



**Secularism as opportunity to expose
Turkish Muslims in Ris-Orangis to the
Biblical gospel**

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ABSTRACT

The Gospel is for all peoples and this includes the Turks. Turkey prides itself on having been modelled on the secular democracies of Western Europe but it nonetheless remains a profoundly Islamic country with diversified cultures. This in turn influences efforts to proclaim the Biblical Gospel¹.

With the migration of Turks to Europe, and more specifically to the southern suburbs of Paris, the evangelical church in France is presented with new opportunities to share the Gospel. Migration presents the Christian church with opportunities to engage with Turkish migrants, who are now living in diaspora, away from home and its formative structures. Although they are an unreached² people group (Joshua Project, 2016) and have deep roots in Islam and a strong Turkish Muslim culture, they are exposed to alternative influences such as secularism.

The French evangelical church is not missionally equipped to reach out to this unique people group. This study therefore identified a need in this field for more knowledge to enable the church to plant vibrant communities of Jesus followers among Turkish migrants.

Studying the influence of secularism on the world view of Muslim Turks in Ris-Orangis, key elements were identified empowering the French evangelical church to effectively plant churches among this people group. These elements were identified using qualitative research and relying on auto-ethnography as a method³.

The results in this study will enhance the French evangelical church's ability to fulfil its missiological obligation towards the Turkish people living within France's borders.

Key words:

Secularism, Secularisation, Turkish Muslims, Islam, Evangelism, France, Church planting, Contextualisation, Biblical gospel, Ris-Orangis.

¹ The good news that Jesus Christ is the Son of God, born from the Virgin Mary, the One that died on the cross to pay the debt for the sin of all mankind, the One that rose from the dead on the third day and went up into heaven from where He will come back one day to take all of those who believe in Him into heaven forever. The good news is that Jesus Christ came to redeem mankind.

² People group with no indigenous believing Christians or inadequate resources to evangelise the people group.

³ The comments and observations of the author are identified in the texts by cursive writing as they are found in sections 3.6.1 and 3.6.2.

OPSOMMING

Die Evangelie is vir alle mense en dit sluit die Turke ook in. Turkye roem daarop dat hulle hulself gemodelleer het op die sekulêre demokrasie van Westerse Europa, alhoewel dit nog steeds 'n grondige Islamitiese land bly, met diverse kulture. Dit beïnvloed dan ook pogings om die Bybelse Evangelie⁴ te verkondig.

Met die verhuising van Turke na Europa, en meer spesifiek na die suidelike voorstede van Parys, is die evangeliese kerk in Frankryk nuwe geleenthede aangebied om die Evangelie te deel. Verhuising bied die Christelike kerk geleenthede om met die Turkse immigrante, wat nou in diaspora woon (weg van huis en die vormende strukture), kontak te maak. Alhoewel hulle 'n onbereikte⁵ groep mense is (Joshua Project, 2016) en diep wortels in Islam, asook 'n sterk Turkse Moslem kultuur het, is hulle blootgestel aan alternatiewe invloede soos sekulariteit.

Die Franse evangeliese kerk is nie sendinggereed om uit te reik na hierdie unieke mense groep nie. Daarom het hierdie studie 'n behoefte ge-identifiseer in hierdie veld, vir meer kennis om die kerk in staat te stel om kragtige gemeenskappe van Jesus volgelingen tussen Turkse immigrante, te plant.

Met die bestudering van die invloed van sekulariteit op die wêreld visie van die Moslem Turke in Ris-Orangis, is sleutel elemente ge-identifiseer wat die Franse evangeliese kerk bekragtig het om effektief kerke in hierdie mense groep, te plant. Hierdie elemente is ge-identifiseer met die gebruik van kwalitatiewe navorsing en gebruik van auto-etnografie⁶ as 'n metode.

Die resultate van hierdie studie, sal help om die Franse evangeliese kerk se vermoë om sy missionele verantwoordelikheid teenoor die Turkse mense wat binne sy grense woon, te vervul.

Sleutel woorde:

Sekularisme, Verwêreldlik, Turkse Moslems, Islam, Evangelisme, Frankryk, kerkplanting, Samehangendheid, Bybelse evangelie, Ris-Orangis.

⁴ Die goeie nuus dat Jesus Christus, die seun van God, gebore van die maagd Maria, die Een wat aan die kruis gesterf het om die sondeskuld te betaal vir die ganse mensdom, die Een wat uit die dood opgestaan het op die derde dag, die Een wat opgevaar het na die hemel vanwaar Hy eendag sal terug keer om almal van in glo Hom saam te neem om vir ewig saam met Hom te wees in die Hemel. Die goeie nuus is dat Jesus gekom het om die ganse mensdom te verlos

⁵ 'n Mens groep met geen inheemse Christene en geen bronne om die mens groep te evangeliseer nie

⁶ Die kommentaar en waarnemings van die outeur is aangebring in kursiewe teks soos gevind in seksies 3.6.1 en 3.6.2

PREFACE

The author of this study has been directly involved with sharing the Gospel to Turkish speaking people since 1993. He gained extensive experience in the Turkish language and culture and was directly involved in planting four churches in the South East of Turkey. These churches were planted in Mersin, Tarsus and Malatya respectively.

Due to increasingly difficult political challenges in Turkey and mounting pressure on the Protestant church the author was deported, with his family, back to his home country of South Africa.

The mission agency Operation Mobilisation, with which the author has been affiliated since 1993, invited him to start an outreach and church planting project among the Turkish-speaking people living in France. Since 2012 the author has been living in France with his wife. They were directly involved in the planting of six churches among Turkish speaking people in France.

The nearly 1 million Turks living in France present an opportunity to the local church to share the Gospel of Jesus with them. Due to the comprehensive experience of the author in church planting among Turkish Muslim people, his knowledge of both the Turkish and French languages and cultures, he is in a unique position to give a deep and solid academic insight into the field of church planting among Turkish Muslim people in France.

This is especially important at this moment in Europe with the growing interest of Turks wanting to settle in Western Europe, filled with hope of a better future for their children. If the local church could be equipped and mobilised to make use of this opportunity presented to her, it will enable the church to complete the task of reaching out to the Turkish speaking people in Western Europe with the good news.

DEDICATION

There is an old African saying that, *if you want to walk fast you need to walk alone, but if you want to walk far, you need to walk with someone*. One can understand that it means you need support and encouragement if you want to go the distance.

Working on this thesis took a long time and I could not have done it without the support of some key people around me.

I would therefore first dedicate this work to my dear partner, the love of my life and my ever-present support, my wife. *Pikkewyn* thank you for everything.

Thank you to Dr Johan Carstens for your wisdom, input and encouragement as I worked on this. Your insight was very helpful and as mentor I appreciate you.

Thank you to the leadership of OM France that gave me the freedom to work on this in the midst of a heavy ministry load.

To God be the glory

Martin de Lange

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CHAPTER 1

INTRODUCTION

1.1 Background, problem statement and research questions

In Turkey, most of the population of 74 928 000 (Joshua Project, 2010) are Muslim. The minority evangelical Christian population of only 7 267 (Operation World, 2014) live in a hostile environment with sustained pressure from the government and local cultural norms (Konutgan, 2009:104).

The secularism found in Turkey is different from secularism in France. Turkish culture is very much intertwined with the Islamic religion. Officially, Turkey has a secular government, but at the grassroots level, religion still plays a very influential role in society. In Turkey, religion and politics are closely engaged in the same issues of normative order, collective identity and legitimate authority. They cannot be separated, as some militant secularists wish. Yavuz (2012:3) in his book entitled *Secularism and Muslim Democracy in Turkey*, gives valuable insight into the relationship between state and religion in Turkey. For the Turkish state, it is important to place religion as an entity into a specific department, known as Religious Affairs, in order to maintain control over it. As will be discussed in this research, Yavuz helps to better understand the Turkish Muslim immigrant in France. The Turkish Muslim immigrant in France still identifies to a large extent with Turkey as a country as far as culture and religion are concerned.

In Turkey, the “*Diyanet İşleri Bakanlığı*”⁷ is the department responsible for religious affairs, meaning religions are under government control. Barras (2014:3) is of the opinion that, although the Turkish government wants to distance itself from religion by either putting it in a certain box or by protecting itself from the influence of said religion, it still wishes to influence or control religious affairs.

In France, however, the situation is different where secularism is established at all the different levels of society. French society in general adheres to a secular culture with complete separation between state and religion. Religion is viewed as a personal and

⁷ Ministry of Religious Affairs

private affair, to be practised far from any state or institutional entity. This explanation is simply painted in broad strokes for the sake of clarification and will have to be researched in greater detail. According to the law that was passed by the National Assembly of the French government on the 9th of December 1905, *Loi du 9 décembre 1905 concernant la séparation des Eglises et de l'Etat* (Legifrance, 2017), it is forbidden to wear any religious symbols of any kind in public schools or governmental offices. In France, secularism means separating the government from religion. There is no department responsible for religious affairs. The government wants to protect itself completely from the responsibility of religion-related issues.

The observation of Bosch (2011:422) is that the world can no longer be divided into “Christian” and “non-Christian” territories separated by oceans. Because of the de-Christianisation of the West and the multiple migrations of people of many faiths, the West became a religiously pluralist world in which Christians, Muslims, Buddhists, Hindus and adherents of many traditional religions rub shoulders daily. This proximity to others has forced Christians to re-examine their traditional stereotypical views about those faiths. Moreover, the devotees of other faiths often prove to be more actively and aggressively missionary than the members of Christian churches. The religious pluralist world has a direct influence on a preference for secularism. Within the European setting the question is, what religion would be selected to be the dominant religion without offending the followers of the other religious groups? Therefore, secularism seems to be the normal safe option.

Turkey has a great and rich history. However, at the fall of Constantinople in 1453 AD, the Turks gained a permanent foothold on the European continent (Runcimani, 2012: XII). Turkey has become a dominantly Muslim country with many challenges for the local Christian community. Modern-day missionary efforts in evangelising Turkey have progressed very slowly over the decades. Today the country has a growing evangelical Christian population with different evangelical churches spread throughout the land. The slow but steady growth of the local church has always been attributed to government pressure and cultural religious influences. The belief: “*To be a Turk is to be a Muslim*” is deeply engrained into the very fibre of Turkish society.

After serving as a church planter in Turkey for more than a decade, the author of this paper relocated to France to be involved in a church planting project among Muslim Turks in the southern suburbs of Paris. Working in this new and different environment, within a secular society as found in France, a question surfaced: "How does secularism influence the response of the Muslim Turk in France to the message of the Biblical Gospel?" Very little is said about the subject and even less literature is available on the issue.

There are 689 000 Turks living in France. This represents a little more than 1% of the 63.7 million French population (US Department of State, 2008). The first portion of these Turks emigrated to France as a labour force in the late '70s (Twigg *et al.* 2005:33). Paris has the highest concentration of Turks in France. In the town of Ris-Orangis there is one registered Turkish Mosque and according to the local Imam there are 500 families registered as members of this mosque. This will conservatively translate into 2 000 Turks. These are mainly Muslim people living in a secular environment.

In France, there is only one evangelical Turkish Church, which numbers 55 believers. This church is located in the southern suburbs of Paris. Some of the congregants converted from Islam to Christianity in Turkey and then later moved to France. Others converted to Christianity in France.

According to statistics, 7-9% of the French population is Muslim (The World Fact book, 2016). This means there are around 6 million Muslims in France⁸. These Muslims emigrated from several different areas, including the Maghreb (Tunisia, Morocco, Algeria) and, of course, Turkey (*Haut conseil a l'integration, 2000*). Most of these Muslims immigrated to France during the last half of the century.⁹ They adhere to the religion of

⁸ Upholding Secularism, the French government, since the national census of 1872, is prohibited from collecting any data or information on the religious affiliation of the population. This makes any projection of the religious affiliations in the French population very difficult, and all figures are purely based on estimates.

⁹ Immigration to France 1999 to 2005 (Focus-migration, 2007).

	Country	1999	2005	% increase
1.	Algeria	576 000	677 000	+17,5
2.	Morocco	521 000	619 000	+18,8
3.	Tunisia	202 000	220 000	+ 8,9
4.	Turkey	176 000	225 000	+ 27,8

Islam but that is where the similarities with Turkish Muslims end. Turkish Muslims are unlike other Muslims found in France. This point will be elaborated on later in the study. (see section 1.9.2).

1.2 Problem statement

From a Christian viewpoint, it is important to investigate and research the influence of secularism and its effects on proclaiming the Gospel to the Turks who are still one of the largest unreached people groups in the world (Joshua Project, 2014). Due to political and socio-economic challenges more Turks are migrating to France¹⁰, seeking work and a better life. An understanding of the influence of Secularism on Muslim Turks in the south of Paris would help the local church, and the worldwide missionary community, to do successful church planting among this people group.

The Muslim Turks come from a restrained environment with little freedom with regards to religion, and are many times forced into adhering to a religion that they do not understand or support. In a place like Ris-Orangis in the Paris region, the liberated European environment gives the Muslim Turks the opportunity to decide, with greater freedom, what religion they would like to adhere to.

1.2.1 Research question

Does the globalised secularistic environment in Ris-Orangis give more opportunities to the migrated Turkish Muslim to respond positively or negatively to a contextualised ministry of the Gospel?

¹⁰ Turkish immigration to France from 1968 to 1999 (Rollan et Sourou, 2006:38)
(*Zaman gazetesi 20 Jan 2014)

Year	Total Turks that immigrated to France
1968	8 000
1975	51 000
1982	123 000
1990	198 000
1999	208 000
*2010	553 973
*2013	611 515

1.2.2 Secondary questions

- 1.2.2.1 How does one define Secularism and its influence in France, in Ris-Orangis, and in Turkey?
- 1.2.2.2 How does secularism influence the Turkish Muslim community in Ris-Orangis in regard to their receptiveness towards the ministry of the Gospel?
- 1.2.2.3 How does secularism influence the evangelical Christian community in Ris-Orangis regarding their willingness to share the Gospel in their community?
- 1.2.2.4 What are the Biblical principles for the contextualised ministry of the Gospel to the Turks in Ris-Orangis?
- 1.2.2.5 What are the Church planting models that hold potential for successful church planting in Ris-Orangis among the Turkish Muslim community?

1.3 Research problem, aim and objectives

1.3.1 Research problem

France is a country that prides itself on being a secular state. Since the French Revolution, it has been the ambition of the state to separate religion and government. Influenced by the secular environment in Europe, France has been the forerunner in secularism. Through various laws, secularism has been enforced on all levels of government and society. Some scholars like Selby (2011:3) see this as an attempt to separate the state and Catholicism. Today, however, Islam is increasingly seen as the new threat to secularism.

The Turks are a unique group of people, who are distinct from the people groups from North Africa or the Middle East. The Turks boast a very proud and long history of dominance through the Ottoman Empire. Their influence stretched to Europe, touched Africa and reached over the Arabian Peninsula. This influential history left a lasting impression on the Turkish nation. Today there is still an unspoken, unwritten attitude of superiority and pride among the Turks towards other Muslims. Turks do not really see themselves as part of Europe, and also not part of the Middle East. Turkey is a

homogenous society where the majority rules. The concept of a country having a global identity is very strange to the Turkish mind-set (Yinanç, 2016).

Within Turkey two main religious streams are found. First there are the Sunni Muslims, who are orthodox Muslims, adhering to the teachings in the Quran, attending mosque for prayer, and living a pious, dedicated life. Second is the Alevi group of Muslims. This is a mystic stream of Islam. They will not attend prayer in the mosque and will gather in small groups in homes or halls. Their meetings will be marked by the playing of musical instruments and the singing of spiritual songs.

In Turkey, there is not much tolerance towards religious groups other than Sunni Muslims. It is a well-known fact that the Sunnis in Turkey have been very aggressive and oppressive towards the Alevis (Van Bruinessen, 2016) and this led to serious clashes between these two groups in the early '80s. This lack of tolerance is connected to different geographical areas. In general, the west of Turkey will be seen as a more liberated, spiritually open geographical area, with the east of Turkey being more conservative in their religious orientation. This intolerance towards foreign ideas and religions has influenced the growth of the Christian church in a significant way.

With the movement of Turks to Europe, and more particularly to the south of Paris, it is assumed that this secular environment will have an influence on the religious orientation of the Muslim Turk. The research problem then would be to determine how secularism can be used to the advantage of a missiological strategy to share the Gospel with Turkish Muslims.

1.3.2 Aim

The main aim of this study is to make a theological evaluation of the impact of secularism on sharing the Biblical Gospel with the Turkish Muslims, that live in the south of Paris. This will include determining Biblical principles for the contextualised sharing of the Biblical Gospel with Turks in Ris-Orangis and to identify possible church planting models for successful church planting among the Turkish Muslim community in Ris-Orangis.

1.3.3 Objectives

The objectives of this study are to:

- 1.3.3.1 Understand the influence and content of secularism in France and Turkey
- 1.3.3.2 Determine the influence of Secularism on Muslim Turks and evangelical Christians in Paris, especially Ris-Orangis
- 1.3.3.3 Determine Biblical principles for the contextualised sharing of the Biblical Gospel with Turks in Ris-Orangis
- 1.3.3.4 Identify possible church planting models for successful church planting among the Turkish Muslim community in Ris-Orangis.

