

World
Watch
Research

Algeria: Country Dossier

December 2019



OpenDoors

Serving persecuted **Christians** worldwide

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research@od.org

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Introduction

World Watch List 2020

Rank	Country	Private life	Family life	Community life	National life	Church life	Violence	Total Score WWL 2020	Total Score WWL 2019	Total Score WWL 2018	Total Score WWL 2017	Total Score WWL 2016
1	North Korea	16.7	16.7	16.7	16.7	16.7	11.1	94	94	94	92	92
2	Afghanistan	16.7	16.7	16.7	16.7	16.7	10.0	93	94	93	89	88
3	Somalia	16.5	16.7	16.6	16.6	16.5	9.4	92	91	91	91	87
4	Libya	15.3	15.5	15.8	16.0	16.4	11.3	90	87	86	78	79
5	Pakistan	14.0	13.9	15.0	14.9	13.7	16.7	88	87	86	88	87
6	Eritrea	14.5	14.9	15.9	15.9	15.4	10.9	87	86	86	82	89
7	Sudan	14.2	14.6	14.5	15.7	16.1	10.4	85	87	87	87	84
8	Yemen	16.6	16.4	16.4	16.7	16.7	2.6	85	86	85	85	78
9	Iran	14.1	14.3	14.1	15.8	16.5	10.4	85	85	85	85	83
10	India	12.9	13.0	13.5	15.0	13.5	14.8	83	83	81	73	68
11	Syria	13.5	14.2	13.0	13.9	14.4	12.6	82	82	76	86	87
12	Nigeria	12.2	11.9	13.5	12.8	13.0	16.7	80	80	77	78	78
13	Saudi Arabia	15.1	14.9	14.1	15.5	16.5	2.4	79	77	79	76	76
14	Maldives	15.4	15.6	14.0	15.9	16.6	0.7	78	78	78	76	76
15	Iraq	14.0	14.6	13.9	14.5	13.6	5.6	76	79	86	86	90
16	Egypt	12.1	13.1	10.7	13.2	10.5	16.1	76	76	70	65	64
17	Algeria	13.5	14.3	10.4	12.8	13.2	9.3	73	70	58	58	56
18	Uzbekistan	15.1	12.9	14.1	12.2	15.7	3.0	73	74	73	71	70
19	Myanmar	11.8	11.9	13.5	12.5	12.2	10.7	73	71	65	62	62
20	Laos	12.8	9.9	14.1	14.4	14.9	5.6	72	71	67	64	58
21	Vietnam	12.3	8.5	12.9	13.6	14.5	9.8	72	70	69	71	66
22	Turkmenistan	14.5	11.2	13.8	13.3	15.7	1.9	70	69	68	67	66
23	China	11.6	8.4	11.6	12.8	15.1	10.2	70	65	57	57	57
24	Mauritania	13.9	14.0	13.0	13.7	13.4	0.2	68	67	57	55	50
25	Central African Republic	10.1	9.1	13.1	9.8	10.2	15.6	68	70	61	58	59
26	Morocco	12.4	13.3	10.8	11.7	14.1	4.1	66	63	51	49	47
27	Qatar	13.6	13.4	10.8	12.2	14.1	2.2	66	62	63	66	65
28	Burkina Faso	9.4	9.7	10.2	9.4	11.8	15.6	66	48	-	-	-
29	Mali	9.2	8.2	12.8	10.0	11.7	13.7	66	68	59	59	55
30	Sri Lanka	11.5	9.0	11.0	10.9	9.6	13.1	65	58	57	55	53
31	Tajikistan	13.9	12.3	11.9	12.4	13.1	1.1	65	65	65	58	58
32	Nepal	12.4	10.8	9.9	12.1	12.2	7.0	64	64	64	53	53
33	Jordan	13.1	14.1	10.7	11.7	12.5	1.7	64	65	66	63	59
34	Tunisia	12.0	12.8	10.3	10.8	12.3	5.4	64	63	62	61	58
35	Kazakhstan	13.2	11.5	10.7	12.4	14.0	1.7	64	63	63	56	55

36	Turkey	12.6	11.8	10.7	13.3	11.3	3.7	63	66	62	57	55
37	Brunei	13.8	14.3	10.7	10.3	13.5	0.6	63	63	64	64	61
38	Bangladesh	11.1	9.9	12.7	11.1	8.9	9.3	63	58	58	63	57
39	Ethiopia	10.0	9.2	10.6	10.8	10.4	11.9	63	65	62	64	67
40	Malaysia	12.1	14.6	12.7	12.0	9.6	1.5	62	60	65	60	58
41	Colombia	8.9	7.8	11.9	9.8	8.9	15.0	62	58	56	53	55
42	Oman	12.7	13.1	10.0	11.5	12.7	2.0	62	59	57	53	53
43	Kuwait	13.2	13.1	9.9	11.5	13.4	0.7	62	60	61	57	56
44	Kenya	11.7	10.5	10.9	8.3	10.9	9.1	61	61	62	68	68
45	Bhutan	12.8	10.9	11.8	11.6	13.9	0.0	61	64	62	61	56
46	Russian Federation	12.2	8.3	10.7	10.4	12.1	6.9	60	60	51	46	48
47	United Arab Emirates	12.9	13.0	9.5	11.1	12.6	1.1	60	58	58	55	55
48	Cameroon	8.8	7.2	11.6	7.0	10.4	15.0	60	54	38	-	45
49	Indonesia	10.9	11.1	11.6	10.2	9.5	6.5	60	65	59	55	55
50	Niger	9.4	9.5	13.3	7.2	11.1	9.3	60	52	45	47	53
51	Palestinian Territories	12.2	13.0	9.2	10.2	11.9	3.1	60	57	60	64	62
52	Mexico	8.4	6.8	12.2	10.6	10.0	11.5	60	61	59	57	56
53	Azerbaijan	13.0	10.0	9.3	11.1	12.4	1.5	57	57	57	52	57
54	Comoros	11.7	11.5	9.1	9.9	13.9	0.9	57	56	56	56	56
55	Kyrgyzstan	12.9	10.3	11.1	9.4	11.9	1.1	57	56	54	48	46
56	Djibouti	12.3	12.3	10.3	10.0	11.2	0.2	56	56	56	57	58
57	Democratic Republic of the Congo	5.6	6.7	10.6	7.4	10.4	15.6	56	55	33	-	53
58	Chad	11.5	8.2	10.2	9.6	10.3	5.9	56	48	40	-	51
59	Bahrain	12.1	12.3	9.1	10.1	10.5	0.9	55	55	57	54	54
60	Tanzania	9.3	10.8	10.3	8.6	8.7	7.0	55	52	53	59	57
61	Cuba	9.6	5.6	9.5	11.8	12.0	3.5	52	49	49	47	42
62	Uganda	8.1	4.6	6.7	6.7	9.1	13.0	48	47	46	53	45
63	Burundi	5.1	5.8	9.7	9.2	9.6	8.7	48	43	-	-	-
64	Guinea	10.3	7.5	8.3	7.0	8.1	3.7	45	46	-	-	-
65	South Sudan	5.7	1.5	7.0	6.3	7.8	15.6	44	44	-	-	-
66	Mozambique	6.9	4.6	7.1	5.2	8.0	11.7	43	43	-	-	-
67	Gambia	8.3	8.2	8.7	8.3	8.8	1.1	43	43	-	-	-
68	Angola	6.4	3.6	7.0	8.7	10.4	6.7	43	42	-	-	-
69	Venezuela	3.8	4.4	10.6	9.3	9.5	4.8	42	41	34	-	-
70	Ivory Coast	9.8	8.6	8.2	5.5	6.6	3.5	42	43	-	-	-
71	Rwanda	5.3	4.4	6.7	7.8	10.1	7.2	42	41	-	-	-
72	Nicaragua	5.8	4.2	8.5	9.8	9.0	4.1	41	41	-	-	-
73	Togo	8.6	6.7	8.5	7.1	8.4	1.1	41	42	-	-	-

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Brief note on sources and definitions

This country report is a collation of data and analysis based around Open Doors World Watch List (WWL) and includes statistical information on world religions, Christian denominations and people groups prepared by the World Christian Database (WCD). The highlighted links in the text can be found written out in full at the conclusion of each main section under the heading “External links”. The WWL 2020 reporting period was 1 November 2018 - 31 October 2019.

