dimensions of my cycle are also visible in the second example of my involvement in teaching two different courses in the context of the emerging Institut Chrétien d'Algérie (Algerian Christian Institute or ICA) with whom I have been working as a theological and pedagogical 'midwife.'[955] The first course was a four-day Level 1-2 course for pastors and small group leaders, working in student and youth ministry. This was the first Level 1-2 course taught by the newly formed ICA. The teaching took place in four day blocks every month. Each block constituted one topic of a total of six subjects covering a variety of themes in biblical theology; doctrine; Church history and practical ministry. I was invited to teach this course after the original teacher had to cancel and I was therefore given very little time to plan/design it and had to do so with little idea about the context of the students and their progress to date on the course. Additionally, it was the final course in the one-year certificate program.[956] However I perceived it to be a good opportunity to put into practice some of the tentative proposals for an appropriate pedagogy that I was beginning to form. There were seventeen students (three women and fourteen men) aged between twenty-one and thirty-seven. They came from different churches in Algeria,

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[954] See, Appendix L, '2014 OLD Testament Course'.
[955] My role has been supporting, encouraging, advising linking with other training models in the majority-Muslim world Etc. See, Mercado, *Elements of Filipino Theology*, p. 13.
[956] This last-minute nature of things is not altogether unexpected in this context. However, what made it especially difficult for me was that it came at the end of my three-week primary data collection trip in Algeria.

though the vast majority was from the Kabylia.[957] I was given the topic of 'small group leadership' and my course brief was to "prepare and teach on the biblical and practical dimensions of leading small groups".

Though the precise stage and features of my proposal for a Liberating Liminal Pedagogical cycle had not been developed yet, I determined to introduce the following key dimensions in this course: 1. A careful 'naming' and 'exploration' of the problem/challenge of leading small groups in the context. My aim was to name and explore, practical, cultural, psychological, spiritual and theological issues (*Context* and *Identity-in-Dialogue*). 2. A detailed meditation on selected bible passages (*Bible-Story*) exploring the Bible's vision of leadership with a focus on the model of servant leadership demonstrated in Jesus Christ. 3. Plenty of dialogue between the participants; student-student and students-teacher/facilitator (*Identity-in-Dialogue*).[958] This was achieved during the main teaching sessions as well as in regular small group discussion sessions; at times supervised by myself and the other co-facilitators and at other times with the students working on their own. 4. Finally, the immediate application of principles explained as a rehearsing of a 'response' through group activities in the evenings (*Mission*). As with the pilot Old Testament course, the learning activities in this course sought to integrate cognitive competencies (the knowing), character development (the being) and ministry (the doing) in a holistic fashion. Some of my participant observations can be viewed in the extracts from my field journal.[959] However the feature of the course I want to mention here is the impact of integrating the three dimensions of knowing, being and doing. What

[957] There was one student from a church in Algiers and the other sixteen were from churches in the Tizi-Ouzou and Béjaïa regions. One relatively large church in Tizi-Ouzou sent nine young leaders.
[958] I also made it a condition of taking on the task that I would always be accompanied by a other teacher/facilitator, so that the teaching and learning would be modeling a dialogical approach to learning.
[959] See, Appendix I.

reinforced the importance of an integrative approach and the place of an explicit nurturing of Christian identity across the multiple margins of liminality was the role of worship and prayer. When I originally planned the course, I had not intended there to be an extended time of worship, meditation and prayer in my schedule for the four days.[960] However the two Algerian pastors with whom I was co-leading this course insisted that each day begin with at least forty-five minutes of biblical meditations (led by a student), worship and prayer.[961] These times created an atmosphere and context for learning that wove together context; identity-in-dialogue; Bible-story and mission. Notably those of us co-leading could not predict before the sessions exactly how this integration would occur.

The best example of this was in the experience of a feet-washing exercise that the whole group engaged in on the fourth and final day. In planning the course, we had discussed the possibility of us, as leaders, washing the students' feet at the end of the first day after our reflection, meditation and group work activity on John 13:1-17.[962] However, at the end of the first day it seemed too early to engage in such a physical, personal and emotional act. In 'naming' the challenges associated with leadership (*Context*) we had already identified perceptions in the experience of several students (especially the experience of women) of leaders as: distant; authoritarian; powerful and in some cases abusive. It was therefore too early in the training cycle to engage in this activity. However, by day four, having been in worship, and having learned in dialogue and shared praxis, it seemed right for us to 'perform' this activity. More than any other activity in those four days, that single act (lasting probably only about twenty-five minutes)

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[960] Give the limitations of time and the amount to cover, I reasoned that worship and prayer would/could happen outside the classroom.
[961] The students thirst for prayer and worship extended well beyond the classroom teaching, with most students staying up half the night in continual prayer and worship. One night this went on for so long, and at such a volume, that I had to ask them all to go to sleep. Needless to say, I felt like a proper killjoy!
[962] See, Appendix I.

in which, based on the integrated learning of the four previous days, three leaders washed the feet and prayed for the students, gave rise to their visible liberation and transformation.[963]

iii. Teaching at the Institute Chrétien d'Algérie (ICA) – Part 2

The third example of teaching and learning in which I have begun to see some more features of my proposed cycle in evidence, was a two and half day Level 2-3 training course that I was asked to lead in November 2016. This course was aimed at pastors and church leaders and was part of a more advanced (and longer) diploma course that the ICA launched in September 2015. On this occasion I was given plenty of time to prepare (at least six months!) with an initial brief for a four-day course in 'mission and church planting'. Struggling with the enormity of the topic and the brevity of time to explore such a massive theme, three days before teaching the course I was informed that the course would now only last two and a half days. Notwithstanding these significant limitations I felt encouraged to press ahead with the best use of the time and, based on progress in my research and in the shaping of my Liberating Liminal Pedagogy, I sought to re-design the short course with the four stages of the cycle in mind.