1.4 Literature review

Globalisation and migration bring people of different nations in closer contact, on a perceived common platform through which contextualised messages can be exchanged. Wright (2006:27) states that by God's creative intention the world is a world full of nations. Through globalisation different nations are rubbing shoulders more frequently and to minister the Gospel more effectively these factors must be considered in order to contextualise the ministry of the Gospel. Although there are many great authors on the subject of missiology and church planting, as well as scholars on Islam, the particular issue of the impact of secularism on Muslim Turks living in places such as the southern suburbs of Paris has not been addressed.

Certainly, one of the fathers of missiology is the South African-born missiologist Dr David Bosch. He made a remarkable contribution to the science of missions; his work gaining international recognition (Bosch, 2011). In *Transforming Mission: Paradigm Shifts in Theology of Mission*, he made inroads into the new way of thinking about missions. Dr Bosch values the local church and her contribution towards mission. In his book he looks at the New Testament models of missions; moves on to investigate the historical paradigms of missions; and then finishes with a look into the future, and the relevancy of missiology.

The Church has lost its position of privilege in many parts of the world. Even in regions where the Church had been established as a powerful factor for more than a millennium, it became a liability rather than an asset to be a Christian today (Bosch, 2011:355). This is relevant because France could be considered a country where the Church has lost its influence. This is a typical result of secularism and the work of Bosch can help to understand the way a secular society perceives the Church.

In Shumack's work *Witnessing to Western Muslims - A Worldview Approach to Western Faith* (2011), he shares valuable advice from his years of outreach towards Muslims. He gives a deep and comprehensive understanding of Muslim culture and beliefs, especially the Muslim living in the West. (Shumack, 2011: loc. 95). He encourages his readers to think deeply about their own belief and also about the Muslims as they reach out to them. Shumack uses an orthodox way of approaching the Muslim and encourages his readers to be honest and direct about their intentions as they engage their Muslim friends. Shumack suggests that Muslims be engaged by discussing not theological issues, but rather personal faith issues. The approach suggested by Shumack can be helpful in reaching out to the Turkish Muslims.

When it comes to understanding Islam, one of the scholars in this field would be Parshall, who wrote *The Cross and the Crescent: Understanding the Muslim Heart and Mind* (2012). What makes the contribution of Parshall unique is the fact that he writes from first-hand experience gained in the field, living among Muslims. (Parshall, 2012: loc. 53). Parshall wants to encourage the worker among Muslims to contextualise his Christian approach towards Islam in such a way that the Muslim can identify with elements within Christianity. This will put the Muslim in a position to make a choice to follow Jesus in a contextualised way. However, Parshall's ideas seem not to be quite relevant for the Turkish Muslim living in Paris, because Parshall's work has been mainly formulated for rural Bangladesh.

Another author that makes a valuable contribution in the field of Islam is Chatrath in *Reaching Muslims: a one-stop guide for Christians* (2011). He gives a good, insightful look into Islam and he explores ways Christians can connect with Muslims in a meaningful way (Chatrath, 2011: loc.162). Part 1 of his book gives background on Islam and touches on the diversity of Islam. In Part 2 he helps the reader to connect with Muslims

through open-hearted friendships, and finally in Part 3 he explores different ways for Christians to communicate Jesus to Muslims.

Because of the nature of this research, it is necessary to look at different church planting models. Simson's (2009) *The House Church Book: Rediscover the Dynamic, Organic, Relational, Viral Community Jesus Started* looks at the house church model as a model for Europe. Simson, being from Germany, has special insight into European culture. He dreamed of a vibrant Church that would return to the values found in the New Testament. For him, the Church is a spiritual extended family who must value people. Simson loves the home or house church approach and he dreams of each Christian putting in place and practising in his time what he believes God revealed to him. Instead of sharing secret steps or principles of success, he rather encourages creativity in building a house-church model. Simson approaches his subject with the attitude that house churches are not a foreign concept for Europe but rather a good old European tradition (Simson, 2009: loc. 252). He promotes the idea of an organic Church rather than the organised Church.

Newbigin's (2013) *The Gospel in a Pluralist Society* looks at the task and the role of the Church in a pluralistic environment. Newbigin operates from the approach that the Christian story is a set of lenses, (Newbigin, 2013: loc. 63) not to look at but to look through. The world must be looked at through the message in the Bible. He further emphasises the important role that the Church plays in mission. He is of the opinion that there is an urgent need to equip ministers that will enable those at the grass roots level to partake in the mission of the Church. He takes a critical view on issues such as contextualisation.

The Turkish culture is very different from Western cultures. Without a good understanding of the Turkish culture, it will be more of a challenge to do comprehensive research into the subject at hand. Mayers' (1987) *Christianity confronts culture* presents a way to understand and work with a culture that is foreign to your own. The four models that are presented in the book provide principles that are helpful in cross-cultural communication (Mayers, 1987: ix). This is an aspect that will assist the research process in this study.

In his exhaustive work *Church* (1986), Küng makes a valuable contribution to understanding the important role the Church has to play, especially in today's society. In order to understand what the Church should look like in today's world, the readers have to look at what 'Church' originally was (Küng, 1986: IX). Understanding Küng's approach towards the concept of Church will help us to see in what way the Turkish community can be invited to be part of the body of Jesus as a whole (Küng, 1986:125). The elements that Küng identified in his work can be helpful to assist in understanding the influence that the secular French environment has on their worldview. The Church is not private or exclusive (Küng, 1986:126) and should therefore incorporate all cultures. For the sake of this study, all cultures will be taken to mean to be that of the Turks.

Van Engen (2013) talks of the Church of Jesus Christ as a body with a clear missionary calling. In all three parts of his book *God's missionary people: rethinking the purpose of the local church*, he describes the Church as God's missionary people. He uses an approach that he calls the Biblical search approach that takes into account Biblical examples and truths about the Church. This deals with certain truths instituted by Jesus himself (Van Engen, 2013:167-168). For the sake of this study, these issues will be helpful - specially to identify the principles that need to be present from the beginning of a new Turkish church plant. A mission awareness is not something that needs to be imprinted on the Church once the church is formed, it is something that needs to be present from the very first steps of any church.

Migliore (2014) sees the Church as the real beginning of God's new and inclusive community that has been reconciled to God and to one another with the call to service in the world. He wrote *Faith seeking understanding: an introduction to Christian Theology* in order to provide a clear and challenging introduction to Christian theology that places Jesus at the centre (Migliore, 2014:260). Migliore takes some time in chapter 13 to share his impressions on the fresh reflections that are needed in the complex relationship between Christianity and Islam (Migliore, 2014,339). These reflections can be helpful to understand and approach the complex relationship between Turkish Muslims and Christians as discussed in this study. Migliore further states the importance of being aware of one's own social location and ecclesial context while doing

theology. This is especially helpful when you are approaching theology from different cultural perspectives, as found between the Turks and Europeans.

In his book; *The mission of God's people: A Biblical Theology of the Church's Mission*, Chris Wright (2010) makes valuable contributions to the field of missiology and his research in this field will also be considered for this research.

The abovementioned authors and their works are all respected and well used in the current environment. They touch on the issue of secularism and Islam with knowledge and expertise. A thorough study of their work can only help those who labour in this area. It is, however, important to point out that none of the above-mentioned authors explore the specific question at hand in this research. The gap in the present knowledge is to identify the impact of secularism on sharing the Gospel with the Turkish Muslim that lives in the south of Paris.

1.5 Central theoretical argument

The central theoretical argument of this study is that secularism in France creates an environment where the Muslim Turks in the south of Paris are in a more favourable position to respond positively to the contextualised ministry of Gospel than they would have been in Turkey.

1.6 Research methodology

This research will be approached from the Pentecostal theological tradition and will be conducted based on the Bible as the infallible Word of God, by using the *Interpretive Social Science method*. Neuman (2000:71) defines this method as:

The systematic analysis of socially meaningful action through the direct detailed observation of people in natural settings in order to arrive at understandings and interpretations of how people create and maintain their social worlds.

This means that the researcher will understand and interpret the information gathered through interaction with the texts as well as talking with people¹¹ in an auto-ethnographic way.¹²

The different genres, symbols, and metaphors of the literature that will be studied will be approached by understanding the world of the author of this study – the platform and worldview from which the issue was approached. Next, the meaning of the texts will be analysed, with the final step being an evaluation of the material.

The author of this research has had extensive experience with church planting among Turkish Muslims. He worked as a church planter for 14 years in the South East of Turkey where he planted 4 churches. He is also currently involved in church planting 6 different Turkish-speaking churches across France. The author of this research is fluent in Afrikaans, English, Turkish and French and has been directly involved in the contextualised ministry of the Gospel to Turkish Muslims for the past 25 years. Auto-ethnography will be used by the researcher as an aid to conduct the research for this thesis. This method has been effectively used in recent times to contribute to science (Brunsdon, 2011:3).

1.7 Ethical consideration

Because the studies will be conducted using literature research as well as auto-ethnography there will be no ethical risk involved.

1.8 Classification of chapters

1. Introduction.
2. Secularism in France and Turkey.
3. The influence of Secularism in Ris-Orangis.

¹¹ The people that are referred to here would be the religious leaders of the Muslim community. Due to their reluctance to go on record the author of this study had to keep their input anonymous.

¹² The comments and observations of the author are identified in the texts by cursive writing as they are found in sections 3.6.1 and 3.6.2.

4. Biblical principles for the contextualised ministry of the Gospel to the Turks in Ris-Orangis.
5. Possible church planting models in Ris-Orangis
6. Summary and Conclusion.
7. Bibliography.
 - List of Tables
 - List of maps.

1.9 Definition of key terms

1.9.1 Secularism

Secularism is a secular tendency or a political system that rejects all forms of religious faith and worship in the public sphere. It holds that public education and matters of civil society be conducted without any religious element (Dictionary.com, 2015). Religion of any form is accordingly to be excluded on every level of social governance. The Merriam-Webster's Dictionary (2016b) defines secularism as: "The belief that religion should not play a role in government, education, or other public parts of society."

In an effort to better understand the concept of secularism, it is useful to look at the origin of the word. Derived from the word secular, it is a concept that was formed between 1250 and 1300 AD (Dictionary.com, 2015). The Medieval Latin word *Sèculàris* comes from the Late Latin word *Sæcularis*. This was used to express the concept of the worldly or temporal. This is equal to the Latin word *sæcul(um)* which depicts a long period of time.

For the sake of this study, it is important to differentiate between secularism and secularisation. As mentioned above, secularism can be described as the tendency, political system and social philosophy that reject all forms of religious faith and worship in public life. Secularisation is the process whereby a society is transformed from one influenced and guided by its spiritual or religious connections, to a society that is non-religious.

1.9.2 Turkish Muslim

The American Heritage dictionary (2015) defines a Muslim as a believer in or adherent of Islam. Göle (1997) describes a Muslim as someone who identifies himself with the religion of Islam. Turkish Muslims would be people who are followers of Islam and who can trace their origins back to the country of Turkey.

Ramadan (2013:165-168) is of the opinion that Muslims do not define their Islamic identity from the inside, but rather from outside influences. Because of the unique environment in which European Muslims find themselves, they rather define themselves according to what they are not. According to him, Islam is an affirmative faith which carries a global understanding of creation, life, death and humanity. This should be the source of Islamic rules of thinking and behaviour. This finds its expression then in the five pillars of Islam: prayer, fasting, giving of alms, pilgrimage and confession. This is not different from the Turkish Muslims' understanding of Islam, where they identify with these core values of Islam.

CHAPTER 2

SECULARISM IN FRANCE AND TURKEY

2.1 Introduction

The world as it is known has become very interconnected (Friedman, 2016:27). Political developments are broadcast instantly across the world. Long gone are the days that a country can experience any sort of political development without the rest of the world knowing about it. Both Turkey and France have been in the international news lately for a variety of reasons. Just some months ago, a heated debate developed in France regarding the *Burkini*¹³ and its sociological influence (Taylor, 2016). The debate was emotionally charged and political. For those not exposed to the French culture, it might be a strange phenomenon to experience this kind of debate in the public arena.

France is a secular state (Legifrance, 2017) and issues of religion and politics are not to be mixed in the same pot. Then why is it that this issue is still such a sensitive topic in the French politics? This study will endeavour to discover more of the reason behind this sensitivity which in effect is counter-secularist. If there is a good understanding of the issues of secularism in French society it will help to formulate a strategy to effectively share the Gospel with the Turkish population who find themselves in this secular society with its influence and challenges.

Just after the development of the *Burkini* debate the nation of Turkey suddenly burst onto the international news with the 4th *Coup d'état*¹⁴ (Al Jazeera, 2017). Hundreds died in the process but the president Mr Tayyip Erdoğan escaped; he made a comeback and he is stronger than ever. The interesting development is to observe how Mr

¹³ The Cambridge dictionary online (2017) explains the *Burkini* as a piece of women's clothing for swimming that consists of 2 pieces covering the whole body except for the feet, hands and face. Ahede Zanetti from Australia originally designed it as a modesty swimsuit for women (Taylor, 2016).

¹⁴ Dictionary.com (2017) explains a *Coup d'état* as a sudden, decisive action in politics, especially one resulting in a change of government illegally or by force. It originates from the French word *Coup d'états* and literally means a stroke concerning the state.

Erdoğan is accusing an old friend and ally of his, Fetullah Gülen¹⁵ of sponsoring this *Coup d'état*. There is no love lost between them. The chasm between these, once close allies, has grown into open hatred from Mr Erdoğan (Al Jazeera, 2017).

The religious orientation of Erdoğan and Gülen might seem to be the same but the rift and open hatred of Erdoğan displayed towards Gülen might suggest that they share a different way of interpreting Islam and secularism might have a different influence on each of these two rivals.

The Justice and Development Party¹⁶ (Encyclopaedia Britannica, 2017) of Mr Erdoğan has made no secret of its religious intentions for the nation of Turkey (Encyclopaedia Britannica, 2017). The nation of Turkey once founded on the secular concept of *Atatürk*¹⁷ (Gawrych, 2013:215) now openly despises the very principles that it was founded on and leans towards Islam in ways never before observed. Turkey as a republic and a secular one on top of this is moving away from its secularist ideals to more radical Islamic principles (Yavuz, 2012:3).

The purpose of this study is; to determine how secularism influences the worldview of the Turkish Muslims living in the south of Paris. For this study to determine this influence it will look at the different elements influencing the worldview of the Turkish Muslim. One of the very first elements will be Secularism. Secularism has a unique character both in Turkey and in France.

However, before this study will touch the subject of Secularism it will take an in-depth look into Secularisation. In this chapter, it will outline the importance of Secularisation and how it serves as a trailblazer for Secularism. It will look at the definition of Secularisation, its origin and influence on both France and Turkey.

¹⁵ Fetullah Gülen is a Muslim cleric of Turkish origin that currently lives in self-imposed exile in the United States. He once was a close ally of Mr Erdoğan and since the July 2016 coup Mr Erdoğan has blamed Mr Gülen for being the mastermind and instigator of the failed coup attempt, an accusation that Mr Gülen denies. Mr Gülen is the leader of an international religious Islamic movement known by its Turkish name as *Hizmet* meaning Service. It has its own foundations, associations, media organisations and several schools in Turkey and abroad. (Al Jazeera, 2017)

¹⁶ The Justice and Development Party known by its Turkish name as *Adalet ve Kalkınma Partisi* (AKP) or AK Party is a Turkish political party that came to power after the 2002 national elections. It is a party with significant support from nonsecular Turks.

¹⁷ The name *Atatürk* literally means Father of the Turks; it is a title that was given to Mustafa Kemal Paşa who became the first president of the Republic of Turkey in 1923. He encouraged the adoption of the European way of life and modernised Turkey's legal and educational system.

After it has discussed Secularisation, the study will continue to examine Secularism. It will take a historical overview of Secularism in France and then make an in-depth study on the subject. A study of the background of Secularism in French culture and its influence on French society will contribute to the understanding of Secularism in France and how it is different from Secularism in Turkey.

After the study of Secularism in France a study of Secularism in Turkey will be conducted. The study will look at the background of Secularism in Turkey and its influence on society. Here it will touch on the influence of the founder of the modern Turkish nation Mustafa Kemal Atatürk¹⁸ and how his concept of Secularism shaped Turkish society. This will then be compared to Secularism as it is found in France.

At the end of this chapter the essential issues on the topic of Secularism will be identified before moving on to the next chapter, where it will look at the influence of Secularism on the neighbourhood of Ris-Orangis.

2.2 Secularisation a forerunner to secularism

Secularisation as a theory can be traced back to the early nineteenth century writings of Henri Saint-Simon and Auguste Comte who had the view of Secularisation meaning that modernity and religion don't mix (Dillion, 2003:111). Later in the writings of the classical theorists like Karl Marx, Emile Durkheim and Max Weber it became clear that, although they might have viewed Christianity differently, they all held to the opinion that the public influence of religion was fading away (Dillion, 2003:111). Dillion (2003:111) mentions that the well-known sociologists of the 1970s like Berger and Luckmann were speculating that private belief itself will decline and even disappear.