The definition of persecution used in WWL analysis is: “Any hostility experienced as a result of one’s identification with Christ. This can include hostile attitudes, words and actions towards Christians”.

This broad definition includes (but is not limited to) restrictions, pressure, discrimination, opposition, disinformation, injustice, intimidation, mistreatment, marginalization, oppression, intolerance, infringement, violation, ostracism, hostilities, harassment, abuse, violence, ethnic cleansing and genocide.

The latest update of WWL Methodology including appendices can be found on the [World Watch List Documentation](#) page of the Open Doors Analytical website (password: freedom).

WWL 2020: Persecution summary / Algeria

Brief country details

Pop 2019	Christians	Chr%
Algeria		
42,679,000	129,000	0.3

Data source: Johnson T M and Zurlo G A, eds., *World Christian Database* (Leiden/Boston: Brill, accessed April 2019).

World Watch List Algeria	Points	WWL Rank
WWL 2020	73	17
WWL 2019	70	22
WWL 2018	58	42
WWL 2017	58	36
WWL 2016	56	37

Scores and ranks are shown above whenever the country scored 41 points or more in the WWL 2016-2020 reporting periods.

Dominant persecution engines and drivers

Algeria: Main Persecution engines	Main drivers
Islamic oppression	One's own (extended) family, Non-Christian religious leaders, Citizens (people from the broader society), including mobs, Political parties, Violent religious groups, Ethnic group leaders
Dictatorial paranoia	Government officials
Clan and ethnic antagonism	One's own (extended) family, Citizens (people from the broader society), including mobs, Political parties, Government officials, Ethnic group leaders

Engines and Drivers are listed in order of strength. Only Very strong / Strong / Medium are shown here.

Brief description of persecution situation

As is the case in most other countries in the region, the major drivers of persecution in Algeria are society, radical Islamic teachers and state officials who adhere to the views of such teachers. Algerian Christians, most of whom are converts from Islam, face persecution especially from their family members and extended family. Therefore, the family and the wider community - including local ethnic leaders and elders - are important drivers of persecution. State officials at various levels of the administrative hierarchy also play a role in exerting pressure on Christians to renounce their faith and to restrict their freedom (limiting their possibility of expressing their views and of living out their faith in public).

There are laws that regulate non-Muslim worship, including regulations which prohibit by law anything that would 'shake the faith of a Muslim' or be used as a 'means of seduction intending to convert a Muslim to another religion'. Christians also suffer from harassment and discrimination in their daily life. Members of extended family and neighbors try to force converts to adhere to Islamic norms and follow Islamic rites. The pressure and danger faced by Christians is particularly high in the rural and religiously more conservative parts of the country. These regions acted as a stronghold for Islamist insurgents in the fight against the government in the 1990s.

Specific examples of persecution in the reporting period

- During the WWL 2020 reporting period, the Algerian government continued its crackdown on Protestant communities. Eleven churches were closed by the government, adding to those already closed in the WWL 2019 reporting period. Some were allowed to re-open after a few months.
- In a new wave of increased pressure, at least 90 Christians were harshly treated and detained during a public protest against the [closure of the Full Gospel Church](#) in Tizi Ouzou.
- There were reports that several Christian families faced harassment from other community members.

External Links - WWL 2020: Persecution summary

- Specific examples of persecution in the reporting period: closure of the Full Gospel Church - <https://morningstarnews.org/2019/10/peaceful-sit-in-provokes-order-to-close-church-in-algeria-christian-leader-says/>

WWL 2020: Keys to understanding / Algeria

Introduction

Links for general background information

See BBC country profile: <http://www.bbc.co.uk/news/world-africa-14118852> or Britannica country profile: <https://www.britannica.com/place/Algeria>.

Recent history

Like most other countries in North Africa, Algeria used to be a territory belonging to the Ottoman Turkish Empire. However, in 1830, Algeria was conquered by France. Algeria gained independence in 1962 after a violent 8 year war that was led by the National Liberation Front. Since independence, the National Liberation Front has been the dominant political party in Algeria and has been able to stay in power. For three decades the National Liberation Front outlawed other political parties and ruled as the sole legal party. However, in 1991 Algeria introduced multi-party elections. When Islamist parties won the election, the army suspended the result of the election and the country descended into civil war that only ended in 2002 and resulted in the death of an estimated 150,000 Algerians. From 1999 until April 2019, Abdelaziz Bouteflika served as president.

In February 2019, President Bouteflika announced his candidacy for a fifth mandate. With the help of Islamist parties, he was able to amend the Constitution back in 2008 to make this possible. Since January 2011 political tensions had been rising and many demonstrations were held, mainly caused by a general dissatisfaction with the high food prices and high levels of unemployment. Since he suffered a stroke in 2013, President Bouteflika was rarely seen in public and he did not even campaign for the presidential elections in 2014.

In 2016 a number of constitutional amendments were made to give more power to parliament. However, many opponents of the regime dismissed this reform as superficial and this dissent unfolded into demonstrations which finally led to Bouteflika's resignation in April 2019. He has been replaced by Interim President Abdelkader Bensalah. However, the protests continue as many see Bensalah as being closely linked to Bouteflika. New elections [have been planned](#) for December 2019.

Political and legal landscape

The Economist Intelligence Unit (EIU) classifies the country of Algeria as an [authoritarian regime](#). The political situation in Algeria continues to be relatively stable. According to the political indicators of [FSI](#) there is hardly any observable change. This may at first seem strange since President Bouteflika was forced to resign in April 2019 after months of fairly peaceful popular protest. However, the circle of influential unelected officials, high-ranking military officers and businessmen known as "Le Pouvoir" still remains in place.

Ordinance 06-03 was passed in March 2006 and severely limits non-Muslim worship. Since enforcing Ordinance 06-03 in February 2008, the government has not registered any new churches, so many Christian citizens continue to meet in unofficial house-churches (often using private homes or business properties). From the legal perspective, Ordinance 06-03 sets regulations for church buildings, so a meeting at home is forbidden. The legal sentence can be up to three years of prison and a fine of 300,000 DA (3,000 Euros). Currently, no Christians are in prison for this but [the crackdown on churches is still ongoing](#). and eleven churches affiliated with the Protestant Church of Algeria (EPA) were [closed down](#) during the WWL 2020 reporting period.

