

MISSIONARY ATLAS PROJECT

Africa

Algeria

Name”

Population:

Population stands at 32,531,853 and is estimated to grow 1.22%. annually

Border countries include Morocco and Tunisia. Algeria’s coastline stretches 998 sq km along the Mediterranean Sea.

Number of People Groups: 42

Picture of flag:



Flag Description:

two equal vertical bands of green (hoist side) and white; a red, five-pointed star within a red crescent centered over the two-color boundary; the crescent, star, and color green are traditional symbols of Islam (the state religion)

Religion Snapshot

96.68 % of the people follow Sunni Islam but the Islam sectarian group, K , broke away from Sunni Islam. The Muslims of Algeria number over 30,426, 432.

Catholics and Orthodox together number around 22,000 and are not growing (the entire group that is called Christian Iddman

Government interaction with religion:

Islam is the state religion. Legal status is not given to Christian churches in Algeria, and only the Catholic Church and the Protestant Church of Algeria are officially recognized. Proselytism is illegal. A great concern of the government is negative influence upon their youth in ways which might contradict family traditions. For this reason those working with the Methodist Church and Jehovah’s Witness have been deported.

Barrett, David B. *World Christian Encyclopedia*, University Press: Oxford, 2001.

Johnstone, Patrick, *Operation World*, Paternoster Lifestyle: Cumbria, UK, 2001.

Mission Atlas Project

Basic Facts

Name: People's Democratic Republic of Algeria

Short name: Algeria

Local short name: *Al Jaza'ir*, Arabic for Island

Capital: Algiers

Demographics:

Population:

Population stands at 32,531,853 and is estimated to grow 1.22% annually. Estimate population in 2025 is 46,610,000 which will involve a population of around 20 persons per sq. mile.

Breakdown of the population: 0-14 years is 29%; 15-64 years is 66.3%; 65 years and older is 4.7%; People living with HIV/AIDS: 9,100 (2005 EST.)

The birth rate is 17.13 per a population of 1,000, and the death rate is 4.6 per a population of 1,000. The infant mortality rate is 31 deaths per 1,000 live births.

The life expectancy in Algeria is 73 years for the general population, 71.45 for men, and 74.63 for women.

<http://www.cia.gov/cia/publications/factbook/geos/ag.html#Intro>

Language:

Arabic 71% (official), French, and Berber dialects 25%. The Berbers are highly defensive for their language and culture.

Society/Culture:

Algerian culture, like other North African countries, is permeated with the influence of Islam. This largely effects the segregation of the sexes. Men and women do not socialize together. Religion is also the cause for celebrating major holidays such as *Eid al-Fitr* which takes place at the close of the fasting month of Ramadan. *Eid al-Adha* is another Islamic holiday celebrated, and it commemorates Abraham's willingness to sacrifice his son (Ishmael) in obedience to God. This holiday comes at the end of pilgrimage to

Mecca, *haji*, and in memory of Abraham's faithfulness a goat or other animal is sacrificed. Hospitality and generosity are highly valued within society and during holidays food will often be shared with the poor. Large meals with numerous family members and friends are always a part of such festivities and can last for several days.

Modesty is very important for Muslim women. The traditional dress of Algerian worn by women is the *haik*, which is a long white cloak-like outfit that covers the head. It is often made of silk or nylon and is wrapped around the body several times. A smaller lacey fabric is commonly used to cover the lower half of the face. *Djellabia*'s, a robe with a long pointed hood, are also worn by women along with a head scarf.

Elements of folk Islam are visibly evident within the culture as amulets, usually the hand of Fatima, are worn around women's necks, as well as the use of the *Qur'an* or *Qur'anic* texts in houses or vehicles to ward off evil spirits called *jinn*.

Another influence upon culture in Algeria was the war of independence fought against the French that lasted from 1957 to 1960. Prior to the war, extended family units, to whom great loyalty was attributed, lived together. The mother and father as well as the grandparents of male children would live together in one home. When married, his wife would join this family unit.

Daughters remained with their parents and grandparents until married. With the destruction of villages caused by the war, such family units were often destroyed and placed in concentration camps. Loyalties then began to form among those who had suffered and endured these concentration camps together, in a new sense of family unit.

Prior to the war, women tended to their children and homes, segregated from most of the society. During the war great change took place as women were fighting alongside the men in battle, planning resistance movements, and protecting revolutionaries. Women began to feel more empowered, and men began to appreciate their contributions. Today women can vote, and even hold public office, though few have. Work outside the home is permitted, but usually reserves itself to fields traditionally for women such as teaching, nursing, and secretarial work.

Folklore and story telling has preserved numerous legends of Crusaders, colonialists, prophets, and *marabouts*, or holy men. Oral forms of communication such as this are entertaining and the most common form among a largely illiterate community. The *marabouts* are saint like figures whom are believed to have acquired *baraka*, blessings for miraculous works. Their tombs are seen as shrines and are visited by prayers seeking such *baraka*. The prayers are offered on behalf of the sick, barren women, those seeking a job, etc.

The French have had their influence as well, as Algeria was a colony for over one hundred years. French is widely spoken in cities. French food, pastries, architecture, and fashion all are present. Nuclear families and western dress are more common in cities as well.

The majority of people live in urban centers in northern Algeria. Central and southern Algeria are covered by the Sahara desert and only small communities, mostly of Berbers, may be found dispersed in occasional Oasis. More 100,000 Algerians have migrated to France, in order to seek better employment and education for their children.

Soccer, or football, is the national sport. Beaches along the Mediterranean are frequented during vacations. Pottery, rugs, embroidery, and jewelry are handcrafts of the area. Typical greetings include a hand shake for a person with whom one is not well acquainted or for someone of the opposite sex. Kisses on each cheek are common for close friends of the same sex and family members.

Other holidays and times for celebration are secular holidays such as New Years Day (January 1) and Labor Day (May 1), as well as weddings, circumcision of male children, and baby naming ceremonies.

Gall, Timothy L. *Worldmark Encyclopedia of Cultures and Daily Life- Volume 1 Africa*. Gale Publishing: New York, New York, 1998.

Government:

Algeria's government is a Republic. July 5, 1962 marks the date of their Independence from France, while November 1, 1954, Revolution Day, marks the beginning of the brutal war for independence fought against the French.

Algeria is comprised of forty-eight Provinces. *Abdelaziz Bouteflika* is Algeria's President and Chief of State. He has served as President since April 28, 1999 and is in his second term. Algeria's legal system is socialist and is based upon both French and Islamic Law.

Economy:

Petroleum is the backbone of Algeria's economy equaling 60% of budget revenues, 30% of GDP, and over 95% of export earnings. As the seventh largest natural gas reserve, Algeria is the world's second largest natural gas exporter.

GDP: Purchasing power parity - \$212.3 billion (2004 EST.)

GDP - real growth rate: 6.1% (2004 EST.)

GDP - per capita: Purchasing power parity - \$6,600 (2004 EST.)

GDP - composition by sector:

Agriculture: 10.3%

Industry: 57.4%

Services: 32.3% (2004 EST.)

Agriculture - products: Wheat, barley, oats, grapes, olives, dates, citrus, fruits; sheep, cattle

Industries: Petroleum, natural gas, light industries, mining, electrical, petrochemical, food processing

Population below poverty line: 23% (1999 EST.)

Household income or consumption by percentage share: lowest 10%: 2.8% --highest 10%: 26.8% (1995)

Currency: Algerian dinar (DZD)

Literacy/Education:

Upon receiving independence from France in 1962, Algeria faced a deteriorating colonial educational system. French was the language in which schools operated and teachers were not Algerian. Changes implemented by authorities soon after independence included the use of Arabic language, Algerian teachers, and instruction of local culture. Education was made compulsory in order to aide in literacy and overall enrollment.

The Algerian educational system consists of Basic and Secondary education. Basic education is compulsory and free for children from ages 6 to 15. Today 97% of boys and 91% of girls attend Basic education. Secondary education is a two year cycle that focuses on preparation for the Baccalaureate examination, of the French educational system. Those who pass this difficult exam may enter Universities, technical institutes, vocational training, and the work force. In 2002 the success rate for the Baccalaureate was 28.6% in general education while it was 38.9% in technical education. Girls admitted numbered 65,000 and boys numbered 49,000, showing a positive effect of the new educational system as well as the equality of women in society. There are 10 Universities in Algeria and numerous technical training centers totaling 350,000 students.

With the implementation of compulsory education after 1962, the literacy rate increased in Algeria from 10% to 60% in 1997.

http://www.animaweb.org/investir_mainoeuvre_en.php

<http://www.me-schools.com/countries/algeria.htm>

http://lexicorient.com/e.o/Algeria_3.htm

Land/Geography:

Algeria's total area is 2,381,740 sq km, including 2,381,740 sq km of land and 0 sq km of water. The Sahara desert makes up 85% of Algeria's land area.

Border countries include Morocco and Tunisia. Algeria's coastline stretches 998 sq km along the Mediterranean Sea.

Climate in this North African country is hot, dry, and desert like. Summer months are hot and dry along the coast, while winters are cooler. Plateau areas have much colder winters and hotter summers. Sand storms called sirocco are common during the summer.

The terrain is largely plateaus and desert with some mountains. Algeria is the second largest country in Africa after Sudan.

<http://www.atlapedia.com/online/countries/algeria.htm>

History

Earliest History

Algeria's history dates back as far as 30,000 BC. Cave paintings have been discovered that are believed to date between 8000 and 4000 BC. The paintings depict elephants, rhinoceros, and hippopotamus that were typical of the area at that time. Today Algeria is primarily desert land. Settlers arriving later became known as *Berbers*.

By 900 BC Phoenician traders had moved into area and established coastal cities. Under their rule, Berbers became slaves. In the 4th century BC, the Berbers comprised a majority of the population which allowed them to form an army and revolt, an act towards independence that was later successful. Berber kingdoms were then established and remained in power until the Romans arrived in AD 24.

The Roman Rule

The Roman rule brought brutality for the Berbers peoples who resisted their governance. Primarily coastal areas and cities came under Roman control. The regime greatly profited from North Africa's natural resources such as fruits, figs, and olive oil. Christianity and Judaism were introduced into the area during this time. Some Berber people groups converted to Christianity while others converted to Judaism.

The Vandals and Byzantines

In the earlier part of the fifth century, the Vandals invaded Northern Africa from Spain. Led by *King Gaiseric*, troops defeated the Roman stronghold in the area, allowing Berbers to resume their lands. Nearly one hundred years later emperor Justinian of the Byzantine Empire fled the area conquering the Germanic kingdom.

The Arab Conquest

The most significant invasion of North Africa happened in the mid seventh century when Arabs swept across the northern half of the continent. Mass groups of Berbers converted to Islam under the forceful influence of the Arabs. All non Arab peoples were seen as inferior. While the leaders of the Umayyad dynasty enforced the superiority of Arabs, the Kharijite sect sought equality for all Muslim peoples. As they gained support, the

Kharijites overthrew the dynasty and established numerous kingdoms. By 751 the Abbasid dynasty moved into the area.

Mystical Islam (a *Shi'a* form of *Sufism*) grew and converted numerous Berber tribes which led to a rebellion against the dynasty forming the Fatimid Dynasty in the early tenth century. Berber forces resisted the new dynasty. Massive numbers of Arabs immigrating eventually led to the “arabization” of Algeria and the rest of North Africa. Various smaller Arab kingdoms followed. The sixteenth and seventeenth centuries brought North African pirates to the seas as well as the slavery of European and American peoples. In 1815 numerous European countries and the U.S. joined forces to fight the Barbary pirates.

French Colonialism

In 1830, Charles X planned an Algerian invasion, which was to be a civilizing mission or more accurately an attempt to boost his popularity. Soldiers rushed into Algiers and conquered the city after three weeks. In 1834 Algeria officially became a French colony. Algerians were forced off their lands which were then sold at low cost to French and other European immigrants, most of whom were convicts sent to Algeria in exile. A local young Muslim named *Abd al-Qadir* united tribes leading a nearly successful revolt against the French forces. Two-thirds of the country came under this control, a temporary government was established and the economy strengthened. In response, the French sent over one hundred thousand soldiers to defeat al-Qadir’s army. The French also destroyed crops, orchards, and livestock, in order to starve the Muslim peoples of Algeria, which led to famine killing many. Twenty percent of the population of the city of Constantine was killed during the famine alone. The French also took more land during the time of the revolt and famine.