With the growth of scientific knowledge and industrialisation, the scholars in the world of sociology argue that worldwide secularisation will be inevitable; religious thinking, practice and institutions will lose social significance (Wilson, 2016: loc. 460) because of secularisation. Referring to religion, these scholars argue that modern society does

¹⁸ See footnote 5.

not cater for the collective gratification of the emotions and therefore religion will become obsolete.

Summarising sociological contributions from Max Weber onwards, Steve Bruce argues that it is not possible to present one single theory for secularisation but rather a cluster of descriptions and explanations. He believes the decline in religiosity is simply just identifying what is happening with secularisation (Bruce, 2002: loc. 127). This is relevant for this study because it gives freedom to this study to present a theory and a definition of secularisation that is unique to this study.

Religion¹⁹ is refusing to accept the marginal and privatised roles which theories of modernity as well as theories of secularisation had reserved for them. The term deprivatisation of religion is used to explain how religion moves to stay relevant in a secularised world (Casanova, 2011: loc. 128-133). Religion refuses to be controlled by the elite; it will always stay relevant because it fulfils a very real spiritual need of the masses. Although the classical theorist offered the hypothesis that religion is in decline, this is not necessary the case. The fact that orthodox Christianity has lost ground does not mean that Christianity as a religion is in decline and one must look at the possibility that Christianity is in a transitional phase like the one that occurred during the Reformation era (Dillion, 2003:112).

However, there is one common theme present about Secularisation and it is the complete separation of church and state.

Somerville (1998:249-253) presents 6 uses for the term Secularisation:

1. He uses the term **differentiation** to talk about a process where the various aspects of a society become more specialised. Somerville argues that since the 13th century the English language refers to secular judges, secular historians and secular Lords. This however does not mean that these judges, historians and lords were nonreligious; it merely indicates that they had no connection to the church.

¹⁹ Religion in this sense, for the focus of this study refers to the religions of Catholicism, Evangelical Christianity and also Islam.

2. When discussing the issue where a religious organisation turns more to a secular institution he uses the term **transformation**.
3. In looking at a church that transfers social activities to the government, Secularisation is used here to talk about **activities**. This refers particularly to the welfare services where they were provided by the church. Where this welfare activity has been transferred from the church to the state, this activity has been secularised.
4. When the term is used to talk about the mentalities of people it is used to explain the transition of people from a religious lifestyle to that of a secular lifestyle. People do not let the fear of religious consequences dictate their lives but they rather live as they please. This is a change in **mentality**.
5. Somerville states that the Secularisation of a society is not the same as the secularisation of a **population**. He therefore says that when the term is used it needs to be made clear that it refers to a society or a population. He argues that it is possible to have a religious population within a secular society and therefore it is important to clarify whether you refer to the population or society when you speak about Secularisation.
6. When the term is used to refer to **religion** it usually means the Christian religion. Somerville argues that when the term is used to talk about religion it can only be used in a generic way. A reference to Christianity is not clear unless it is specified to what denomination is referred.

These observations of Somerville are critical in the understanding of the process of Secularisation. It confirms that the process of Secularisation is not something that takes place in an isolated corner. The process of Secularisation influences multiple aspects of society. It touches on social structures, it transforms institutions, it explains activities, gives clarity to understand the shift in mentalities and it helps understand that the process of Secularisation can be limited to certain segments within a population.

These observations are of interest to this study because they will help to understand how a Turkish Muslim community within a Secular environment is influenced by the process of Secularisation. In line with what Somerville proposes, this study refers to

the Turkish Muslim population within the French secular society. Religion in this case will then be Islam as expressed by the Turkish population.

2.2.1 Definition of Secularisation.

The Oxford English Dictionary (OED Online, 2015a) gives the word 'secularisation' as a noun that is derived from the verb 'secular'. It continues to explain the word 'secular' as:

- a. The conversion of an ecclesiastical or religious institution or its property to secular possession and use.
- b. The conversion of an ecclesiastical state or sovereignty to a lay one.
- c. The alteration of the status of an ecclesiastic from regular to secular.

The Free dictionary (2017) defines Secularisation as:

- a. The activity of changing something (art or education or society or morality etc.) so it is no longer under the control or influence of religion.
- b. Transfer of property from ecclesiastical to civil possession.

From these clinical definitions, there is a transfer or an action that takes place where the religious influence on a society or a people group is weakened, lost or transferred so that it would no longer be under the religious influence.

By secularization we mean the process by which sectors of society and culture are removed from the domination of religious institutions and symbols. In other words, religious institutions and symbols may survive and even flourish, but their influence in the culture at large is progressively diminished. (Carson, 1996:37-38)

Some of the world-renowned sociologists like Wilson and Bainbridge see secularisation as the process whereby religious thinking, practice and institutions lose social significance (Wilson, 2016: loc.432) or that social and intellectual progress is rendering religion obsolete (Bainbridge, 2005:7).

Harvey Cox made an intensive study about Secularisation and this study will be using many of his thoughts looking at the issue of Secularisation. He quotes the German theologian Friedrich Gogarten who once remarked that Secularisation is the legitimate consequence of the impact of Biblical faith on history (Cox, 2013: loc. 999).

Cox (2013: loc. 999) sees Secularisation as the liberation of man from the religious, turning his attention away from the spiritual world to the current world. The Dutch theologian C. A. van Peursen says it is the deliverance of man “first from religious and then from metaphysical control over his reason and his language.” (Cox, 2013: loc. 999). As Dietrich Bonhoeffer in 1944 said: “Secularisation is man’s coming to age” (Cox, 2013: loc. 764).

For the sake of this study it is important to note that Secularisation is almost always connected to religion and more particularly to Christianity, although, in today’s modern understanding not exclusively just to Christianity but religion in general. This study will interpret Secularisation as the process or action where religion is being challenged, pushed to the side and a pathway is opened for Secularism. It understands Secularisation as a means to an end, a bridge to a new way of thinking, an action that creates the environment or platform for a new “-ism” and in this case, Secularism.

2.2.2 Origin of Secularisation

The word secularise is of French origin and was first recorded between 1605 and 1615. It is then later found in literature in the period 1748 to 1846 and by 1863 the word was in general use. (Dictionary.com). In 1706 it was already used to describe the conversion of church property to secular purposes (OED Online, 2017).

2.2.3 The influence of Secularisation

From the material that Cox produced it is interesting to note to what degree the Biblical faith has facilitated Secularisation or rather the process of Secularisation. In the middle ages, the church had a very oppressive influence on the population especially in Europe. Protestants in France were severely persecuted by the Catholic Church and they were forced to flee to neighbouring countries like Holland and England (Morgan

et al., 2012:35). This led to the wave of French Huguenots that ended up in South Africa as well. The Catholic Church of the day used the ignorance of the local population to load on them requirements for a pious life that were not necessarily demanded in Biblical scriptures. The local population was abused. The brutality of religious and political hostilities forced some to question the purpose and focus of the church (Robinson *et al.*, 2014: loc. 2343).

As modernisation²⁰ (Cambridge dictionary, 2018) stepped in as more and more people could read, education increased and the level of education of the local population increased. This led to a greater awareness of the content of Biblical scripture (Robinson *et al.*, 2014: loc. 2303).

During the 15th and the 16th centuries the inhabitants and western Christians of greater Europe became aware of the truths in the Bible and in what way the Catholic Church abused them, a movement started to throw away the oppressing shackles of religion. The Reformation that was started by Martin Luther 500 years ago (Smith, loc. 7324) was to some degree a product of this time. If a close study of the Biblical faith would be made one will find that many of the oppressing abuses perpetrated by the Catholic Church was not supported by authentic Biblical scriptures (Robinson *et al.*, 2014: loc. 2303).

A classic example would be Ephesians 2:8 that clearly states that man is not saved by works but by the Grace of God. As Berkhof (1996:542) states in his interpretation of this passage, believers receive the inheritance of salvation not because it is due to them but because it is a free gift of God. The general practice of the day was to make confession in front of a priest (Huston, 1998: loc.7195) who then would determine what type of penance should be dished out and performed by the perpetrator to obtain forgiveness or salvation. Now to the uneducated the penance given out by the priest, whether it be money or a certain number of repetitions of the Hail Mary, was an acceptable way of payment for sins. It made the sinner feel he did something to obtain forgiveness. However, being exposed to the Biblical truths made the poor sinner aware

²⁰ Modernisation is the process of starting to use the most recent methods, ideas and equipment. This study understands modernisation as the process where people started to become more aware that they could read the Bible for themselves and apply it to their own lives as they believed it to be right.

that he can do nothing to be saved and that he is saved only by the grace of God (Berkhof, 1996:542).

Ephesians 2:8 & 9:⁸ For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God. ⁹ not by works, so that no one can boast (Bible, 2011).

This old truth was news to the uneducated who started to rebel and protest these practices. The Reformation reduced the mystical elements in religion (Wilson, 2016:36). The core message being freedom in Jesus Christ alone disarmed the powers of the religious establishment and led to the emancipation of society. For the born-again evangelical believer, a personal relationship with God through his Son Jesus was always the only way to obtain salvation.

There is a stark difference between being religious and having a personal relationship with God through Jesus. Religion has always carried with it a certain set of rules. If these rules were not strictly adhered to the sinner will fall victim to the wrath of God. In some cases, the religious establishment impart harsh religious laws on the common people to the degree that the religious leaders themselves were not able or willing to comply with these strict sets of rules and demands. The Reformation sparked an often-violent reaction (the Counter-Reformation) from the Catholic Church (Morgan, 2012:28).

In the Bible there are many examples where Jesus very clearly speaks out against the religious establishment and rebukes them for their hypocrisy. Some clear examples of this are found in Matthew 23:13 to 33 where Jesus rebukes the hypocrisy of the Pharisees or rather the religious establishment (Carson, 1996:336). Jesus came to break the bondage of religion. He stood against the hypocrisy of the religious establishment.

In evaluating the position that Jesus had towards the Old Testament scriptures, Erikson (1988:203) notes that Jesus disagreed with the interpretations of the Pharisees regarding the Old Testament scriptures. He then goes on to note that Jesus also did not agree with the traditions that the Pharisees added to the content of the scriptures. Jesus stood against the religious establishment of his day and this emancipation is

exactly what helped the process of Secularisation. Before Jesus made his appearance in Judah, Secularisation was not an issue in society.

Through what he did Jesus ushered in the way for the process of Secularisation to start. If religion is a set of rules to abide by it can be understood that as society became more educated and socially developed, the less influence religion had on them (Newbigin, 2013:loc,4067). They could no longer be deceived by the religious establishment and this led to religion losing its influence on society (Wilson, 2016:61). Jesus focused on the relationship with his Father and He wanted all to step into this unique relationship. For Him it was not about religion, it was not about introducing a new set of rules and requirements to follow to gain the favour of God.

Secularisation is not the enemy of the church or the Christian faith, but it is the consequence of the Biblical faith (Cox, 2013: loc. 999).

It is relevant to lay this foundation here because if Secularisation is the consequence of the Biblical faith it just may help in reaching out to the Turkish community here in Ris-Orangis. As Jesus is introduced into this community a process of change will start that will challenge the hold of Islam on the local Turkish community.

Society wanted to be free and one way they could be free was to protest the religious establishment. Wilson (2016: loc. 432) states it well when he says that religion lost its influence on society. Therefore, Cox (2013: loc. 764) can say that Secularisation simply undercuts religion and passes on to other things.

Initially the word Secularisation had a very narrow meaning. It was used within the Catholic Church to describe the process by which a religious priest would be transferred to a responsibility within a certain parish. To describe this process the church used the word secularised, meaning that the priest was secularised (Cox, 2013:loc. 1043). Later when the powers of the Pope were separated from that of the emperor, certain responsibilities were passed from the ecclesiastical to political authorities; this process was called Secularisation. The same term was used when a school or hospital passed from ecclesiastical to public administration. The word Secularisation is also

used on a cultural level and denotes the disappearance of religious symbols from public spaces like the situation in France with the ban on religious symbols in public offices (Barras, 2014: loc.257).

Secularisation is an irreversible historical process where a society is delivered from the shackles of religious control and closed worldviews (Cox, 2013: loc. 1039). Secularism is summed up by Cox (2013: loc. 1064) as being rooted in the biblical faith and is an outcome of the impact of the Biblical faith on Western history.

This statement of Cox is quite important and later in the chapter this study will touch on this again especially where it will look at Secularism as it is found in Turkey. This study wants to agree with the statements of Cox that, "Secularisation is a process and not a state of affairs" (Cox, 2013: loc. 1168) and it will now continue to determine the influence of Secularisation on first France and then Turkey.

2.2.3.1 The influence of Secularisation in France

The process of Secularisation in France paved the way for Secularism to enter society. As the process of Secularisation goes its way it creates a vacuum that must be filled (Taylor, 2007:441). Because of the process of Secularisation there was a move away from the religious and its Christian influence. Although society was believing that they were freeing themselves from the shackles of religion, this was not entirely true (Taylor, 2007:231). Society might have freed itself from Christianity, but the human is a spiritual being and the idea of God is practically universal in the human race (Berkhof, 1960:3). This desire is then filled with the worship of other gods, philosophies, and in some cases even self, like it is found in Atheism or the New Age movement.

To return to the focus of this chapter, it is important to note that Secularism cannot be successfully introduced into a society if religion is still the dominant factor or if society is still committed to stay under the influence of the dominant religion. If the authorities are still using religion to administrate and rule, there is no place for Secularism because the essence of Secularism is so much different from religion. Therefore, the process of Secularisation is an important catalyst to open the way for Secularism to be introduced. If the reader would take one step back, he will then again find that the

process of secularisation cannot be started without Bible-believing Christians (Cox, 2013: loc. 999).

The major religions like Christianity, Islam and Judaism all believe that society is under the rule of God (Newbigin, 2013: loc. 4132). The rulers and authorities often use religion to rule the people and society. This can especially work in a mono or single cultured society with one dominant religion like in the case with Islam or Judaism. Society would then accept the rule of the authorities and because of a lack of any other way that can be compared to the current state of affairs, society is content to accept the status quo as the best situation (Newbigin, 2013: loc. 565). An example of this would be the early Hebrew Jewish society living and operating under the Mosaic law (Sidney, 1999: loc. 396).

Deuteronomy 30:16: For I command you today to love the Lord your God, to walk in obedience to him, and to keep his commands, decrees and laws; then you will live and increase, and the Lord your God will bless you in the land you are entering to possess. (Bible, 2011)

This is a clear theocratic approach to rule and govern a society. Waltke comments on this concept of total obedience to God, whom he describes as the I AM, saying that anything that threatens loyalty to I AM such as the Canaanites had to be eliminated (Waltke, 2007:500). There is no other God but the creator, the Judaic God and He is to be obeyed and followed according to the stipulations as found in the Mosaic law to be blessed. Of course, if He is not followed and his laws not adhered to, curse and calamity will follow you.

There was a strict guideline within which society needed to operate and although there might have been other options available within the surrounding pagan cultures they were not optional, and the Jewish people and their society were bound to this theocratic rule.

Within this situation, the religious leaders were also the government leaders. They were the mouthpieces, the prophets of ~~this~~ God and they and their word had to be

obeyed and followed as they spoke the very words of God (Waltke, 2007:492). Although the Jews were in the late centuries just before Christ, under Roman rule the system still worked for them because they had a strict guideline to operate on. The Roman pagan influence did not bring a significant change to this closed people group. This influence was a threat from the outside that had to be avoided at all times. Blessings were within the Jewish religion. It was Abraham, the father of the Jews, who was to be a blessing for all mankind (Wright, 2006:194).

This was until Jesus appeared on the scene and introduced his teaching of God's grace, mercy, and unconditional love (Berkhof, 1960:39). In some ways one can say that Jesus became the first seculariser of a society. He brought a fulfilment of the law; Jesus secularised society by freeing it from religion. He succeeded in this for this was the crux of the Gospel, a personal relationship with the living God and not the burden of trying to keep a set of rules. It is a new law written on the hearts of people. This is relevant in the evangelisation of the Muslim Turks. This new hope invites man into a relationship with God. This was different from the society that Jesus found himself in.

John 13:33-34. A new commandment I give to you, that you love one another; as I have loved you, that you also love one another." (Bible, 2011)

Jesus introduced a new way, the way of love and grace. It was in stark contrast to the eye for an eye, tooth for tooth approach the law had. (See Ex 21:24) (Bible, 2011 & Sidney, 1999: loc. 399). Jesus himself says in Matt 5:38 & 39 (Bible, 2011) that it was said eye for eye and tooth for tooth, but He gives us a new commandment and that is of love. To appreciate the implications of this new approach one must understand the strict laws under which the Jewish culture operated. The spiritual leaders of the day were also the guardians of the law and here Jesus comes, and He introduces a new way that is contrary to old established religious way.

Coming back to the process of Secularisation which in this case is a transition of power from the religious to the lay, it can be concluded that Jesus was the first person to effectively introduce and start this process. This approach then also ties in with what Cox states (Cox 2013: loc. 999) that secularisation is the consequence of Biblical faith.