Related to Stage One, in 'naming the reality' (the *Context*), all the students were sent a brief questionnaire asking them some basic questions about their experience and understanding of the topic and their expectations for this short course. Though I received a response from only about one third of the questionnaires before beginning the course, this nonetheless helped me to understand some of the context of their 'naming' of 'Mission' and 'Church planting'.[964] The opening session of day one sought to explore

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[963] Ibid.
[964] It revealed the overwhelming perception that 'mission' was synonymous with evangelization.

both their experience and a broader 'naming' of this theme. With the aims of Stage Two ('exploring' *Identity-in-Dialogue*) I decided to bring together a team of teachers/facilitators that would represent a range of perspectives (both interdenominational and international) to facilitate the multidimensional (and liminal) exploration of this topic. This included: a thoroughly Arabised Kabyle pastor from the Arabophone West of Algeria, with significant experience in leading two different Church plants; two Arab and French speaking Brazilian women cross-cultural mission partners with considerable experience of life and ministry in North Africa; one British-French couple, in which the wife was from a well-known Jewish-Algerian family; and myself, a British born Kiwi who has spent most of his life in North Africa. Needless to say, our exploration of Christian *Identity-in-Dialogue* involved the recognition of multiple margins of both dehumanising and destructive as well as liberating liminality. It also sought to facilitate the student's engagement with their identity in dialogue with Islam and the development of Algerian nationality. Having engaged in Stage One (*Context*) and Stage Three (the *Bible-Story*) activities on the first two days the students response to the first lesson on day three[965] was very animated.[966] This Stage Two activity ('exploring' *Identity-in-Dialogue*) convinced me of the transformative power of exploring Christian identity in dialogue with the liminal dimensions of Algerian identity.[967]

With a reversal of the cycle's order (as suggested above), the objectives of Stage Three ('Meditating' and 'reflecting' on the *Bible-Story*) was achieved as the second step in this training course with an overview of God's mission through his people in the Old

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[965] For the Nov16 course, see Appendix K, '2016 Participant Observations of Teaching'
[966] See '2016 Participant Observations of Teaching' in Appendix K.
[967] For further participant observations of my experience in teaching this course, see '2016 Participant Observations of Teaching' in Appendix K.

Testament, the Gospels and Acts.[968]The learning activities in the afternoon and evenings then explored the themes and content in the light of the challenges of the *Context* (Stage One) and our exploration of *Identity-in-Dialogue* (Stage 2). As with the first course, the meditation and reflection on the *Bible-Story* (Stage Three) was transformed from being a purely cognitive exercise, to being a dynamic and transformational theological activity. We experienced in those two and a half days a fusing of all the stages in the cycle as multiple facilitators engaged in dialogue with the students in transformative theological reflection via their different personas, national identities, genders, church backgrounds and experiences of liberating liminality. As we facilitated this course with the broad aims of liberating liminal pedagogy we also began to introduce some of the theological and pedagogical concepts that have motivated my pedagogy; such as praxis, transformational learning and theological reflection. This was especially evident in our setting of a task of theological reflection on a chosen area of their mission or ministry with the aim of motivating them to 'perform a response' or engage in *Mission* (Stage Four) at the end of the course. The task that we set them can be viewed at the end of Appendix K. This was a struggle for the students, most of whom were used to summative assessments that involved answering comprehension questions aimed at regurgitating the main facts learnt in lessons. However, the process of setting it ended up being an excellent opportunity for integrating a number of the lessons from the previous days and an *explicit* integration of the four stages of the cycle. The only weakness of this particular experience, from my perspective, was that I was unable to follow-up their performance of this 'response'.

[968] See '2016 Participant Observations of Teaching' in Appendix K.

Conclusion

A liberated liminal performance of Algerian Christian identity is likely to contribute positively to Algeria's ontological struggle. It will liberate the Church to redefine and rename Algerian authenticity. This will be achieved not by a competition of an idealised Christianity verses a bad Islam but through its mission of presence and engagement; by performing a new scene in the drama of Algeria's national story and in the story of the World Church. In this performance of liberating liminality, the Church's objective of 'knowing' (the epistemological) 'being' (the ontological) and 'doing' (the behavioural) in Christ will be inseparable. A liberating liminal pedagogy would seek to facilitate teaching and learning for the Church's 'performance' in the paradoxical margins of being *in* a Muslim culture (relationally connected via a mission of presence or hospitality) but not *of* the World of Islam. This pedagogy aims to help the Algerian Church to re-draw what Newbigin has called a 'new kind of line', "dividing the Church and the world but not separating the Christian community from the local culture".[969] It seeks to facilitate the Church's critically faithful navigation of the 'triangle of forces' of: local Algerian culture, belonging and witness to a worldwide Church, and the Scriptures as given revelation and a story with its centre and focus in the person of Jesus Christ.[970] More generally the concept of liberating liminality is a good way to describe the many features of Algerian and Berber identity that we have observed so far. It is also a useful interpretative concept in understanding Christian identity in this context. If liberated from a negative interpretation, a 'liberated' liminal identity and purpose offers the potential for Algerian Christians to integrate local identity *and* Christian maturity through a multidimensional cognitive, affective and behavioural training process. This appropriate pedagogy would therefore be *both* indigenous and pilgrim. It is a way to understand the Algerian Church's

[969] Newbigin, *The Household of God*, p. 12.
[970] Newbigin, *The Open Secret*, p. 153.

liminal status and to use this as a creative context for its identity and mission in North Africa. It would seek to resist the kind of marginalisation often seen between dominant and subordinate groups in society such as that expressed by Kabyles in the Berber cultural movement (described in Chapter Two) or visible in the margins between mainstream orthodox Islam and the more 'marginal' folk Islam (described in Chapter Three) or indeed faced by any Algerians seeking to challenge the centrist and monocultural construction of Algeria's identity and future.