Religious landscape

According to WCD 2019 data, an estimated 98.3% of Algerians are Muslim. Almost all are Sunni Muslims but there is a small community of Algerians who belong to the Ibadi sect of Islam. The presence of Shiite Islam is negligible. The Constitution bans non-Muslims from holding high-level government positions. Non-Muslim and non-religious groups meet in secret to avoid state persecution. The [2018 Freedom of Thought report](#) ranks Algeria's Constitution and government as 'severely discriminating'.

In 2011 the EPA (Algerian Protestant Church) obtained official registration after many years of trying, but local churches were still required to obtain their own registration. No local churches belonging to the EPA succeeded in obtaining registration. During 2013, the EPA had to apply again after a new NGO law required them to re-register. However, the government has still not responded to their request, leaving the EPA in legal limbo.

Radical Islamic influence is growing. Yet at the same time there is openness to Christian faith and the number of Christians is growing in Algeria. Christians within Muslim families face legal discrimination from the State in personal status issues and hostility from their own extended families.

Religious Context: Algeria	Numbers	%
Christians	129,000	0.3
Muslim	41,939,000	98.3
Hindu	0	0.0
Buddhist	6,400	0.0
Ethnoreligionist	0	0.0
Jewish	600	0.0
Bahai	3,900	0.0

Atheist	7,700	0.0
Agnostic	579,000	1.4
Other	13,000	0.0

Data source: Johnson T M and Zurlo G A, eds., *World Christian Database* (Leiden/Boston: Brill, accessed April 2019).

OTHER includes Chinese folk, New religionist, Sikh, Spiritist, Taoist, Confucianist, Jain, Shintoist, Zoroastrian.

Economic landscape

The World Bank places Algeria in the "[Upper income](#)" category for the year 2017, although the Algerian economy is a closed economy with strict controls on foreign and private investments. Economic indicators of FSI show no significant change compared to previous years.

Algeria is ranked 85 out of 188 countries in the 2018 [UNDP human development index](#). With an average life expectancy of 76.3 and an adult literacy rate of 75.1%, Algeria seems to perform much better than most African and Arab countries in the provision of social goods and services. However, youth unemployment is still a problem and the fall in energy prices has caused serious economic difficulties since natural gas is a key export commodity. Nevertheless, with a [Gross National Income per capita of 15.050 dollar PPP](#), Algerians enjoy better economic conditions than most other countries in Africa.

Social and cultural landscape

Historically, Algeria is an ethnic mix of peoples of both Arab and Berber descent, with the dominant ethnic identity in the country being Arabic. Ethnicity and language is a sensitive issue after many years of government marginalization of Berber culture and FSI social indicators show that demographic pressures are increasing. For example, the housing problem is most serious in the Berber-dominated Kabyle region since the government would seem to be deliberately refusing to invest in housing projects there. Other regions are being helped with housing projects, set up and financed by the government. This discrimination affects Christians as many are of Berber origin. The ethnic tension thus affects the religious situation and contributes to the persecution of Christians in the Kabyle region.

UNDP demographic data show that 45.4 % of Algerians are under the age of 14. Life expectancy is 76.6 years, and mean years of schooling is 8. Overall loss of HDI due to gender inequality is 20%.

Technological landscape

According to the 2018 [UNDP human development index](#), 42.9% of the population uses the internet. However, given the rapid technological transitions happening in North Africa, this number could well be far higher. Facebook, Twitter and YouTube are popular. Statistics can be found in the 2017 [Arab Social Media Report](#) (ASMR).

Government control of both social media and other methods of communication is strict. Journalists and bloggers [have to operate carefully](#) and several have been prosecuted and given prison sentences. Christians are also monitored.

Security situation

In general the security situation in Algeria is stable. The Algerian police and armed forces are well organized and well trained. Due to the country's location in North Africa, bordering Mauretania, Mali, Niger and Libya in particular, Algerian security forces are specialized in fighting Islamic militancy, although it is a great challenge to control all borders since they stretch into the Sahara desert and Sahel region. Thus it remains possible for radical Islamic groups to conduct border crossings to find shelter and establish storage locations ([weapon caches](#)) in Algeria and avoid being captured by international anti-terrorist operations like the UN-mission in Mali and the US-led operation against terrorism in Niger.

Apart from the threat from Islamic militants, there is an ongoing [dispute](#) with Morocco regarding its border area. Given that this dispute has lasted several years already, it is unlikely that this situation will develop into war.

One of the biggest threats in Algeria is currently the [organized-crime](#) scene. There are several illegal traffic routes operational in Algeria, connecting its Mediterranean coast with hubs in the Sahara and Sahel. This facilitates all kinds of trade (especially illegal trade) globally. These trade routes are used by smugglers bringing drugs from South America to Europe and also by human traffickers transporting refugees seeking asylum in Europe or beyond.

Trends analysis

Despite its violent past and the persistent threat of Islamic insurgencies, Algeria is relatively stable, even after months of protest and Bouteflika's forced resignation. However, this stability is fragile: The major cause for concern is the continuing political struggle and the lack of a clear plan regarding the transition of power. Another concern is the increasing economic pressure on the government as it tries to deal with a rising level of unemployment and economic discontent with a declining revenue from natural gas. A further concern is the fear that the lawlessness in Libya could undermine stability in Algeria since the two countries share a long border. Any instability arising in Algeria as a result of any of these causes is likely to make the situation for Christians deteriorate.

External Links - WWL 2020: Keys to understanding

- Link for general background information: <https://www.britannica.com/place/Algeria>. - <https://www.britannica.com/place/Algeria>
- Recent history: have been planned - <https://www.bbc.co.uk/news/topics/cp7r8vglgyet/algeria>
- Political and legal landscape: authoritarian regime - <https://www.eiu.com/topic/democracy-index>
- Political and legal landscape: FSI - <https://fragilestatesindex.org/country-data/>
- Political and legal landscape: the crackdown on churches is still ongoing. - <https://unpo.org/article/21520>
- Political and legal landscape: closed down - <https://morningstarnews.org/2019/05/another-church-building-sealed-shut-in-algeria-2/>
- Religious landscape: 2018 Freedom of Thought report - <https://fot.humanists.international/countries/africa-northern-africa/algeria/>

- Economic landscape: Upper income - <http://datatopics.worldbank.org/world-development-indicators/the-world-by-income-and-region.html>
- Economic landscape: UNDP human development index - <http://hdr.undp.org/en/countries/profiles/DZA>
- Economic landscape: Gross National Income per capita of 15.050 dollar PPP - <https://tradingeconomics.com/algeria/gni-per-capita-ppp-us-dollar-wb-data.html>
- Technological landscape: UNDP human development index - <http://hdr.undp.org/en/countries/profiles/DZA>
- Technological landscape: Arab Social Media Report - <https://www.mbrsg.ae/getattachment/1383b88a-6eb9-476a-bae4-61903688099b/Arab-Social-Media-Report-2017>
- Technological landscape: have to operate carefully - <https://rsf.org/en/algeria>
- Security situation: weapon caches - <https://algeria.liveuamap.com/en/2019/29-july-algeria-large-scale-and-interesting-weapons-cache>
- Security situation: dispute - https://www.iai.it/sites/default/files/menara_wp_20.pdf
- Security situation: organized-crime - <https://www.refworld.org/docid/5ac380cd4.html>

WWL 2020: Church information / Algeria

Christian origins

Christianity came to Algeria in the 2nd century. The church grew rapidly and many Romans and Imazighen ('Berbers') became Christians, in spite of periods of severe persecution. Church Father Augustine was born in what is today Algeria, and exerted great influence over the Church in his own time and even today.