Because of His teachings, a new movement was born that rebelled against the religious establishment. The religious establishment of the day in many ways was unchecked and corrupted to the core, looking out for their own wellbeing and profit all in the name of religion (Hill & Walton, 1991: loc. 9518). It is clear in the teachings of Jesus in Matthew chapter 13 (Bible, 2011) how he addresses this situation with his public rebuke of the religious leaders and the establishment of the day. The cleansing of the court of the Gentiles at the Temple was in fact a symbolic rebuke of the religious establishment that 'nationalised' YHWH by occupation of the dedicated place for Gentiles to come to worship God.

Jesus came from inside. He came as a Jew himself with a powerful story and the signs and wonders to prove that He was the Messiah the one sent by God to redeem the Jewish people. There was no doubt that He was the promised one sent from God, the long awaited one that will release the people of God from the law.

Because He came as one of them He had credibility. The process of Secularisation is also best implemented if it is implemented from the grassroots level, in other words from inside. Coming back to the words of the modern-day sociologist that stated that social and intellectual progress is rendering religion obsolete (Bainbridge, 2005:7), one can see how religion, and in this case, the Jewish religion lost its significance with the people of the day and how they accepted the teaching of Jesus. The people of the day were looking for a new deeper way to connect with God and get redemption for their sins.

Pluralism²¹ (Cambridge dictionary, 2018) and tolerance are the children of secularisation. They represent a society's unwillingness to enforce any world-view on its citizens (Cox, 2013: loc. 788). In referring to pluralism one can see this in the current society in France. The prevailing attitude is that all religions are good and lead to God. It is socially unacceptable to elevate one religion above the other in presenting the one as correct and the other as wrong.

²¹ The existence of different types of people, who have different beliefs and opinions, within the same society.

Of course, this led to severe persecution from the religious establishment of the day as is found in Acts 5:17 (Bible, 2011) where the first disciples are arrested and put in jail. These events made this new movement of Jesus followers only stronger. This group of Jesus followers grew and due to the persecution fled to different parts in the Roman Empire and even beyond (Bosch, 2011: 29). This did not stop the process. It would eventually grow into a mighty force that would one day topple the might of the Roman Empire and itself become a religion again with its own set of rules (Bosch, 2011:182).

The movement that started out as a group of uneducated passionate Jesus followers grew into a highly complex religion with rules, guidelines and requirements that would put a blanket of oppression on its followers, not much different from what was found in the early days in the Jewish establishment. And again, this will be challenged by a society that discovered the true ancient way of the original Jesus followers and once again the process will start. A process where society will refuse to live under the oppression of religion (Bosch, 2011:208).

This is a process unique to the Christian faith because it is in the Christian faith that freedom from the law, oppression, rules, slavery and bondage are preached. The whole message of the Gospel is a message of good news of redemption and of freedom. Whenever this freedom is oppressed or subdued, a desire to reform is created. Effectively, then, 'religion' is an oppressive concept that enslave people under the guise that God is served thereby – much like being politically correct as Charlton Heston succinctly stated that political correctness is 'oppression with manners'. (Corliss, 2008:3)

This is different from what is found in Islam and the reasons for this are because in Islam it is all about rules, it is about keeping the law. The outward appearance is important as long as appearances are kept. The Sharia law is an integral part of Muslim life (Morgan, 2012:82). It is very comprehensive and covers all aspects of a Muslim's life (Smith, 1998: loc. 5184). The Gospel to the Muslim offers freedom and in effect has a secularising consequence on Islamic faith, reducing the institutional power of religion (Hammond *et al.*, 1985:17)

The very first sparks of this process are found when the early Christians refused to worship the Emperor. These sparks are not much different from the sparks that were found when the kings in the Middle Ages refused to pay homage to the Pope as the custom was. Later this grows into a fire of protest as the Protestant movement is birthed in the Reformation (Hammond *et al.*, 1985:16). Society desires to move out from under the bonds of religion into a personal relationship with Jesus, a move back again to the ancient teaching of Jesus as it is found in the Bible.

The people moved back from the ecclesiastical to the lay. Power was no longer in the hands of the ecclesiastics, but it was put into the hands of the lay people. Society became secularised. Later in the mid-1th century it is again seen in the French revolution. A society that rebels against the ecclesiastical establishment of the day. A desire to take back power, rule and authority into the hands of the lay people (Bosch, 2011:464).

The Reformation can also be described as a movement reducing the institutional power of religion (Hammond *et al.*, 1985:17). Cox states that the Biblical faith is the forerunner of secularisation and secularisation is the trailblazer for secularism. Cox mentions Taylor, well-known author of "*The secular age*", as stating that secularisation can be understood only against the background of Latin Christendom, not, however, as its product but more like its distortion (Cox, 2013: loc. 1168).

Taylor differentiates between 3 levels of Secularisation (Cox, 2013: loc. 164).

- a. The first level concerns the separation of religion from the state.
- b. The second level exposes a decline in church attendance.
- c. The third level that entails a change in the cultural atmosphere of a society.

These will then open the way for the worldview of Secularism to be introduced.

It is therefore in many ways correct to say that Secularisation is the trailblazer that prepares the way for Secularism to enter into society. The shackles of religions have been thrown off and the European society believed itself to be enlightened (Cox, 2013: loc. 238) and freed from the bondage of religion. With society secularised the ground

was prepared for a new belief to be introduced. This new belief would present itself as a higher form, a better way in a modern world, the flagship of modern thinking. This new belief presented itself as Secularism.

2.2.3.2 The influence of Secularisation in Turkey

In Europe the process of secularisation introduced or opened the way for Secularism to step into the gap. It was part of a linear historical process that was assumed to be progressive. The reality however is that this is still a very westernised concept (Ramadan, 2010: loc. 3451). This concept faces challenges when imposed onto a Muslim environment as it is found in Turkey. Islamic movements and scholars of Islam will associate Secularisation with Westernisation and this will inevitably lead to the rejection of Secularism.

Yavuz (2012: loc. 3835) is of the opinion that Secularisation and Islamisation are not mutually exclusive processes meaning that they can actually work together. This will then lead to a positive influence of Secularisation in a country like Turkey. This will explain why Islamic ideas and practices are infused into state institutions and policies.

It will be correct to conclude that the process of Secularisation influences Turkey in a positive way. It brings Islam to a place where it cannot ignore the process and it has to make room to accommodate it and, in the process,, it leads to a place where change is mutually accepted.

2.3 Secularism

In today's world, it is much the norm to adhere to the principles of Secularism. If you want to be branded as an intellectual, you need to have an enlightened supportive opinion on secularism. Irrespective of what religion or faith group you belong to you will be branded a radical if you promote, proclaim or propagate your conviction to the cost of secular ideas. Like Koepsell criticising Christians that do not support the secu-

larist ideas (Koepsell, 2009). This is an interesting point as this study looks at secularism it will discover the true face of this “-ism” and like all other “-isms” the underlying foundation is much the same. It is the reintroducing of a new set of rules, regulations and requirements that bring society back under the yoke of bondage and not freedom.

2.3.1 General overview of Secularism

2.3.1.1 *Definition of Secularism*

As an introduction to the subject of Secularism, this study wants to present several definitions of Secularism:

1. Secularism is a **secular tendency** or a **political system** that rejects all forms of religious faith and worship. It holds that public education and matters of civil society be conducted without any religious element (Dictionary.com Unabridged, 2015). Similarly,
2. Secularism is the **doctrine** that morality should be based solely on considerations relating to the wellbeing of mankind in the present life. Religion in any form is therefore to be excluded on every level of social governance (OED Online, 2015b).
3. The Merriam-Webster’s Dictionary (2016b) defines Secularism as, “The belief that **religion** should not play a role in government, education, or other public parts of society.” This will imply believing in God or God himself should not be allowed to influence these different levels of society.

For the sake of this study, it is important to differentiate between Secularism and Secularisation. As mentioned above, Secularism, according to Dictionary.com (2015), is the tendency, political system and social philosophy that would reject all forms of religious faith and worship.

For the purpose of this study, Secularism will be interpreted as the belief system which states that the wellbeing of mankind should not be based on any belief in a god or religion. It is the complete separation between the church and the state.

2.3.1.2 *Origin of Secularism*

The word secular, it is a concept that was formed between 1250 and 1300 AD (Dictionary.com Unabridged, 2015a). The word *Sèculàris* originates from the Latin word *Sæcularis* to express the concept of the worldly or temporal. This is equal to the Latin word *sæcul(um)* which depicts a long period of time (Dictionary.com Unabridged, 2015).

The term secularism was first used by George Jacob Holyoake in 1851 to describe his views of promoting a social order that was completely separated from religion. An agnostic²²(Dictionary.com, 2016) himself he argued that Secularism is not an argument against Christianity but rather a guidance towards a secular truth that promotes a new alternative and liberating way of thinking, doing and being.

In Europe, it was argued that Secularism is a movement towards modernisation where religious values are not the definitive influence on values of a society anymore. In this way Secularism presents itself as the modern versus the archaic.

2.3.1.3 *The influence of Secularism*

The proponents of Secularism have battled for a long time to establish a foothold in society and in this way capture society completely. Secularism is not satisfied with being just a part of many other “-ism’s”. It wants to rule and influence as much as it can. Secularism is a new closed worldview that functions much like a new religion (Cox, 2013: loc.1061). Compare with Communism which is a secular ‘religion’.

In the purely political terms Secularism is a movement towards the separation of religion and the government (Cox, 2013: loc.1300). This will usually lead to the reducing

²² A person who holds that the existence of the ultimate cause, as God, and the essential nature of things are unknown and unknowable, or that human knowledge is limited to experience. Synonyms: disbeliever, nonbeliever, unbeliever, doubter, sceptic, secularist, empiricist, heathen, heretic, infidel, pagan.

of laws that are based on Scripture, and for the sake of this study Christian scripture as referring to the Holy Bible. This move is supporting democracy and adds to protecting the rights of the religious minority. Each government will have different ways of implementing this separation through policies and the rule of law.

Secularism in the USA appears different from secularism in France which appears different from secularism in Turkey. In the USA secularism is the government giving assurance for the freedom OF religion. In France, Secularism will mean that the government is protecting itself FROM religion (Yavuz, 2012: loc. 3845). This is done by introducing laws to keep the religious out of the public space. In Turkey, Secularism will mean the government controls religion by placing it in a specific box where it can be monitored. Later in this chapter a more detailed study will be made of the different forms of Secularism.

However different the implementation of Secularism might be in each country, when looking at the continent of Europe, Secularism takes on a unique character and it is often associated with the age of enlightenment (Cox, 2013: loc. 238).

This influences the decision of politicians that would make decisions based on secular reasons rather than on religious reasons. A classic example here would be the law on abortion. Under a religious French Catholic government, the right to an abortion would be a far-fetched idea but under a French Secular government this religious prohibition will never be allowed to influence the policy of the French politicians for their highest value is the *Laïcité*²³ (CNTRL, 2017) of the state.

Secularism is an ideology and although it wants to present itself as a liberating factor like the activity of Secularisation it is not liberating at all. It uses the freedom that the process of Secularisation brings and is in itself a new closed worldview that functions in many ways like a new religion and must be carefully checked where it pretends to not be a worldview but still wants to impose its ideology through the organs of the state

²³ It is the French term used to explain or rather express the separation between the religious and the state. The term *Laïcité* has a more anti-clergy meaning and expression to it.

(Cox, 2013: loc. 1063). Here the country of France with its Secular state institutions would be a case in point in this study.

2.3.2 Secularism in France

The French term *Laïcité* is borrowed by the Turkish model as *Laiklik*²⁴. Göl (Taylor *et al.*, 2008) explains that it means a legal regime of a certain time and has a strong link to anti clergy-ism (Taylor *et al.*, 2008).

It is important to understand the differences between these two terms. As this study will later highlight, the concept of Secularism in France differs somewhat from the concept of Secularism in Turkey and one of the contributing factors to this difference is the difference in the meaning of the word.

2.3.2.1 *History of Secularism in France.*

Before the French revolution the Catholic Church was very prominent and a strong influential establishment. It was also very intolerant towards Protestantism and this led to a deal with Protestants to give them freedom to live and practise their Protestant way of life. This deal was known as the Edict of Nantes (Cavendish, 1998:1) and was signed into law by King Henry IV in April 1598. As the time moved closer to the moment of the French revolution in 1789, the Catholic Church under the ancient pre-revolution regime was not a church that was very powerful. The Edict of Nantes was later revoked by King Louis XIV in 1685 (Taylor, 2007:224) and this opened the door to the persecution of the Protestant Christians in France.

There was an influential aspect of the Catholic Church at this time called Gallicanism²⁵ (Dictionary.com, 2017) that stressed the power of the King and in this case the power of the French King over the church and more clearly the authority of the French King over the papal power.

²⁴ This is the direct Turkish translation of the French term *Laïcité* and whereas the French term has a strong anti-clergy meaning to it the Turkish translation of the term is used to express the political term.

²⁵ It was the doctrine advocating the restriction of papal authority in certain matters.

With the French revolution, the church, especially the Protestant church was severely persecuted (Smiles, 2009: loc. 77) and the Catholic Church, as an institution, basically ceased to exist in France. This situation changed when Napoleon came to power and he brought the Catholic Church back into the French society, but this time the church was very much under the control of the state and the same attitude towards the Catholic Church, as under the Gallical state, prevailed. The church was reintroduced like a separate department of the state. The salaries of the clergy and the upkeep of the church buildings were paid for by the government. This continued even after 1815 in the time of the restoration where the church enjoyed more favour from the authorities.

The situation changes dramatically in the late 19th century after the Prussian war when France was defeated by the Prussians. The feeling of the day was to do away with the monarchy and there was a strong anti-monarchy movement. Suddenly the government found itself in conflict with the church which, at that time had a very close relationship with the monarchy; this presented a problem to the government of the day. The Republic or rather the Republicans were very anti-clerical and there was rivalry with the Pope. The Pope and the clergy did not make it any easier as they blamed the Republicans for the defeat in the Prussian war in 1871. According to Taylor, the measures that the French live under today, the attitude towards the church and the stance on *Laïcité* issue from developments from this time period (Taylor *et al.*, 2008).

In this time the Republican side needed two very important pillars. First, they needed something that would make people moral. Religion was up to then the one aspect that guided the moral compass of the people. They also needed something that would hold society together, something that would unite society and here again religion can play an important role. The Republicans were looking for something that could replace this hold of religion on the society.

Philosophers of the day like Renaud Villiers, in an effort to find this replacement, identified something that he called a *moral independent*, a morality that would be independent of religion (Taylor, 2007:465). Secondly, the new Republic also needed a public ideology that would keep society together that would motivate the existence of

the state. A *raison d'être* ²⁶ for the state that would unite the population, and this needed to be a rival to Catholicism and something that would exclude or marginalise the influence of Catholicism on society.

The breakthrough came for the Republicans after the 3rd Republic came into power in 1870. With their new mandate, independent schools and non-religious teaching on morality were introduced. The government supported the teaching of a core of morality that had everyone behind it. This finally culminated in the Separation law of 1905 which was introduced to bring complete separation between state and church. A new model was established of a French state that was neutral towards religion but with a commitment to have a strong counter ideology and religion (Taylor *et al.*, 2008).

This led to the situation today where you find a group of people on the one hand with a strong republican commitment to the *Laïcité* of the state, so much so that it will push against religion, and on the other hand a group that wants to accommodate religion in the government structures. This resulted into a kind of schizophrenic situation (Taylor, 2007:727) where the French model does not actually meet the model that many are promoting when they talk about Secularism in France.

This is seen with the law in 2004 that banned religious symbols in public spaces (Baras, 2014:76). The ideology of Secularism is used to modify the French system. The efforts of the one group that pushes against religion and then on the other hand the French government still funds up to 80% of the Catholic schools' budgets. So, it would be correct to say that French Secularism looks very schizophrenic. Secularism is now like a philosophy that stands against all religions and not just against the Christian values. This situation gives freedom to a Christian individual to evangelise and proclaim the Gospel to the followers of Islam.

²⁶ A reason to exist.

2.3.2.2 *Its influence on society.*

The assumption is that because of the commitment to Secularism in France, the French society will be very open and that people from other nations, cultures and religions will not have a problem to find their place on different levels of society in France. Let us take a moment to investigate how secularism influences the French society.

In the earlier part of the 20th century France was very successful in integrating people from other European countries. The common factor here however was that they were all from a Catholic background like the Polish, Portuguese or the Spanish. It was integration by total assimilation (Dassetto *et al.*, 2007:11; Pereira, 2018:2). This technique was very successful to integrate people from these different countries. This led to very prominent communities that have a high concentration of people from these different nations.

This technique of integration stopped working with the flow of people from the Maghreb²⁷ (Dictionary.com, 2017) in the post 2nd World War period. Different barriers like language, the memory of the colonial past, the lack of enough jobs and the inability of the trade unions to accommodate them hindered total integration on the scale as it was experienced with the Portuguese, Polish and Spanish communities.