Nearly 200,000 Algerians fought for France in World War I, 1914-1919. Those veterans sought rights and French citizenship following their years of service, a request that was denied. By this time Algeria was considered actually part of France, however, the only way for an Algerian to become a French citizen was to renounce Islam.

Again in World War II, 1939-1945, the Algerian people fought alongside the Allied forces against the Nazi regime. When the Nazi’s took over France, Algeria also fell under their rule. All Jews in Algeria were taken to Europe and placed in concentration camps. Many Jews in Algeria hid out in homes of their Muslim neighbors. Once the Nazi’s were defeated, the Algerians sought independence as a country in honor of their support of the Allied forces during the war. They were refused independence and former Nazi supporting French officers were placed in leadership positions in Algeria.

The War for Independence

Denied their requests for freedom, the Algerians began a war of independence against the French in 1954, one of the bloodiest to be fought on the continent. The war was led by Algerian Muslim nationalist parties with a series of bombings on French military and

later civilian targets. The French responses lead to the death of 12, 000 Muslims. From 1957-1960, French forces place 2 million Algerians into concentration camps where tens of thousands died. During the course of the war over one million Algerians were killed numbering one-tenth of the total population.

By 1962, President Charles de Gaulle felt that continuing the war and Algerian occupation was too costly, and negotiated for independence. July 5, 1962, Algeria officially became an independent nation, 132 years after the French began their occupation. A one-party socialist government was implemented following independence from France and was led by the Nation Liberation Front (FLN) who had initiated the war. *Abdelaziz Bouteflika* became Algeria's first President. A combination of French and Islamic law was formed to govern the land.

<http://www.frontlineonnet.com/fl2124/stories/20041203000806300.htm>

Civil War (1988-1999)

By 1988 unemployment was a high 18.1% which lead to riots by the young urban poor who made up nearly half of the population. In 1989 the Islamic Salvation Front (FIS) was established including both moderate and radical members, among those included were former *mujahedeen* or *jihad* fighters from Afghanistan. The group grew with influence and in 1995 assassinated President Boudiaf.

In 1997 what had begun as an organized jihad grew into an unorganized outpouring of uncontrolled brutality activity. During the holy month of Ramadan extremists massacred whole villages of people with axes. Such carnage continued into 1998 when many of the former Afghan fighters murdered and mutilated 412 villagers in the west near Relizane at the beginning of the fast. As of 1999 130,000 people had died as a result of the civil war.

Bouteflika became president on April 27 of that year. With a desire of ending the bloodshed, the government declared to release all militants held captive who did not commit murder or rape, and in 2000 a pardon was issued for all members of the Islamic Salvation Army who would agree to lay down their arms. Though a massacre of Berbers in the north followed, violence did begin to gradually decrease throughout the country. The Algerian government received aide from the U.S. government following September 11, 2001, with the provision of night goggles and the freezing of extremist's assets. Bouteflika was reelected in 2003 and since 2005 violence has been contained to a minimum.

<http://www.therace.ws/facts007.html>

http://en.wikipedia.org/wikia/Algerian_civil_war

Gall, Timothy L. *Worldmark Encyclopedia of Cultures and Daily Life Vol. 1*, Gale Publishers: New York, NY, 1998.

<http://www.therace.ws/facts007.html>

<http://www.frontlineonnet.com/fl2124/stories/20041203000806300.htm>

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Institute\Maps\MAPSII\Ginger\Algeria\Algeria - HISTORY-article_files\French Colonial history.htm

http://en.wikipedia.org/wiki/Algerian_Civil_War

Christian History

Algeria's Christian history is rich dating back to the first century, ironic when considering the Christian population of the country today is a meager 0.29%. Church fathers Augustine and Tertullian lived out their service to Christ there, and though the church did not survive their teachings remained to influence Christian theology to this day.

Roman Rule and the Early Church

During the first and second century, North Africa was under Roman rule. As the gospel began to spread with the missionary journeys of the apostles, those being entrusted with the good news were equally as faithful to take the message to new areas and peoples. Numerous ports existed along the North African Mediterranean coast which frequently received trade ships from the Middle East and Egypt. Along with merchandise, these cargo ships brought passengers traveling to the North African cities.

Christians seeking to further the gospel were among those on board. It is believed that while Christianity was spreading from the east in this manner it was also spreading southward from Rome and that within fifty years after Christ's death all of the primary port cities of North Africa had received word of the good news. By 200 A.D. reports show that there were firm, growing, and thriving churches in Algeria. The gospel message spread with rapidity and receptivity throughout North Africa.

By 198 A.D. the churches had established leaders and were tending to orphans and widows, and by the mid 300's Christians were a majority in North Africa. The church had even spread out to people groups outside of the Roman areas and large numbers of Berber peoples came to know Christ. Christians in North Africa suffered greatly under the Roman Empire including vast numbers of martyrs, until the time of Constantine.

Saint Augustine (354 A.D.-430A.D.), was born in Thagaste, modern day Souk-Ahras, a village near Hippo, modern day Annaba, and was of Berber descent. His mother was firm in her Christian faith, though his father was pagan. As bishop of Hippo Regius, Augustine helped to establish monasteries. Among his influential writings are his *Confessions* and *The City of God*. He fought against a heretical movement that was spreading throughout Africa during his lifetime known as the Donatists. Despite his efforts, the heretical group remained until the 6th century. The Vandals came early in the 5th century and were Arians Christians who were strongly anti-Catholic.

Daniel, Robin: *This Holy Seed*, Tamarisk Publications: Harpenden, Herts, 1992.

Groves, G.P., *The Planting of Christianity in Africa*, Vol. I and III, Lutterworth Press: London, 1955.

Rockness, Miriam Huffman, *A Passion for the Impossible*, Discovery House Publishers: Grand Rapids, MI, 1999.

Under Arab rule

The seventh century brought with it the Arab invasion. Forced conversions to Islam nearly eradicated the Christian faith in North Africa. Berber people groups resisted for some time. Some small Christian communities were able to survive until the twelfth century, as the Arabs took advantage of them by taxation. Eventually all were converted to Islam. Those cities whom had been the strongest early on were the first to give way during the Invasion.

<http://oll.libertyfund.org/Intros/StAugustine.php>

<http://www.africanfront.com/conflict6.php>

http://encarta.msn.com/encyclopedia_761554128_7/Algeria.html

<http://www.bethanypc.org/corybriefna.html>

<http://www.infoplease.com/ce6/world/A0859770.html>

http://www.ewtn.com/new_evangelization/africa/history/countries1.htm

<http://www.historyofjihad.org/africa.html>

Daniel, Robin: *This Holy Seed*, Tamarisk Publications: Harpenden, Herts, 1992.

Groves, G.P., *The Planting of Christianity in Africa*, Vol. I and III, Lutterworth Press: London, 1955.

Rockness, Miriam Huffman, *A Passion for the Impossible*, Discovery House Publishers: Grand Rapids, MI, 1999

Barbary Slave States

Records show that as early as the 12th century, beginning with Moorish rule, and continuing until the 20th century people were being captured and taken as slaves in North Africa. Among those being forced into slavery were black Africans as well as large numbers of white Christian Europeans, and later on Canadian and American Christians.

The practice of slavery in North Africa was a result of the Barbary pirates who dominated the Mediterranean Sea with brutality as well as the Atlantic Ocean. Ships of pirates overtook cargo and passenger ships bringing all on board back as slaves. The Muslim Barbary States included Morocco, Algeria, Tunisia, and Tripoli. Coastal cities in southern Europe were paralyzed in fear as ships often came ashore to capture and pillage villages. Between the 16th and 17th century the southern Italian and coastline was nearly depopulated as a result. Over these centuries it is estimated that between 1 and 1.2 million slaves existed in North Africa.

Over 20,000 white Christian slaves were being held in Algiers alone by the early 17th century. Slaves captured due to religion, ethnicity, or race were used in labor and rowing. Though the majority of slaves were male, female slaves were taken as concubines for pirates. The children Crusaders who left France in 122A.D. were captured by a pirate ship and taken as slaves to Bougie, modern day Bejaia, in Algeria. Christian slaves from more wealthy nations were seen as valuable as they often were ransomed for large sums of money. Due to inadequate living and poor nourishment, the slaves often fell ill. Nearly 8,000 new slaves need to be captured every year to replace those who were sick and dying. Out of compassion for their suffering, Spanish Catholic priests established a hospital in Algeria to care for the dying slaves.

A French monk named Felix and a young French doctor named John de Matha, joined together in the 12th century with a mutual desire to confront the evils of slavery. A new monastic order was thus formed known as the Most Holy Trinity with this purpose intended. The monks sought to raise funds to ransom slaves. They became famous and when traveling to local villages would put on plays starring the newly set free captive in order to raise ransom money. They were successful and most joyfully received. It was not uncommon for monks to offer themselves as slaves in place of those they sought to set free. The Most Holy Trinity is credited with having rescued nearly 90,000 slaves.

http://www.faithfreedom.org/Articles/SStephan/islamic_slavery.htm

<http://am.novopress.info/index.php?p=386>

http://www.catholicculture.org/docs/doc_view.cfm?recnum=6147

<http://dsc.discovery.com/news/briefs/20040322/slave.html>

Daniel, Robin: *This Holy Seed*, Tamarisk Publications: Harpenden, Herts, 1992.

The Church under French Colonialism

The French began their colonial endeavors in Algeria in 1830. During this time the Catholic Church was present in the country. Great tension existed between the French and the Arabs with a clash in culture and religion as well as racism. Arabs were subject to the French, but not allowed to become citizens unless they renounced Islam and embraced Christianity. The church primarily served the westerners living in the North African country. During the time of colonial rule, Protestant missions began new work in the Maghreb. In the later half of the 19th century some mission agencies, the Scottish Jewish Mission and The Scottish Society for the Conversion of Israel, focused upon large number of Jews living in the area at that time. At the same time, other groups such as the North Africa Mission, led by E.H. Glenny and George Pearce, began work among Muslims, specifically among the *Kabyles*. Hospital centers were started to meet physical needs in various locations. By 1888 Lilius Trotter had begun the Algiers Mission Band which later joined the Southern Morocco Mission joined together to form Arab World Missions around 1960. Many of the protestant missionaries in Algeria at this time were single women and work was done as far south as Ghardaia in the Sahara desert. While those coming to Christ under these missions were few and primarily individuals, yet those who received Christian education were likely to accept Christ and proved to be stable believers. A weakness of these agencies was the lack of unified resources.

In the late 1800's a Catholic group known as the White Fathers "Peres Blancs" worked with orphans as a response to the famine in 1867. Christian schools were also started by them, and they desired to reach the Muslim community for Christ. They took on indigenous dress of the people wearing robes that resembled robes worn by Algerian Arabs and rosaries worn around their neck were comparable to beads worn by Muslim *marabouts*, religious leaders. Their work among Berber people groups was successful numbering over 100,000 in the early 20th century.

Other monastic orders such as the Petites "*Freres de Jesus*," the Little Brothers of Jesus, founded by *Charles de Foucauld* in the 1930's and located at *Tamanrasset*, believe that they are merely to live among the Muslims as Christians showing Christ likeness rather

than attempting to convert their Muslim neighbors. Foucauld also provided a Berber translation of the Bible.

<http://www.scripophily.net/socomdescol.html>

<http://awm.gospelcom.net/site/display3.php?article=5>

<http://www.newadvent.org/cathen/15613d.htm>

<http://elvis.rowan.edu/~kilroy/JEK/12/01b.html>

Groves, G.P., *The Planting of Christianity in Africa*, Vol. I and III, Lutterworth Press: London, 1955.

Religions

Non-Christian:

Sunni Muslim 96.68%. Some 30,426,312 persons follow Sunni Islam. Islam in Algeria reports a gain of + 2.1 % annually

Sunni Islam which follows the teachings of the Prophet Mohammad is the largest religion in Algeria. The Five Pillars of Islam are: the confession of faith or *Shahada* which declares that there is only one God, Allah, and that Mohammad is his prophet; secondly there is Prayer or *Salat* which is to be done five times a day facing Mecca and once proper washings have been done; next is Almsgiving or *Zakat* which teaches that all Muslims are to give 2.5% of their wealth to the poor; fourthly is fasting or *Sawm* and it is to be done from sun up to sun down during the month of Ramadan each year; finally all Muslims who are able to by means of health and finances should take a Pilgrimage or *Hajj* to Mecca where they circumvent the *Kaabah* shrine seven times.

