

The role of the national resistance in ending the French presence in Algeria**دور المقاومة الوطنية في انهاء الوجود الفرنسي بالجزائر****Belghanami Nadia¹**University of Tahri Mohamed
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Received 22/06/2022 Accepted 29/01/2023 Published online 15/03/2023**Abstract:**

The aim of this article is to know the nullity of Islam adopted by the French colonization and their attraction to the Christian religion, i.e. to destabilize the Islamic faith. It represents a colonial political movement aimed at spreading Christianity among third world countries, particularly Muslims, taking advantage of ignorance, poverty, and disease to permeate its peoples through traditional media, books and publications, as well as education and medicine, in addition to social and humanitarian activities, and relief directed at those who suffer from sedition, war and natural disasters.

Keywords: Resistance; Algeria; Evangelization; Religion; French policy

ملخص:

الهدف من هذا المقال هو معرفة دور الاسلام في صمود الثورة الجزائرية وكسر مختلف السياسات الذي تبناها الاستعمار الفرنسي في محاولة منهم لغرس الدين المسيحي ، أي زعزعة استقرار العقيدة الإسلامية. وهي تمثل حركة سياسية استعمارية تهدف إلى نشر المسيحية بين دول العالم الثالث ، وخاصة المسلمين ، مستغلة الجهل والفقر والمرض لتغلغل شعوبها من خلال وسائل الإعلام التقليدية والكتب والمطبوعات ، وكذلك التعليم والطب ، بالإضافة إلى الأنشطة الإنسانية والإغاثية الموجهة لمن يعانون من الفتنة والحرب والكوارث الطبيعية ومن خلال المقال سنتوصل الى نتيجة مفادها ان الاستعمار الفرنسي انتهج كافة الوسائل منها ما هو معلنا ومنها ما هو سري لإخضاع الشعب الجزائري , لكن الاخيرة ستلقى مواجهة عنيفة وتصدي يدفع بها للرضوخ في الاخير

الكلمات المفتاحية: المقاومة، الجزائر، سياسة التنصير، الدين، الأساليب الفرنسية.

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1. INTRODUCTION :

The Christian missions practiced an extensive religious activity in some states of the Ottoman Empire. These missions belonged to a number of European countries, including Catholic, Protestant and Orthodox. Its members engaged in intense religious activity covering up a large-scale learning activity represented in the establishment of schools, institutes and colleges throughout the country where they were present, particularly Algeria. The aim of the Christian missions, particularly in the Arab states, was to spread the Christian faith among Muslims, particularly the Catholic doctrine, which the French missions sought to spread by force in Algeria. France exercised all means and methods for the success of its missions. We have made this clear in this modest research, which consisted of a preface and four axes. The first topic came under the title: "The early beginnings of the Christian movements", in which we explained the beginnings carried out by the Christian movement in Algeria since the 14th century.

The second topic was entitled: "France's goals of evangelization", and we explained in this theme France's goal in eliminating the Arab-Algerian personality and dissolving it in French society, in addition to extracting it completely from its Arab-Islamic affiliation. This was sought by the French authorities in Algeria with the francization policy and the inclusion of Arabic in second place. We also explained France's attempt to eliminate the Islamic religion by destroying mosques.

The third topic was entitled "The famine of the 1960s and the role of the evangelization in it". We have shown that Africa is generally experiencing famine due to natural disasters, scarcity of rain, high temperatures, as well as taxes imposed by the French occupation authorities. Since Algeria was one of the countries of the African continent, it had a share of drought and famine, particularly in the 1960s. We have clarified the role of evangelization in exploiting the famine of the people to carry out its purposes and objectives in the region.

The fourth topic came with the title: "France's repressive policy", in which we explained the French policy of extracting the Arab personality with repression, violence and cruelty. In doing so, it abolished all human rights, freedom of religion and tolerance, while the Arab-Algerian Muslim people reacted strongly to prove their existence. In his research, the researcher used a number of sources, including: "Modern Arab Maghreb through Sources" by Delanda and Abdelhamid Al-Arkach, "Algeria between the Past and the Present" by Andry Brennan and others, and "Foreign Settlement in the Arab World -Historical Study" by Abdelmalek Khalaf Tamimi. Finally, in our modest research, we hope that our goal will be fulfilled, which is to show the cruelty and tragedy suffered by the Algerian people under the French occupation.