The strong Christian presence slowly gave way to Islam after the Arab invasion (670-711 AD), but there are reports that the Christian faith persisted in the region for several centuries after the completion of the Arab conquest. A Christian community is, for instance, recorded in 1114 in Qal'a in central Algeria.

Most of the time between 1509 and 1792, Spain ruled over Oran and some coastal areas of Algeria; this allowed Christians to be active there. France conquered Algeria in 1830 and made it a province of France in 1848. This led to a renewed Christian influence in Algeria, as 100,000s of French citizens settled in the country. Roman Catholic missionaries - and to a lesser extent Protestants - established churches, mostly for expatriates from France but also from Great Britain and elsewhere. All this was reversed when the colonists were forced to leave after the War of Independence (1962). Missionary activity among the Muslim population was largely unfruitful.

In the 1980s, a movement began which was mostly driven by indigenous leaders and resulted in many conversions to Christianity. Today there is a growing Protestant community, especially among the Kabyle Imazighen. This community is organized under the umbrella of the Association of the Protestant Church of Algeria (EPA). After a period of great freedom, the authorities has now made it harder for these congregations to meet freely. Since the 1990s, Sub-Saharan African migrants have also started their own churches, which some local Algerians have also joined.

Church spectrum today

Church networks: Algeria	Christians	%
Orthodox	1,300	1.0
Catholic	6,300	4.9
Protestant	13,300	10.3
Independent	108,000	83.7
Unaffiliated	140	0.1
Doubly-affiliated Christians	0	0.0
Total	129,040	100.0
<i>(Any deviation from the total number of Christians stated above is due to the rounding of decimals)</i>		
Evangelical movement	54,100	41.9
Renewalist movement	38,900	30.2

Data source: Johnson T M and Zurlo G A, eds., *World Christian Database* (Leiden/Boston: Brill, accessed April 2019).

Orthodox: Eastern (Chalcedonian), Oriental (Pre-Chalcedonian, Non-Chalcedonian, Monophysite), Nestorian (Assyrian), and non-historical Orthodox. Roman Catholics: All Christians in communion with the Church of Rome. Protestants: Christians in churches originating in or in communion with the Western world's 16th-century Protestant Reformation. Includes Anglicans, Lutherans and Baptists (any of whom may be Charismatic) and denominational Pentecostals, but not Independent traditions such as Independent Baptists nor independent Charismatics. Independents: Believers who do not identify with the major Christian traditions (Orthodox, Roman Catholic, Protestant). Unaffiliated Christians: Persons professing publicly to be Christians but who are not affiliated to churches. Doubly-affiliated Christians: Persons affiliated to or claimed by 2 denominations at once. Evangelical movement: Churches, denominations, and individuals who identify themselves as evangelicals by membership in denominations linked to evangelical alliances (e.g., World Evangelical Alliance) or by self-identification in polls. Renewalist movement: Church members involved in Pentecostal/Charismatic renewal.

WWL 2020: Persecution Dynamics / Algeria

Reporting period

1 November 2018 – 31 October 2019

Position on World Watch List (WWL)

With a score of 73 points in WWL 2020, Algeria ranked 17.

The score for Algeria rose 3 points in comparison to WWL 2019. Pressure was at a very high level (or above) in all but one *sphere of life*. The score has risen mainly due to an increase of violence, especially violent arrests and the growth in fear related to this.

Persecution engines

Persecution engines: Algeria	Abbreviation	Level of influence
Islamic oppression	IO	Very strong
Religious nationalism	RN	Not at all
Clan and ethnic antagonism	CEA	Medium
Christian denominational protectionism	CDP	Not at all
Communist and post - Communist oppression	CPCO	Not at all
Secular intolerance	SI	Not at all
Dictatorial paranoia	DPA	Strong
Organized corruption and crime	OCC	Not at all

The scale for the level of influence of Persecution engines in society is: Not at all / Very weak / Weak / Medium / Strong / Very strong. For more information see WWL Methodology.

Islamic oppression (Very strong):

As Islam has become increasingly influential in Algeria's government in the past few years, so the freedom of Christians is becoming more and more restricted. Islamist pressure on government and society, in combination with pressure from family members on Christian converts from a Muslim background, has led to persistent difficulties for Christians. Islamist groups, encouraged by the Arab Spring in other North African countries, are exerting pressure on a government that has been forced to work with Islamic parties. Despite this cooperation, the Islamic Salvation Front (FIS) is still banned. Islamists are becoming more visible and they monitor the activities of Christians and other non-Muslim minorities (such as the small Jewish and Bahai communities).

Dictatorial paranoia (Strong):

This engine is evident in the autocratic nature of Algeria's government, which imposes restrictions on Christians. With a further number of church closures and the use of physical violence against Christian demonstrators, it seems that the government has increased its pressure on the church. The motives for this new wave of violence are unknown, but some of the measures of the government could be seen as attempts to appease the Islamist segment of society.

Furthermore, the anti-colonial and revolutionary roots of the ruling party which has been in power since independence, provides it with an ideological perspective that makes it suspicious of Christian missionary activities, especially when they are allied to churches and Christian groups in the West.

Clan and ethnic antagonism (Medium):

Most Algerian Christians are found in the Kabyle region which is located in the northern part of the country. Since independence, there has been political tensions between this region and the central government in Algeria. Among other matters, issues of ethnic identity, culture and language figure prominently in the difficult relationship between the government and residents of the Kabyle region, most of whom are ethnic Berbers while the dominant ethnic identity in the country is Arab. The ethnic tension and antagonism also spills into religious life and contributes to the persecution of Christians in the Kabyle region.

Drivers of persecution

Drivers of Persecution: Algeria	IO	RN	CEA	CDP	CPCO	SI	DPA	OCC
	VERY STRONG		MEDIUM				STRONG	
Government officials			Medium				Strong	
Ethnic group leaders	Medium		Medium					
Non-Christian religious leaders	Strong							
Violent religious groups	Medium							
Citizens (people from the broader society), including mobs	Strong		Strong					
One's own (extended) family	Very strong		Very strong					
Political parties	Strong		Medium					

The scale for the level of influence of Drivers of persecution in society is: Not at all / Very weak / Weak / Medium / Strong / Very strong. Please note that "-" denotes "not at all". For more information see WWL Methodology.

Drivers of Islamic oppression:

- **Extended family (Very strong):** Family members are the driving force behind most of the persecution of converts to Christianity. Persecution includes, but is not limited to, (physical) abuse, banishment, house arrest (mostly in the case of women), forced divorce, inheritance loss and loss over custody of the children.
- **Ethnic group leaders (Medium):** Elders of villages and towns often actively oppose the visible presence of the church. They can also put families under pressure to act against any converts in their homes.
- **Non-Christian religious leaders (Strong):** Radical interpretations of Islam are ever present in Algeria; Salafist leaders are known to preach intolerance towards non-Muslims.
- **Citizens - including mobs (Strong):** Social hostility towards Christians is deeply rooted in Arab society and is only slightly less severe in the Kabyle and other Berber regions.

- **Political parties (Strong):** Although the power of the non-ruling political parties is limited, Islamist parties can still put pressure on the government to act against non-Sunni religious groups.
- **Violent religious groups (Medium):** The threat of violence coming from radical Islamic groups is always present, although no major incidents have taken place in recent years.