Conclusion

The journey of my thesis has explored what a nuanced understanding of the Algerian Church might look like as it develops in three particular contexts: the ethnographic (Chapter Two); the religious (Chapter Three) and the educational (Chapter Four). As I suggested at the start of this journey, the performance of the Algerian Church is being played out before a tapestry of liberating threads, visible in late 20th Century movements and connected to the historical threads of the early North African Church. Chapters Two-Four represent the main investigative acts of my project. On this stage I presented a 'thick description'[971] of the cultural, religious and educational dimensions of the Algerian context exploring four principle axes of liminality (the dialectics of: centres and margins; particularity and universality; East and West and the pedagogical liminality of knowing, being and doing).

I began in Chapter Two by exploring the significance of Kabyle identity and Algérienneté in the Algerian Church. I suggested that Algeria's ontological quest is a struggle with its own liminality as a nation; from being a department of France under the French colonial administration, to an independent nation fashioned in shape of the single party socialist Arab and Muslim nation, to today's tentative expression of a modern reformed Muslim pluralist civil society. Both French colonial (West-facing) and Arab-Salafist (East-facing) factors have therefore shaped the national identity of Algeria. For over fifty years since its independence the only glue binding Algeria's collective national identity has been the mantra of the FLNs 'glorious liberation struggle'. The imposed and problematic 'non-negotiable' Arab-Islamic centrism upon which the nation's ontology and teleology was

[971] Geertz, *The Interpretation of Cultures*, pp. 9–10.

founded, is today, being resisted by numerous different elements of Algerian society. This is particularly true of the Kabyles. Their particularity has been expressed as a 'resistance' to the imposition of a variety of imperialisms; whether Eastern Islamic; Western colonial or Christian. Historically and more recently this particularity has also resulted in a self-defensive inward-looking 'resistance'. The use and acceptance of Tamazight (Kabyle) is the clearest example of this struggle. In modern Algeria Kabyles have struggled to liberate Tamazight from its status as a minority marginal language in the context of a centrist Arabisation process. Even the battle over what script should be used to transcribe Tamazight demonstrates the East-West tussle so characteristic of Berber North African history and culture. However, Kabyle particularity has also consistently contributed to the universal development of Algeria.

The presence and growth of the Algerian Church, primarily though not exclusively amongst Kabyles, is challenging the Arab-Islamist formulae of national identity and contributing to the struggle to re-define it. Whilst this formula (or centrism) has been an obstacle to the Church, my research has demonstrated that it has also proved to be an opportunity for the development of both the Church and the nation. The liminality of Kabyle particularity in the universality of Algeria is mirrored in the Church. Algerian believers clearly articulate their sense of belonging to a universal Christian Church called to a worldwide mission. However, they are also aware of the particularity of their place as Algerian Christians. Many of the Kabyle believers engaged in this study talked about the concept of being 'chosen' for a universal mission in and beyond Algeria. Some also spoke of the sense in which this mission is also linked to their sense of responsibility to transform the universals of Algerian national identity, not by being a self-defensive 'minority' (a self-negating particularity), but rather as an Algerian 'entity' (a liberated and liberating

particularity). The Algerian Church is demonstrating this by avoiding the association with Western neo-colonialisms (a harmful universalism) and equally avoiding association with the Kabyle autonomy movement (a potentially harmful particularity). By its presence and engagement, it is provoking Algerians to re-define old 'publicly affirmed solidarities' and in so doing is taking its place in the liminality of Algeria's ontological and teleological quest.

In Chapter Three I explored the importance of Islam in the formation of Algeria and the significance of this for the Algerian Church's development. In particular I investigated different views about if and how the Church's teaching and learning should influence its presence and engagement in this context. I argued that Islam in North Africa has never been monolithic. Historically North African Berbers have both acculturated to, and yet resisted an Eastern-facing Islam. As a unifying force (particular-yet-universal) Berber Islam produced some of the most innovative and dynamic dynasties and intellectual figures in Muslim history. However, resistance to an Eastern-oriented Arab Islamic centrism has also resulted in an inward looking folk spirituality unable to cope with the demands of competing innovation, modernity and intellectual debate from other Muslim contexts or from the West. Nonetheless Islam has, since its arrival in North Africa, been a rallying cry and a unifier. This is especially evident in the national liberation struggle against French colonial rule. In the formation of the modern state of Algeria the modernist movement of reform (the Salafiyya Movement) - especially through the work of the 'ulemā - was successful in establishing a dominant representation of Algeria as irreducibly Muslim. The militant radical Islamism of the dark decade of the 1990's was in part inspired by an attempt to recover the original Salafi vision of the 'ulemā which was

felt to have been betrayed by the nationalism of the FLN three decades after independence.

However, paradoxically, this eastern-oriented Wahhabi movement appears to be a particular factor in Algerians investigating Christianity; especially where this faith is visibly incarnated in Algerians. In the Kabylia, the presence of Algerian Christianity has been viewed by some as a positive challenge to the centrism of a universalising Eastern-oriented Arab-Islamic Salafi hegemony. The Algerian Church at present does not view radical Islamism as a major impediment to its growth. Its presence as a new 'entity', a fully Algerian 'social movement' is not perceived merely as a 'protest' against radical Islam. The presence and development of the Church is therefore not primarily about a move from 'bad' Islam to a 'good' or idealised Christianity. Nonetheless the development of Algerian Christianity is still perceived by most Algerians as a fundamentally foreign and West-facing movement. The Church's presence and growth in Algeria is therefore growing in the field of the nation's contested 'essence'. It is challenging the historical and cultural construction of Algeria as fundamentally Muslim and its development is occurring in the emergence of tentative pluralism. Appropriate pedagogy in the context of Islam and the majority Muslim culture of Algeria therefore needs to recognise the place of the Church not simply as a religious minority but as a new social 'entity' capable of challenging the controlling teleology of Islam. Any appropriate pedagogy will seek to equip its members to navigate the liminality of a 'complex and unpredictable evolution' of three forces; the traditional Muslim culture, a 'glocal'[972] Christianity and the Bible.