2. Early Algerian occupation:

The regency of Algiers was one of regencies belonging to the Ottoman Empire by name, which exercised its economic and political activity with complete independence from the capital Istanbul with maintaining a good relationship and loyalty with the Sublime Porte. Algeria has been characterized by its good relationship with European countries, particularly France, and the latter has made great efforts to maintain this relationship and friendship with Algeria. This

relationship was crowned by the Bey of Algeria “Hassan” when he equipped the French government with wheat and barley, and protected France from famine during the French Revolution and the Wars of France². Despite this good relationship between Algeria and France, the French government continued to plot and manage to remove Algeria from the Ottoman Empire and occupy it for a long time, represented by a research carried out by the French Consul (kuris) which lasted nine years. Kuris completed his project in 1782 and presented it to the French Foreign Ministry in 1791³. In Napoleon's first rule, (Boutin) was sent in 1808 as an officer in the Engineering Corps for reconnaissance, positioning of strategic areas and defense means owned by Algeria. Boutin succeeded in drawing up a firm plan for the campaign preparation process, the invasion, the perfect time, and the gaps that the army can go through. However, Boutin's plan was implemented only 22 years after its development. After the French administration and other European countries realized the danger of the Algerian navy to European ambitions in the Muslim world, particularly North Africa, and especially that the navy defended the Mediterranean coast and rescued the Muslims fleeing the Spanish Inquisition, in addition to its support to the Ottoman Empire in the Battle of Navarino, this pushed France to implement its plan by declaring the blockade of Algeria in 1830, then occupy it after three years of the blockade in 1830.

All European states, their governments, and churchmen who initiated this invasion applauded this occupation. The Cardinal (Lavegery) stated: “Algeria had become ours, that is, the property of the Christian world, and France had become the guardian of the first Christianity in North Africa and should work to create a free Christian people to serve France in Africa”.⁴

2.1. The beginning of evangelization movements

The Spanish pastor Rimol loll is one of the legends of evangelism and the first to take over evangelization after the failure of the Crusades in the Middle Ages as a weapon to control Islamic countries and weaken Islam⁵. The idea of grooming Muslims and attracting them to Christianity was born in peaceful and friendly ways, and it is the basis for proselytizing Christianity⁶. Pastor Loll was the first to call for the creation of a chair for Oriental Islamic studies in European universities in order to study, criticize and distort Islam by preparing Western studies about it. Moreover, Loll himself supervised the education of his students at Miramar College, which he established to teach monks and nuns Arabic so that it would be

² Dalanda, Abdel-Hamid Al-Arqash, and Jamal Taher, *Modern Maghreb through Sources*, University Publishing Center, Minia Com, (Tunisia: 2009), p. 355

³ Abd al-Rahman Muhammad al-Jilali, *The General History of Algeria*, Part 3, new edition, Dar al-Thaqafa (Beirut: 180), p. 412.

⁴ Abd al-Jalil al-Tamimi, *The Role of Missionaries in Spreading Christianity in Tunisia 190-191*

⁵ Al-Wethenani, the previous source, p. 120

⁶ Laila Al-Sabaa, *European Communities in the Levant during the Ottoman Era in the Sixteenth and Seventeenth Centuries, the Tenth and Eleventh Hijri*, editions 1, c ٢, Foundation for the Message, (Beirut: 19), p. 21