Drivers of Clan and ethnic antagonism:

- **Extended family (Very strong):** Tribal concepts like 'family honor' are actively protected. Converts, especially women, have to face harsh consequences for 'bringing shame upon the family' and other tribal rules.
- **Ethnic group leaders (Medium):** Tribal relationships play an important role in daily life. By changing their religion, converts defy tribal tradition and are persecuted as a consequence. Ethnic group leaders, like village elders, put pressure on family members and society to take action against converts.
- **Citizens, including mobs (Strong):** Tribalism and values and norms coming from ancient traditions are kept alive in Islamic society. The convert breaks with this and can be pressurized by wider society as a result (for example, by losing employment).
- **Government officials / Political parties (Medium):** Government officials and the ruling party play an important role as drivers of persecution. The hostility of these actors towards the cultural, linguistic and political claims of non-Arab ethnic groups means that, in their efforts to suppress such demands, local churches in the Kabyle region are also made to face restrictions. The growth of the church particularly in this region is perceived as a threat to the predominantly Arab and Islamic identity of the country.

Drivers of Dictatorial paranoia:

- **Government officials (Medium):** Algeria is one of the few countries in northern Africa that has managed to ensure regime continuity and avoid sweeping democratic reforms, although the country is now looking for a new balance. Since independence, the National Liberation Front has maintained its grip on power despite several changes of president. The National Liberation Front has often been challenged by Islamist political movements and in order to win over the supporters of the Islamist movements and shore up its legitimacy, the government restricts the freedom of Christians.

Geographical hotspots of persecution

Most of Algeria's Christians are converts from Islam to Christianity. The majority of them are living in the Kabyle region in the north of Algeria. The Kabyle people are a Berber ethnic group and speak their own Berber language, in contrast to other Algerians with an Arab background. The Kabyles were [discriminated](#) against and neglected by the Algerian government for many years, which created an environment in which the Christian community could develop, although pressure from both government and society remains strong.

In the Arab part of the country, especially the south, circumstances are difficult for Christians and the number of churches is very low. Violent Islamic militants do not have a wide support base among the people, but Islam holds a firm grip over the country, also due to the growth of the Salafist movement.

Christian communities and how they are affected

Communities of expatriate Christians: This category consists mainly of Sub-Saharan migrant Christians, complemented by some (Western) expatriate Christians. The small number of Sub-Saharan African Christian students in the country face discrimination at universities and in day-to-day life in the cities.

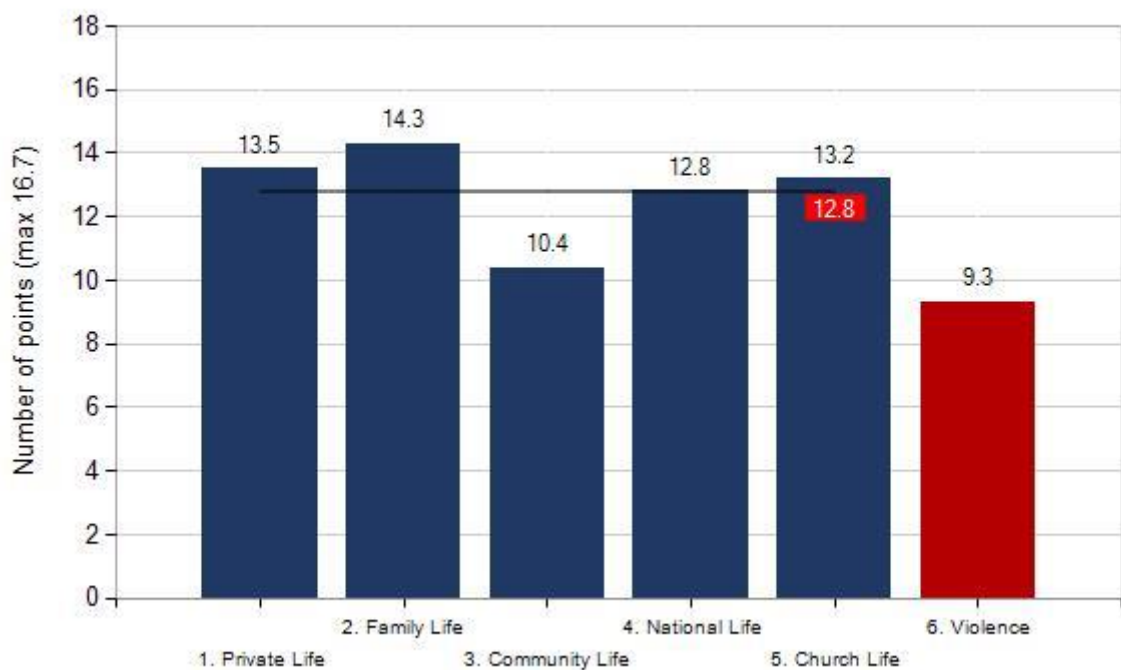
Historical Christian communities: The Roman Catholic Church is the only remaining church in this category, as the Protestant churches nowadays are almost completely made up of converts (see next category). The Catholic community faces restrictions outside their places of worship but are allowed to exist, where registered. Catholic churches (including the cathedral in Algiers - the seat of the Archbishop), conduct services without government interference.

Converts to Christianity: The vast majority of Christians in Algeria are converts with a Muslim background and face on-going pressure. The law prohibits public assembly for the purpose of practicing a faith other than Islam - with the exception of registered churches. However, individual churches are often denied registration. There is a large number of unofficial groups meeting regularly in the Berber regions; non-Muslims usually congregate in private homes for religious services. The very young Algerian church (mostly consisting of first generation Christians) faces many forms of discrimination by the state and by family members. While some Protestant churches under the EPA (Algerian Protestant Church) go back to colonial times, they nowadays consist almost entirely of communities of converts to Christianity.

Non-traditional Christian communities: This category does not exist in Algeria as defined by WWL Methodology.

The Persecution pattern

WWL 2020 Persecution Pattern for Algeria



The WWL 2020 Persecution pattern for Algeria shows:

- The average pressure on Christians stayed at a very high level, rising from 12.4 points in WWL 2019 to 12.8 in WWL 2020. This is mainly due to increased pressure from the government.
- Pressure is highest in the *Family* (14.3), *Private* (13.5) and *Church* (13.2) *spheres of life*. This reflects the very high pressure converts face due to the risk of discovery and following ostracization by their families, as well as the opposition they face from society and government.
- The score for violence went up from 7.6 in WWL 2019 to 9.3 in WWL 2020, after an initial sharp increase from 2.0 points in WWL 2018 due to the closure of church buildings. The WWL 2020 increase has mainly been caused by the (violent) arrest of several Christians.

Pressure in the 5 spheres of life

In each of the five spheres of life discussed below, details are shown from four of the highest scoring block questions, with those items scoring highest listed first. In some cases, an additional paragraph per sphere is included to give further information deemed important. (To see how individual questions are scored on a scale 0 – 4 points, please see the “WWL Scoring example” in the WWL Methodology, available at: <http://opendoorsanalytical.org/world-watch-list-documentation/>, password: freedom).