[972] Van Engen, 'The Glocal Church', pp. 164 and 179.

In Chapter Four, I explored Algerian state education and pedagogy. I considered the impact of this on the Algerian Church and associated with this, the Church's own struggles to find an appropriate pedagogy. I suggested that the Church's presence and growth in Algeria as a social and religious 'entity' is exposing the limitations of the controlling Arab-Islamic straightjacket of Algeria's national identity and resulting education system. State education in Algeria is failing because the teleology it proposes does not reflect the diverse ontology of the Algerian nation. It does not reflect Algeria's plural particularities. Despite numerous reforms over the last thirty years state education is failing because it has been imposed rather than 'socially constructed'. Somehow the lack of direction and purpose in state education is linked to Algeria's search for a 'rendezvous with itself.' The influence of the Eastern-oriented Arab-Islamic formulae (which underpinned the Free School movement of Ibn Badis) was developed in opposition to the imposition and hegemony of the West-oriented French colonial system. However, this in turn has given rise to the hegemony of a clumsy universalising Arabisation unable to recognise the particularities of Berber (Kabyle) language and culture.

Teaching and learning in the Muslim-background Church of Algeria is occurring in the margins of this national struggle. Its presence as a fully Algerian social and religious 'entity' challenges the centrism of Algeria's Arabic-Islamic formulae. Though predominantly Kabyle, the diversity of the Church (both Kabyle and Arab) is modelling the particularities and universality of both Christian and Algerian identity. The Church seems to be growing in the context of hunger for freedom of expression and thought. However, somewhat paradoxically, whilst this freedom of thinking is attracting many Algerians into the Church the absence of critical thinking is also one of the factors limiting the Church from further growth and fuller participation in Algeria's tentative

moves towards pluralism. The design of Christian education and theological training within the Church hasn't yet been able to articulate the Church's place in such a renewed vision of Algérienneté. This is because of: the ambiguity about context as a locus for theological education; the tendency to pietism in the Church's preference for the spiritual formation; the desire for (yet fear of) critical theological education; and the lack of explicit teaching and learning in and for the Church's mission in and beyond Algeria.

Having explored the development of the Algerian Church in the context of these principle investigative acts, finally in Chapter Five I presented my concept of 'liberating liminal' pedagogy for this Church. We observed that, in multiple ways and along multiple vectors, the Algerian context is liminal. We have also seen that this has often been experienced as a kind of dehumanising marginality. Historically and currently this can be viewed as an impediment to coherent Algerian Christian identity, to the Church's progress and development in Algeria and to its place and role in the World Church. I therefore proposed that we think about these vectors of liminality as a positive situation and asked what Algerian Christians might do with them. I concluded that the paradox of liminality as a positive 'state' is pregnant with potential as a hermeneutical key for Algerian Christians. If Algerian believers were to experience the paradoxical holism of the liminal state I propose that it will contribute to the Church's growth and transformation. This will lead to Algerian Christians not only understanding their 'state' in a positive way (as a process of epistemological transformation) but also to them 'growing as disciples' in a process of ontological transformation. Additionally, this vision of liberated and liberating liminality will enable Algerian Christians to contribute a fresh and alternative reflection on the development of Algerian society.

I concluded Chapter Five with a proposal for a framework of liberating liminal pedagogy. This is an invitation to engage in Christian education and theological training in the context of the Church's' Theo-dramatic performance of God's mission. If accepted this would lead to an overall attitude and commitment to a continual praxis involving four stages in a continually repeating cycle. These are a commitment to: 'Naming' the present reality (*Context*); 'Exploring' Christian and local identity (*Identity-in-dialogue*); 'Meditating' and 'reflecting' on our Story (*Bible-Story*) and 'Performing' a response (*Mission*). Liberated from a negative dehumanising interpretation and with the aid of this framework, a liberated and liberating liminality offers the potential for Algerian Christians to integrate local identity *and* Christian maturity through a multidimensional cognitive, affective and behavioural training process. Whilst placing a particular emphasis on Christian identity, liberating liminal pedagogy deliberately seeks to integrate the cognitive, affective and behavioural dimensions of learning *for* the Church *in* the context. Because of its ecclesial and missional orientation it begins with the ultimate purpose of the Church, thus keeping in tension an integration of all three dimensions of learning.

Throughout this study, we have observed that multiple dimensions of liminality have impeded the Algerian Church's performance of the mission of the triune God. However, this negative conception of liminality is neither inevitable nor fatal. If interpreted as another newer thread in the tapestry of liberation depicted in the Introduction, the Algerian Church can teach and learn in a way that recognises and is liberated by its multidimensional liminality. A liberating liminal pedagogy therefore seems to be most appropriate for the development of the Algerian Church. The invitation to such a pedagogy has the potential to facilitate the Church's 'critically faithful' performance of the mission of the triune God in and beyond Algeria. Measured against contextual,

pedagogical, theological and missional criteria, liminality enables us to analyse the 'social drama' of the growing Church as it unfolds. Liberating liminality offers a potential lens through which Algerian BMBs might be able to positively experience the 'in-both' and 'in-between' realities in the four principle dialectical tensions that we have observed in the Church's identity and mission throughout this study. That is, in-both and in-between; centres and margins; the particular and the universal; East and West, and the liminality of knowing, being and doing at the heart of the Church's teaching and learning. It will also provide a paradigm in which the Church's teaching and learning equips her critically faithful mission 'in-beyond' these dialectical tensions. A liberated liminal performance of both Algerian and Christian identity is likely to contribute to an opening up of Algeria's ontological struggle. It will liberate the Church to redefine and rename Algerian authenticity. This will be achieved not by a competition of an idealised Christianity verses a bad Islam, but through its mission of presence and engagement, by performing new scenes in the drama of Algeria's national story and in the story of the World Church. In this performance of liberating liminality, the Church's objective of knowing, being and doing in Christ will be inseparable. A liberating liminal pedagogy would seek to facilitate teaching and learning for the Church's 'performance' in the paradoxical margins of being *in* a Muslim culture (relationally connected via a mission of presence or hospitality) but not *of* the World of Islam.