Mixed with traditional Islamic teachings are numerous folk Islamic practices. These practices include a belief in evil spirits or *jinn* and attempts to ward off curses such as the evil eye. Those desperate to protect themselves or their family from such oppression may wear amulets, offer prayer at a saint's tomb, consult local witch doctors, and use Qur'an verses in a magical way such as dissolving passages of text in a potion to drink. Often women consult spirits and witchdoctors in order to obtain power. Such animistic practices are common through out the Maghreb, North Africa.

In contrast to folk practices, large numbers of fundamentalist Muslims are pressing for an Islamic State government that enforces Shari'a law. Others take an even different approach to Islam desiring for the country to be more secular.

A sect of Islam known as Ibadite arose in the Mزاب area, located in the northern part of the Sahara Desert. This group was the earliest sect to form in Islam. The group was a branch off of *Shi'ism*, and was developed around 656 AD. The founders of the sect felt that Ali, the prophet's cousin, was an unfit leader and are responsible for his assassination in 661 AD. Instead of succession by caliphate, the *Kharijites*, as they were known, felt that the political leader should be the most pious imam in the community and was to be chosen by a counsel of imams and sheikhs.

The Kharijites are radical fundamentalists who believe that the Koran is to be strictly observed. Other forms of Islam are viewed as heretical. More moderated believers of Islam are seen as hypocritical and are to be killed. The sect originated in Iraq. Today only three communities remain, one in Oman, where it is the majority, one in the Mزاب area of Algeria with nearly 100,000 followers, and one among Berber speakers in Tunisia numbering around 40,000. The name Ibadite comes from a leader during the late 7th and early 8th centuries named Abu Allah ibn Ibad.

The cities in the oasis of Mزاب in Algeria are very secluded and are surrounded by high walls. In the city of Beni Isguen all non Muslims must be accompanied by a guide as the city is for Muslims only. Due to the strictness of the communities visits are restricted to day time hours only, no over night visitors are allowed.

Non-religious 3.02%. The non-religious group claims the second largest number of followers in Algeria. The non-religious groups report over 950,433 persons and are increasing at a striking 6.6 % annually.

Baha'i 0.01%. The Baha'i claim just over 3000 adherents and are declining at a rate of - 2.3% annually

Various Catholic Groups can claim 0.06 % and Orthodox claim 0.01% of the population.

The Roman Catholic Church reports around 77 congregations less than 20,000 adherents and are declining at a rate of -5.8 % annually

The Coptic Churches can claim only around 2000 adherents, some 6 congregations, and are divided into at least five different groups:

- Coptic Evangelical Church- 1 congregation
- Coptic Orthodox- 1 congregation
- Greek Orthodox- 2 congregations
- Russian Orthodox- 1 congregation
- Syrian Orthodox (*Jacobites*) - 1 congregation

When they can, the Roman Catholic and the various Orthodox groups will try to hinder the work of evangelicals who are seeking to evangelize the peoples of Algeria

Michael Chute, *The Commission*, Summer 2005.

Patrick Johnstone, *Operation World*, Paternoster Lifestyle: Waynesboro, GA, 1974, 66-69.

<http://www.globalsecurity.org/military/intro/islam-kharijite.htm>

<http://www.chris-kutschera.com/A/Mزاب.htm>

<http://www.lexicorient.com/algeria/mزاب.htm>

Cults and Sects:

Jehovah's Witnesses- 2 congregations

Protestant/Evangelical/Pentecostals-

Algerian Protestant Church (Reformed) - 13 congregations
Anglican Church- 1 congregation
Arab World Ministries- 10 congregations
Assemblies of God- 1 congregation
Biblical Mission of Ghardaia- 1 congregation
Evangelical Baptist Missions- 2 congregations
Evangelical Mission of Medea (Swiss) - 1 congregation
Open Brethren- 3 congregations
Rolland Mission (French) - 5 congregations
Sahara Desert Mission- 1 congregation
Sahara Evangelical Mission- 1 congregation
Salvation Army- 3 congregations
Seventh Day Adventists- 1 congregation
Swiss NAC- 1 congregation

Indigenous secret believers- 17,000

Barrett, David B. *World Christian Encyclopedia*, University Press: Oxford, 2001.
Johnstone, Patrick, *Operation World*, Paternoster Lifestyle: Cumbria, UK, 2001.

People Groups

11251

Algerian Arabs (26,000)

Alternate names for this people group are Arabized Berber, Arabized Tuareg, Bedouin Arab, and Jazir or Jaziri. Algerian Arabs live in urban cities along the Mediterranean coast, in sporadic oases in the Sahara Desert, and in the Rif and Atlas Mountains of Morocco. Nearly one million have migrated to France seeking better education and employment. The Algerian dialect of Arabic is their heart language. Nomadic dialects differ somewhat and are largely of Bedouin origin. About 60% speak French as a second language, and the adult literacy rate was 61.5% in 1995.

They are unreached with the gospel having less than 2% evangelical Christians among them. Sunni Islam is the primary religion, though folk Islam is practiced. While the five pillars of Islam are followed, traditional beliefs are mixed with animistic practices. Prayers are offered to saints called *marabouts* and their tombs have been made into shrines for pilgrimages of those seeking aide with bareness, illness, marital problems, etc. Evil spirits, or jinn as they are called, are feared as are curses such as the evil eye. Amulets, like the hand of Fatima, may be worn for protection and the Qur'an is often used as a magical source of protection as well. Witchdoctors make potions of all kinds for those seeking to cast spells or gain powers. Fear is a primary element those following folk Islam face every day. Though few witnesses of the gospel are present in Algeria, the time of civil war has left many disillusioned with Islam. Through radio broadcasts and television programs as well as visions and dreams many have been coming to Christ in recent years. Scripture portions, the Jesus Film, and Christian audio recordings are

available in Algerian Arabic. The complete Bible is available in standard Arabic and French.

Algerian Arabs trace their ancestry to the Arabian Desert and to those who moved into North Africa during the Arab invasion of seventh century, however, most have a mixture of Arab and Berber ancestry. Two distinct groups of Arabs are those who live in cities versus those who live in rural areas. Those in cities claim identity with the nation of Algeria, while the nomadic desert dwelling Arabs find greater identity in their tribe. Among the rural communities class differentiations also exist and are nobles, large landowners, peasants, and farmers. Agriculture is a primary means of living for many. Barley, wheat, and cereals, are common crops. Tomatoes, olives, grapes, potatoes, beans, and other fruits are also plentiful. Oases are filled with hundreds of date bearing palm trees. Chickens, goats, and sheep are primary livestock, and camels are a significant resource for nomads and also are a sign of wealth.

In villages, men do most of the agricultural work, though women participate in milking animals and making butter. Most of women's work is confined to taking care of the home and children. Women in cities may work outside of the home, but it is most often discouraged. Family loyalty is strong and the reputation of the family is very important. The modesty and purity of female members of each family is directly related to reputation and is therefore guarded very carefully. Mothers are commonly the ones to find a bride for their son. Marriages are arranged, and most are monogamous though polygamy is allowed. Relationships with family and friends are of great importance within Algerian society. Muslims who convert to Christianity face persecution from family members and the community.

Rural towns are surrounded by walls and large gates. Nomads build homes that are portable and suitable for their migratory lifestyle. The traditional dress of Algerian women is the haik, a long white dress that covers the hair and body. In cities some women have chosen a western style of dress, though they may be targets of brutality for Islamic fundamentalists who see women's dress as an important sign of one's faithfulness to their religion. Skirts and head scarfs are still worn by others. Men wear cotton burnouses, a cloak with a hood, and turbans. Men living in cities often spend time at cafes drinking tea and coffee.

Festivals and holidays are important aspects of Algerian Arab culture. Elaborate parties and ceremonies surround births, deaths, male children's first haircut and circumcision, and especially weddings. Wedding celebrations often last from several days to one week. Muslim holidays such as Eid al-Fitr, Ramadan, and Eid al-Adha are opportunities for celebration as well. Hospitality is an integral part of their society. The Algerian people are warm, kind, and generous, and are always glad to make new friends. Folk music, dancing, and folk lore are also important aspects of community and are common pastimes. Algerians are known for their poetry and for their food. Couscous is a national dish, and hot mint tea is a part of daily cuisine. Relationships with the Kabyle Berbers have always been tense as the Berbers desire to become their own nation and to preserve their own language and culture. Great resentment has grown between the two groups.

<http://www.gosahara.org/aa.html>

<http://www.country-studies.com/algeria/ethnic-groups-and-languages.html>

<http://www.joshuaproject.net/peopetry.php?rop3=100226&rogs3=AG>

11260

Arab, Egyptian (13,000)

With less than 2% evangelicals among them, they are an unreached people group. Egyptian Arabic is the heart language of this people group, of which there are three dialects: North Delta Arabic, South Central Delta Arabic and Cairene Arabic. Arabic is a Semitic language and therefore is similar to Hebrew. Scripture portions, the New Testament, Jesus Film, Christian audio recordings, and Christian radio broadcasts are available in their language. Islam is the predominant religion making up 94% of Egypt's 74 million people, and the religion first came to the country in 641 A.D. Some Egyptian Arabs are cultural Christian and are part of the Coptic Church in Egypt which predated the spread of Islam into the area. Cairo is the intellectual capital of the Muslim world. Al Azhar University, where students study Islam and law, is the oldest university in the world. Aspiring Islamic spiritual leaders come to Al Azhar to do their studies. Various Islamic schools represented among Egyptian Muslims include Shafi, Mailki, and Hanafi Sunnis. One can find the strictest form of fundamental Islam as well as folk Islam being practiced by this people group, yet Islam is an integral part of Egyptian life. Daily life can not be separated from religious beliefs.

All classes of the social system are represented among Egyptian Arabs: the rich, poor, rural peoples, and urban dwellers. Relationships with family and friends are of the greatest importance in Egyptian culture. Extended families commonly live in one apartment together. Women are permitted to work outside the home, usually other female family members such as grandmothers or aunts often care for the children in these cases. Muslims who convert to Christianity face persecution from family members and the community.

<http://www.2001pray.org/PeopleGroups/EgyptianMuslims.htm>

<http://www.website1.com/odyssey/week3/FYI02A.html#arab>

<http://archives.tconline.org/news/lastfrontier/archive/egypt.html>

11264

Arab, Iraqi (3,290)

Also known as Mesopotamian Arabs and North Iraqi Arabs, they come from a land rich in history. Mesopotamia was once located in the lands of modern day Iraq and was once home to the Akkadians, Assyrians, Babylonians and others. The city of Nineveh, where Jonah was sent as a messenger of God is located there as well.

Algerian Arabic is their primary language and Scripture portions, the Jesus Film, and Christian audio recordings are available in this language. Islam is the primary religion, and the Iraqi Arabs are unreached with less than 2% Christians among them.

Formerly, Iraqi's were predominantly farmers along river lands or nomads in the desert areas. With the influence of western culture as a result of the discovery of oil, many have forsaken these ways of life to live in cities. Like other Arab peoples, their everyday life is largely related to their Islamic beliefs. Loyalty to ones family is of great importance. Marriage is expected for everyone and is arranged by parents. Polygamy is allowed but is not usually practiced.

Extended families live together and households are private. Separate houses are surrounded by high walls, in order to secure privacy from those passing by. Family honor is carefully guarded, and is largely associated with the reputation of female family members. Women are to dress modestly which includes covering their hair, and wearing long dresses or skirts. Older girl children remain under the watchful eye of their fathers and brothers. Public expression of affection between men and women is not acceptable. The husband's mother is the most revered person with in a household and is very influential.

Iraqi Arabs are 95% Muslim; this includes both Sunni's and Shi'ites. Shi'ites follow Islam's fourth caliph, Ali, who was Mohammad's cousin and son-in-law. Strife has existed between the two groups for centuries.