Private sphere:

- ***It has been risky for Christians to reveal their faith in written forms of personal expression (including expressions in blogs and Facebook etc.) (Block 1.4 / points: 3.50):*** Some of Algeria's Christians have been openly sharing their Christian faith on social media, but this has in several cases led to prosecution on charges of blasphemy and to (physical) violence, especially by radical Muslims. For new convert Christians, it is especially risky, as the wider family might expel them from their home or force them to divorce (losing custody rights over their children).
- ***It has been risky for Christians to display Christian images or symbols? (Block 1.5 / Score: 3.50 points):*** All Christians in the country are careful not to display Christian symbols like crosses openly, as hostility towards Christians is common. For converts, the display of symbols can lead to discovery of their conversion by their families and lead to questioning and harassment from others.
- ***It has been risky for Christians to discuss their faith with those other than immediate family members (extended family, others) (Block 1.8 / points: 3.50 points):*** Algeria's anti-proselytism and blasphemy laws affect the freedom of Christians to privately share their beliefs even with immediate family members. Under Ordinance 06-03, which regulates non-Muslim worship and is strictly enforced by the Algerian government, proselytizing is a criminal act that carries a punishment of 1-3 years in jail. In addition, Algeria's society often views Christianity negatively, so even just discussions about the Christian faith can lead to harassment or worse.

- ***It has been dangerous to privately own or keep Christian materials (Block 1.3 / Score: 3.25 points):*** Both converts as well as Christian Sub-Saharan migrants and other Christians have to be very careful in this respect. Having (and reading) a Bible can lead to pressure from family members or harassment from members of society. The use of (Bible) apps on mobile phones is very helpful in this regard.

Algeria has a law that criminalizes any attempt to proselytize and make someone leave Islam for another religion. However, converting from Islam by itself is not criminalized (i.e. there is no crime of apostasy). Hence, technically, it is those who cause the conversion or attempt to convince someone to convert (and not the convert himself) who will be criminally liable. The main problem for converts is family persecution and this can be very severe. Church leaders report that especially women converts are sometimes placed under house-arrest by their Muslim families. They are not allowed to meet other Christians or to have any contact with them. They are not allowed to watch TV or listen to the radio as Christian channels are broadcast into Algeria. In the Arab part of the country, persecution is even more severe and converts risk being killed. For many Christians, sharing about their faith in written form, with family members or with guests, is simply not possible and they are exposed to a lot of domestic violence.

Family sphere:

- ***Christian couples have been hindered in adopting children or serving as foster parents because of their faith (Block 2.6 / Score: 4 points):*** Adoption is possible in Algeria, but only for Muslims.
- ***Christian children have been pressured to attend anti-Christian or majority religion teaching at any level of education (Block 2.8 / Score: 3.75 points):*** Religious education, based on Islamic principles, is mandatory in all primary and secondary schools. Private schools, if parents are able to afford them, can show more flexibility and exempt a Christian child from these lessons, but the problem remains that the whole curriculum is permeated by Islam.
- ***Christian spouses of non-Christians have been excluded from the right or opportunity to claim custody of the children in divorce cases (Block 2.12 / Score: 3.5 points):*** In many cases, the Muslim husband or wife of a convert will want to be divorced or will be forced by family members to divorce the convert. The children will be kept away from the convert; a practice often supported by the courts and government officials.
- ***Babies and children of Christians have automatically been registered under the state or majority religion (Block 2.1 / 3.5 points):*** If the father is a Muslim, the government considers the child to be a Muslim. Converts are still considered as Muslims by the government, and thus their children are seen as Muslim as well. In rare cases, depending on the government official, a Christian name can be given to the child.

For the Algerian government, every citizen is a Muslim. There are also cases where the Muslim population in villages has refused to allow Christians to bury their deceased family members. Christian marriages are only valid within a church community but are not accepted by the government, which registers them as a Muslim marriage.

Community sphere:

- **Christians have been monitored by their local communities or by private groups (this includes reporting to police, being shadowed, telephone lines listened to, emails read/censored, etc.) (Block 3.2 / Score: 3.5 points):** Monitoring of individuals occurs regularly. The police and other intelligence officials strictly enforce Ordinance 06/03, which regulates non-Muslim worship and other activities. Those engaged in Christian activities are actively watched. Christians with positions of responsibilities know that they have to be careful when communicating since their telephones are likely to be tapped and e-mails read. Christians have to be discreet when gathering outside of church buildings, as obvious Christian activities will be reported by members of society to the police. This pressure is less intense in the Kabyle region, although Christianity faces opposition in all parts of the country.
- **Christians have faced disadvantages in their education at any level for faith-related reasons (e.g. restrictions of access to education) (Block 3.9 / Score: 3.5 points):** Although this is mostly an issue for known converts, Sub-Saharan migrant Christians (in combination with elements of racism) and other Christians can also face discrimination and disadvantages in the educational system. Christian school-children living in more conservative Islamic areas have to hide their faith, as otherwise they are likely to suffer discrimination by teachers and be refused entry to university studies.
- **Christians have been discriminated against in public or private employment for faith-related reasons (Block 3.10 / Score: 3.5 points):** Conversion from Islam to Christianity brings many negative consequences for the convert and losing employment is one of them. Many converts have to hide their new faith or face discrimination when applying for a job. Christians, whether convert or not, do not have access to senior positions in government.
- **Christians have been interrogated or compelled to report to the local vigilante/police for faith-related reasons (Block 3.13 / Score: 3.5 points):** Individual Christians are actively monitored and questioned.

Algerian Christians tend to speak of "villagers who don't talk to them," while Christian human rights organizations speak routinely of verbal and physical abuse being used. The [2018 International Religious Freedom Report](#) states that "Some Christian converts reported they and others in their communities continued to keep a low profile due to concern for their personal safety and the potential for legal, familial, career, and social problems. Other converts practiced their new religion openly, according to members of the Christian community." The latter depends on the region where the convert lives. The Berber regions tend to be more open than the Arab regions.

National sphere:

- **The Constitution (or comparable national or state law) limits the freedom of religion as formulated in Article 18 of the Universal Declaration of Human Rights (Block 4.1 / Score: 4 points):** The Constitution declares Islam to be the state religion and government institutions have to act in accordance with Islamic values. Conversion from Islam to Christianity is not forbidden, but proselytizing is a criminal offence. Ordinance 03/06 severely restricts the Freedom of Religion and Belief for churches and individual Christians.

- **Christians have been discriminated against when engaging with the authorities (local administration, government, army, etc.) for faith-related reasons (Block 4.5 / Score: 3.75 points):** There is a clear risk of discrimination when a convert or Sub-Saharan Christian engages with the authorities. Reportedly, this attitude has improved slightly in some places in the Kabyle region, where, for example, some children have been registered with a Christian name.
- **Have Christians, churches or Christian organizations been hindered in publicly displaying religious symbols (Block 4.12 / Score: 3.5 points):** Anything that can 'shake a Muslim's faith' is forbidden under Ordinance 03-06 and churches and Christian organizations apply self-censorship in this regard.
- **Those who caused harm to Christians have deliberately been left unpunished (Block 4.14 / Score: 3.5 points):** Converts from Islam to Christianity can be abused and mistreated by their family members with impunity. Most of this abuse remains outside of public view and government officials regard this to be a family issue.