Unsurprisingly, a multidimensional study such as this has unearthed numerous areas of important enquiry requiring further investigation. There are four worth mentioning stemming from my primary research and subsequent analysis, but which the limits of this project did not allow me the scope and time to explore. The first is the relationship of the contemporary Algerian Church to the other streams of the World Church and in

particular her relationship to the Roman Catholic Church in Algeria. My field interview questions in 2014 originally set out to explore this ecumenical dimension of the Algerian Church's presence and development.[973] The findings revealed what I perceive to be a paucity in the Algerian Church's openness to interacting with and learning from the Catholic Church. This is especially regrettable considering the richness of Catholic exploration of the themes of the Church's identity and mission in the ethnographic, Muslim and educational context identified by this study. However further exploration and analysis of this particular relationship as well as the Church's wider relationship with other streams of the World Church were impossible at this stage.

The second area for further exploration is the inter-generational 'gap' and the challenge of communicating the Christian faith to the 'second generation' children of Algerian BMBs, which I described briefly in the Chapter One 'Key Findings' and in section 4 of Chapter Four. It isn't at all clear what identity this second generation will have. Can they be called BMBs, given that their parents are no longer Muslims? It is clear from my interactions with Algerian Christian families that, should the Church not engage properly with this question, there seems little hope that it will develop fruitfully beyond this pioneering first generation.

The third area, surfacing in Chapters Two-Four, but especially in Chapter Three is what I refer to in Chapter One 'Key Findings' as the 'gender challenge'. Although there are no official statistics for the demographics of the Algerian Church, my own 'found' or 'naturally occurring'[974] data suggests that the gender balance within the Algerian Church is at the very least 50-50 male/female, but potentially there may be even more women

[973] See Appendix A and questions in all my interviews in Appendix G.
[974] Silverman, *A Reasonably Cheap Book about Qualitative Research*, pp. 31-32.

than men in the Church. Sadly, this was not reflected in my sample. This is due to the cultural difficulties of a foreign male researcher reaching more women and also the lack of women in officially recognised leadership positions within the Church. There is therefore important work to be done exploring the experience and the role of women in the Algerian Church.[975]

The fourth and final area for further study relates to the influence, or lack thereof, of St Augustine on the contemporary Algerian Church. Like the other three areas mentioned, the exploration of Augustine's life and work, especially as a pastor, leader and teacher are rich terrain for further enquiry. Because of his relevance to my investigation and my proposals for an appropriate pedagogy for the development of the Algerian Church, I will conclude my thesis with him.

Rediscovering Augustine for the Contemporary Algerian Church

As I have suggested, one of the surprising findings of this study has been the minimal engagement from Algerian Christians with the figure of Augustine. With the exception of one respondent, Abdelhak, a Kabyle pastor whose journey to faith had started with an Augustinian order and his exploration of such themes as the nature of God; the Incarnation; sin and grace, none of my respondents had read any of Augustine's works. Whatever reasons there might be for this glaring omission,[976] the presence of Augustine

[975] It seemed like a surprising omission to me that, though a French-Algerian women leader herself, Saidi's excellent study on leadership styles in the North African Church, has little to say about the role of women in leadership in this context. See, Farida Saïdi, *A Study of Current Leadership Styles in the North African Church*, (Langham Monographs: Carlisle, 2013).

[976] One reason is the lack of availability of Augustine's writing in Algeria, in French and even more so in Modern Standard Arabic. Another reason for this omission may well the impression that Augustine and the works of other pioneers of the early North African Church are associated intrinsically with the Roman Catholic Church. Given some of the difficulties in relations between the EPA and the Catholic Church that

somehow overlooks the multiple vectors of liminality in which the Algerian Church is developing. I return to him in the concluding scene of my thesis because the contemporary Muslim-background Church and those seeking to encourage its growth will benefit from a conversation with Augustine as a prototype (however imperfect) liberated liminal Christian. Augustine's relevance to this study is not principally on account of his almost universal appeal across so many streams and epochs in the Movement of World Christianity described in the Introduction. Rather it is his life and work as a multidimensional Christian teacher and leader that are particularly pertinent for the contemporary Algerian Church. Augustine was a deeply spiritual leader with a pastor's heart, yet also a champion of the Church's vital role in the world. He was a critically faithful exegete of the Bible and yet equally committed to interpreting the intellectual context in which he lived. He expressed the liminality of Christian discipleship and the Church's mission in the drama of the World Christian Movement, always living in 'the present'; which for Augustine included the past, present and future.[977] In RPH Green's words,

> *"Today's Augustine remains a man of intense spirituality and striking insight, but he is also a multidimensional human being; a man subject to great personal and professional pressures, struggling to make sense of his past and striving towards the future, and taking thought for his own flock and the whole church while seeking to do justice to his own great mind."*[978]

More than any other figure in the history of pre-modern or post-Enlightenment Christianity, Augustine embodies the liberating liminality in the margins between the particular and the universal, centres and margins and East and West that we have observed in this study. Augustine's father Patrick was a pagan Roman and his mother

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I alluded to above, accessing Augustine's works seems to some Algerian BMBs like a journey to a foreign 'centre'.

[977] In Augustine's thinking, the past, present and future are all dimensions of the present. See Book II of,Augustine, *The Confessions*, (Doubleday: N. Y, 1960). See also, Thomas H. Groome, *Christian religious education: sharing our story and vision*, (Harper & Row: San Francisco, 1980), . pp. 13–15. xxii, xxiii.