This challenge of integrating people from the Maghreb lead to a crisis challenging the whole process of integration and this resulted in discrimination towards peoples from this region. Some of the tensions found in the *banlieue*²⁸ today can be attributed to this. French society tends to put up barriers when it comes to the integration issues of people from other religions especially in the case of Islam which can be perceived as threat to the *Laïcité*.

Taylor (Taylor *et al.*, 2008) believes the French government will have to focus itself on the whole issue of diversity for it is still fighting against the very powerful republican mindset. Göl (Taylor *et al.*, 2008) mentions however that this republican mindset leads

²⁷ The Arabic name for the North West part of Africa including Morocco, Algeria, Tunisia and Libya.

²⁸ In the French setting this is a suburb or a neighbourhood on the outskirts of the city. It is generally used to refer to the suburbs on the outskirts of the city Paris. Usually on the outside of the Parisian ring road.

to a French nationalism that even went so far as to refuse the European constitution. Multiculturalism failed because it could not integrate Muslims into the system (Taylor *et al.*, 2008).

2.3.3 Secularism in Turkey

The Turkish model of Secularism is an interesting model. There is a unique relationship with Europe and more specifically the European Union. When one thinks of the Turkish *Laiklik* one tends to associate it with Ataturk and his reforms with the first republic in 1923. But according to Nülifer Göl (Taylor *et al.*, 2008) this goes back even longer to the Ottoman modernisers who were back then embroiled in a debate concerning culture and modern civilisation where they debated to what extent will modern civilization be accepted and allowed to influence the culture of the day; to what extent will the identity and culture be preserved. Göl (Taylor *et al.*, 2008) is of the opinion that this debate then prepared for the rise of Turkish nationalism.

2.3.3.1 History of Secularism in Turkey.

The Turkish word *Laiklik* is a semantic adaptation from the French word *Laïcité*. This shows that when it comes to the issues of *Laïcité* in Turkey there is a historical adaptation to a more Muslim context. The Turkish *Laiklik* model is relevant for a variety of reasons. The first reason would be that in the 1920s it became a model of modernisation, the second reason why it is important is that in the 1980s, with the rise of Islam especially in the Middle East it was referred to as a time that Secularism, in its familiar form, had come to an end which led scholars and politicians to draw the conclusion that Secularism as an ideology is a failure especially for the Muslim world and it is an incompatible ideology. Then later in the 1990s the issues resurface again as a study is made of Secularism in relation to Islam in Europe and more specifically in France (Göl *et al.*, 2008).

One feature in the debate of Secularism in Turkey is its relationship with Westernisation and modernisation. Secularism is a trailblazer for modernisation in Turkey. The term itself being borrowed from the French word indicates that according to Göl it has more to do with willpower from the state as it has to do with the long-term secularisation of a culture. *Laiklik* in Turkey is more closely linked with the nation building process and went

hand in hand with uniformisation; this perhaps explains the authoritarian nature of secularism in Turkey. In Turkey education was secularised and uniform, no religious education was allowed. Public schools became mixed and compulsory and the alphabet was changed (Yavuz, 2012: loc. 702). The Republicans got away from the language of the Quran. This was a very bold step also adopting the Western calendar, giving women more rights, adopting the civil code and breaking away from the Sharia law. The civil code as found in Switzerland which was the most advanced of its time was translated and adopted unchanged (Ochsenbain, 2006).

A third feature of Turkish secularism has to do with the public sphere. Cleaning up of religious symbols in the public sphere like banning the Fez²⁹ and women veils in public schools also the ban on religious marriages and the banning of Sufi orders. These all remind us of the authoritarian secularism (Yavuz, 2012: loc. 7107).

In the case of secularism in Turkey it is important to note that Kemal-ism³⁰ in Turkey is not attaching itself to Islamism or any Muslim justification. In Turkey secularism became the term also for exclusionism in politics (Yavuz, 2012: loc. 1657).

In Turkey there is control of the state over religion (Bülent, 2018:30). The Imams are paid by the state and even the Friday sermons are dictated by the *Diyanet işler bakanlığı*³¹. The Imams in Turkey are not independent from the state but are linked with close ties to the state. In this way, the government can influence control over religion (Yavuz, 2012: loc. 3977).

2.3.3.2 *The influence of Secularism on the Turkish society.*

Turkey turned a blind eye on religion and specifically religions other than Islam. The secularism in Turkey had in mind to create a uniform society where religion is under control and not allowed to influence society (Bülent, 2018:30). With the rise of Protestant

²⁹ A Fez is a pointless hat made of felt that was worn during the time of the Ottoman empire.

³⁰ Kemalism was implemented by Mustafa Kemal Atatürk the first president of the Turkish Republic. He introduced political, social, cultural and religious reforms designed to separate the Turkish state from its Ottoman predecessor and embrace a Westernised way of living; he established democracy, secularism, state support of the sciences and free education (Cleveland *et al.*, 2013:180)

³¹ The Turkish department of religious affairs.

evangelical believers in Turkey now the question on the agenda of the government is what to do with these different minority groups who cannot be ignored any longer. For these minority groups like the Christian population in Turkey the pressure remains; they are regarded as outcast and rejects of society (Konutgang, 2009:105).

In the same way, the division between Alevis and Sunnis also creates tension (Yavuz, 2012: loc. 946). If the government wants to define itself as secular is it a secular Sunni government and thus, what about the Alevis who are in the minority. Göl believes it is not because of Islamic policies that the minorities are not recognised but rather because of secularism that the rights of minorities are not recognised.

Yavuz (2012: loc. 3992) speaks of 3 modes of Secularism in Turkey. These are the 3 main streams in which Secularism is being understood:

1. The ridged **Kemalist** version of militant Secularism that supports the notion of freedom FROM religion
2. The **Conservative** Turkish-Muslim understanding of Secularism that supports the notion of CONTROL of religion; and
3. The **Liberal** conception of Secularism that supports the notion of Freedom OF religion meaning a complete separation of religion and politics

It is important to be aware of these underlying modes of Secularism in Turkey for it will help understand from which corner the Turk living in Ris-Orangis comes from in his understanding of secularism.

In Turkey secularism has moved from state politics to street politics. Many movements have started to protest in the streets of Turkey to protect secularism; the feeling is that secularism in Turkey is under threat (Yavuz, 2012: loc. 3522; loc. 4235). This is a strange phenomenon because secular citizens will not go to the streets to defend secularism because they own secularism as it is there in the public sphere (Göl in Taylor *et al.*, 2008).

The problem in Turkey is not so much Islam as it is nationalism. In many of these countries, current political struggles cannot be separated from the interaction of the religious and the secular. In Turkey, for example, a historic reversal in which a radical secularist

regime, first introduced by Atatürk and his Kemalist disciples, was removed from office in a series of democratic elections. Now a moderate Islamist party is in power, one that insists that both democracy and religious tradition should have their due (Cox, 2013: loc. 358).

2.4 Comparison between Secularism in Turkey and Secularism in France.

Item	France	Turkey
What was the State religion before Secularism?	Before secularism was introduced Catholicism was the main state religion	Before secularism was introduced Islam was the official state religion
Was there a catalyst for change?	The French revolution was a catalyst for change and it originated from grassroots levels. People revolted against the monarchy and religion and this challenged the current state of affairs.	The corruption and dislike of the Sultans in the Ottoman Empire were the catalysts for change in post WW1 years in Turkey
The role of Secularisation	Process of secularisation happened before secularism was introduced.	There was no process of secularisation
Attitude of the state	Government protects itself from religion	Government puts religion in a department to control religion
Role players	It was introduced from grassroots level. Society wanted it.	Introduced forcefully by one-man: Ataturk
	The process of secularisation was introduced by Bible believing Christians	This process never took place in Turkey because the presence of Bible believing Christians was of such a nature that they could not significantly influence society to bring about change.
The void	The process of secularisation created a void that was filled by Secularism	Because the process of secularisation never took place there was no void that needed to be filled
How is it perceived?	It is an emancipating factor in society. It frees Society from the shackles of religion and is therefore perceived as a positive influence.	It is a threat to society. It wants to draw adherents to the Muslim faith away from their religion and is therefore a negative influence.

Table 1: Comparison between Secularism in Turkey and Secularism in France.

2.5 Conclusion.

To understand the influence of Secularism this study needs to have a look at Secularisation first. As it was concluded earlier in this chapter, Secularisation was the trail-blazer for Secularism. The process of Secularisation created the vacuum that Secularism filled. This study found that it was Bible-believing-Christian believers that started the process of Secularisation.

This was a clearly defined process in France that came to a climax with the complete separation of Church and state. However, in Turkey this process could not be followed for the simple reason that there were not enough Bible-believing-Christians to influence society in such a way to start the process of Secularisation that led to the introduction of Secularism.

Instead, Secularism was introduced by a very strong leader in the form of Mustafa Kemal Atatürk, the first president of the Turkish Republic. This is one of the reasons that today in Turkey, Secularism, as a way of thinking, is not necessarily supported by all levels of society. Secularism can even expect resistance in some parts of Turkey where it is perceived as a threat to the religion and culture of the Turkish people.

In dealing with Secularism and its influence specifically on Muslims in both Turkey and France one needs to remember that in Turkey Muslims are in the majority and in France Muslims are in the minority. This affects the influence of secularism on these different societies. The headscarf issue is not only the recognition of differences but also the commitment to debate the different values in both countries.

In France, the school is a place where you reason and emancipate people. Among the French public mind-set religion in all forms and creeds does not support this. Religion is seen as a hindrance to freethinking and the emancipation of the people; that is why religion cannot be allowed into the public spaces, because it will block secularism. In the same way, the argument is that the public space should be free of religion for if you wear religious symbols which are seen as divisive it means that you are dividing the public space. You are disrupting the unity that secularism is supposed to bring in the public space.

In the French system secularism was a reaction against the Catholic Church but in today's modern world in France the same underlying elements can be identified when looking at Islam. Islam now becomes this new threat against the secular state. This causes tension in French society which in one part wants to acknowledge the existence of Islam and its role in society but also wants to protect itself from the influence and perhaps the threatening negative influence on the secular state.

This emergence of Islamophobia is happening because of the perception that Islam as a religion wants to take away the *Liberté, égalité et fraternité*³² that is so ingrained into the French secular state. This can be perceived as a threat to Secularism that is such an integral part of the French culture.

Does this issue cause tension in French society? In the next chapter this study will look at influence of Secularism on the neighbourhood of Ris-Orangis, a neighbourhood that has seen a dramatic influx of Turkish Muslim migrants, especially from the eastern rural parts of Turkey. This once typical French neighbourhood on the outskirts south of Paris is now an area that host several mosques of which there are 3 Turkish-speaking mosques in the immediate area. Islam has entered into the neighbourhood and the question that needs to be answered is, will Secularism bow the knee?

³² This is the French creed meaning: Freedom, equality and brotherhood.

CHAPTER 3

THE INFLUENCE OF SECULARISM IN RIS-ORANGIS

3.1 Introduction

In the previous chapter this study looked at Secularism, Secularisation and the way it is perceived in France and Turkey. Now it is time to look at the influence of Secularism on the neighbourhood of Ris-Orangis.

For the sake of clarity, the study will discuss a brief overview of the Turkish population in Europe and then zoom in on France, Paris and then the neighbourhood of Ris-Orangis.

It is important to understand where the Turks in Europe are concentrated and why. This will help understand the influence of Secularism on the Turks in Ris-Orangis.

This study will also take a historical overview of the neighbourhood and its demographic composition. Understanding the demographic setup of the neighbourhood will help to determine the influence of Secularism on the neighbourhood and once that is determined parallel lines can be drawn to the Turkish population.

This chapter will conclude with an investigation into the relationship between integration³³ (Dictionary.com, 2017a) and Secularism³⁴, to determine to what degree they influence one another.

3.2 Methodology

In this chapter the study will be using autoethnography to conduct the research and analysis of the material. Because of the focus of this chapter it is difficult to find reliable and current literature resources to conduct this study in a sufficient way. Autoethnography is widely accepted as a qualitative research method since the 1990s. (Brunsdon & Lotter, 2011:3). It has become a valid and recognisable social science method of conducting a study (Gannon, 2017:10). Autoethnography is the documentation of personal experiences within a specific situation (Brunsdon & Lotter, 2011:3). This approach will be relevant for this study for it will focus on documenting specific experiences of the author within the neighbourhood in which he lives.

³³ An act or instance of integrating a racial, religious, or ethnic group.

³⁴ Look at Chapter 2 pg. 5 for the definition on Secularism.

As was shown earlier (see section 1.6) the researcher is fluent in the languages of Afrikaans, English, Turkish and French. He has been directly involved in the planting of evangelical Christian churches among the Turkish speaking people for the past 25 years. He served as a Church planter in the east of Turkey between 1993 and 2006 and since 2012 he has been involved in the planting of churches among Turkish speaking people in France. The author of this study has been a resident of the neighbourhood of Ris-Orangis since 2013 and is very well versed in the sociological set-up and the cultural, religious and language challenges of the Turkish speaking community in this neighbourhood.

As the map.1 in 3.3 will show, the Turks have a long and brutal history with Europe.

3.3 Turkish Population on the European continent.



Map 1. The Ottoman Empire in 1683 Source: à, 2006

From the early days of the Ottoman Empire, Turkey tried to conquer the continent of Europe. The Ottoman conquest created significant Turkish communities in Bulgaria, Bosnia and Herzegovina, Cyprus, Georgia, Greece, Kosovo, Serbia, the Republic of

Macedonia and Romania. There were several battles and with the demise of the Ottoman Empire, the once proud Turks had to withdraw to the current borders of Turkey as it is found today (Twigg *et al.*, 2005:33).

This did not bring an end to the desire to be in Europe or at least be a part of Europe. A quick glance at the current geographical borders of Turkey will show that the Turks see themselves very much part of the European community. Therefore, the constant frustration with Europe dragging her feet in accepting Turkey as part of the union (Twigg *et al.*, 2005:17).

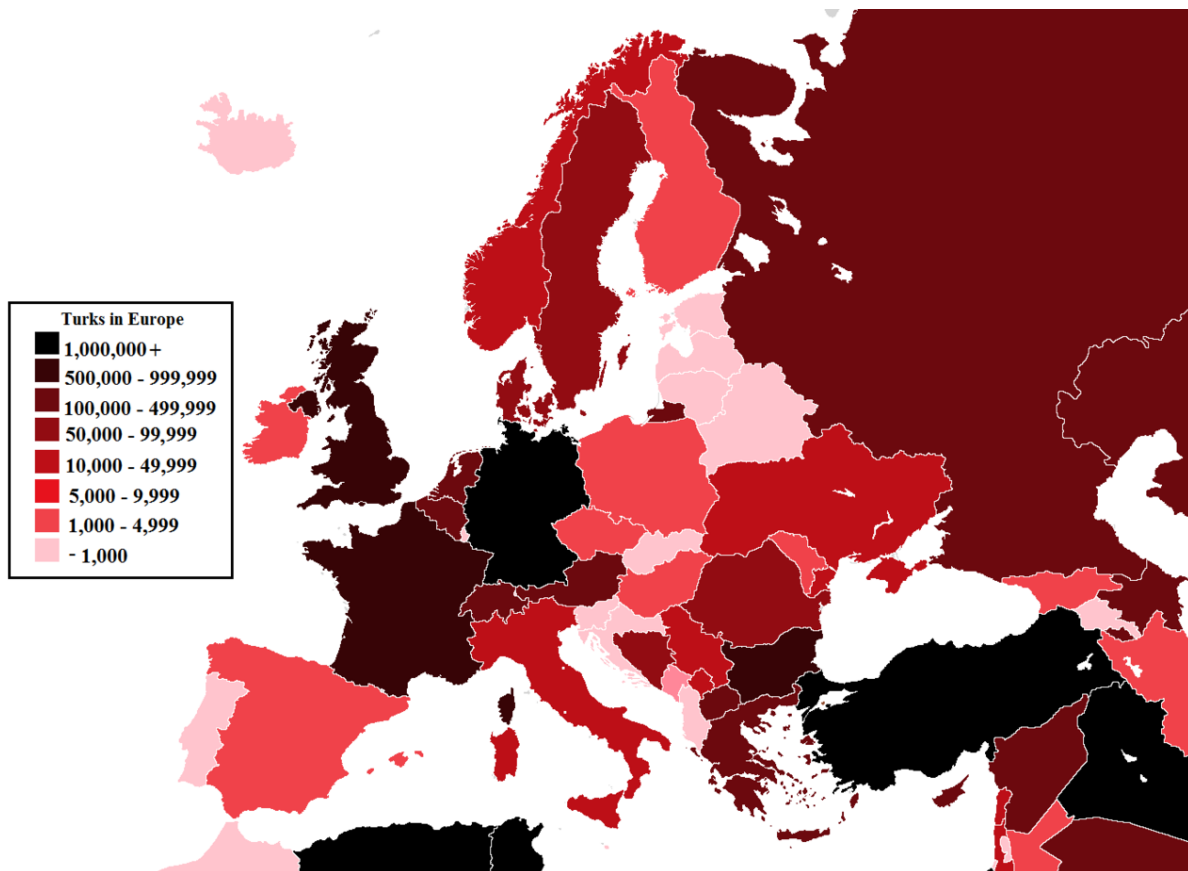
Modern immigration of Turks into Western Europe began with the Turkish Cypriots' migration to the United Kingdom (Sonyel, 2000:147). The British Empire annexed Cyprus in 1914 and the residents became subjects of the Crown. Due to the Cyprus conflict in the 1940s and 1950s, migration to the UK increased significantly.