Church sphere:

- **Church activities have been monitored, hindered, disturbed, or obstructed (Block 5.1 / Score: 3.75 points):** The government constantly monitors all church activities and several churches have been closed during the WWL 2020 reporting period. This has continued despite the changes in government leadership.
- **Work among youth has in particular been restricted (Block 5.6 / Score: 3.75 points):** Churches are not allowed to organize any activity among Muslim youth. Consequences for those involved would be severe if they do so. Minors are not allowed to attend a church alone; an adult always has to be present.
- **Churches or Christian organizations have been hindered in printing Christian materials or owning printing presses (Block 5.12 / Score: 3.75 points):** Printing materials with a Christian content is forbidden under Ordinance 06-03. The government actively monitors churches and Christian organizations and enforces Ordinance 06-03 in this regard.
- **Churches have been hindered in their interaction with the global church (both foreigners visiting and nationals being able to visit Christians in other countries, attend conferences etc.) (Block 5.19 / Score: 3.75 points):** It is difficult for foreign Christians to obtain a visa and visit Algerian churches due to the constant monitoring of churches. Algerian Christians know that they can be questioned when planning to travel abroad.

Violence

The main source of violent persecution for the individual Christian in Algeria continues to be close family and relatives. Society in general is influenced by the teachings of radical Islamic teachers and thus also contributes to the violent persecution of Christians in Algeria.

The following table is based on reported cases as much as possible. Since many incidents go unreported, the numbers below must be understood as being minimum figures. In cases where it has been impossible to count exactly, a symbolic round figure (10, 100 or 1000) is given. (A symbolic number of 10 could in reality even be 100 or more but the real number is uncertain. A symbolic number of 100 could go well over 1000 but the real number is uncertain. A symbolic number of 1000 could go well over 10,000 but, again, the real number is uncertain.) In cases where it is clear that (many) more Christians are affected, but a concrete number could be given according to the number of incidents reported, the number given has to be understood as being an absolutely minimum figure.

Algeria	Reporting period	Christians killed	Christians attacked	Christians arrested	Churches attacked	Christian-owned houses and shops attacked
WWL 2020	01 Nov 2018 - 31 Oct 2019	0	70	90	13	10
WWL 2019	01 Nov 2017 - 31 Oct 2018	0	22	0	9	3
WWL 2018	01 Nov 2016 - 31 Oct 2017	0	3	2	2	0

Christians killed refers to the number of Christians killed for faith-related reasons (including state-sanctioned executions). *Christians attacked* refers to the number of Christians abducted, raped or otherwise sexually harassed, forced into marriage to non-Christians or otherwise physically or mentally abused (including beatings and death-threats) for faith-related reasons. *Christians arrested* refers to the number of Christians detained without trial or sentenced to jail, labor camp, sent to psychiatric hospital as punishment or similar things for faith-related reasons. *Churches attacked* refers to the number of churches or Christian buildings (schools, hospitals, cemeteries, etc.) attacked, damaged, bombed, looted, destroyed, burned down, closed or confiscated for faith-related reasons. *Christian-owned houses and shops attacked* refers to the number of houses of Christians or other property (including shops and businesses of Christians) attacked, damaged, bombed, looted, destroyed, burned down, closed or confiscated for faith-related reasons.

For the WWL 2020 reporting period:

- **Christians attacked:** in addition to harassment and abuse faced by converts from their families, many Christians were treated aggressively by the police during a protest against church closures. This kind of violence did not happen in previous years.
- **Christians arrested:** At least 90 Christians were arrested during a protest against the church closures in Tizi Ouzou in October 2019.
- **Churches attacked:** 11 churches and 2 Bible schools have been closed by the authorities.
- **Christian houses/shops attacked:** At least ten properties of Christians were damaged. The exact number is unknown but is very likely to be more than 10.

5 Year trends

Chart 1:

The first chart below lists the average pressure on Christians over the last 5 reporting periods. It shows that the overall level of pressure on Christians has continually been very high and has reached its highest level in the WWL 2020 reporting period.

WWL 2016 - WWL 2020 Persecution Pattern history: Algeria	Average pressure over 5 Spheres of life
2020	12.8
2019	12.4
2018	11.1
2017	11.2
2016	11.1

Chart 2:

The chart below shows that there has been a steady upward trend of pressure in the *church sphere of life*, matching the rise in government action against churches in the last two reporting periods in particular. The highest levels of pressure have been consistently in the *family sphere*, reflecting the difficulties experienced by converts.

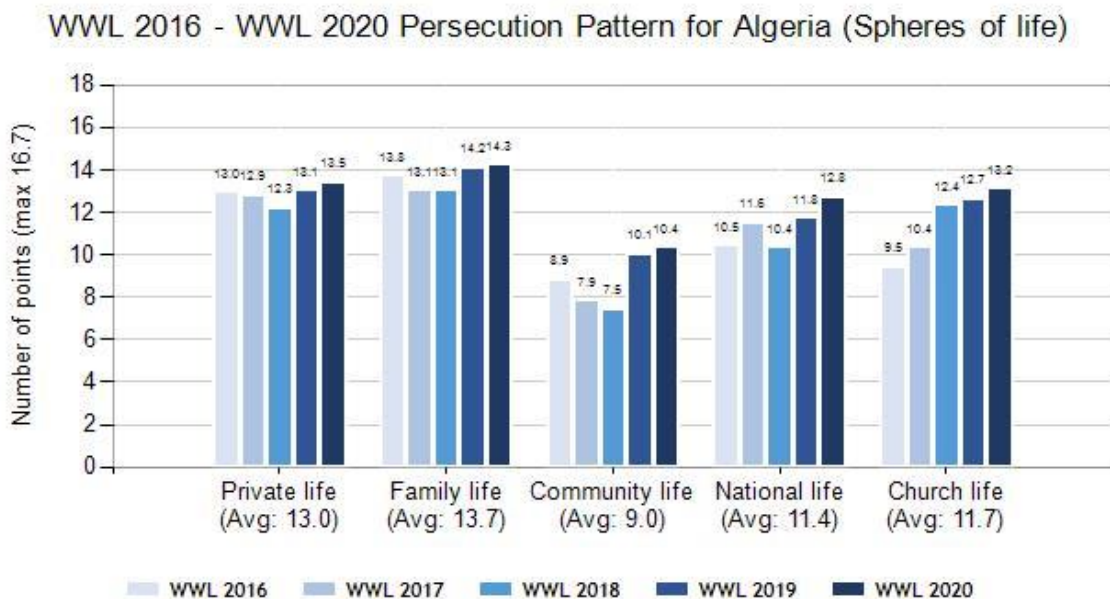
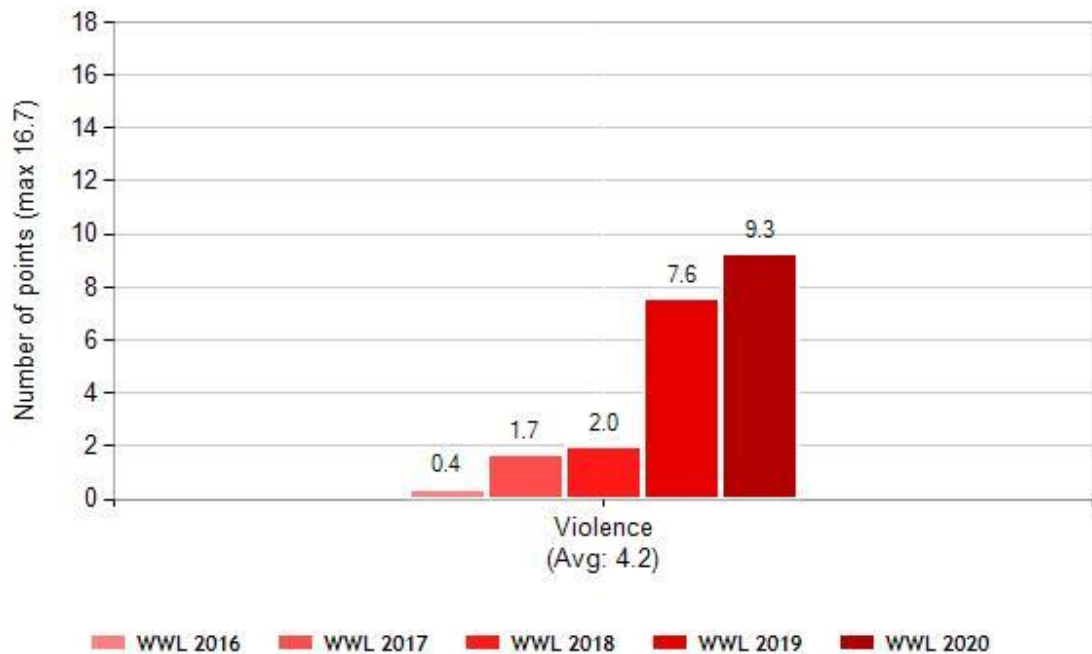