[978] RPH Green in, Augustine, *On Christian Teaching*. xxii, xxiii.

Monica, through whom he attributes God's grace at work in his conversion, was a North African Berber. He was born and raised in Thagaste (Souk-Ahras in modern East Algeria) yet received a classical Latin education.[979] Although a product of the ancient world drenched in the Classics (Cicero, Virgil etc.) his conversion somehow set him at odds with his classical past.[980] Despite this classical philosophical Western education his *Confessions* tell the story of a spiritual transformation at the heart of his influence.[981]

However, for the Algerian Christian contemplating this 'broad oak'[982] there is also some ambiguity in Augustine's navigation of the margins of the dialectical themes discussed above. This is particularly visible in the tension between the revealed authority of the Church (which though Universal, for Augustine was synonymous with the primacy of Rome) and liberating faith at work in the freedom of conscience. Whilst, according to Augustine, submitting to the wisdom and authority of Christ was the answer to the uncertainty of philosophical scepticism, nonetheless for him this submission to Christ appears to be synonymous with submission to the community of the Holy Roman Catholica.[983] It is in the margins between the particularity and universality, centres and the margins and between the West (Rome) and the rest (North Africa) that the site of a destructive liminality is evident; namely that of the Donatist schism. Augustine's critique of the Donatists was that they had undermined the universalism of the worldwide Church with an atomising and myopic particularity. For him, the Universal Church could not be reduced to one small region of the Empire in North Africa. However, the Donatists contended that particularity was the very principle of the Incarnation and that it was the

[979] Chadwick, *Augustine*, p. 6.
[980] Ibid, p. 4.
[981] Gearon, *On holy ground*, p. 161.
[982] Chadwick, *Augustine*, p. 3.
[983] Ibid, pp. 27-28.

holiness of the Church and not the authority of a Western Roman centrism that was the basis for the unity of the Worldwide Church.[984] At the time of Augustine's ordination as Bishop of Hippo in 395 A.D., the Donatist dispute had been rumbling on for 85 years. Though not condoned by their bishops, the Donatist 'faithful' had become increasingly militant, with Catholic clergy and buildings being the target of violent attacks. Although initially opposed to the use of imperial force against the Donatists, the conference at Carthage in 411 A.D. (presided over by a Catholic imperial commissioner with an apparently predetermined verdict in favour of the Catholics) provided the legitimacy for the subsequent crushing of the Donatist movement. Whilst Augustine hated violence, believing that a return to the Catholica via coercion was inappropriate,[985] nonetheless his contra-Donatist writings were used in subsequent periods by the Roman Catholic Church to subdue 'marginal' movements within the World Church.[986] This is visible in the Middle Ages when his writings were used to justify the punishment or elimination of 'heretics' and similarly in the 18th Century repression of the Huguenots in France.[987] For Augustine the rule of Rome, provided it was under the leadership of a converted Emperor, was the best means of ensuring 'justice' and the unity of the Universal Church. In the dispute with the Donatists he perceived the Roman Catholica (and himself as her servant) as 'doves' and the Donatists as 'hawks'[988] "as if by imperial legislation supporting the Catholic Church against pagan cults and schismatic descent such as Donatism, the Empire would become 'a Christian empire'"[989]

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[984] Ibid, p. 77.
[985] Indeed he believed most Donatists were real believers and that their sacraments were valid. Ibid, p. 80.
[986] See, Augustine, *Augustine: the writings against the Manichaeans and against the Donatists.*, (Hendrickson Publishers: Peabody, Mass., 1994).
[987] Chadwick, *Augustine*, p. 82.
[988] Ibid, pp. 75-76.
[989] Ibid, p. 100.

As I have already suggested in Chapter Three, what Augustine perceived to be a 'victory' for Rome in crushing a particularistic heretical movement in the margins of North Africa, resulted in the impoverishment of the region's indigenous Berber church. With the demise of Rome in the centuries following Augustine's death, the North African Church was starved of trained bishops and pastors capable of leading it in its critical faithful mission in and beyond the context in a way that Augustine had been able to do in the context of Roman North Africa. What this episode reveals therefore is a failure of the Universal Church to navigate the liminality of Western (Roman) and North African (Numidian and Berber) Christian identity. The churches north of the Mediterranean, corresponding to the 'centre' of Rome and under the rule of the Emperor Constantantine the Great, disregarded the indigenous Church in the margins of North Africa.[990]

Augustine and the Liminality of Being in-but-not-of the World

However caricaturing Augustine as a centrist aggressor on account of his role in appealing to the power of Rome in crushing the Donatists would be a failure to appreciate the positive liberated and liberating liminality of his life and work. Liam Gearon describes this liminality as the attention of a life 'called by God' but also called 'from the world',[991] and I would add called 'to the church' and back 'to the world'. Augustine therefore epitomises the creative and transformative potential of a liberated liminal life and mission in-between, in-both and in-beyond these contexts. His universal appeal is in large measure the result of his encounter with and ongoing discipleship in Christ and, in the liminality of his Christian and classical context. In Augustine we see an appropriate pedagogy for his context but with enduring appeal because of its liberated

[990] Raymond Canning, 'Teaching and learning an Augustinian Perspective', *Australian e-Journal of Theology*, Vol. 3, August 2004, p. 2.
[991] Gearon, *On holy ground*, p. 161.