It was not until the 1960s that migration of the Turks to Western Europe increased dramatically. This was mainly because of the guest workers' agreement between the host country and Turkey. Due to the economic growth of the early '60s in Europe there was a growing need for the manual labourer. Turkey could fulfil this need and this resulted in labour agreements between Turkey and several other Western European countries. Turkey signed labour agreements with Germany in 1961, Austria, Belgium and the Netherlands followed in the 1964, and France in 1965 with Sweden following in 1967.

This labour agreement was based on the principle of rotation which meant that Turkish labourers would return to Turkey after one year of service in the host country (Abadan-Unat, 2011:12). This principle of rotation was never seriously implemented because the employers wanted to retain the Turkish labourers that became accustomed to the work.

These labourers were not permitted to take their families with them and they lived in quarters or dormitories known as *Heim*.

Map 2. Turkish population in Europe



Source: Photosofturks, 2008

3.4 Turks in France

In his book *Pieresc's Mediterranean world*, Miller (2015:212) mentions Wolfgang Kaiser who referred to the Turks living in the French city of Marseille as early as 1617. These first Turks arrived in France as galley slaves and merchants from the Ottoman Empire.

In practice France started to recruit Turkish labourers in the 1970s to supplement the need in the labour force. This recruitment was halted on 3 July 1974. According to statistics there were already 55 710 Turkish workers living in France by 1975. This has grown to 198 000 in 1999. Most of these Turks come from the rural areas of Turkey especially central Anatolia (Milewski & Hamel, 2010:618).

It is a challenge to find the exact number of Turks living in France. The population estimation will differ by a considerable margin between different sources. The French

office of statistics in France called *Insee*³⁵ gives the number of Turks living in France in 2013 as 249 000. *Insee* also announced that in the same year the descendants of the Turkish immigrants that lived in France were 290 000. These two numbers combined then will bring the number Turks living in France in 2013 to a total of 539 000 (*Insee*, 2016:151).

In January 2014 the *Zaman France*³⁶ newspaper (Daldorph, 2016:1) published an article in which it claims that according to the official documents of the Turkish consulate in France there are 611 515 Turks residing in France (Demir, 2014:1).

Pierre Vermeren (2014:2), a professor of Maghreb contemporary history connected to the Paris 1 Pantheon-Sorbonne university writing an article for the *L'Express* newspaper called *Face à l'islam de France, du déni à la paralysie*³⁷, puts the number of Turks living in France at 800 000.

Map 3. Location of Ile-de-France.



Source: CartesFrance.fr. 2018

³⁵ *Institut national de la statistique et des études économiques*

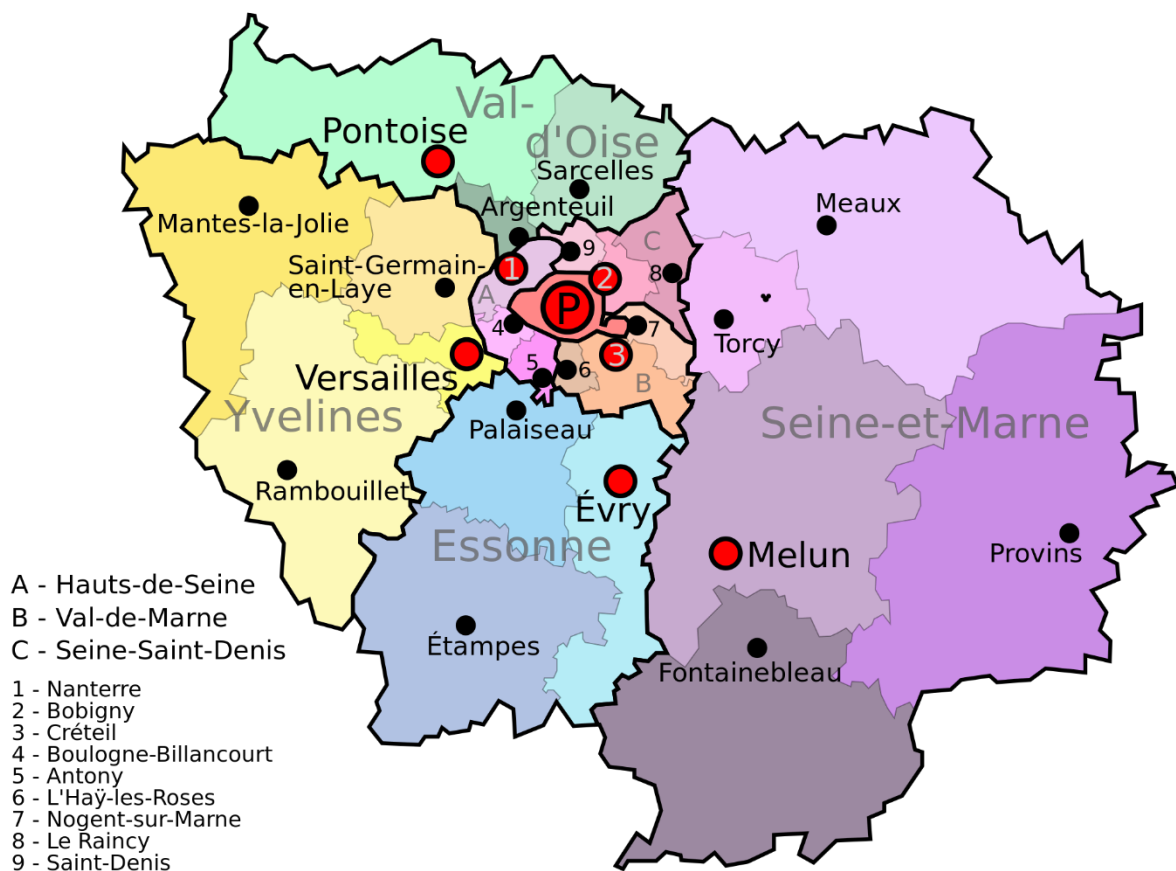
³⁶ The Newspaper *Zaman France* was seized by Turkish authorities for its alleged role in the 2016 coup in Turkey and the suspected relationship with Fetullah Gülen.

³⁷ "Faced with the Islam of France, from denial to paralysis".

These sources each gives a different number for the population of Turks residing in France. It is not clear what the sources of Vermeren or the *Zaman France* newspaper are. The only conclusion for the discrepancy between the numbers can be that the official numbers as published by *Insee* are those Turks that acquired legal status in France and are registered with the local authorities. It is however important to keep in mind that, due to a very complicated bureaucratic system of the French government, there are large numbers of foreigners residing in France illegally. It is possible to conclude that the numbers differ because the authors of these different articles are reckoning with undocumented foreigners of Turkish origin living in France.

This is relevant for this study because in Ris-Orangis there are many undocumented foreigners of Turkish nationality that live in the neighbourhood.

Map 4. The main regions of Ile-de-France



Source: Jome, 2010

Most Turks are concentrated in eastern France with a strong presence in Ile-de-France, especially in Paris. It is a well-known fact that the 10th *arrondissement*³⁸ in Paris is known as *La petit Turquie* (Agnès, 2012). Next to Germany, France is the second most popular place for Turks to immigrate to (Milewski & Hamel, 2010:616).

It is important to understand the population and migration tendencies and preferences of the Turkish population. This will help to understand why Ris-Orangis is a place of preference for the local Turkish population settling in France.

3.4.1 Birth rate

The official census shows the following population growth of Turks in France:

Year	Turkish population in France
1968	8 000
1975	51 000
1982	123 000
1990	198 000
1999	208 000

These numbers (Hargreaves, 2007: loc.1564) reflect only immigrants from Turkey and does not reflect the children of those immigrants that were born in France. These children of the immigrants born in France will be considered French rather than Turkish.

Another interesting fact to consider in this study is that according to statistics the average birth rate among Turks living in France has been higher than that of the average French family.

In 1982 the average among Turkish families was 5.2 compared to the French average of 1.8. By 1990 it was 3.7 among the Turks and 1.7 among the French. Although still higher a decline can be observed. The conclusion can be drawn that a higher level of integration, education and assimilation into the French culture influence the birth rate among Turkish families (Al-Shahi & Lawless, 2009:27).

³⁸ The word *arrondissement* in the French context is used to describe an administrative district of some large French cities (Merriam-Webster.com: 2016a)

3.4.2 Language

Like any aspect of a culture, language plays a very important role in order to identify with a particular culture. Looking at Turkish spoken in France it was found that 77% of Turkish families only spoke Turkish at home with 3% of the families that only spoke French in the home. The other 20% of Turkish speaking families in France use both the French and the Turkish languages in their homes (Akinici, 2014:40).

It was also found in that a high percentage of Turks still maintain their mother tongue at home. Frequent holidays to Turkey, easy access to Turkish media, and the density of the Turkish social networks, help to maintain a high level of language proficiency in the Turkish community.

3.4.3 Integration

Turkish communities in Europe are of the least integrated immigrant communities in the country. There is a strong attachment to the country of Turkey (Al-Shahi & Lawless, 2009:5).

It is found that the Turks in France have a long and deep history with their new country. It was historically perceived as a place to come to find work to make as much money as possible to send back to the home country. With political unrest growing in Turkey there is an increase in asylum seekers from Turkey. To skip military service many young men are coming to France in the hope to make some money and start a new life. Many of these young people are from the rural eastern parts of Turkey with very low or no education. The level of education also directly influences the willingness and effort to integrate into the French culture and society (De Bel-Air, 2016:7).

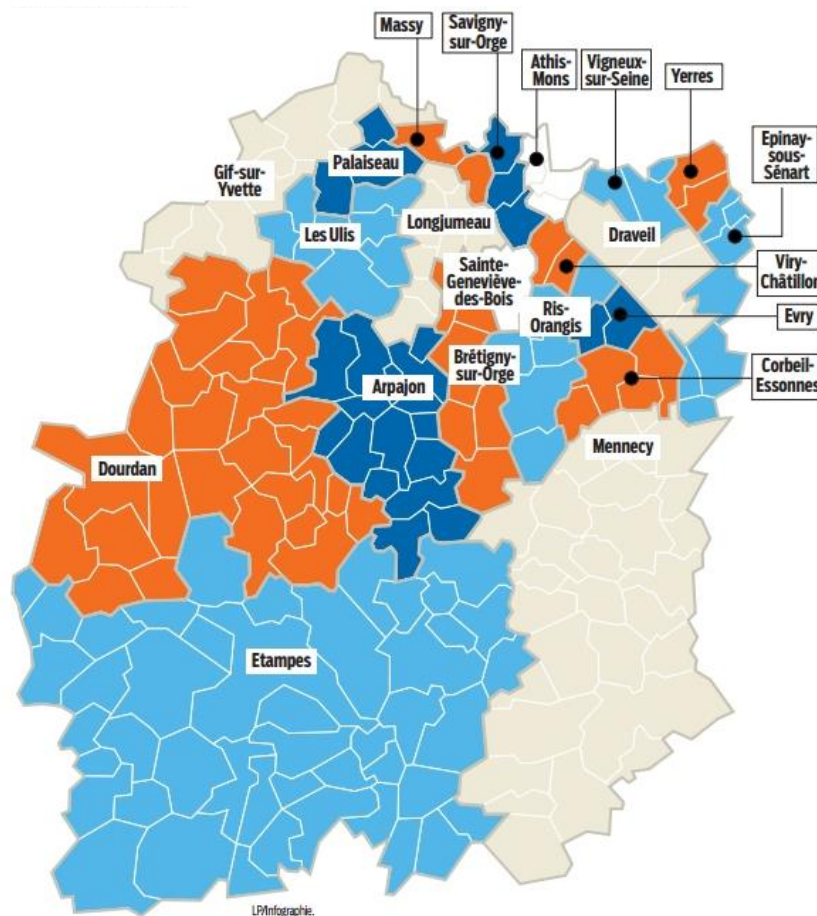
According to the official statement of the Turkish government, there are 47 Turkish companies operating in France with an investment stock of 750 million US dollars, these companies are in a variety of industries like energy, food, production of automobile spare parts, finance etc. (Anon. 2019:1). From this information it is clear that Turks living in France make a valuable contribution to the local economy through a variety of sectors. It is evident that in many ways they are still a people group that does not integrate well into the French society and culture. This phenomenon is not unique just to France, but it is a phenomenon all over Europe. Recent studies found that the

second-generation Turks living in France will be more fluent in French than the 1st generation. It is still evident that because of the strong religious affiliation to Islam, Turks are still very slow to integrate into French culture and language (Poinsot, 2007:15). This study will now focus on the Turkish population living in Ris-Orangis in the southern suburbs of Paris.

3.5 Ris-Orangis or *Ristanbul*

During the compilation of this study the author had already lived in the neighbourhood for 5 years. In his first days of contact with the local Turkish population the name *Ristanbul* was used several times to express the sentiment of the local Turkish population. This word is a combination of the word Ris-Orangis and Istanbul, representing Turkey, describing the overwhelming presence of Turkish speaking people in the neighbourhood.

Map 5. The different municipalities in the region of Essonne



Source: Le Parisien, 2014

The population of Ris-Orangis is 27 797 according to the 2015 statistics (Insee. 2018). According to the statistics available from 1999, only 10.3% of the population would be of foreign origin meaning that they are not of French origin. This multicultural community consist of 3,3% Portuguese, and 1,2% Turks. Keep in mind that the French census counts only immigrants from outside of France in their national group, meaning that children born to immigrant families in France are counted as French. It is therefore safe to say that there are more than 1,2% Turks living in the neighbourhood (Lintern@ute, 2018).

There is 1 evangelical Baptist Church, 2 Catholic Churches, 1 synagogue, 1 North African mosque and 1 Turkish prayer room³⁹ (Saalih al-Munajjid, 2011:1) in the neighbourhood. After an in-depth discussion with the president of the local Turkish prayer room in Ris-Orangis the author found that there are 500 families registered at the local mosque. If a conservative estimation of 4 people per family would be made it will translate into 2000 Turks of mainly Sunni background that are officially registered with the local mosque. It has to be kept in mind that there are also a large number of Alevi Muslim Turks living in the neighbourhood. It is not possible to get the exact numbers of this people group. The Alevi Turks are more loosely associated with a local Alevi association. There are numerous undocumented Turks mainly from east Anatolian origin that also live in the neighbourhood working on different construction sites in the province. It is therefore safe to estimate that there are more than 2 000 Turks living in the neighbourhood of Ris-Orangis. (See section 1.3.1 for a better understanding of the Sunni and Alevi Muslim). The difference between Sunni and Alevi does not matter in the general tenor of this study and has no influence on the objectives of this study.

If the national average of officially 1% of the population in France being Turkish will be kept in mind, it will mean that Ris-Orangis, with a total population of 27 797 people, will have more than nearly 10% of the population to be Turkish. This is an unusually high number of Turks to live in the neighbourhood. The question can be asked as to why Ris-Orangis is such a favourite neighbourhood to settle in?

³⁹ A prayer room is a place where occasional Muslim prayers are offered. The prayer room is usually rented or made available by the owner for these purposes and remains the possession of the owner. A mosque will be a place where the daily Muslim prayers are offered and it is a place that belongs to Allah. It is no longer the possession of a person. In the case of the Turkish prayer room in Ris-Orangis it is an address that belongs to a specific owner and the Turkish cultural association pays the monthly rent of the facility. This situation places this address in the category of a prayer room and not a mosque.

This brings us to the conclusion that the neighbourhood is a preferred destination among the Turkish speaking population. One would like to determine the reason for this unusually high concentration of Turks.

The Turkish population is usually from the rural eastern part of Turkey with a low level of education. This is in line with observations that university graduates from Turkey make up only 4 to 11 percent of all migrants in Europe (De Bel-Air, 2016:7).

3.5.1 Ris-Orangis background

In discussing the background of Ris-Orangis, this study will touch on the history of the neighbourhood and the origin of the name.

3.5.1.1 History

Ris-Orangis is a community that is located 23 km southeast from Paris and is nestled in the department of Essonne that is part of the greater province of Ile-de-France. The area has been inhabited from prehistorical times. The residents of Ris-Orangis are known as *Rissios*⁴⁰ in colloquial French (GRHL, 2018; Habitants, 2018).