easier for them to evangelize to Muslims⁷. He mastered Arabic and toured the Arab countries discussing Muslim scholars. Loll made three visits to Africa: the first to Tunisia in 1292, which lasted a few months and ended with his expulsion after he had been caught. The second was to Bejaia in Algeria in 1307, which ended with his imprisonment and expulsion, and the third to Bejaia also in 1315, in which he stood on the pulpit of a mosque in Bejaia cursing the prophet of Islam, Peace Be Upon Him, which aroused the Muslims of Bejaia and ended their revolution by killing Loll, who always wished to die at the hands of Muslims to be a martyr in his belief. Loll had presented two books to the Pope "Celestin V" in which contained a plan for evangelization among Muslims. His plans were characterized by two goals: the first was that the Church should take science and schools as a means of evangelization, and the second was to evangelize Muslims by force if peaceful efforts do not succeed. So since the 14th century, Christian missions have begun to flock to Arab and Muslim countries, including Algeria, in the form of waves of monks and nuns ordered by the papacy in an intellectual invasion to target Islam. In 1664, the Baron "Do Oets" founded a college school with the purpose of teaching the origins and methods of evangelization and then producing missionaries who are proficient in their tasks⁸.

2.2. France's goals of evangelization:

The French authorities aimed to eliminate the Algerian character and then dissolved it in French society, as well as permanently disassociate it from its Arab-Islamic affiliation. According to its Minister of War (Clerment Tonnerre): "It is a crusade prepared by divine care for the French king, who was chosen by God to avenge the enemies of religion and humanity (Muslims)... Perhaps time will make luck for us, the French, to civilize Algerians by making them Christians". Accordingly, the missionaries and politicians agreed that Islam in Africa is an enemy of France and the Church, and that the Christianization of the Muslim peoples is part of the interests of European politics, as well as the aspirations of the Church and Christian thought in general⁹. Thus, the Christian missions intensified, especially after the end of the national resistance led by the Algerian Emir Abdelkader (1832-1897) in Algeria, where invading French forces were able to take control of the country. These missions were distinguished by the church's task to evangelize Muslims by the Bible, and most of the members of these missions are educated graduates of Christian schools, whose goal in each country is to establish a church, a school and a hospital for Christian purposes. This, as we mentioned, resulted from the great failure of the Church in the Crusades, as the Europeans realized that the victory of the Muslim Arabs lies in their adherence to the Islamic religion.

⁷ - Mustafa and Farroukh, the previous source, p. 2

⁸ - Mwafak Yani Al Marjeh, The Awakening of the Sick Man or Sultan Abdul Hamid II and the Islamic Caliphate, Safar Al Khaleej Publishing Corporation, (Kuwait: 1984), p. 165

⁹ Al-Tamimi, the previous source, p. 6.

The missions came as a peaceful invasion of propaganda, with objectives embodied, particularly in Algeria, through:

Establish the Christian religion and spread it instead of Islam. Second, replacing Arabic with French , After France occupied Algeria on June 5, 1930, under the leadership of Marshal De Bourmont, the French authorities signed a surrender treaty with Day Hussein of Algeria. Among its items was to respect the Islamic religion and the freedom to practice Islam . However, the French military ruler and French authorities quickly ignored and denied the treaty, and they adopted a different policy of total and actual colonialism and settlement of Algeria. Settlements were found to be the best way to conquer the country and reduce the intensity of France's military presence, in which they wanted to create a new administrative society in all its cities, villages and agricultural crops in Algeria, in addition to the intellectual invasion of the People of Algeria by fighting Arab-Islamic culture. The Catholic Church recruited thousands of volunteers from the missionaries to incite and mobilize religiously, taking it step by step from the start of the campaign to overcome the difficulties faced by the soldiers by instilling enthusiasm in them. Algeria's first bishop, Do Booch, was appointed in 1838-1895 as he was the right hand of colonization generals Valee and Bugeau in their fight against the Algerian national resistance. The Bishop of Algeria worked to link the role of the Church with colonialism, which was confirmed by the occupying forces in church prayers when the chief priest of the campaign addressed Bourmont: "You opened a door to Christianity on the shore of Africa," he wrote, preaching Charles X, King of France ¹⁰. This is the case with all the priests and churchmen regarding their hatred and fight against Islam. The famous missionary **Lavegery** considered Islam as the most powerful enemy of Christianity, and that it is his duty to fight it, describing it as a dangerous blind force, not to mention that he worked to stop the publication of the Holy Quran. Lavegery suggested that France either expel Muslims to the desert away from the civilized world or seek to implement the policy of integrating peoples through Christianity. This is Lavegery's that he sought to achieve, deluding himself that he would succeed since he did not realize that this force, which he described as blind, is supported by Allah, and that Allah had sent the prophet of this force as a missionary to the whole world.