and liberating liminality. His formative and critical approach to Christian education and theological training was always in dialogue with non-Christian sources. According to Roger Green, "He was well aware that true advice, from whatever mind came should not be ascribed to man but to the unchangeable God who is truth".[992] In this sense truth itself, over and above the medium through which it is expressed was paramount for Augustine.[993] His *De Doctrina Christiana* (on Christian Teaching), was written to reassure Christians of the acceptability of the Bible and the biblical style in a world "still delighted by the influence of its classical heritage."[994]Augustine's pedagogy therefore advocated and pioneered a creative dialectic between formative Christian theology and the liberal arts. For him philosophy was neither the indispensable 'handmaiden to faith' nor a 'whore to be avoided' for fear of being seduced.[995] At the end of his life he wrote *Retractiones* (The Retractions) in which he pulled back significantly from the essentialness of a classical education implied in some of his earlier work; he wrote, "Many holy people have not studied them (the Classics) at all, and many who have studied them are not holy."[996]

In this sense Augustine models the concept of critical faithfulness that I have argued for. He legitimises classical pagan learning provided it serves salvific and evangelical goals. However he acts as a counterpoint to the emphasis given to academic learning and scholarship in subsequent scenes of Church history.[997] This is visible in his comment in his *Confessions* that, "These men have not had our schooling, yet they stand up and storm the gates of heaven while we, for all our learning, lie here grovelling in this world of flesh

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[992] R. Green in Augustine, *On Christian Teaching*, p. 6.
[993] Gearon, *On Holy Ground*, p. 162.
[994] R. Green in Augustine, *On Christian Teaching*. x-ix.
[995] Chadwick, *Augustine*, p. 30.
[996] Augustine, *The Retractions*, (CUA Press: USA, Vol. The Fathers of the Church, Volume 60, 2010), p. 51.
[997] Gearon, *On Holy Ground*, p. 162.

and blood!"[998] In the *Confessions* we have a kind of multidimensional illustration of the model of formative-critical, praxis-oriented, missional-ecclesial way of doing theology that my proposal for a liberated liminal pedagogy aspires to. Here Augustine reflects spiritually on his relationship with God and the 'signs of the times' in which he is living (*Context*). His theological formation occurs as a 'second step'[999] of reflection on a life lived in and for the love of God (*Mission*). He describes himself as "a man who progresses as he writes and writes as he progresses".[1000] Augustine does this in light of the narrative of Scripture and of Christian tradition (*Bible-Story*). His purpose is to enable the development of practical spiritual wisdom and his pedagogy is characterised by an experiential and relational epistemology that is unmistakably shaped by knowing and being known, loving and being loved by God (*Identity-in-dialogue*).[1001]

Augustine, Love and Pedagogy

This liberating liminal pedagogy shaped Augustine's considerable contribution to the field of education and is arguably a precursor to the movement of critical pedagogy. This can be seen most clearly in two of Augustine's works; *De Catechizandis Rudibus* (Instructing Beginners in Faith) written to a junior priest as a guide for new believers in the faith and *De Magistro* (The Teacher) written as a dialogue with his son Adeodatus as an instruction to a young teacher.[1002] In these works, as well as his later *De Doctrina Christiana* we see Augustine the educational innovator. He advises teachers: to love and gain the trust of students; to have a central unifying theme (a big idea) in the presentation of subject matter and to avoid meandering from this in lessons; to alter the teaching/learning styles

[998] Augustine, *Confessions*, (Penguin: UK, 1961), p. 170.
[999] Gutiérrez, *A theology of liberation*, pp. 48–51.
[1000] See, Augustine, *Letters 100-155*, (New City Press: N.Y., 1990).
[1001] Groome, *Christian Religious Education*, p. 159.
[1002] Canning, 'Teaching and learning an Augustinian Perspective', p. 2.

in order to maintain concentration of students; to differentiate material depending on the abilities of the students; to summarise well and to illustrate points with good examples.[1003]

Crucially for Augustine the process and goal of pedagogy is to learn God. Not to learn about God as a philosophical category or academic discipline but to 'learn God', the God who is one's own very life with the purpose of surrendering oneself to "the one alone who can heal and transform."[1004] In Augustine's words, "Without you I am my own guide to the brink of perdition."[1005] This relational and self-sacrificial knowing of God and self in Augustine is profoundly at odds with the post-enlightenment epistemology which views learning as the freedom of the individual made in the image of the critical autonomous self. In Augustine's thinking, ethics and pedagogy are as linked as the first and second commandments.[1006] Love for God (ethics) and love for neighbour (pedagogy) coexist.[1007] The purpose and the motivation of teaching and learning is love. For Augustine the whole Bible "tells of Christ and (calls) to love."[1008] Here Augustine situates teaching and learning in the performance of the narrative that I describe above, whose means, method and purpose is love. He writes: "recount every event in (his) historical exposition (or in his curriculum content) in such a way that (his) listener by hearing it may believe, by believing may hope, and by hoping may love." [1009] In Augustine love is the 'golden thread' of all subject matter, not 'spoiling' the lines of the subject matter but holding it

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[1003] Groome, *Christian Religious Education*, p. 160.
[1004] Canning, 'Teaching and learning an Augustinian Perspective', p. 2.
[1005] Augustine, *Confessions*, p. 71.
[1006] See, Matthew 22:36-40. "Teacher, which commandment in the law is the greatest?" He said to him, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the law and the prophets." (NRSV)
[1007] Canning, 'Teaching and learning an Augustinian Perspective', p. 9. Here Raymond Canning interacts with a Philip Carey's ideas. See chapter four 'Augustinian Vision and Catholic Education' in *Augustine and Liberal Education*, Eds. Kim Paffenroth and Kevin L. Hughes, *Augustine and Liberal Education*, (Routledge, November 2017).
[1008] See Augustine, *On Christian Teaching*.
[1009] See, Augustine, *Instructing Beginners in Faith*, (New City Press: N.Y., 2006). Book 4.

altogether. This love, which is both the motivation and means, is found in Christ. Augustine writes,

> *"Christ came before all else so that people might learn how much God loves them, and might learn this so that they would catch fire with love for him who first loved them, and so that the world also Love their neighbour as he commanded and showed by his example."*[1010]