Chart 3:

Although the score for violence was low in the WWL 2016-2018 reporting periods, this has shot up to a very high level in the last two reporting periods, especially due to the number of church closures and arrests.

WWL 2016 - WWL 2020 Persecution Pattern for Algeria (Violence)



Gender profile of persecution

Female Pressure Points:

- ***Denied access to social community/network***
- ***Denied custody of children***
- ***Discrimination/Harassment via education***
- ***Economic harassment via work/job/business***
- ***Enforced dress code***
- ***Forced divorce***
- ***Forced marriage***
- ***Incarceration by family***
- ***Violence – death***
- ***Violence – physical***
- ***Violence – psychological***
- ***Violence – sexual***

Despite gaining [legal protection](#) against violence against women in 2016, Algerian women continue to be [disadvantaged](#) in law and society, compounding the persecution that Christian women experience due to their faith. Christian women experience pressure in several public spheres; examples are harassment in the workplace or via education; the loss of jobs; harassment for not wearing the Islamic veil; the possibility of sexual assault, and death threats. As one country researcher has observed, many Christian women have gone through ‘traumatic situations,’ which impacts ‘them directly as well as their families’.

The main challenge facing converts is family persecution. In this sense conversion is forbidden and very dangerous. Church leaders report that Christian converts (especially women) are beaten, harassed, threatened and/or imprisoned for their faith by their Muslim families.

In addition to restricting women's access to meaningful community, families also prevent converts from accessing Christian radio or television channels. In the Arab part of the country, persecution is even more severe and converts risk being killed.

In the light of this pressure and violence, many female converts opt to hide their faith and live as secret believers. Should their family discover their Christian faith, it is likely that they would be forcibly married to a non-Christian as a corrective measure, and to restore them to the Islamic faith. If already married at the point of becoming a Christian, it is likely that the convert's husband would divorce her, denying her the right to raise their children. In addition to the emotional distress of losing access to their children, evicted women experience financial hardships and can end up living on the streets.

Male Pressure Points:

- ***Denied access to Christian religious materials***
- ***Denied custody of children***
- ***Economic harassment via work/job/business***
- ***Forced out of home/expulsion***
- ***Forced to flee town/country***
- ***Incarceration by government***
- ***Violence – physical***
- ***Violence – psychological***
- ***Violence – verbal***

Christian men in Algeria regularly experience economic pressures, caused by harassment in the workplace and the loss of employment altogether. As men are the main breadwinners in Algerian families, the loss of work can have a crippling effect on the whole family, creating fear and a sense of helplessness. Families are often the source of additional persecution, such as physical beatings, verbal insults and threats. This year, it was mostly men who were detained following the peaceful protests against the church closures.

Like female converts, male converts face the highest levels of persecution in comparison to other Christian men. Male converts in Algeria are more likely to be forced out of their home than their female counterparts. They suffer ostracism and rejection not just from their families, but from the wider community too. For instance: Upon discovering that their 24-year-old son possessed a Bible, his family beat him and brought him to the local mosque by force. He was placed under such pressure that he denied his faith in Christ. He has subsequently come back to the Christian faith but lives out his faith in secret. In similar circumstance, a 38-year-old convert was also taken to the local imam to recant his Christian faith, which he refused to do. Having fled his town, he now lives in a hidden place, knowing that if his family find him, they will kill him.

Persecution of other religious minorities

Apart from Christians, Algerian Jews and Ahmadiyya Muslims also face varying levels of persecution. Algerian Jews fear for their security due to the threat of violence from Islamists and there have been instances of desecration of Jewish cemeteries. The Ahmadiyya face more intense persecution, including criminal charges for "denigrating the dogma or precepts of Islam". They face hostility from public officials and are denied their right to form [associations](#). According to the US State Department's [2018 IRFR](#) (p.7), "Throughout the year, the government conducted investigations of at least 85 Ahmadi Muslims", of which at least 26 were prosecuted.

In addition, atheists and those who openly question Sunni Islamic doctrine are likely to face hostilities in Algeria.

Future outlook for the church

The outlook for Christians as viewed through the lens of:

- **Islamic oppression:** It is clear that radical Islam is gaining influence in North Africa and the future of Algeria will depend in part on developments in neighboring countries. Among the main worries are the relentless attempts by radical Muslims to justify murdering members of security forces and civilians through their interpretation of Islam. It is not likely that the Islamist influence will decrease, nor that society will change its approach towards converts and conversion.
- **Dictatorial paranoia:** The government will likely continue discriminating against Christians, especially converts. Although the governments motives are unknown, it might partly be to appease Muslim society and radical Islamic movements. The growing presence of Christians, in particular of Protestant Christians, is creating unrest in society and especially in periods when important elections are due to take place, the government is not likely to become more open towards allowing Christians more freedom.
- **Clan and ethnic antagonism:** The majority of Algerian Christians are Berbers from the Kabyle region which is located in the northern part of the country. The political tensions between this region and the central government in Algeria is not likely to cease; this ethnic tension will continue to make any relationship with the government complicated.

External Links - WWL 2020: Persecution Dynamics

- Geographical hotspots of persecution: discriminated - <https://unpo.org/article/20340>
- Pressure in the 5 spheres of life : 2018 International Religious Freedom Report - <https://www.state.gov/reports/2018-report-on-international-religious-freedom/algeria/>
- Gender profile of persecution: legal protection - <https://www.cbsnews.com/news/new-law-in-algeria-punishes-violence-against-women/>
- Gender profile of persecution: disadvantaged - <https://www.washingtonpost.com/politics/2019/03/08/women-are-deeply-involved-algerian-protests-international-womens-day-all-time/>
- Persecution of other religious minorities: associations - <https://www.hrw.org/news/2017/09/04/algeria-stop-persecuting-religious-minority>
- Persecution of other religious minorities: 2018 IRFR - <https://www.state.gov/reports/2018-report-on-international-religious-freedom/algeria/>.

Additional reports and articles

WWR in-depth reports

A selection of in-depth reports is available at: <http://opendoorsanalytical.org/reports/>
(password: freedom).

World Watch Monitor news articles

Articles are available at: <https://www.worldwatchmonitor.org/countries/algeria>.

Recent country developments

Up-to-date articles are available at: <http://opendoorsanalytical.org/?s=Algeria>
(password: freedom).