The French control associated with Catholicism is a type of control that seeks to exterminate the Arab-Islamic character while also exterminating cultures and civilizations. It begins in a systematic and deliberate way to destroy culture, civilization to make man submissive without feeling what this control desires, and then exercises the principle of enslavement to the peoples under control. The French authorities therefore continued to

¹⁰ Al-Jilali, the previous source, p. 407 29- Al-Tamimi, the previous source, p. 14 20- Al-Sudani, the previous source, p. 51

encroach on the Algerian identity and tried to obliterate it in parallel with the looting of national wealth. Bourmont employed his strength to eliminate Islamic culture after seeing many mosques in Algeria, destroying many of them and turning many more into churches, barracks or clinics. The French authorities were certain of the role of mosques and their elders in educational life over time, as they are the focus of political, literary, educational and judicial life, where jurists and scholars gather to debate, talk and bicker. In mosques, the episodes of the Holy Quran are performed and this is the great role of mosques concerning educating Muslims and disciplining them with the principles of the Holy Quran. As a result of this role, the French authorities attacked mosques to end their great role in the lives of Algerians. Two years after the occupation of Algeria, Savary, a former police officer under the reign of Napoleon Bonaparte and Cardinal Revego in 1995, did not hesitate to attack the Ketchaoua mosque, which was founded by The Ruler of Algeria Hassan Pasha in 1795. Furthermore, the French forces stormed the mosque while there were 4,000 Muslims inside, killing them while praying, then they mutilated the mosque and turned it into a Christian cathedral called St. Philip. A prayer was held for the first time inside it on Christmas Eve, December 24, 1832, headed by the monk Kolan, which was an insult to the feelings of Algerian Muslims that were not taken into account. Algerians rose up with great anger against these blatant violations, but the French authorities exercised force and cruelty against the uprisers to end their uprising. The French authorities did not stop their violations that aroused Muslims in Algeria, but continued to tamper with the most important mosques in the capital, including the Mosque of Al-Sayeda, which was destroyed by Jews after they told General Clausal that the mosque contained the treasury of The Dey of Algeria. When the occupying forces searched the mosque and did not find the money, Clausal ordered them to demolish it after the remains were looted, and the Hotel De Laregns was built on its ruins. In addition, the Mosque of Ali Bitchin, founded in 1922, was converted into the Church of **Our Lady of Victory**. In Oran, the Mosque of Sidi Mohamed Al-Hawari was converted into a general storage facility for the military, and in Constantine, the French authorities converted the Saleh Bey Mosque into a Catholic church (36) under the name of Notre Dame de la victoire. In Tlemcen, the mosque of Sidi Abi al-Hassan, founded in 1997, was transformed into a museum, and in Mascara, the mosque of Ain Elbayda was transformed into grain storage for soldiers in 1793, which is known as the mosque of Almobayaa. The conversion of mosques to churches was accompanied by provocative speeches, including the one of the Secretary of Constantine governor when they celebrated the conversion of the Saleh Bey Mosque into a church: "Islam has been condemned to end, and in 20 years, there would be nothing in Algeria other than the God of Christians despite the Arabs who do not accept to be French citizens until they leave their Islam".

The French authorities have worked to erase the Islamic religion in Algeria, as confirmed by the French Minister's speech to military doctors in Algeria in 1864: "There is no doubt that the French government recognizes you (doctors) for your sincerity in treating soldiers, but you have another, more important task that you are invited to do, which is your support with a great deal of work to bring our civilization into the environment of the Berber Arab tribes". The speech illustrates the French government's satisfaction and support for the evangelistic missions to work with all their energy in order to create the right climate for Christianity in Algeria. To complete the anti-Islamic position, the French authorities confiscated Waqfs (Endowments), the major source of care and fund for mosques, through a law issued in December 1930 to cut off the economic tributaries through which mosques and shrines are preserved. In doing so, the French authorities pressured the imams and judges as religious officials paid by the proceeds of endowments, and it became normal not to appoint an imam or judge if he was not a spy to serve French interests in Algeria. With this act, they humiliated the Islamic religion ¹¹ by bullying officials of religion, including imams and preachers who represent the head of religion in mosques.