The reign of Saddam Hussein left the people of Iraq poor, dominated, and mistreated. Freedom was not part of their lives, and those seeking to speak out against the oppressive government were jailed and killed. As a result many Iraqi's have fled their home lands as refugees to live in other countries.

http://www3.baylor.edu/~Charles_Kemp/iraqi_refugees.htm

<http://www.culturalorientation.net/iraqi/ihist.html>

<http://cultralorientation.net/iraqi/ipeop.html>

<http://www.joshuaproject.net/peopctry.php?rop3=104056&rog3=AG>

42646

Arab, Moroccan (131,615)

Other names for this group include Maghreb Arabs, Arabized Berbers, Jemmari, Maghrebi Arab, Moroccan, and Moroccan Arab-Berber. Moroccan Arabic is their heart language, and the Jesus Film, Scripture portions, the New Testament, and Christian audio recordings are available in their language. Sunni Islam is the predominant religion. Folk Islam, a belief in spirits, curses, amulets, and witch doctors, is mixed with traditional Islamic beliefs. Moroccan Arabs are unreached with less than 2% evangelical Christians among them. Dance, folk stories, hospitality, family loyalty, holiday celebrations, and female modesty are important aspects of Moroccan society. They are similar in culture to other Arabs especially other North African Arabs such as Algerians. Reference the Algerian Arab profile for further cultural information.

http://www.global12project.com/2004/profiles/p_code2/1233.html

<http://www.joshuaproject.net/peopctry.php>

42646

Bedouin, Chaamba (100,000)

The word Bedouin finds its origin from an Arabic word for desert dweller. Originally from the Arabian desert, the Chaamba, or Chamba, migrated westward through Egypt. Inhabitants of El Golea and El Oued, there are two primary groups, those known as the true Bedouins who are nomadic desert dwellers and those called fellahin who are farmers and are settled along the edge of the desert. The nomads move deeper into the desert during winter months and the desert edge during hotter summer months. Some may also be found at the Tindouf refugee camp in south western Algeria. Their language is Badawi or Bedouin Arabic. The Jesus Film and Christian audio recordings are available in their language while the Bible is not. They are 100% Malikite Muslim with little to no known believers. Malikite is one of the four primary schools of Islam and teaches one to hold more closely to the teachings of the companions rather than to Mohammad himself and are a group known to Algeria. Daily life is infiltrated with Islamic beliefs. Bedouins are not allowed to marry outside of their own tribe.

Desert life is difficult. Light weight and lightly colored clothing is loosely worn in the baking heat. The clothing covers everything except ones hands, feet, and face. Their temporary homes are tents made of goat hair and are black in color. A divider is placed in the middle, gata, which separates women, children, cooking dishes, on one side, and men and guests on the other. The Chaamba diet is largely milk products: yogurt, milk, and butter. Rice and unleavened bread is used occasionally. Dates found at desert Oasis are eaten for desert.

Meat is only eaten when there is a time of celebration such as a wedding or when guests are present. Hospitality is highly valued. Guests are also given a sweet mint tea or a strong black coffee. Oral poetry is also part of their culture and stories of practicing hospitality to guests are known.

http://www.thinkwow.com/surgeup/what_do_muslims_believe.htm

<http://www.global-prayer-digest.org/monthdetails/2000/md-November-2000.asp>

<http://www.joshuaproject.net/peopctry.php>

42637

Bedouin, Dui-Menia (60,000)

The word Bedouin finds its origin from an Arabic word for desert dweller. Originally from the Arabian Desert, the Dui-Menia, migrated westward through Egypt during the seventh century. Their language is Saharan Algerian Arabic. The Jesus Film and Christian audio recordings are available in their language while the Bible is not. Today they are semi-nomadic and both herd animals and farm. Times of migration are determined by water supply. Livestock are the basis for their economy, and due to desert life and lack of food sources many experience periods of hunger during their life. They are further divided into tribes. They are Sunni Muslims and have no known believers. Folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings. Some also follow a mystical type of Islam known as Sufism. Daily life is infiltrated with Islamic beliefs. Bedouins are not allowed to marry outside of their own tribe.

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temporary homes are tents made of goat or camel hair and are black in color. A divider is placed in the middle, gata, which separates women, children, cooking dishes, on one side, and men and guests on the other. Tents of more wealthy families are evident by their length. Tent curtains are rolled up to provide cooler breezes, and are tightly closed during sand or rain storms. The Bedouin diet is largely milk products: yogurt, milk, and butter. Rice and unleavened bread is used occasionally. Dates found at desert Oasis are eaten for desert.

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<http://www.global-prayer-digest.org/monthdetails/2000/md-November-2000.asp>
<http://www.joshuaproject.net/peopctry.php?rop3=102751&rog3=AG>

00000

Bedouin, Hamyan (2,197,000)

The population of this people group varies in statistics from 1,770,000 to 2,297,000, with the above being potentially most accurate. The Hamyan Bedouin are the second largest people group in Algeria after the Algerian Arabs comprising 6.9% of the population, and they are listed eighth among the world's largest people groups without a missions agency targeting them.

The word Bedouin finds its origin from an Arabic word for desert dweller. Originally from the Arabian Desert, the Hamyan, migrated westward through Egypt during the seventh century. Their language is Saharan Algerian Arabic. The Jesus Film and Christian audio recordings are available in their language while the Bible is not. Today they are nomadic or semi-nomadic and both herd animals and practice farming. Times of migration are determined by water supply. Livestock are the basis for their economy, and due to desert life and lack of food sources many experience periods of hunger during their life. They are further divided into tribes. They are Sunni Muslims and have no known believers. Folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings. Some also follow a mystical type of Islam known as Sufism. Daily life is infiltrated with Islamic beliefs. Bedouins are not allowed to marry outside of their own tribe.

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<http://www.global-prayer-digest.org/monthdetails/2000/md-November-2000.asp>
<http://www.globalchristianity.org/gd/wctlist.htm>
<http://www.josto.net/tuareg/tuareg.html>
<http://www.joshuaproject.net/peopctry.php>

42643

Bedouin, Laguat (60,000)

The word Bedouin finds its origin from an Arabic word for desert dweller. Originally from the Arabian Desert, the Laguat, migrated westward through Egypt during the seventh century. Their language is Saharan Algerian Arabic. The Jesus Film and Christian audio recordings are available in their language while the Bible is not. Today they are semi-nomadic and both herd animals and farm. Times of migration are determined by water supply. Livestock are the basis for their economy, and due to desert life and lack of food sources many experience periods of hunger during their life. They are further divided into tribes. They are Sunni Muslims and have no known believers. Folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings. Some also follow a mystical type of Islam known as Sufism. Daily life is infiltrated with Islamic beliefs. Bedouins are not allowed to marry outside of their own tribe.

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42648

Bedouin, Nail (28,000)

Inhabitants of Biskra, the door to the Sahara located in Algeria's northeastern mountains; this Muslim people group is unreached with the gospel. A Bedouin dialect of Algerian Arabic, Bedou, is their heart language. The Bible, Jesus Film, and Christian audio recordings are available in their language, but Christian radio broadcasts are not.

They are known as the tribe of the dancing sandals. Information concerning this exotic group's current culture is limited though much is available about their former lifestyles. Previously mothers would train their daughters in their occupation of belly dancing and prostitution. Girls would leave home around twelve years of age to travel performing around the country. The Ouled Nail girls were well known for this exotic style of dance using their stomach muscles. Elaborately dressed, the girls would collect gold coins from patrons which they added to their headdresses. Jewelry such as bangle bracelets, large earrings, and makeup also adorned the women. By age twenty they were considered too old for the practice and returned to their home village with much wealth where they would choose a husband, not having lost any of their reputation according to the tribe, settle down and raise their family. Most women reportedly remained monogamous during their marriage. The practices of this tribe predate the Islamic invasion and may go back as far as the 6th Century B.C. With colonialism, a new socialist state, and the civil war in Algeria, these practices have subsided. Prostitution as well as their style of dance has been outlawed in the country. They are a mixture of Berber and Arab Bedouin people, who live in large black tents.

<http://www.helene-eriksen.de/MagrebProgEng.html>
http://www.stunningtents.co.uk/Ouled_nail_culture.html
<http://www.geocities.com/Vienna/4677/fda78b.html>
<http://www.alshindagah.com/julaug2003/algeria.html>
<http://joyfuldancer.home.comcast.net/writing/history3g.htm>
<http://www.d.umn.edu/~mart1157/term%20paper.html>
http://www.casbahdance.org/ethics_ethnic.html

42650

Bedouin, Ruarha (60,000)

There are no known believers among this Muslim unreached people group. A Saharan dialect of Algerian Arabic is their heart language. The Bible, Jesus Film, Christian audio recordings, and Christian radio broadcasts are available in their language, though Christian radio broadcasts are not. The word Bedouin finds its origin from an Arabic word for desert dweller. Originally from the Arabian Desert, the Ruarha, migrated westward through Egypt during the seventh century. Folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings. Some also follow a mystical type of Islam known as Sufism. Daily life is infiltrated with Islamic beliefs. Bedouins are not allowed to marry outside of their own tribe.

Desert life is difficult. Light weight and lightly colored clothing is loosely worn in the baking heat. The clothing covers everything except ones hands, feet, and face. Their temporary homes are tents made of goat or camel hair and are black in color. A divider is placed in the middle, gata, which separates women, children, cooking dishes, on one side, and men and guests on the other. Tents of more wealthy families are evident by their length. Tent curtains are rolled up to provide cooler breezes, and are tightly closed

during sand or rain storms The Bedouin diet is largely milk products: yogurt, milk, and butter. Rice and unleavened bread is used occasionally. Dates found at desert Oasis are eaten for desert.

Meat is only eaten when there is a time of celebration such as a wedding or when guests are present. Hospitality is highly valued. Guests are also given a sweet mint tea or a strong black coffee. Oral poetry is also part of their culture and stories of practicing hospitality to guests are known.

http://www.thinkwow.com/surgeup/what_do_muslims_believe.htm
<http://www.global-prayer-digest.org/monthdetails/2000/md-November-2000.asp>
<http://www.joshuaproject.net/peopctry.php>

42657

Bedouin, Sidi (100,000)

The word Bedouin finds its origin from an Arabic word for desert dweller. Originally from the Arabian Desert, the Sidi, migrated westward through Egypt during the seventh century. Their language is Hassaniyya. The Bible, Jesus Film and Christian audio recordings are available in their language while Christian radio broadcasts are not. Today they are semi-nomadic and both herd animals and farm. Times of migration are determined by water supply. Livestock are the basis for their economy, and due to desert life and lack of food sources many experience periods of hunger during their life. They are further divided into tribes. They are Muslim and have no known believers. Folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings. Some also follow a mystical type of Islam known as Sufism. Daily life is infiltrated with Islamic beliefs. Bedouins are not allowed to marry outside of their own tribe.

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42652

Bedouin, Suafa (60,000)

Today they are semi-nomadic and both herd animals and farm. Times of migration are determined by water supply. Livestock are the basis for their economy, and due to desert life and lack of food sources many experience periods of hunger during their life. They are further divided into tribes. They are Muslim and have no known believers. Folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings. Some also follow a mystical type of Islam known as Sufism. Daily life is infiltrated with Islamic beliefs. Saharan Algerian Arabic is their heart language and the Bible, Jesus Film, and Christian audio recordings are available in their language. Bedouins are not allowed to marry outside of their own tribe.

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42653

Bedouin, Tajakant (1,292,000)

This unreached people group is listed tenth among the world's most unreached mega peoples and are also listed among the world's top priority semi-nomadic peoples according to the World Christian Encyclopedia. They are Muslim and speak Hassaniyya. The Bible, Jesus Film, and Christian audio recordings are available in their language.

The word Bedouin finds its origin from an Arabic word for desert dweller. Originally from the Arabian Desert, the Tajakant, migrated westward through Egypt during the seventh century. Today they are semi-nomadic and both herd animals and farm. Times of migration are determined by water supply. Livestock are the basis for their economy, and due to desert life and lack of food sources many experience periods of hunger during their life. They are further divided into tribes. They are Muslim and have no known believers. Folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings. Some also follow a mystical type of Islam known as Sufism. Daily life is infiltrated with Islamic beliefs. Bedouins are not allowed to marry outside of their own tribe.

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<http://www.joshuaproject.net/peopctry.php>
<http://www.globalchristianity.org/profiles/worldamp.htm>
<http://missionfrontiers.org/2002/02/PDF/T1.pdf>

42657

Bedouin, Ziban (200,000)

The word Bedouin finds its origin from an Arabic word for desert dweller. Alternate names for this group include Arab and Hassaniya. Originally from the Arabian Desert, the Ziban, migrated westward through Egypt during the seventh century. Their language is Hassaniyya. The Bible, Jesus Film and Christian audio recordings are available in their language while Christian radio broadcasts are not. Today they are semi-nomadic and both herd animals and farm. Times of migration are determined by water supply. Livestock are the basis for their economy, and due to desert life and lack of food sources many experience periods of hunger during their life. They are further divided into tribes. They are Sunni Muslim and have no known believers. Folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings. Some also follow a mystical type of Islam known as Sufism. Daily life is infiltrated with Islamic beliefs. Bedouins are not allowed to marry outside of their own tribe.