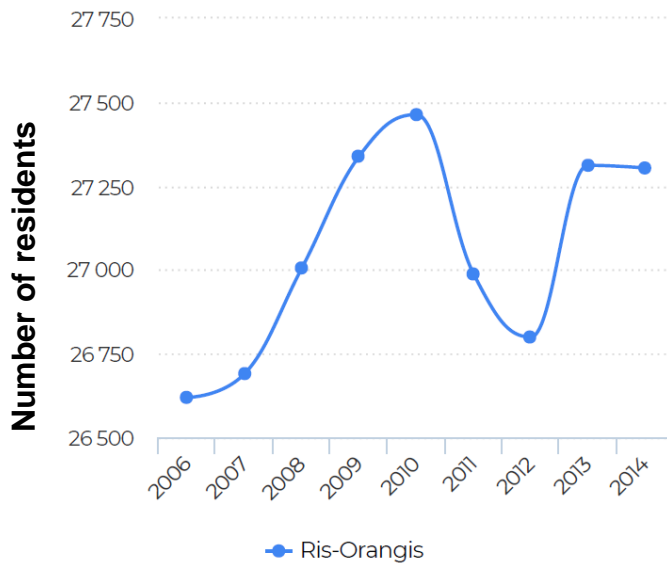
Archaeological research found relics in the area that indicate that Ris-Orangis was inhabited as long ago as the stone- and the bronze ages. A Roman coin found in the back yard of one of the houses in the neighbourhood indicates that there were inhabitants in this area even in the first century AD (GRHL, 2018; Habitants, 2018).

During the 12th century the 2 separate villages of *Regis* (Ris) and *Orengiamcum* (Orangis) are mentioned in their Latin form. This is mentioned in the time of the old church called Saint-Blaise. During the 13th century evidence was also found of a garrison and a farm in the order of King Louis XIV (GRHL, 2018).

During the 19th century most of the inhabitants of Ris were wine growers that farmed their vineyards producing a white wine on the banks of the Seine River. In 1843 the Ris-Orangis train station was inaugurated.

⁴⁰ This would be the word used to express your affiliation to the neighbourhood of Ris-Orangis

Table 2 : Population growth of Ris-Orangis from 2006 to 2015



Source: Linternaute.com, 2018

3.5.1.2 Origin of the name

The name Ris-Orangis is a combination of 2 names consisting of Ris, which was the village next to the river and the name of Orangis which the village was up on the escarpment. The name Orangis might refer to Gilbert d'Orengy. According to the cartularies of Longpont he was one of the first landlords of Orangis from around 1136.

In 1793 the village of Orangis on the tableland and the village of Ris down by the river were attached to one another as one administrative entity to ease the collection of taxes. The priest of the local Church made a note in 1757 stating that he could not determine with certainty the origin of the name, but he found that priest Chastelain noted that the name might originate from the Latin word *rivi*. This carried the meaning of river, perhaps as a reference to the river Seine that flows next to the village. The village had the name Ris-Orangis since 1796 until today (GRHL, 2018).

3.5.2 Population

In 1793 the village Ris had a population 553. Shortly after this period it lost a significant number of its inhabitants due to the breakdown of the aristocrats in different sectors.

After this period, it showed a steady increase in its population to 27 797 inhabitants until the current day (Linternaute.com, 2018).

Studying the age of the population in Ris-Orangis it is found that it is a town with a healthy infant population, 22.75% of the population is between the ages of 0 to 14 indicating a well establish community where children are raised (Linternaute.com, 2018). Taking into consideration that 22.5% of the population is between the ages of 30 to 44 one can assume that it is a middleclass environment suited to families.

Looking at the political setup in Ris Orangis the researcher found that it is currently ruled by Stéphane Raffalli (Raffali, 2018) who is a member of the Socialist party. Ris-Orangis has always been a town that leans more towards socialism than toward the right-wing mindset. This perhaps can be an indication of why the town is a favourable place for foreigners to settle in. In a more right-wing environment, foreigners are not welcomed as much as in a left-wing political structure. One also needs to keep in mind that the French people, for many years in general, were leaning more towards a socialist government.

The town has a twin town agreement with the town of Salfet in Palestine and Tel Mond in Israel since 2000. This might be an indication of the effort the town council makes to accommodate the different religions like Christianity, Judaism and Islam in its community.

3.6 The influence of secularism on Ris-Orangis

In an effort to determine the influence of secularism in Ris-Orangis one needs to keep in mind that Secularism has to do with the total separation of State and Church⁴¹. This study already touched on this in the previous chapter. Keeping this fact in mind that there is complete separation between state and religion, it can be asked how it is implemented here in the neighbourhood of Ris-Orangis.

⁴¹ According to the law that was passed by the national assembly of the French government on the 9th of December 1905, *Loi du 9 décembre 1905 concernant la séparation des Eglises et de l'Etat* (Legifrance, 2017). In France, secularism means separating the government from religion.

Table 3: Number of inhabitants per age group in Ris-Orangis

Data for 2014	Ris-Orangis: Number of residents	% of population	City average
Under 15 years	6 484	23,7 %	18,3 %
15 - 29 years	4 891	17,9 %	13,6 %
30 - 44 years	5 850	21,4 %	18,8 %
45 - 59 years	4 999	18,3 %	21,8 %
60 - 74 years	3 141	11,5 %	17,6 %
75 years and above	1 722	6,3 %	8,9 %

Source: Linternaute.com, 2018

Ris-Orangis is part of the greater community of Essonne, which is part of Ile-de-France and therefore administratively Ris-Orangis will be considered as any other department in the Republic of France. The attitude of the national government of France towards the issue of secularism is also reflected in the neighbourhood in Ris-Orangis. The local government in Ris-Orangis is committed to maintain and uphold complete separation between the state and religious entities meaning that there is no influence allowed from the religious establishment towards the government and the government is committed not to influence the religious establishment.

The local Ris-Orangis government is a socialist government and although Ris-Orangis as a neighbourhood has always been open and welcoming to foreigners, it is still committed to separate the state and religious affairs.

This commitment is well reflected in the different state departments that are represented in Ris-Orangis like the Department of Finance, the National Health Department as well as the National Housing Department.

However, the question that this study is trying to answer concerns the influence of Secularism on the local Turkish community. As it was pointed out earlier (see section 2.2), Sommerville, referring to the process of Secularisation, states that it needs to be clarified when you refer to a specific population in a society (Somerville, 1998:249-

253). Taking this into consideration this study wants to look at the influence of secularism on the Turkish population living in the neighbourhood of Ris-Orangis.

3.6.1 Religiousness of the Turkish speaking Muslims

If secularism means to separate religious and state affairs, the question is how does this separation function within the Turkish community. *This study⁴² found that the Turkish community living in the neighbourhood gives the impressions of being pious and conservative Muslims, committed to the teachings of Islam. This conclusion has been made by observing the number of women that will cover their heads in the traditional Turkish way and wearing the traditional dresses for women that are committed to a pious Muslim life. The men will frequent the local mosque, especially on special days and during the Friday prayer time.⁴³ The author of this study also observed that the local Turkish community will be committed to keep the fasting month of Ramadan. This is evident with the many Turkish restaurants that are interestingly more empty than usual during the fasting month of Ramadan.*

In conversations with Turkish Muslim men it became evident that they are proud Muslims. They will always present themselves as committed Muslims and defend their religious beliefs whenever the need arises. Turkish Muslims in the neighbourhood will always use the expression “Elhamdulillah Müslümanım⁴⁴” when asked what religious faith they identify with. (because the author lives in the community and has frequent interaction with Turkish Muslim men these observations has been made over a period of 5 years between 2013 and 2018)

The Turkish Muslim population in the neighbourhood tend to come from the Eastern-Anatolia region of Turkey. This is traditionally a more conservative Sunni Muslim

⁴² The text in italics is the observations and comments of the author of this study

⁴³ The Friday prayer time is the main moment during the week for Muslims to gather for time to express their religious practice in a public way.

⁴⁴ This is a Turkish expression meaning praise be to Allah I am a Muslim. It is used to express your identity as a Muslim Turk.

region of Turkey. It is therefore not surprising to see that it is a very religious population.

3.6.2 A place of worship, a cause of division

The representative⁴⁵ for the Muslim community in Ris-Orangis (Imam 1: 2017) expressed a growing frustration among the greater Muslim community in Ris-Orangis towards the Turkish Muslim population. The local Turkish population in Ris-Orangis displays a complete lack of interest to integrate into the French culture and the French community.

The Arabic speaking Muslim community members⁴⁶ are using a facility connected to the Department of Revenue building as a place of worship. However, this is not sufficient in space to accommodate the Muslim community in their need for a place of worship. The Turks however prefer to use their own prayer hall which is also not sufficient.

In an effort to solve the problem of a place and space for public worship, a proposition was made to acquire a facility to meet this particular need. This will establish a local Mosque in the Ris-Orangis neighbourhood. The local authorities are positive about the prospects of having a place of worship for the Muslim community. When this project was presented to the local Muslim community the Turks were only willing to support the project if there would be concessions made to have the worship liturgy in Arabic and Turkish. The other Muslim leaders were not positive towards such a suggestion and objected to the idea. They pointed out that the global worship language for the global community of Muslims is Arabic, much in the same way that Latin would be used in the global liturgy of the Catholic Church.

The Turkish Muslims came back with another suggestion to have the liturgy in Turkish for 6 months at a time and then the rest of the time have it in Arabic. Again, the Muslims leaders in the community rejected the idea. This then lead to the Turks

⁴⁵ This representative is a respected Muslim leader of Moroccan background and has worked ceaselessly to create dialogue between the different religious groups that are represented in Ris-Orangis. The local mayoral office will use him as an adviser whenever there are Muslim related issues that need attention within the community. He would prefer to remain anonymous in this study.

⁴⁶ This will be the Muslim community from the Maghreb. Their common language is Arabic and also the common language used in the mosque will be Arabic

withdrawing from the project, demanding their own place of worship. This of course is a request that the local authorities have denied, to the anger of the local Turkish Muslim community.

Currently the local Turkish community have moved to another bigger facility (Imam 2: 2017) on the edge of the neighbourhood in the industrial area. In defiance of the local authorities they are using this facility without the permission of the local authorities. This causes tension between the local Turkish community, the local authorities as well as the greater Arabic speaking Muslim community in Ris-Orangis.

Analysing this situation, the following conclusions can be drawn:

- 1. The issue of language in the local Turkish community is of high importance. This is conclusive with studies done that determined that more than 70% of Turkish households in France will still speak Turkish in the home as their preferred language. The Turkish language is a very deep integrated part of identifying themselves with the Turkish culture and being a Turk (Akinci *et al.*, 2011:135). It therefore makes sense for the Turkish community to express a need and a desire to express their religious activities in Turkish as well. This will explain the insistence on having the liturgy in the mosque in Turkish. This issue is important to keep in mind when later models of reaching out to the Turks will be discussed. The importance of the desire or need to worship in their mother tongue should not be underestimated.*
- 2. The Turkish Sunni Muslim community do not necessarily identify themselves with the greater Arabic speaking Sunni Muslim community. It can be concluded after evaluating the different issues that the Turks do not integrate willingly within the larger Muslim community in Ris-Orangis.*
- 3. As observed in the community the Turks also do not integrate well into the larger population of Ris-Orangis. This conclusion is made looking at the number of Turkish young boys playing for the local football team or even the local*

rugby club. The Turks are in general notoriously absent from general social actions in the neighbourhood.

3.6.3 The attitude of the Turkish Imams

The spiritual needs of the local Turkish community are taken care of by the local Imam in the Turkish mosque or prayer room. This Imam is assigned by the DİTİB⁴⁷ here in France that is on their part directly under the management of the Department of Religious Affairs of the Republic of Turkey. Imams are imported from Turkey to France to take care of the spiritual needs of the local Turkish Sunni Muslim community. These Imams are paid by the Turkish government and are representatives or government employees of the Turkish government. It is in a way like having a Turkish government official represented in each Turkish Muslim community.

These government appointed Imams will usually do service in France for a period of 2 years and then be re-assigned back to Turkey. *During their time in France they do not show an interest to integrate into the local culture or to learn the language. The author of this study has had personal contact with several of the Imams that came to serve in the community of Ris-Orangis. These Imams have been invited on several occasions to interact with events in the community or to interact with cross religious activities and even to attend local language classes to learn French. Every time these interactions and invitations have been declined.*

It would therefore be correct to conclude that the spiritual leadership of the local Turkish community show very little interest in interacting with the events in the community as it is generally found.

Unfortunately, this lack of interest to interact in the local community leads to an absence on the platform of the leadership of the local community. In this way the local Turkish Muslim leadership misses' opportunities to impact the community.

In general, the Turks in France will have a lower level of education (Hargreaves, 2007:1565).

⁴⁷ The Turkish-Islamic Union for Religious Affairs, usually referred to as DİTİB, is one of the largest Islamic organisations in Germany. Founded in 1984 as a branch of the Presidency of Religious Affairs in Ankara, it is an "arm" of the Turkish state.

3.6.4 A diverse community

It is important to note that the above-mentioned events reflect the attitude of the local Turkish Sunni Muslim community. There is also a Kurdish speaking Muslim community in the neighbouring town of Courcouronnes. This Kurdish Muslim community must cover the expenses for their worship needs from their own means.

Unlike the Imams of the Turkish Sunni community who are Turkish government salaried workers, the Kurdish speaking Turkish Muslim community needs to take care of their Imam from their own means. The Kurdish speaking Turkish Muslims have a place of worship in the neighbouring town that is private and independent from the Turkish government's influence.

There is also the presence of a substantial Alevi Turkish community. This Alevi community consist of Turkish and Kurdish speaking Turks and are more loosely organised than the Sunni community. It is not possible to determine how many Alevi Turks are living in Ris-Orangis.

The French government does not ask for religious affiliation during the census and the local Alevi association does not have a member register like the Turkish Sunni Muslim prayer room.

Add to this the presence of a small Turkish speaking evangelical Christian community from both an Orthodox and Muslim background and you have a very diverse Turkish speaking community represented in Ris-Orangis.

Looking at the community in Ris-Orangis the conclusion can be drawn that the community is a secular community committed to the values of the French state. The local municipality gives the impression that the secular values of the French state are upheld and protected. However, when an analysis of the local inhabitants is made the findings are different. It seems as if there is a discrepancy among the local inhabitants towards the overall values of the French state.

When this study refers to the inhabitants it is specifically referring to the Turkish speaking community in Ris-Orangis. The local Turkish community seems to be immune to the influence of the secular state. The Turkish community keep to themselves in a particular way. The men would fulfil their social needs at the local cafes where the men hang around and the ladies will walk around covered in the typical eastern Anatolian way. The ladies would basically be confined to their homes with

very little interaction across the cultural borders as it is found in Ris-Orangis. It will not be unusual to find some of the long-time residents living in Ris-Orangis that are not able to communicate in French. There is in general a total lack of interest in any typical French social activities.

In summary it is safe to conclude that secularism as a principle has no or very little influence on the local Turkish population.

3.6.5 Secularism exhibited in different spheres.

When this study looks at the influence of secularism on the Turkish community in Ris-Orangis it is necessary to differentiate between two important spheres. It has to do with the different aspects that influence the lives of local Turkish residents. It is their influence in the business community, the work that they are involved in and things they do to make a living and the other sphere has to do with their religion or belief system.

3.6.5.1 Business.

It seems that as far as business and work is concerned the Turks are well integrated. They have several businesses in the community. There are different Turkish restaurants that provide a service to the local community and the Turkish population is very keen to share the local Turkish cuisine with the rest of the community. There are also several coffee shops that serve as a local gathering spot for the local Turkish community. These coffee shops are frequented mainly by Turkish speaking customers. There is however one Turkish Brasserie that seems to accommodate the usual French customer as well. Other Turkish businesses in the community would be the local butcher, the tailor, 2 bakers and then a supermarket that sells Turkish products and a carpet washing service. The very presence of these businesses indicates that there is a substantial Turkish speaking population in the community.

3.6.5.2 Religion

The other important sphere of the Turkish community would be the aspect of their religion. It seems as if it is in this sphere that there is no or very little significant

influence. It also implies that Secularism will have very little influence on this aspect of Turkish life. The biggest part of the Turkish population in Ris-Orangis is of a Sunni Muslim background and they usually come from the East Anatolian region of Turkey. Although there is a strong presence of second-generation Turks living in the community it still seems as if Secularism has not penetrated or influenced their religious orientation in a significant way.

It is quite normal to hear the local Turks presenting themselves as Muslims. It is also interesting to note that they would present themselves first as Muslim and then the rest will follow, like what they do, or reference to the reason for their presence in France. It is evident that the Muslim identity and the commitment to being Muslim are very strong and important within the local Turkish community.

This is also reflected in the attendance at the local prayer room during the Friday afternoon prayers. There are usually a great number of Turkish speaking residents from the neighbourhood that faithfully attend this weekly event.

3.6.6 The Turks defying the rules

It is also important to note that there are other Muslim residents also living in the neighbourhood. They are usually from the Maghreb (see footnote 13) region and will attend the one and only official mosque in Ris-Orangis. The Turks however are very persistent to use the facility of an old warehouse on the edge of the neighbourhood. This is not an official Turkish religious gathering place at all, but the Turks are adamant to defy the rules of the local mayor and insist on conducting their own weekly prayer meeting in Turkish in a place that they find to be appropriate to accommodate them.