The French authorities continued to intervene blatantly in religious matters in Algeria when they formed the Committee of crescents to inspect, prove and end the month of Ramadan. This committee consists of religious officials, so the French authorities were in control of the announcement of Ramadan's beginning and end. They were announcing the end of Ramadan and the crescent is in the heart of the sky, and even hajj.

In 1838, the authorities refused to grant licenses to pilgrims and confirmed this by a resolution in 1856. Then it issued a general decree in 1858, in which licenses were granted to pilgrims after thorough investigations into the behavior of the pilgrim, his property, and his morals to ensure his return to Algeria. The French authorities have been in control of religious matters in Algeria from the occupation until independence.

The French authorities focused on the education sector after eliminating the Algerian national resistance in 1857 and began planning to obliterate Arab-Islamic landmarks and create an Algerian-French mentality consistent with its objectives and plans. To facilitate the implementation of its interests in the future, it moved to implement a policy of extracting children from their Arab nationality to cut ties with their past and history, allowing them to implement their plan and integrate Algerians into the French element. Hence, the plans initiated by the French authorities to form individuals and groups capable of facilitating the French's mission in running the country are evident. The missionaries monopolized science

¹¹ Awad, the previous source, p. 206 44 - Khalil, the previous source , P. 44

and education, opening schools from kindergarten to postgraduate studies, and developed curricula that achieve their goal because education is the actual ladder to achieve their colonial goals, deepening the racist spirit of French culture, highlighting French heritage and history, degrading the value of Islamic and Arab civilization, and underestimating the Arabic language.

As for the cultural life in Algeria, it was characterized by an Islamic character, in which Islam was the tight link among the inhabitants of Algeria before the French occupation in 1830. Many French people witnessed during the occupation that illiteracy was almost non-existent in Algeria and that Algerians might be more cultural than the population of France. Most Algerians knew how to read and write, as Algeria was full of educational mosques, schools and shrines, and there were (2313) teachers teaching the Holy Quran and religious sciences for 29.500 students in the primary phase. In Constantine, there were (30) mosques used as educational centers and high schools, including Ibn Avonas School and Ibn al-Facon School, in addition to (90) primary schools and (16) centers such as shrines and institutes of education. In Tlemcen, there were (50) primary schools. In this regard, a French leader wrote a report on the conditions of Algeria in 1864: “We have to put obstacles as much as we can in the way of traditional schools here, and so we disarm the moral and material weapon from the people of Algeria”¹². Algerians then realized that the aim of the French colonization was to eliminate the Arab and Islamic identity, and they must protest their religion and culture in order to liberate and get rid of this occupation, which carries with it the meaning of the Crusades.

The French authorities pushed their settlers and officials in Algeria to corrupt the Algerian mind and keep it backward. Its first focus was on Arabic, targeting it to make it a secondary language with the sovereignty of the French language, and to prevent Algerians, especially children, from learning Arabic in an attempt to convince them that French is their national language¹³. Ibn Khaldun pointed out in his introduction: “The predominance of language is decided by the dominance of its people and its status among languages is represented by the image of its State among nations.”¹⁴. France therefore worked to remove Arabic to second place despite being the official language of Arab people, and forced all schools to teach in French, in addition to the papal interest in education, which made it the basis for spreading Christianity as one of the most powerful means of missionaries (Christians). In their quest to make French an essential alternative to Arabic, a French colonist wrote in a report in 1848: “Algeria will only become French when our French language becomes a national language...

¹² Al-Tamimi, Foreign Settlement, p. 54

¹³ Al-Tamimi, Foreign Settlement, p. 2.