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11254

Belbali (2,632)

The Belbali are inhabitants of Tabelbala oasis in the western Bechar wilaya or province in Algeria near Tindouf. They call themselves Idaksahak which means “Sons of Issac”. Their hear t language is Korandje, which means “village’s language”, and is a dialect of Tadaksahak. They are the most northern speakers of this language, others may be found in Mali. Korandje is largely made up of Berber and Arabic vocabulary containing 30% from each. There are no Christian resources available in their language. Islam is the practiced religion. No believers are known among this people group. They are nomadic herdsmen who are likely related to Tuareg’s.

http://i-cias.com/e.o/algeria_4.htm
<http://www.masterliness.com/a/Korandje.language.htm>
<http://en.wikipedia.org/wiki/Korandje>
<http://en.wikipedia.org/wiki/Tabelbala>
<http://en.wikipedia.org/wiki/Bechar>
http://en.wikipedia.org/wiki/Provinces_of_Algeria
<http://www.christusrex.org/www1/pater/ethno/Mali.html>

42638

Berber, Figig (60,000)

Berber peoples inhabited the Maghreb of North Africa, the area where Morocco, Algeria, and Tunisia, are located, before the seventh century Arab invasion. The word Berber is Latin in origin and means barbarian and was first coined by the Romans during the third century. Despite Arabization which has taken place over centuries, most Berbers have maintained their own language and aspects of culture. They call themselves Imazighen or noble men.

The Figig inhabit the Atlas Mountains and speak Tamazigh. Scripture portions are available in this language, while the Jesus Film, Christian audio recordings, and Christian radio broadcasts are not. Twenty five percent of men are literate while only five percent of women are literate. Sunni Islam is the practiced religion. Folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings, and is common among Berbers. Holy men known as Marabouts operate as village witchdoctors. There are no known believers among this people group.

Sixty-fiver percent live in rural areas. Farming and cattle breeding are the basis for Berber economy. Dairy products, wool and hides are benefits provided by domestic animals. Berbers are known for their pottery, rugs, and other crafts. Monogamous

marriages are most commonly practiced, though polygamy exists in rare cases. Areas of need among this people include community development assessment and projects.

http://www.ethnologue.com/14/show_language.asp?code=TZM

http://www.ethnologue.com/show_language.asp?code=tzm

<http://www.joshuaproject.net/peopctry.php?rop3=103014&rog3=AG>

11262

Berbers, Gourara (40,000)

Berber peoples inhabited the Maghreb of North Africa, the area where Morocco, Algeria, and Tunisia, are located, before the seventh century Arab invasion. The word Berber is Latin in origin and means barbarian and was first coined by the Romans during the third century. Despite Arabization which has taken place over centuries, most Berbers have maintained their own language and aspects of culture. They call themselves Imazighen or noble men.

The Gourara Berbers inhabit Timimoun oasis, located in the Tout region 400 miles to the southwest of Mزاب. The oasis is noted for its homes made of red mud, forests of palm trees, and a salt lake. Their heart language is Taznatit. The Bible is available in their language, but the Jesus Film, Christian audio recordings, and Christian radio broadcasts are not. Sunni Islam is the practiced religion. Folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings, and is common among Berbers. Holy men known as Marabouts operate as village witchdoctors. There are no known believers among this people group.

Farming and cattle breeding are the basis for Berber economy. Dairy products, wool and hides are benefits provided by domestic animals. Berbers are known for their pottery, rugs, and other crafts. Monogamous marriages are most commonly practiced, though polygamy exists in rare cases. They are very friendly and hospitable people. Areas of need among this people include community development assessment and projects.

<http://lexicorient.com/algeria/timimoun.htm>

http://www.ethnologue.com/show_language.asp?code=grr

<http://www.joshuaproject.net/peopctry.php?rop3=103014&rog3=AG>

42645

Berber, Menasser (60,000)

Berber peoples inhabited the Maghreb of North Africa, the area where Morocco, Algeria, and Tunisia, are located) before the seventh century Arab invasion. The word Berber is Latin in origin and means barbarian and was first coined by the Romans during the third century. Despite Arabization which has taken place over centuries, most Berbers have maintained their own language and aspects of culture. They call themselves Imazighen or noble men.

Tamazight is their heart language. Scripture portions are available in this language; the Jesus Film, Christian audio recordings, and Christian radio broadcasts are not. They are located in the Atlas Mountains of Algeria. Sunni Islam is the practiced religion. Folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings, and is

common among Berbers. Holy men known as Marabouts operate as village witchdoctors. There are no known believers among this people group.

Farming and cattle breeding are the basis for Berber economy. Dairy products, wool and hides are benefits provided by domestic animals. Berbers are known for their pottery, rugs, and other crafts. Monogamous marriages are most commonly practiced, though polygamy exists in rare cases. Areas of need among this people include community development assessment and projects.

<http://www.joshuaproject.net/peopctry.php?rop3=103014&rog3=AG>
http://www.ethnologue.com/show_language.asp?code=tzm

11267

Berber, Middle Atlas (900,000)

Berber peoples inhabited the Maghreb of North Africa, the area where Morocco, Algeria, and Tunisia, are located, before the seventh century Arab invasion. The word Berber is Latin in origin and means barbarian and was first coined by the Romans during the third century. Despite Arabization which has taken place over centuries, most Berbers have maintained their own language and aspects of culture. They call themselves Imazighen or noble men.

The Middle Atlas Berbers are known by various other names including Central Shilha, Bekhti, Beraber, Berraber, Imazighen, and Tamazight. There are three groups of Shilha Berbers: the Northern or Rif Berbers, the Southern or Sousi Berbers, and the Central or Beraber Berbers. The majority of the Middle Atlas Berbers live in the High and Middle Atlas Mountains of Morocco, though many live in the Atlas Mountains in Algeria along the Moroccan border.

Tamazight is their heart language. Scripture portions are available in this language, but the Jesus Film, Christian audio recordings, and Christian radio broadcasts are not. Sunni Islam is the practiced religion; they are 99% Muslim. Folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings, and is common among Berbers living in rural areas. Holy men known as Marabouts operate as village witchdoctors. Fundamental Islam is more largely adhered to by those living in urban areas. Islam was forced upon them during the eight century by the Arabs. Before that time many were Christian. There are few known believers among this people group today.

These Berbers are semi-nomadic herdsmen who primarily graze sheep and goats. Livestock is rotated to higher grounds during summer months. Different villages change grazing areas during the summer, or winter, or both seasons, though they are not completely nomadic having established villages. Multiple generations live in one household together.

<http://www.joshuaproject.net/peopctry.php?rop3=104002&rog3=AG>

11268

Berber, Mozabite (150,000)

Berber peoples inhabited the Maghreb of North Africa, the area where Morocco, Algeria, and Tunisia, are located, before the seventh century Arab invasion. The word Berber is Latin in origin and means barbarian and was first coined by the Romans during the third century. Despite Arabization which has taken place over centuries, most Berbers have maintained their own language and aspects of culture. They call themselves Imazighen or noble men.

Other names for this group include Mzab Berber and Wargla. Tuzabt is their heart language. Algerian Arabic is their second language and French is their third. Scripture portions are available in Tuzabt, but a completed Bible is not. Christian audio recordings and Christian radio broadcasts are not available in their language. They are unreached with few to no known believers.

The Mozabites are Kharijite Muslims. The Mzab is an oasis area comprised of five towns: Ghardaia, Beni Isugene, Bou Nouara, Melika and Al-Ateuf, and is located south west of Constantine in the Northern Sahara. Over 300,000 date palms grow there, and are watered by an exceptionally efficient system of irrigation. Towns are walled and are entered gates. The area was founded during the 11 century as the Kharijite Muslims fled persecution. The Oasis was allegedly built around a cave believed to have been inhabited by Daia, a female saint, who is venerated by women in the area still today.

Kharijites are a sect of Islam and do not fall under either Sunni or Shiite divisions. They are radically fundamental and view less conservative Muslims as unbelievers who are worthy of death. Differences with Shites originated with discrepancy over succession rather than election of Caliphs. This sect is not wide spread, primarily being found in Algeria and Oman.

Mzab men are noted throughout Algeria for their business skills and often travel out to other cities in the country to practice their trade. Young boys are taken with their fathers to learn the business until around age 14 when they return home to be married. Men also work in the market at the center of the town as well as the shops along streets. They wear baggy tan colored pants, a cap that is either red or white, a turban, which is useful in the hot dusty desert climate, and are bearded.

Women are not allowed to leave their homes until they marry, after which is only permitted in rare cases. They may travel from house to house via close by rooftops to visit neighbors. Women are heavily covered, in a long white fabric called a haik, only being able to bear their left eye. Not even the palms of their hands are to be shown in public and their husbands may be the only one to see their faces. Girls are often married between ages 14 and 16, and this is also the age at which they begin to cover. Women are not to raise their voices or to show laughter if they are in public or could be overheard by those passing by.

Mzab society is very tightly knit and is not overly welcoming to outsiders, not even other Algerians. Non Mozabites are rarely invited into a Mzab home. Travelers are not permitted to spend the night in Ghardaia and the city of Beni Isugene does not allow

entrance to non Mozabite peoples. A group called Azzaba is the governing body of the community.

<http://www.chris-kutschera.com/A/Mzab.htm>

<http://www.gosahara.org/mb.html>

<http://www.lexicorietn.com/algeria/mzab.htm>

<http://www.country-studies.com/algeria/ethnic-groups-and-languages.html>

<http://www.globalsecurity.org/military/intor/islam-kharijite.htm>

11269

Berber, Northern Atlas (255,000)

Berber peoples inhabited the Maghreb of North Africa, the area where Morocco, Algeria, and Tunisia, are located, before the seventh century Arab invasion. The word Berber is Latin in origin and means barbarian and was first coined by the Romans during the third century. Despite Arabization which has taken place over centuries, most Berbers have maintained their own language and aspects of culture. They call themselves Imazighen or noble men.

Alternate names for this group include Northern Shilha, Beraber, Imazighen, Jebala, Rif, Riffan, Riffi Berber, Shleuh, and Tarifit. They inhabit Algeria's Rif Mountains, a harsh area with rough terrain. There are 19 different tribes of Riff Berber. Five are along the west near the Mediterranean coast; seven are located in the center, five more in the east, and two in the southeastern desert. Tarifit is their heart language. Riffi Berbers are proud of their language and desire to preserve it in the midst of the dominating Arabic. Scripture portions are available in Tarifit, but a complete Bible, the Jesus Film, Christian audio recordings, and Christian radio broadcasts are not. They are 99% Sunni Muslim and are unreached with the gospel.

Folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings, and is common among Berbers. Holy men known as Marabouts operate as village witchdoctors. There are no known believers among this people group.

Family loyalty is strong among this people group as is the desire to preserve their culture and heritage. They fought valiantly against the French and Spanish colonial invaders in the 1920's even forming an independent Riffi Republic under the leadership of Abd el-Krim. When they eventually gave in to the colonialists, they were valued army recruits as their fighting skills were well known.

They earn a living by farming. Crops include figs, olives, and grain. Many men, nearly one third, work at least part of the year in Europe. For example large numbers have immigrated to Paris's suburb ghettos in order to find better employment and education. Those living in more rural areas differ than those in urban settings; they do not welcome modernization or education projects initiated by the government for fear of losing their identity. They are an oral community and value storytelling. Women wear colorful dresses or djellabas and scarfs, while men also wear djellaba's, made of wool, and turbans. The turbans are distinct and serve as a marker for tribal alliance. Areas of need could include more modern methods of farming and education.

<http://www.angelfire.com/az/rescon/mgcbberbr.html>

<http://www.joshuaproject.net/peopctry.php?rop3=101275&rog3=AG>

<http://tawiza.nl/content/awid.php?id=203&andra=artikel>

11274

Berber, Southern Shilha (230,000)

Berber peoples inhabited the Maghreb of North Africa, the area where Morocco, Algeria, and Tunisia, are located, before the seventh century Arab invasion. The word Berber is Latin in origin and means barbarian and was first coined by the Romans during the third century. Despite Arabization which has taken place over centuries, most Berbers have maintained their own language and aspects of culture. They call themselves Imazighen or noble men.