This love expressed as "preferring God's schedule of activities to any that we have drawn up ourselves"[1011] in turn shapes the means and the method of Augustine's pedagogy.[1012] It influences a learning-centred and dialogical approach to education. Writing about the student's intellect as the very subject of education Augustine's comment in *De Magistro* seems to prefigure the Freireian critique of the 'banking model'. He writes,

> *"Do teachers advertise that they verbally transmit their own acts of understanding, or the truths of their disciplines, for students to receive and retain? What father sends a child to school with the silly aim of finding out what the teachers understanding is? …Students, if they are ready to be called that, investigate with themselves whether what they are hearing is true, strenuously putting it to the test of their own interior truth."*[1013]

This love is also the motivation for differentiation in style and method depending on the needs in the context of each learner. It is therefore both universal in scope but also particular to the individual needs of the learner. Augustine explains it this way,

> *"Although we owe the same love to all, we should not treat all with the same remedy. And so, for its part, this very love is in pain giving birth to some (Galatians 4:19), makes itself weak with others (1 Corinthians 9:22); devotes itself to edifying some (1 Corinthians 8:1), greatly fears giving offence to others, bends down to some, raises itself up before others. To some this love is gentle, the others stern, to no one hostile, to everyone a mother."*[1014]

Hence, we see that in Augustine the context and the goal of all Christian teaching and learning is the development of love and faith. As we have seen this is at odds with many post-enlightenment models of theological education. Many of these are based on an

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[1010] Ibid, 4.8.
[1011] Ibid, 14.20.
[1012] Canning, 'Teaching and learning an Augustinian Perspective', p. 7.
[1013] Augustine, *Against the Academicians and The Teacher*, (Hackett Publishing, 1995).
[1014] Augustine, *Instructing Beginners in Faith*. Book 4.

ontology that assumes humans are fundamentally and irreducibly rational thinking beings, what James Smith calls 'thinking-thingisms'.[1015] This has given rise to a view of theological education and Christian discipleship as primarily a process of cognitive exchange rather than a transformation of the whole person. For Augustine 'knowing' and 'being' are inseparable. Wisdom is the way or route and 'knowing the truth' can only be achieved through a transformation of 'being'.[1016] Sanctification is, in this sense, both the journey and the destination to the Christians' homeland. In Augustine's terms this "progress towards the one who is ever present is not made through space, but through integrity of purpose and character."[1017] This is best expressed in what Smith calls Augustine's pinpointing of the "epicentre of human identity"[1018] visible at the heart of his spiritual autobiography in the enduring declaration, "you made us for yourself and our hearts find no peace until they rest in you."[1019] This is particularly significant because it speaks to the ultimate goal of Christian education and theological training in bringing transformation to the whole person. Augustine's statement is a declaration of what we're made for, namely a relationship with the God who made us.[1020]

Our 'being' is therefore liminal. It is a pursuit towards something or someone. By locating our 'being' in the heart, Augustine affirms the liminality of our ultimate purpose as the reshaping or reordering of our hearts. As Smith explains, the heart here should not be understood in sentimental terms but rather in its New Testament definition as "The fulcrum of your most fundamental longings - a visceral subconscious orientation to the

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[1015] James K. A. Smith, *You Are What You Love: The Spiritual Power of Habit*, (Brazos Press: Grand Rapids, 2016), p. 4.
[1016] Augustine, *On Christian Teaching*, p. 12.
[1017] Ibid, p. 13.
[1018] Smith, *You Are What You Love*, p. 7.
[1019] Augustine, *Confessions*, p. 21.
[1020] Smith, *You Are What You Love*, p. 8.

world."[1021] For Augustine therefore we are made to love and we will find rest when our loves are rightly ordered to that ultimate end or "besetting anxiety and restlessness when we try to love substitutes."[1022] The implication of this for Algerian liberating liminal pedagogy is that all training must aim not simply or primarily to convince or affect a change in the thinking of students but to create a hunger for love. For as Augustine writes, "love is the weight by which I act. To whatever place I go, I am drawn to it by love."[1023] This integration of knowing, being and doing is a repeated theme throughout Augustine's work. In the *City of God* (Book 6-10). It is particularly evident in his critique of the false dichotomy of passion and reason.[1024] Augustine defends the affections as good constituents of human nature in his appeal to the right orientation of love and passion towards God and neighbour.

Probably the clearest articulation of his integrated view of teaching and learning is in Augustine's adaptation of the Ciceronian triad. In both *De Catechizandis Rudibus* and *De Doctrina Christiana* Augustine expounds the merits of Cicero's triad; First, to 'teach' (Instruct) and be understood, second, to 'delight' (give pleasure) and be enjoyed and third, to 'move' (motivate to action) and affect change or be obeyed.[1025] Augustine argues that these three dimensions are the objective of appropriate pedagogy. These relate to the three dimensions of integrated learning discussed in Chapter Four. The first relates to the subject matter, 'knowing' the content and how it should be presented. The second relates to 'being' and the need to inspire and bring joy and the third relates to motivating learners into 'doing' something based on what they have experienced in the learning

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[1021] Ibid.
[1022] Ibid, p. 10.
[1023] Augustine, *Confessions,* p. 317.
[1024] Chadwick, *Augustine*, p. 98.
[1025] Augustine, *On Christian Teaching,* pp. 117-121.

process.[1026] Crucially for Augustine this appropriate integration must be modelled by the teacher. Our journey will therefore end with his words about the real power of the Christian teacher,

> *"He (the teacher) should be in no doubt that any ability he has and however much he has derives more from his devotion to prayer than his dedication to oratory; and so, by praying for himself and for those he is about to address, he must become a man of prayer before becoming a man of words."*[1027]

[1026] Canning, 'Teaching and learning an Augustinian Perspective', p. 3.
[1027] Augustine, *On Christian Teaching*, p. 121.

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