¹⁴ Thaer Hassan Jassim, “The Arabic Language in the Age of Globalization”, a research published in the book East and West from Orientalism to Globalization, 1st Edition, Institute for Research and Development of Civilization, Al-Arif for Publications, (Beirut: 2009), p. 45

we have to work and seek to make French the common language among the people until it takes the place of Arabic... this is the way to attract them to us, integrate them, and make them French.” . Thus, the objectives of the Christian missions, including: establishing hospitals, providing humanitarian services, taking care of science and supervising schools, are only means of training the pastor of the church and teachers with Christian views to persuade Algerians to leave their religion and turn to Christianity. These schools are not intended to graduate doctors, astronomers or scientists, and if such an elite comes out, they are considered to be a production from the Christian line.

French schools have reached their peak in Algeria under the country's military rule with 33,000 Algerian children in 38 schools. The Duke (Do male) has indicated the purpose of these schools, stating that it provides security and facilitates going deeper in Algeria because these schools make Algerian children loyal men to France by raising and educating them with French-Western culture. He also said that they are thus better than preparing a military battalion that would go deep into Algeria to provide safety for European settlers, but open up a dangerous path if faced by the Algerian national resistance ¹⁵.

In order to prevent the practice of Islamic teachings, the French authorities closed many schools that teach the Holy Quran, narrowed down and completely stifled the Arabic language ¹⁶. They also monitored and controlled religious celebrations and hajj trips, and the entire educational system became determined to obliterate the Arab-Islamic identity. The French authorities formally controlled religion, and created Muslim clerics under its control, training them in schools and colleges in order to use them to control the teachings of Islam in mosques, ¹⁷ as well as achieving the French authorities' goal of fighting and obliterating the Arabic language by eliminating the country's traditional Arab cultural centers. France has worked hard, using all tactics of intimidation, to ensure that Algerians forget their language and become francized, including creating French schools and restricting the entry of Arabic into the curriculum. This is because language is the factor of cohesion in society and connects the people of one nation, in which the civilization of nations is reflected, namely the identity of the nation, as well as the pillars of culture and the most prominent elements of the individual's personality, in addition to the fact that it is the framework that preserves the entity of the nation ¹⁸.

¹⁵ - Khalil, the previous source, p. 36

¹⁶ Al-Tamimi, The Role of the Missionaries, pg. 20

¹⁷ Michael and Ellis, The Islamic Challenge in Algeria The historical and political roots of the rise of the Islamic movement, the first documented book on the Algerian situation, ed. Pp. 63

¹⁸ Jassim, the previous source, pp. 12

The policy of the French authorities seeking to eliminate schools, Qur'anic schools, and institutes in Algeria has greatly affected Algerians. M. Emerit describes the situation by saying that the Algerian Arab knew, before 1980, how to read and write, and was educated in Islamic culture, but over time and during the French occupation he became mired in the darkness of ignorance as a result of the Pressure and French fight against Islamic education and the Arabic language in Algeria¹⁹. The French historian Bolar commented: "The arrival of the French in Algeria has caused a deep confusion in the world of intellectuals and writers, as most scholars have left their teaching chairs and students dispersed".

Algeria has been plagued by crises, natural disasters and calamities since it fell to the French occupation forces, particularly in the 1860s (1870-1895), as well as the repressive policy implemented by the French authorities in Algeria, including war fines and heavy taxes. This policy has been accompanied by a scarcity of rainfall since the winter of 1865, causing a severe drought that lasted three years, particularly in 1867, when even drinking water was reduced and springs dried up²⁰. Prices went up, agricultural wealth fell, animals died, and the chances of raising them reduced. This led to the migration of families from their areas to temperate areas, and some families were forced to borrow, weakening the situation of the Algerian population while European settlers lived in areas distinguished by its fertile lands and water. All this forced the hungry people to committing murders and robberies until they are arrested to ensure a living inside the prison.