Other names for people group include Ishilhayn, Sous Berber, Sousi Berber, Tachelhit, Southern Berber, Shleuh, and Shlluh. Tachelhit is their mother tongue; a language of which they are very proud and value and written or recorded materials there in. Scripture portions, the Jesus Film, Christian audio recordings, and Christian radio broadcasts are available in their language. Sunni Islam is the practiced religion; they are 99% Muslim. Folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings, and is common among Berbers living in rural areas. Holy men known as Marabouts operate as village witchdoctors.

The majority of the Sous live in southern Morocco, though many live in Algeria or have immigrated to Europe. For example large numbers have immigrated to Paris's suburb ghettos in order to find better employment and education. Many living there have made a decent living owning corner vegetable stores or stands, and some living in larger North African cities have greatly excelled at business. Those living in Morocco and Algeria are situated on the highest stretch of the Atlas Mountains. Villages of varying size, from 50 to 500 people, are located throughout the area. Homes are mostly made of mud brick, yet more isolated villages have goat skin tents as dwellings. Small dams are built to aide in farming due to lack of water supply. Cereals are a common crop. Livestock is also raised and sold at weekly markets. Marrakech has been an urban center for the area.

Education is valued little; hard work is seen of greater importance. Young boys, however, are sent to Qur'anic schools in rural areas to be taught in Islamic beliefs. Family is greatly valued in their culture. Men are the heads of house holds. Girls marry as young as 14, and then are moved in with their husbands parents and family. They are a poor and proud people.

Though western clothing is common for those living in cities, more rural Sous Berbers wear djellabas. Women wear scarf's while men wear either turbans or skull caps. Women's faces are marked with tattoo's commonly in the form of a cross. While this tradition is claimed to be unrelated to Christianity, one must wonder if the practices has its roots in the pre-Islamic Christianity that was prevalent among the Berbers.

<http://www.joshuaproject.net/peopctry.php?rop3=108945&rog3=AG>

<http://www.peoplegroups.org/Detail.aspx?PID=11274>

11277

Berber, Tougourt (6,000)

Berber peoples inhabited the Maghreb of North Africa, the area where Morocco, Algeria, and Tunisia, are located, before the seventh century Arab invasion. The word Berber is Latin in origin and means barbarian and was first coined by the Romans during the third century. Despite Arabization which has taken place over centuries, most Berbers have maintained their own language and aspects of culture. They call themselves Imazighen or noble men.

The Tougourt live near the city of Temacine and speak Tamazigh. Scripture portions are available in this language, while the Jesus Film, Christian audio recordings, and Christian radio broadcasts are not. Twenty five percent of men are literate while only five percent of women are literate. Sunni Islam is the practiced religion. Folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings, and is common among Berbers. Holy men known as Marabouts operate as village witchdoctors. There are no known believers among this people group.

Farming and cattle breeding are the basis for Berber economy. Dairy products, wool and hides are benefits provided by domestic animals. Berbers are known for their pottery, rugs, and other crafts. Monogamous marriages are most commonly practiced, though polygamy exists in rare cases. Areas of need among this people include community development assessment and projects.

http://www.ethnologue.com/14/show_language.asp?code=TZM

http://www.ethnologue.com/show_language.asp?code=tzm

<http://www.joshuaproject.net/peopctry.php?rop3=103014&rog3=AG>

<http://www.joshuaproject.net/peopctry.php>

<http://www.peoplegroups.org/Detail.aspx?PID=11277>

42655

Berber, Taut (65,808)

Berber peoples inhabited the Maghreb of North Africa, the area where Morocco, Algeria, and Tunisia, are located, before the seventh century Arab invasion. The word Berber is Latin in origin and means barbarian and was first coined by the Romans during the third century. Despite Arabization which has taken place over centuries, most Berbers have maintained their own language and aspects of culture. They call themselves Imazighen or noble men.

The Taut live in an Oasis in central western Algeria, and speak Taznatit. Scripture portions are available in this language, while the Jesus Film, Christian audio recordings, and Christian radio broadcasts are not. Sunni Islam is the practiced religion. Folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings, and is common among Berbers. Holy men known as Marabouts operate as village witchdoctors. There are no known believers among this people group.

Farming and cattle breeding are the basis for Berber economy. Dairy products, wool and hides are benefits provided by domestic animals. Berbers are known for their pottery, rugs, and other crafts. Monogamous marriages are most commonly practiced, though

polygamy exists in rare cases. Areas of need among this people include community development assessment and projects.

http://www.ethnologue.com/14/show_language.asp?code=TZM

http://www.ethnologue.com/show_language.asp?code=tzm

<http://www.joshuaproject.net/peopctry.php?rop3=103014&rog3=AG>

<http://www.britannica.com/eb/article-9073030>

00000

British (600)

This people group may also be referred to as Angol-Pakistani, Anglophone, Euronesian, Scot, Scottish, and White. English is their primary language and they are 71% Christian, the Church of England. The Bible, Jesus Film, Christian audio recordings, Christian radio broadcasts, and numerous other Christian resources are available as well. British immigrants to Algeria have come there largely through their work. British Embassy and other government personnel make up some of the population, though the oil and gas sector is the largest area of British investment, i.e. British Petroleum. Teachers of English as a second language are also recruited, as Algerian children begin learning English during their second year of middle school.

<http://www.itcilo.it/english/actrav/telearn/global/ilo/frame/eneprfil.htm>

http://www.onestopenglish.com/ProfessionalSupport/Travellog/teaching_english_algeria.htm

<http://www.worldreport-ind.com/algeria/introduction.htm>

00000

Byelorussian (1,000)

This group is known by the name Belarussian as well. They are descended from the Rus people, as are the Ukrainians and Russians. They speak the Belarusan language which has a northeastern and a southwestern dialect. Despite hardships over the Belarussian history they have been able to maintain language and culture.

As early as the 12th Century the Belarussians were developing a cultural identity, customs, and language. By the 14th century though, the Lithuanians were asserting themselves over them, but the Belarussians retained their sense of identity. In the 17th century, Roman Catholicism spread into the northwest but most retained an Orthodox faith. In the 18th century, Poland was divided and Belarussian lands. Over their history the Belarussian's were invaded by the Russians, Poles, Germans, Swedes, Danes, French and Ukrainians. They have struggled as a people to maintain their populace through war, and the last tragedy, radiation from Chernobyl.

The Belarussians are well educated and tolerant people that enjoy nature. They are also known to be very generous and hospitable. The Bible was first printed in Belarussian in 1517-19. They have Gospel audio recordings, Christian Radio Broadcasting and the Jesus Film as well. They are 25% non-religious. There are 70% Christian (Russian Orthodox, Roman Catholic are at work among these people). An emerging evangelical church is reported that may be nearing 5%.

<http://www.peopleteams.org/teambelarus/default.com>

<http://www.russiatoday.ru/en/profile/people/nat/897.html>
http://www.wordiq.com/definition/Belarusian_language
<http://www.belarus.org.uk/history.htm>
<http://encyclopedia.thefreedictionary.com/Belarusians>

42636

Chenoua (15,000)

This north centrally located people group, near Cherrhell, speaks Chenoua as their heart language and Algerian Arabic as a second language. There are no Christian resources, such as Scripture portions, the Jesus Film, Christian audio recording, or Christian radio broadcasts, available in the Chenoua language. They are Muslim, and there are no known evangelical believers among them.

<http://www.joshuaproject.net/peopctry.php>
http://www.ethnologue.com/show_language.asp?code=cnu

11252

Deaf (not known)

The heart language of this Muslim people group is Algerian sign. It has less than 50% similarity with American Sign Language. No Christian resources are available in their language. Algeria is one of 28 countries that do not have any interpreters for the deaf. Deaf women often do not leave their homes. Finding jobs can be difficult but in recent years one disabled man has sought to teach skills and help in job searches for handicapped people in Algeria in such fields as sewing, shoe repair, knitting, recycling, woodwork, and wheelchair repair. A United Methodist mission near Constantine has started a Sewing School for deaf or hard of hearing girls. Handicaps are usually viewed negatively in Arab cultures. Disabilities are seen as a punishment from God much like it was with Old Testament Hebrews. Handicapped persons are also seen as an opportunity to give to the poor in order to meet third pillar of Islam *Zakat*, which teaches that all Muslims are to give 2.5% of their wealth to the poor.

http://www.wfdeaf.org/pdf/fact_deafdevelop.pdf
<http://www.christusrex.org/www1/pater/ethno/Moro.html>
http://www.disabilityworld.org/09-10_01/employment/briefly.shtml
http://gbgm-umc.org/global_news/full_article.cfm?articleid=1445

00000

French (10,000)

Alternate names for this people group include Metropolitan and Mauritian Mulatoo. French is their heart language. The Bible, Jesus Film, God's Story Video, the Father's Love Letters, Christian audio recordings, and Christian radio broadcasts are available in this language. Christianity is the primary religion, particularly Roman Catholicism. Though most French are only nominally Catholic. Only .40% are evangelical. Tensions between French and Algerians exist as a result of the long history of French domination through colonialism and war.

<http://www.joshuaproject.net/peopctry.php?rop3=103059&rog3=AG>

11263

Hausa (8,600)

This people group is known by numerous alternate names including Adarawa, Adarawa Hausa, Arawa, Arewa, Fellata, Hausa Ajami, Hausa Fulani, Hausawa, Kurfei, Maguzawa, North Hausa, Soudie, and Tazarawa. Hausa is their heart language, and the Bible, Jesus Film, God's Story Video, Christian audio recordings, and Christian radio broadcasts are available in this language. Sunni Islam is the practiced religion, and there are no known Christian believers among them.

The Hausa in Algeria live in the southern provinces of Illizi and Tamanghasset, and Oasis the Ahaggar Mountains, near Libya and Niger, however, most live in Nigeria and Niger. They are of Sub-Saharan affinity block, and are a vast and diverse people. Some groups of Hausa are more contrasting to other Hausa groups than they are some non-Hausa groups. While their culture appears to be consistent with all Hausa, it is merely an illusion as numerous differences exist. The Hausa are mixed with the Fulani while being a separate people group.

Islam is at the foundation of Hausa identity and Islam is practiced throughout. Sunni Islam was introduced during the fourteenth century through Arab and Sudanese traders. Having a zeal for the purity of Islam, Uthman dan Fodio, a Hausa leader in 1802, led jihad against Hausa who practiced traditional animistic religious beliefs.

Farming is the common method of earning a living among the Hausa. Hoes are used rather than animal plows or tills, and primary crops are millet, guinea corn, rice, yams, peanuts, cotton, and tobacco. When Fulani nomads pass through the area, milk and beef are available items. Crafts are used during the dryer months. Skills such as smithery, butchering, bicycle repair, weaving, pottery, and embroidery are commonly used to make sale items.

Line of descent may be either through the mother or father's line depending upon the tribe. First born children are viewed as burdensome and are frequently passed off to other relatives to raise. Divorce is a common practice; children from marriages remain with their father. Boys are educated in Islam by the village Mallam, or spiritual leader. Girls receive little to no education. The Mallam is supported by the community and holds great authority. He performs practices as a medicine man and various rituals to protect villagers from evil spirits. Many Hausa take the hajj to Mecca each year.

Men are typically known to be devout Muslims, good traders, friendly and hospitable. Hausa male dress includes gowns for which they are distinguished and embroidered caps. Women are secluded, though nightly visits to friends and trips to see relatives are permitted. Secluding one's wife is prestigious according to men. The women support their seclusion as it protects them from field labor. The recent famine in Niger has affected the Hausa living there. Southern Baptists have been involved in providing relief work among them.

Weeks, Richard V. *Muslim Peoples: A World Ethnographic Survey*. Westport, Connecticut: Greenwood Press, 1984, 319-322.

<http://www.joshuaproject.net/peopctry.php?rop3=103733&rog3=AG>
<http://www.peoplegroups.org/Detail.aspx?PID=11263>
<http://www.imb.org/core/story.asp?storyID=3011&LanguageID=1709>

11259

Idaksahak (1,800)

Other names for this people group are Belbali, Tadaksahak, and Dausahaq. Their name Idaksahak means sons of Issac. They are nomads who travel through the southern part of Algeria near the Mali and Niger borders. Tadaksahak is their primary language though Tamashek is also spoken. Korandje is the dialect of those living in Algeria. Christian audio recordings are the only resource available in Tadaksahak, although Wycliffe Bible Translators are in process of translating the Old Testament into this language. The Idaksahak are devout followers of Islam. Sunni Islam is practiced; folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings, and is commonly practiced as well.

This people group is unreached and has very few known believers.

Droughts occurring during the 1970's and 1980 have affected the grazing patterns of this nomadic people. Losing many herds, outside assistance was offered them in famine relief and aid development. Cash crops have aided self-sufficiency and allow for purchases of animals, tea, sugar, tobacco, and other items. Originally the Idaksahak were herdsmen for the nobles. In recent years the two groups are more isolated. Having few belongings, their dwellings, tents, are carried with them during times of migration on donkey and camel backs. July to September make up the rainy months, it is during this time that higher plains for grazing are sought.

Idaksahak children have little opportunity for education. Adult literacy work has been initiated by Christian development workers and has shown success. The completion of the Old Testament is foreseen to be fundamental to the sharing of the gospel with this people group as they consider themselves to be descendants of Isaac rather than Ishmael and are already know many of the stories.

<http://www.globalconnections.co.uk/pdfs/MAIIDAKS.pdf>
http://www.ethnologue.com/show_language.asp?code=dsq
<http://www.joshuaproject.net/peopctry.php?rop3=103948&rog3=AG>
<http://www.peoplegroups.org/Detail.aspx?PID=11259>

42642

Jew, French (592)

French is the heart language of this people group. The Bible, Jesus Film, Christian audio recordings, Christian radio broadcasts, the God's Story Video, and the Father's Love Letter's are all available in French. Judaism is the religion of this people group and they are unreached with few to no known believers. They are largely inhabitants of Algiers, though some are in Bilda, Constantine, and Oran.

Jews are believed to have been inhabitants of North Africa since the Roman era. Some Berber people groups were Jewish before the Islamic invasion. Numbers increased in 1492 when Spain expelled Jews from their country, causing many to flee to North Africa.

Nearly 140,000 Jews lived in Algeria prior to the Revolutionary War in 1962. At that time most, claiming the benefit of an 1870 decree providing Jews full French citizenship, chose to immigrate to France decreasing the Jewish population in Algeria to 10,000. Even more migrated with the Algerian civil war of the 1990's, as the Armed Islamic Group's declared war on non-Muslim peoples living in Algeria in 1994.

The traditional dress of Jewish women includes a handkerchief for the head, a lace trimmed gown, and a waist length striped vest. Jewish men traditionally wore a silk tasseled turban, a large vest that attached to their pants, covered by a mantle with silk tassels that hung to the floor.

<http://www.peoplegroups.org/Detail.aspx?PID=42642>

<http://www.joshuaproject.net/peopctry.php>

<http://reference.allrefer.com/country-guide-study/algeria/algeria74.html>

http://en.wikipedia.org/wiki/History_of_the_Jews_in_Algeria

11265

Kabyle (3,051,000)

Berber peoples inhabited the Maghreb of North Africa, the area where Morocco, Algeria, and Tunisia, are located, before the seventh century Arab invasion. The word Berber is Latin in origin and means barbarian and was first coined by the Romans during the third century. Despite Arabization which has taken place over centuries, most Berbers have maintained their own language and aspects of culture. They call themselves Imazighen or noble men. Kabyle actually means tribe and was the term originally given to all Berber peoples.

Alternate names for this people group are Greater Kabyle, North African Berber, and Tamazight. They inhabit Algeria's coastal rugged al-Quabail Mountains. This area, rising up to 7,000 feet, has served as refuge for the Kabyles during Roman and Arab invasions. Kabyle is their heart language. Great resentment exists over Arabization which has increasingly occurred since Algeria's 1962 independence. Kabyles are proud of their language and greatly desire to preserve it. The Bible is available in Kabyle. The New Testament was the first book written in the language. Likewise the Jesus Film, Christian audio recordings, Christian radio broadcasts, and Christian television broadcasts are available in the Kabyle.

While Kabyle's are predominantly Muslim they are less than 2% Christian and are considered to be an unreached people group. Sunni Islam is practiced. Folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings, and is common among Berbers living in rural areas. Holy men known as Marabouts operate as village witchdoctors. The Kabyle's Christian history dates back to the second and third centuries. The Church father, Saint Augustine, was a Kabyle Berber. Though the Kabyle's maintained their culture and language during the Arab invasion, Christianity did not survive the forceful influence of Islam. Many early Christian Kabyle's suffered as martyrdom under Roman rule.

God is doing a new work among Kabyle's today. The Algerian government has reported that nearly 7,000 Kabyle's are Christian. Revival has broken out among them. Arab Christians have bridged ethnic gaps and shared the gospel with their Berber neighbors, and many have had visions and dreams. Kabyle's are bold in sharing their faith despite the strong Muslim community existing among them.

Kabyle dress is brightly colored. Women wear long flowing dresses and colorful head coverings, while men wear robes and turbans. Those living in cities dress more western. After the birth of the first male child, women will tattoo their foreheads or faces in a patten that resembles a cross. Some Kabyle's have light eyes and hair coloring which is distinctive in their area. They are a tough, independent, hospitable people. Loyalty to their group is strong as is cultural pride. Shepherding and farming are common occupations. Figs, olives, peaches, apricots, plums and other fruits and vegetables are commonly grown. Over a million Kabyle's have immigrated to France.

Tensions exist between Kabyles and the Arab population as well as the Algerian government. They feel their culture and language is suppressed by the dominant Arab culture which grew increasingly strong with the rise of fundamentalism during the 1990's. Political groups have formed to aide in Kabyle independence issues such as the Opposition Socialist Forces Front.

http://www.ethnologue.com/show_language.asp?code=kab

http://www.fpiif.org/selfdetermination/conflicts/algeria_body.html

<http://www.30-days.net/email03/day04.htm>

https://www.givengain.com/cgi-bin/giga.cgi?cmd=cause_dir_news_item&cause_id=1187&news_id=1095

http://gbgm-umc.org/global_news/full_article.cfm?articleid=1445

<http://www.joshuaproject.net/peopctry.php?rop3=104365&rog3=AG>

11280

Ouargla (5,000)

Berber peoples inhabited the Maghreb of North Africa, the area where Morocco, Algeria, and Tunisia, are located, before the seventh century Arab invasion. The word Berber is Latin in origin and means barbarian and was first coined by the Romans during the third century. Despite Arabization which has taken place over centuries, most Berbers have maintained their own language and aspects of culture. They call themselves Imazighen or noble men.

Other names for this group include Mzab Berber and Wargla. Tagargrent is their heart language. Algerian Arabic is their second language and French is their third. The Bible and other Christian resources are not available in this language. They are unreached with no known believers.

The Mozabites are Kharijite Muslims The Mzab is an oasis area comprised of five towns: Ghardaia, Beni Isugene, Bou Nouara, Melika and Al-Ateuf, and is located south west of Constantine in the Northern Sahara. Over 300,000 date palms grow there, and are watered by an exceptionally efficient system of irrigation. Towns are walled and are entered through gates. The area was founded during the 11 century as the Kharijite

Muslims fled persecution. The Oasis was allegedly built around a cave believed to have been inhabited by Daia, a female saint, who is venerated by women in the area still today.

Kjarijites are a sect of Islam and do not fall under either Sunni or Shite divisions. They are radically fundamental and view less conservative Muslims as unbelievers who are worthy of death. Differences with Shites originated with discrepancy over succession rather than election of Caliphs. This sect is not wide spread, primarily being found in Algeria and Oman.

Mzab men are noted throughout Algeria for their business skills and often travel out to other cities in the country to practice their trade. Young boys are taken with their fathers to learn the business until around age 14 when they return home to be married. Men also work in the market at the center of the town as well as the shops along streets. They wear baggy tan colored pants, a cap that is either red or white, a turban, which is useful in the hot dusty desert climate, and are bearded.

Women are not allowed to leave their homes until they marry, after which is only permitted in rare cases. They may travel from house to house by rooftops to visit neighbors. Women are heavily covered, in a long white fabric called a *haik*, only being able to bear their left eye. Not even the palms of their hands are to be shown in public and their husbands may be the only one to see their faces. Girls are often married between ages 14 and 16, and this is also the age at which they begin to cover. Women are not to raise their voices or to show laughter if they are in public or could be overheard by those passing by.

Mzab society is very tightly knit and is not overly welcoming to outsiders, not even other Algerians. Non Mozabites are rarely invited into a Mzab home. Travelers are not permitted to spend the night in Ghardia and the city of Beni Isguene does not allow entrance to non Mozabite peoples. A group called Azzaba is the governing body of the community.

<http://www.chris-kutschera.com/A/Mzab.htm>

<http://www.gosahara.org/mb.html>

<http://www.lexicorietn.com/algeria/mzab.htm>

<http://www.country-studies.com/algeria/ethnic-groups-and-languages.html>

<http://www.globalsecurity.org/military/intor/islam-kharijite.htm>

<http://www.joshuaproject.net/peopctry.php>

<http://www.peoplegroups.org/Detail.aspx?PID=11280>

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Russian (2,000)

The Russian people group is located throughout the Russian Federation. They are the descendants of eastern Slavic origins. Russians include those who have intermarried with the following groups but consider themselves Russian: Menshcheryaks, Polekh, Goryuns, Starozhily (old inhabitants), Bukhtarmans, Polyaks, Semeikis, Kerzhaks, Urals, Kamchadals, Zatundren, Sayans, Karyms, Kolymchans, Yakutyans, Markovs,

Russkoustins, Pomors. Alternate names for this people group include Eluosi, Olossu, and Russ.

The Russian state was formed in 1521 but the Rus' of Kiev are well known for their leaders Prince Vladimir who converted to Byzantine Orthodox Christianity in 988. The Kievan Rus were isolated from the Catholic West because of this decision, and the Mongol invasion of the 13th century held Russia in a developmental lurch for two centuries. The Mongol control forced many Rus' into the West, creating Belarussians and Ukrainians emerged as well. Moscow replaced Kiev as the most powerful Russian city as Ivan I became Prince of Muscovy and the collector of tribute to the Mongols. Muscovy gained strength and the people of Russia expanded as the Mongol rule faded.

In 1453 Moscow was declared the Third Rome by the Russian Orthodox leaders. In 1480, tribute payment ceased and by 1500 much of the ethnic Russian territory was under Muscovy control. Ivan the IV annexed the Volga river basing and Central Asian lands and Cossacks settled into these areas, as well as the frontiers of Siberia. More expansion led to wars with Poland, and conflicts with China. Peter the Great led Russians into Western empowerment, but through oppressive means. He took control of the northern Baltic area after defeating the Swedish King Charles XII. Under Peter the Great, the Russian Orthodox Church became controlled by the government. Russia expanded into Crimea and the Black Sea with Catherine II at the head of the Empire. Russian relations with the Ottoman Empire had weakened Turkey until they were not a threat any longer. Expansion into the Caucasus and into Alaska came in early 19th century. Russia became larger than its original ethnic Russia. Russification programs ensued under the leadership of Nicholas I and Alexander II. Central Asia was taken in the 1860's, and Far Eastern relations forced the sale of Alaska to the United States to pay for work in the Far East.

World War I and the defeats Russia suffered created ground for the Bolshevik revolution and the end of the Romanov's 300-year dynasty. Civil infighting led the Russians to chose between the new Red Army and old leadership calling themselves White Army. This ended in 1920 with foreign intervention. Lenin's death in 1924 left the Union of Soviet Socialists Republic in the hands of Joseph Stalin. Stalin and the Russian people dominated the government and anyone thought to be opposed to Stalin and his policies were executed. The failed alliance with Germany in World War II, forced Stalin into the court of the allies. The Russian losses of 20 million in this war, along with the suppression of the people suspected of working with the Nazis, was a great loss to the Russian people. The state emerged from the war as a superpower. The lands that Russia held prior to WWI were regained in the aftermath of the second war. The peoples of these nations were forced into collectives and many were deported to slave or work camps in Siberia and Central Asia. The USSR used this slave labor for its heavy industries as it attempted to build huge military stores. Stalin's death ended some oppression of the peoples of the USSR. The Russian people and the Soviet Man became the ideal to which all peoples were to adhere. Soviet russification led to many new generations of people that call themselves Russian who are of other ethnic descent. Russians felt that the Soviet shadow obscured what it meant to be Russian. Nationalism surfaced during the Gorbachev era with three separate movements that reacted to the

West and to Soviet policies. The Russian people have suffered much repression and loss of birth rates due to the environmental pollution by the industrial, petroleum, and nuclear waste created in the Soviet era.