Algeria was affected by the famine of the 1860s, especially in 1897-1898, and due to the intensity of this year, the people of Algeria took a history of dating it (Year of Hardship). In this ordeal including drought, earthquakes occurred in the areas of Blida and the village of Metidja in 1867, accompanied by a wave of locusts that damaged crops in 1870-1899, causing agricultural loss and material hardship. In addition to the spread of diseases and epidemics including cholera and typhus, which resulted in the death of hundreds of thousands of Algerians, so the people of the south marched towards the cities of the north, which are settled by Europeans (in search of a source of living. Algerians received the harshest treatment, even preventing them from searching the garbage for food remnants for fear of disease transmission, and the settlers used the occupying forces to keep them away. About 540,000 Algerians were deported to the desert areas (Meliana and Asnam), in which hunger and thirst forced them to dig up the graves of the dead and eat their meat²¹. Lavegery described them saying: "They became like animals months ago, losing what they were having, even grass and leaves were no more available, and as the autumn season intensified, their bodies were starved,

¹⁹ Khalil, the previous source, p. 41

²⁰ Al-Asali, Muhammad al-Muqrani, pp. 101

²¹ Frimor, source. The previous source, p. 12

and poverty was evident through their clothes". It seems from Lavegery's description to the cruelty, hostility to Islam, and persecution towards the Muslim population of Algeria that the French authorities did not target resources, goods and expansion, but targeted the national and Islamic spirit of the people of Algeria. Meanwhile, the role of the missionaries came to strip the Algerian people of their remaining personality after the French realized that they could not be controlled by force of arms.

The Bishop of Algeria, Lavegery, toured Algeria with a cross in his right hand and a bread in his left, preaching Christianity. Famine has thus become a vital element that Lavegery has invested in reviving the evangelization movement where he collected Algerian orphans between the ages of 08 and 10. He gathered 1753000 children distributed to several centers after receiving the approval of the military authority, charitable assistance provided by European settlers, and some institutions to establish shelters and homes to protect orphans. The aim was to baptize and raise them with Christian education. They also worked to prepare camps and villages for them until they grow up, and Lavegery explained his purpose in a letter dated April 6, 1898: "A few years later, we'll find in these villages a large group of useful workers who support our reconstruction and become friends with us, or in other words, we'll find Christian Arabs."

For this purpose, Lavegery founded the "White Fathers" group and gave them the town of Harrach, near the capital. This group is one of the most active and dangerous Christian missions in Algeria, entrusted with taking care of Algerian orphanages in the areas of Ben Aknoun and Bouzareah on the outskirts of the capital. Lavegery built two Christian villages to evangelize Muslims of Algeria, the first under the name San Spire, bishop of Carthage, Tunisia, in 1872 on the remains of an ancient church. He put 24 families in it after marrying adult orphans, giving each family arable hectares and a two or three-room house. This village was built around the church, where orphans worked as peasants who do not own the land, but work under the control of Christians from the white fathers. The second village was named after St. Augustine's mother, San Monique, and it housed 24 families. In addition, a hospital called San Elisabeth was built between the two villages. The Christian prayer was held in the two villages under the care of white fathers/

The establishment of Christian Arab villages, the gathering of children and raising them according to Christian beliefs alarmed Algiers' ruler (Mac Magmhon) about a people's revolution. Indeed, the parents revolted to demand the return of their children, and Lavegery responded to the parents' resentment by insisting that the children will not returned to their parents, he also stated that eliminating them a thousand times is better than staying with their parents . However, his policy met with strong opposition even from European settlers, which

led to its failure little by little, as the settlers felt that Christian missions should be spread throughout Algeria and not be limited to these villages. While Algerian opposition intensified as a result of economic conditions and oppression, as well as resentment over Lavegery's letter dated in April 1848, in which he wanted to replace the Bible with the Holy Quran. These factors combined to create the Algerian revolution in Constantine, preferring the death of their children to become Christians, and as a result of popular discontent and some French interference, Lavegery abandoned the Christian villages and allowed orphans to be integrated into Algeria's public environment.

Lavegery played a major role in reviving Christianity and consecrating the French colonial presence, taking advantage of all his means to achieve his purposes and goals, but failed due to Algerians' attachment to their religion and Arabism. Lavegery, therefore, expressed his deep regret that he could not spread Christianity in Algeria, wondering about the children: "Whenever I reached their baptism, I saw them return to their Islam." and expressed that he wanted to make people love France in the name of Christ, but he failed.