The Russian people are 32% adherent to Russian Orthodoxy and 0.50% are Evangelical. They have the Bible, Gospel audio recordings, Christian radio broadcasting, and the Jesus film in Russian.

<http://www.nationmaster.com/country/rs>

<http://www.ahart4russia.com/Ekaterinburg.htm>

<http://www.peopleteams.org/stavteam/default.htm>

<http://www.hope4ufa.com/>

http://www.nupi.no/cgi-win/Russland/etnisk_b.exe?Russian

42649

Romani, Vlax (3,290)

There are numerous alternate names for this people group: Gypsy, Baltic Gypsy, Balkan Gypsy, Balkan Rom Gypsy, Roma, Romani, Latvian Gypsy, Ruska Roma, and Russian Gypsy. They are unreached. Vlax Romani is their heart language. The Bible is not available in their language, though Scripture portions, Jesus Film, and Christian audio recordings. Sunni Islam is the practiced religion. One agency has targeted this group.

While Islam is the official religion, folk Islam is practiced and encompasses fears of lizards, snakes, and evil spirits, etc. Fortune telling is widely attributed to Gypsies and some believe them to have invented the Tarot cards. Continual being on the move, they are often not trusted by those living in areas of their temporary habitation. They are believed to be good con-artists, which led to the idea of one being “gypped”. They have exceptional talents in music, dance and singing, for which they are well known. Good standards of hygiene are not common. Unmarried girls are strictly to protect their virginity. Kindness to ones neighbor is highly valued in Gypsy culture.

<http://www.answers.com/topic/roma-people>

11272

Saharawi (150,000)

Also referred to as Delim, Delim Bedouin, and Sahrawi; the Saharawi live in the Western Sahara, an area in southern most Morocco in the Sahara Desert. Tindouf refugee camp in Algeria is located on the border of Western Sahara and is where many Saharawi have sought refuge. Hassaniyya, a dialect of Arabic, is their heart language. The Jesus Film and Christian audio recordings are available in their language, the Bible is not. They are Muslim and few known Christian believers exist. Folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings, and is common among Berbers living in rural areas. Holy men known as Marabouts operate as village witchdoctors.

Formerly nomadic peoples of the desert, many are settled into refugee camps today. The people group spreads across southern Morocco, northern Mauritania, eastern Algeria, and the Canary Islands. They are a sub-group of the Moors, but are also mixed with Berber,

Arab, and black Africans. They are descendants of the ruling Arabs of the 1300's, the Berbers of that time, and the slave class. The Saharawi are herdsmen. Four main classes exist among them: warriors, marabouts, or religious leaders, tribute payers, and black slaves. Musicians and other craftsmen makeup smaller lower classes as well. Eight tribes exist, and have a history of fighting, revenge, and robbery, among themselves.

Though some are wealthy, many Saharawi are poor. Agriculture is difficult due to little rainfall, only two inches per year. Eighty percent of all refugees are women and children. Saharawi women are very different than the Moroccan Muslim women or other women in North Africa. They are equal to men and are ensured equal rights by the SADR constitution of 1976, which enforces equality for women socially, economically, and politically. Ninety percent of Saharawi women are literate. They are very active within the refugee camps establishing schools and creating hospitals. Exceptionally different than other Muslim cultures, Saharawi women are seen as more valuable once they have been married and divorced numerous times, this is the norm. Men see their previous marriage experience to be valuable. Once divorced, a woman will hold a party to celebrate her new singleness at which time a new companion will show up in pursuit of her in marriage. This practiced resulted from years of nomadic life with women taking care of the camps and men off herding or fighting.

The area fell under Spanish authority in 1904, and Spain withdrew their control in 1976. At that time the Saharawi feared Morocco's desire to annex the Western Sahara and thus fled to neighboring Algeria to refugee camps. The Saharawi Polisario Front is the political party of the Saharawi people, and they have been in an enduring conflict with Morocco.

<http://news.bbc.co.uk/1/hi/world/africa/3227997.stm>

<http://www.joshuaproject.net/peopctry.php?rop3=102508&rog3=AG>

<http://www.peoplegroups.org/Detail.aspx?PID=11272>

<http://www.wsahara.net/wswomen.html>

<http://forcedmigration.org/guides/fmo035-3.htm>

11273

Shawiya (1,200,000)

Berber peoples inhabited the Maghreb of North Africa, the area where Morocco, Algeria, and Tunisia, are located, before the seventh century Arab invasion. The word Berber is Latin in origin and means barbarian and was first coined by the Romans during the third century. Despite Arabization which has taken place over centuries, most Berbers have maintained their own language and aspects of culture. They call themselves Imazighen or noble men.

The Shawiya live in the Aures Mountains, part of the Atlas Mountains, in northern Algeria. Chaouia, or Tachawit as it is also called, is their heart language. Scripture portions and the Jesus Film are available in their language. Sunni Islam is the practiced religion. Folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings, and is common among Berbers. Holy men known as Marabouts operate as

village witchdoctors. There are no known believers among this people group.; they are 100% Muslim.

Farming and cattle breeding are the basis for Berber economy. Dairy products, wool and hides are benefits provided by domestic animals. Berbers are known for their pottery, rugs, and other crafts. Monogamous marriages are most commonly practiced, though polygamy exists in rare cases. The Shawiya sought refuge in the mountains with the introduction of Arab culture into Algeria.

http://www.ethnologue.com/14/show_language.asp?code=TZM

http://www.ethnologue.com/show_language.asp?code=tzm

<http://www.joshuaproject.net/peopctry.php?rop3=103014&rog3=AG>

<http://www.peoplegroups.org/Detail.aspx?PID=11273>

<http://www.joshuaproject.net/peopctry.php?rop3=108925&rog3=AG>

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Spaniard (1,600)

Spaniards use Catalan, Galician, Basque, Extremaduran, Asturian, and Aragonese languages, while 75% of Spaniards speak Castilian Spanish in Spain. They are descendants of the Celts, Iberians, and Romans. Their culture is a mix of Mediterranean, Teutonic, and Semitic elements. The influences of Latin and Caribbean Americans in the larger culture of Spain cannot be overlooked.

The Bible, Gospel audio recordings, Christian radio broadcasting, and the Jesus film are available in their language. Less than one percent of Spaniards know Jesus apart from Roman Catholicism. Alternate names for Spaniards living in Algeria include Argentinian, White, C amba, Chilean, Colombian, Cuban, Dominican, Hispanic, Latin American, Mulatto, Latinos, Mestico, Mestizo, Mexican, Peruvian, Puerto Rican, Salvadoran, and Uruguayan.

11278

Tuareg (70,000)

Other names for the Tuareg include Ahaggaren, Gadames, Ghat, Tamastairt, Tuareg, Ajjer, or Tamahaq. Tuareg may mean knights of the desert, free folks, or abandoned by God. They refer to themselves as Kel Tamasheq, or the people of Tamasheq.

They inhabit very southern Algeria in the Ahaggar Mountains.

Tamahaq is the heart language of this people group. Scripture portions are available in this language, a completed Bible, the Jesus Film, and Christian audio recordings are not available. The Tuareg are 100% Sunni Muslim and have no known Christian believers among them. Folk Islam, a belief in the spirit world, is mixed with traditional Islamic teachings, and is heavily practiced by the Tuareg. They are known for their nominal Islamic practices, and even have entire tribes of marabouts, holy men and women who practice magic and provide protection from spirits. Furthermore showing themselves to be non practicing Muslims, the Tuareg do not fast during the month of Ramadan.

There are four types of Tuareg: the Ahaggaren Tuareg, the Air Tuareg, the Tahoua and Udalan Tuareg, and the Timbuktu Tuareg. Tuareg territory stretches from the Western Sahara to Western Sudan. The Tamachek of Algeria travel in southern Algeria, in the north western edge of Niger, and in the south western tip of Libya. They are believed to have migrated southward during the seventh century and reached as far south as Nigeria during the fourteenth century. Unity of language, a common alphabet of tifinagh characters, and social structure are aspects of culture found among all Tuaregs. Their origin remains a mystery.

A rigid class structure exists within Tuareg culture. Primarily there are the noble class and the serf classes. Three slave classes that do manual labor are the iklan, who are herdsmen and cooks, the inaden, who are artists and blacksmiths, and the harratin who are farmers and sharecroppers and are of black African descent.

As nomads their traveling patterns can be from once a week to once a month. They live in small groups with five or six transportable tents. Each tribe has a chief as well as a governing assembly of men. Tribes are grouped as with a sheik and set of rulers over each group. The marabout tribes are matrilineal, passing succession through the mother's family line.

With little rain, some areas not having received any rain for six years, fertile land is hard to come by. Farm land is scattered and sparse. Primary crops include wheat, barley, grain, dates, figs, and other fruits and vegetables. Tuaregs are also known for their raids and trade caravans, which persist primarily in Niger. Most families find a living through shepherding. Tribal territories are carefully observed.

These "blue men" as they are called are noted for their indigo or black veils called tidjelmoust, as it would be indecent for a man to allow his mouth to be seen by others especially those of respect. Women on the other hand do not veil, but wear a head scarf. A Tuareg man is not fully dressed without his knife. Both the veils and head scarfs begin to be worn by young men or women from the point of initiation or their marriage, showing the sexes to be equal in status.

Being an oral culture music, poetry, and stories are greatly enjoyed evening pastimes around small fires. Visual arts are popular among Tuareg as well; they are talented in making beautiful leatherwork by dyeing and embroidery, as well as metal and wood works. Women play various instruments such as a one chord violin, the imzad, a one stringed fiddle, the sound box, and drums. Music is integrated into rites of passage.

<http://www.joshuaproject.net/peopctry.php>
<http://www.peoplegroups.org/Detail.aspx?PID=11278>
<http://www.en.original-people.eu.org/tuareg-africa.shtml>
<http://www.canadiandriverr.com/articles/rr/04touareg.htm>
<http://www.answers.com/topic/tuareg>

Missiological Implications

1. Evangelical Christians should pray diligently for the peoples of Algeria that a sweeping revival might sweep over the country. This prayer would include praying for the Algerian Christians who often are threatened with persecution. The prayer would also include asking for relief from the savagery of the civil war and the attempts to establish *shariah* law.
2. Evangelical Christians should learn of and establish contact with the over 16000 indigenous/secret believers (taking great care not to draw attention to them) so as to assist these Christians in the evangelization of the nation
3. Evangelical Christians should seek means to share the Gospel with the many people groups who must be termed “unreached.” Actually most of the nation could be termed unreached. These unreached peoples would include the Berbers (40% of the population), the Tuareg, the Mzab, the growing numbers of urbanites, and the increasing numbers of younger people (70% of the population is under 30 and over 50% of the 16-25 year old group are unemployed).
4. Evangelical Christians should find means to help with leadership training among the Christians of Algeria
5. Evangelical Christians should share the possibilities of simple churches and house churches with the peoples of Algeria
6. Evangelical Christians should seek ways to evangelize among the 2.5 million Algerians who are now living in Europe. Evangelicals can support the groups who are attempting this ministry

Story telling is a beneficial method to use when sharing the gospel with Algerian people as their culture is oral in nature. The Jesus Film and other audio or visual aides will equally be useful as many are illiterate. Redemptive analogies may be drawn during the time of the big *Eid* when Muslims sacrifice a goat, lamb, or cow in honor of the sacrifice Abraham made. Sharing the Passover story flows naturally into conversation during that time of year. Weddings are another celebration in which transition to the gospel can easily happen. There are several parallels in how Algerian weddings are performed and Revelation 19, when the bride of Christ is made ready. Algerians are very relational people, therefore, establishing trusting friendships that lead into a sharing of the gospel and the Christians life are more likely to be well received rather than an upfront confrontational method of sharing Christ.

Other helpful Links-

<http://www.therace.ws/facts005.html>

<http://home.snu.edu/~hculbert/line.htm>

Other resources:

Rockness, Miriam Huffman. *A Passion for the Impossible*. Discovery House Publishers: Grand Rapids, MI, 2003.