As part of its colonial policy in Algeria, the French authorities have adopted various means to pass new rules, along with settlements, control of the country's administration, looting, property acquisitions, demolitions and extermination. These laws call for the naturalization of Algerian youth and their removal from their Islamic environment as a means of achieving their plan by issuing personal status laws to disassociate Algerians from their Arab connection, integrate them into French life, and even convert them from French nationals to French citizens according to Napoleon III's decision in 1865, which was totally rejected because naturalization meant the abandonment of the Islamic religion. The French Minister (Cremeux Adolphe) passed a law for Jews called the Cremeux Act in 1990, which gave Jews the right to French citizenship while retaining their Jewish personality. The law stated that French citizenship would be granted to 37,000 Jews as well as the establishment of the colonial administration in Algeria, which had expanded the activity of Jews and integrated them in the political and administrative life as first-class citizens capable of protecting their interests. The law was approved by the French authorities to rely on Jews in administration and trade in Algeria.

The Algerian governor-general expressed displeasure in a report to the French Interior Minister in 1991: "Arabs have been wounded deep in their hearts and in their clean patriotism because of the mass naturalization of Jews, which allowed Jews to occupy high administrative and judicial positions." Despite the reactions opposed to the Cremeux law, it took effect, leaving a profound impact on Algerian Muslims that led them to promote a revolution in which they took up arms to defend their holy principals

4. CONCLUSION

This research dealt with the role of Christian missions in Algeria between 1830 and 1879, and this period is very important in modern Algerian history because it shows the extent to which The European Christian countries, especially Catholic France, are hostile to Muslim Arabs, especially in Algeria. It is the beginning of Christian missions to evangelize Muslims in North Africa in conjunction with the cruelty and brutality used by the generals of the invading French forces in Algeria. The French government has contributed to the supply and support of these missions in all ways to make their tasks successful in Algeria despite that the heads of these missions were warriors with the French government in Paris, especially Jesuit missions. However, the French government in Islamic countries, including Algeria, changed its policy towards the Christian missions and even directed all the support to them to create fertile ground for the consolidation of French influence and presence in this country. To facilitate the work of the invading forces in achieving their goals, France has worked hard through these missions to obliterate the Arab and Islamic identity of the Algerians and turn them into Catholic Christians and French citizens.

The most prominent conclusions can be referred to as follows:

1- After the failure of the Crusades, European and Papal countries aimed to invade The Islamic countries again an intellectual invasion through missionaries and missions. These missions spread in all Arab countries, especially the countries that contain a range of sects and nationalities because it is a fertile ground to spread division among its children and then the missions work to spread Catholicism among them.

2- Colonialism and the French occupation are the most severe and dangerous types of colonialism, it aims to settle and integrate the people of the country into France. The most dangerous use is the francization policy, which abolishes the official language of the country and makes it second and advances the language of the occupier to the first place.

3- The French authorities fought Arabic in North Africa, particularly Algeria, because language is the connection and communication between the people. The French authorities wanted to dissolve the Arabic language so that it could erase Arab nationalism and remove it from the Algerian people to be loyal men to the French government.

4- The intensity of Christian hostility to Islam is reflected in the destruction of mosques throughout Algeria and the conversion of the others into churches, warehouses or hospitals. This is to prevent worshippers from flocking to it and to sever their relationship with jurists and scholars who work on religious awareness through their seminars in mosques.

5- Christian Lavegery failed to obliterate Algeria's Islamic identity despite using smart tricks, taking advantage of Algeria's difficult economic conditions and tribulations to drag and force them to leave the Islamic religion. However, his efforts failed as he faced resistance in 1870, which stopped him from his extensive projects and dangerous plans to evangelize Algerians, declaring his failure against the steadfastness of this people. Lavegery was confused about how to convert Algerians from their Islamic religion to Christianity under Catholicism. The conflict continues and the French authorities tirelessly try to integrate and evangelize Algeria as much as possible, but Algeria's resilience to this hostility remains for 130 years until independence was achieved in 1962.

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