This inability of the local mayor to accommodate the Turks in this particular need is interpreted as a form of oppression from the local French authorities and it is an aspect that joins the Turkish community together in solidarity. The French authorities are perceived as the oppressor in this matter and the French authorities representing Secularism and everything that goes with it leads to Secularism being the oppressor. It is therefore important for the local religious Turkish community to protect themselves from this and therefore Secularism cannot be allowed to influence the religious aspects of the local community. This leads to a more closed and protected

Turkish community where secular elements from outside are then perceived as a threat to the very existence of their being Muslim. It is therefore correct to conclude that Secularism has very little if no influence on the religious orientation of the local Turkish community. Considering the research title “Secularism as opportunity to expose Turkish Muslims in Ris-Orangis to the Biblical gospel” the underlined statement is a vital observation in the further development of this study. This observation will then encourage this study to look for the elements that do influence the religious orientation of the Turkish community. It will encourage the study to look beyond just the issue of Secularism.

Looking at the sphere of business and work the image looks different. Here the Turkish business community are dependent on the support of the local community in Ris-Orangis. It is therefore imperative to allow the secular influence into their business. With the business side and work aspect of their lives the feeling is that they cannot control this. They send their children to secular institutions, they do business with people from a secular orientation and there is very little control over these influences. However, the one aspect of their lives that they do have control over is the religious aspects of their lives and they are not willing to cede this part of their lives to the influence of Secularism. This is an aspect that must be guarded and protected. It is the last line of defence of their being Muslim.

Until this point in the study the assumption has been made that the attitude towards integration can be an indication of the influence that Secularism has on the local Turkish community.

3.6.7 Integration and Secularism hand in hand

The opposite can also be assumed in that a well-integrated population is a sign of Secularism having a positive influence on a population. If these assumptions are correct the conclusion can be drawn that a poorly integrated population is a population that is not influenced by Secularism in a significant way.

This is supported by Freedman (2004:1) who argues that the focus on Secularism has brought to light again the primary objective of French public policy and that it is

focused on assimilation. This focus on assimilation prevents local Muslim communities from integrating. The dictionary.com defines integration as behaviour of an individual that is in harmony with the environment:

Social integration is focused on the need to move toward a safe, stable and just society by mending conditions of social disintegration and social exclusion - social fragmentation, exclusion and polarization; and by expanding and strengthening conditions of social integration - towards peaceful social relations of coexistence, collaboration and cohesion. (Vidyasagar, 2016:3)

The French model of integration is considered as assimilationist in the majority of other European countries (Ramadan, 2010: loc. 3426). The Turks are in general against assimilation, for to them it means a total denial of your own current identity and the taking on of a new identity. On other hand, integration has in mind helping the local Turkish Muslim be part of the local community and identify with it.

Dorothy Simpson says it well:

National integration means “creating a mental outlook which will promote and inspire every person to place loyalty to the country above group loyalties and the welfare of the country above narrow sectarian interests.” Dorothy Simpson (Indira Gandhi National Open University, MODULE – 4)

Observing the local Turkish speaking population in Ris-Orangis this study found that it is a population that is not well integrated into the community or the French way of life. Taking note of the fact that integration and Secularism walks hand in hand certain conclusions can be made.

1. Secularism as seen by the local Turkish speaking Muslim community is perceived as a threat to their identity as Muslims. This is already confirmed by the French Secular law that bans the display of religious symbols in a public place. For the conservative Sunni Muslim Turks this means not being able to wear the headscarf in a public place.
2. Integration on the other hand for the Sunni Muslim Turk will mean that they need to have conformity to the secular laws and therefore this leads to a natural resistance to integrate. The feeling is that in order to integrate the Muslim

identity needs to be given up. Of course, this is not something that the Sunni Muslim Turk is willing to do.

3.7 Conclusion

These observations then can help this study to conclude that that Secularism has limited or very little influence on the local Turkish speaking community in Ris-Orangis. It is important for the Turk to protect his identity as Muslim. As pointed out earlier in this study, for the Turk to be a Turk also means to be a Muslim. If his being a Muslim is being threatened it also means that his nationality of being a Turk is also threatened.

As Simpson pointed out (section 3.6.7) loyalty to the country and in this case the country of France should be above self-interest or loyalty to the group and in this case the group would be the Turkish community.

This study has not found this attitude of France first and then I am a Turk. On the contrary, that I am first a Turk and then French. This attitude is of course a sign of a people group that is not integrated well and therefore Secularism does not influence this people group as such.

For a population to integrate into a society it needs to allow Secularism to influence it, for Secularism is a condition for integration. However, there are certain challenges to integration (Anon, 2016)

1. **Communalism:** This is a group of individuals who belong to a certain religious group and in this study, it is Islam as adhered to by the Turkish speaking Muslims. If this group develops an excessive affinity to their religion and a hatred towards other religions this will be a challenge to integration.
2. **Regionalism:** If a certain group of people promotes the regional interest of the group above the national interest and priorities this will be a hindrance to integration.
3. **Linguism:** When a group within a society focuses on one language above the language of the country this will be a hindrance to integration.
4. Lastly **extremism** is a hindrance to integration.

The following factors however will promote national integration

1. Constitutional provisions: This will mean that citizens of the country have been empowered with fundamental rights and their fundamental duties have been clearly described.
2. The national integration council of the government is also a source of help for good integration.
3. National festivals and symbols like the national anthem, the flag, the national emblem, national holidays and sport figures in France will help people to integrate into the local society.

For the sake of this study it can be concluded that Secularism does not have a positive influence on the local Turkish community and this unfortunately results in a community that is hesitant to integrate and leaves the community closed to efforts from the evangelical church to evangelise the community.

CHAPTER 4

BIBLICAL PRINCIPLES FOR THE CONTEXTUALISED MINISTRY OF THE GOSPEL TO THE TURKS IN RIS-ORANGIS

In the previous chapter this study presented the absence of the influence of Secularism on the Turkish Muslim residents of Ris-Orangis. It will now continue to identify the Biblical principles for a contextualised ministry of the Gospel to the Turks in Ris-Orangis.

4.1 Introduction

It is important to identify these principles for it will enable those who would want to share the Gospel with the Muslim Turks, to present the Gospel in a way that will impact the Muslim Turkish community positively.

This chapter will therefore look at the issue of contextualisation, its origin, and the influence of culture on contextualisation. It will then continue to take principles from the contextualised messages of Jesus and Paul and look at the way contextualisation is perceived today. It will study the different stages and dimensions of contextualisation and look at the debate around the insiders' movement.

This study will then continue to look at the presentation of the Gospel, in particular the 3D Gospel⁴⁸ as it is presented by Jayson Georges in his book "*The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures*" and the influence of 3 different types of cultures on the way the Gospel is presented (Georges, 2017:10). It will then conclude with a presentation of the basic principles to share a contextualised Gospel to the Turks in Ris-Orangis.

⁴⁸ The 3 D Gospel was written by Jayson Georges and is about presenting the Gospel message as it is found in the New Testament to an audience with the awareness and consideration of their culture. In the book Missiologists have identified 3 responses to sin in human cultures, they are: guilt, shame and fear. Later on in this chapter this concept will be further investigated.

4.2 Origin of the concept of Contextualisation

The concept itself is not new. In fact, contextualisation was practised by Jesus himself and by the Apostle Paul. From the very beginning the missionary message of the Gospel of the Christian church incarnated itself in the life and the world of those who embraced it (Bosch, 2011:431). Well-known and respected theologians from the 20th century like Schleiermacher stated that our theology is also influenced and perhaps determined by the context in which it has developed. It is nearly impossible to identify a pure and untouched residue of the Gospel message. It has been influenced by the context of the environment from the very beginning (Bosch, 2011:432). It is therefore important to identify the Biblical principles by which a contextualised Gospel can be transferred. These are the principles that are transferable and stand the test of time. It is within this frame of those principles that the Gospel message or ministry can be presented to the Muslim Turks.

When teaching and preaching the Word of God the issue of contextualisation becomes critical. If the message that is being transferred is to make sense to the receptors⁴⁹, then it is important to pay attention to contextualisation, for in this way, what is communicated will make sense to the audience⁵⁰. This involves language, culture and worldview (Tino, 2017:166).

During earlier centuries when missionaries like Hudson Taylor went to China to share the Gospel with the Chinese people he approached the whole concept of reaching the Chinese people with the Gospel from a very fresh and different perspective. He rented a house outside the settlement allocated to the foreigners and lived like the native people (Taylor, 2010: loc. 586).

During the 19th century (Taylor, 2010: loc. 565) it was normal for missionaries to China and India to arrive at their target people group and village, only to build a compound wherein the missionaries would live (Taylor, 2010: loc. 566). These compounds were not accessible to the locals. They were surrounded by high walls and locked doors. The missionaries inside would then leave the compound and reach out to the local community to do their work, only to return later and lock the high doors behind them.

⁴⁹ Receptors for the sake of this study refer to the people that are on the receiving side of the Gospel presentation. In this case it will refer to the Turkish speaking Muslim people in Ris-Orangis

⁵⁰ Audience for the sake of this study will refer to the receptors as explained in foot note 2

The attitude of the early missionaries especially in the 19th century was that the message they had to share was of such a high class that the locals first had to be civilized before they could be preached to and lifted to this higher level where they could then understand this higher Gospel (Bosch, 2011:287).

The concept of contextualisation hardly existed and was not practised. This practice of the early 19th century was very different from what is seen and experienced today. Missionaries would dress in their typical European style that was not appropriately adapted for the local climate. However, Hudson Taylor with his new approach was different (Chao, 2016:1).

Although the word contextualisation was not in use at this time it was what these modern-day era missionaries practised. In short, they were culturally sensitive and aware.

The original term “Contextualisation” was coined by Shoki Coe and the Theological Education Fund of the World Council of Churches (WCC) in the 1970s. This term is mainly used by Protestant evangelicals today, where the Catholic Church prefers to use the term “enculturation” to refer to the same concept (Williams, 2011:346).

When the concept of contextualisation is discussed it is always discussed in relation to the Gospel; it is inevitably linked to the issue of presenting the Gospel to people. Parshall refers to Charles Taber when he says that:

Contextualisation...is the effort to understand and take seriously the specific context of each human group and person on its own terms and in all its dimensions – cultural, religious, social, political, economic and to discern what the Gospel says to people in that context. (Parshall, 2003: loc. 227)

To understand contextualisation, it is necessary to look at the example that was given to us by Jesus himself, who offered each person a Gospel tailored to their specific context. An example of this would be the discourse that Jesus had with the woman at the well as we find it in John 4 (Bible, 2011). There is also the example of the servant of the Roman officer that Jesus healed in Matthew 8 (Bible, 2011). In both these cases the recipients of Jesus’ discourse were not Jewish and yet Jesus engaged with them on a level that they could relate to. When presenting the Gospel to anyone this should be kept in mind. It is here that contextualisation captures the method and the perspective of relating the Gospel to culture (Williams, 2011:335).

The idea of contextualisation is to frame the Gospel message in language and communication forms appropriate and meaningful to the local culture and to focus the message upon crucial issues in the lives of the people. (Lingenfelter, 2012:12)

4.3 Culture and worldview

The Gospel should consider culture as culture needs to consider the Gospel. This means that in contextualising the Gospel, culture is being considered in a way that will influence the presentation of the Gospel in such a way that it is culturally digestible. (Bevans, 2012:150-154). Contextualisation therefore is a discipline that helps to make this possible in a culturally appropriate way without debilitating culture.

4.3.1 What is culture?

To understand how this relates to the subject of this study it is good to take a moment to look at culture. It is not a word that is easily defined but if a definition can be presented it will suffice to define culture as a patterned way in which people do things together. Culture implies a measure of homogeneity that extends beyond just one family. It holds people together over a span of time and must be instilled or communicated to each new generation. Although culture is received from the past it is not inherited but must be transferred by deliberate instruction (The Willowbank report, 1978:2-3).

Culture is thus a historical tradition into which human beings enter, a tradition that usually takes its origins in the interface of a human society with a given physical environment, the interaction of a people and their land. (Bevans, 2012:96).

It is relevant to this study because the Turkish people are a people group known for strong cultural bonds. The target group that this study is referring to lives outside of their culture of origin which will be the country of Turkey, yet they are known to maintain their culture in France. This process of deliberately transferring culture is also taking place in Ris-Orangis. The Turkish community will keep their culture of origin by maintaining a common language, in this case the Turkish language and maintaining a

common spiritual heritage like the religion of Islam. To be part of this culture one must adhere to these elements of common language and religion.

If the Gospel will be communicated in a contextualised way this issue of culture needs to be a point of importance to be considered in formulating a contextualised model. Culture is an integrated system of beliefs, values, customs, and of institutions that express these beliefs (The Willowbank report, 1978:2-3). In presenting the Gospel to the Turks in Ris-Orangis it must be asked if this Gospel is presented in a way that considers these issues.

4.3.2 The Gospel and culture

To determine if the Gospel is presented in a contextualised way the following questions can be asked:

1. Does it honour the Word of God?
2. Does it respect the target culture?
3. Does it emphasise the goal of the Word who came and lived among us? (Parshall, 2003: loc. 230). The communicator of the Gospel to the Turkish people needs to understand their culture and their worldview for effective communication to take place (Hesselgrave, 1981:400), failure to do so will lead to communication that will only be one-way without the ability to impact the target audience.

The communicator of the Gospel needs to understand the responsibility to present the Gospel in a way that can be digested by the target audience. Therefore, the subject of contextualisation is so important because it enables the communicator to effectively communicate the Gospel to the target audience. As Bosch (2011:525) rightly said, "Culture and context are the servants of the Gospel".

4.4 Jesus and Contextualisation

Perhaps the best example of presenting the Gospel in a contextualised way can be seen in Jesus Christ. God had a plan of salvation for humankind and he had to com-

municate it in a way that could be understood by humans. “Jesus is God spelling himself out in a language that man can understand.” (Bevans, 2012: 83) He had to speak and move in a way that the human being could relate to. The Gospel according to John is an expression of this. In verse 14 of chapter 1 it states that the word became flesh and made His dwelling among us.

John 1:14: And the Word became flesh, and tabernacled among us. And we beheld His glory, the glory as of the only begotten of the Father, full of grace and of truth. (Bible, 2001)

Clarke (1826) explains the word “tabernacled” in the Modern King James version (Bible, 2001) as translated from the Greek word *σκηνώω* (*skēnoō*) that means “dwell” and it signifies to build a booth or tent or a temporary hut. It carries with it a strong meaning of the temporary and is therefore a fitting word to express the temporal state of God’s dwelling with man in bodily form. Berkhof (1996:333) expands more on this explaining that Jesus, who was rich in all, became poor and emptied himself to become a servant. The Word became flesh (John 1:14) (Bible, 2011), and Jesus came to live with the Church through the Holy Spirit (Berkhof, 1996:85).

God himself took the initiative to communicate what he wanted to communicate to humans in a way that could be understood by humans. God made the move, He stepped down and He initiated the process. It is interesting to note that he did not just speak from above, but he stepped down and made his dwelling with us (Fluegge, 2017:59).

God came to make his encampment among the people. This word is a reference back to the symbol of the tabernacle where the presence of the tabernacle in Israel was a symbol of God’s presence among his people. He steps down because he wants to lift them up to where he is. God became a human being (Fluegge, 2017:60).

To those who mourn, he brings hope and He is sensitive to the customs of the day as can be seen in His conduct at weddings like in John 2:2-12 (Bible, 2011), funerals and the Jewish customs of the day. He uses these cultural ways as a platform to communicate his message of the good news (Lingenfelter, 2012:17). The way He explains the relationship between God as a Father and His children comes to mind using the parable of the prodigal son as it is found in Luke 15:11-32 (Bible, 2011). Explaining His

coming back again He uses the customs of the bridegroom coming for his bride to explain that He will come back to take those who belong to Him to His eternal home.

The Christian message is translatable, meaning that the message can be communicated in different situations, environments cultures and time spans. This translatability of the Gospel message is what has come to be termed contextualisation (Fluegge, 2017:61).

4.5 Paul and contextualisation

To identify some Biblical principles for contextualisation this study will look at the sermon of Paul in Athens as it is found in Acts 17:22-31.

22. Paul then stood up in the meeting of the Areopagus and said: "People of Athens! I see that in every way you are very religious. 23. For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: TO AN UNKNOWN GOD. So you are ignorant of the very thing you worship—and this is what I am going to proclaim to you. 24. "The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by human hands. 25. And he is not served by human hands, as if he needed anything. Rather, he himself gives everyone life and breath and everything else. 26. From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands. 27. God did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us. 28. 'For in him we live and move and have our being. As some of your own poets have said, 'We are his offspring. 29. "Therefore since we are God's offspring, we should not think that the divine being is like gold or silver or stone—an image made by human design and skill. 30. In the past God overlooked such ignorance, but now he commands all people everywhere to repent. 31. For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to everyone by raising him from the dead."

NIV, Holy Bible, Acts 17:22-31.

The reason that this study is using this sermon of Paul is because it is the only recorded sermon that Paul gives to the Gentiles. All his other recorded messages or sermons were directed towards the Jews (Tino, 2017:171). This study will pause a moment to look at the principles that Tino harvested from this sermon.

As the text is analysed, the following doctrinal points can be identified:

1. God is knowable v23 and 27
2. God is the creator of all things v24,25 and 26
3. God is supreme v24,25
4. God is Spirit v24
5. We are God's children v28
6. God is uncreated v29
7. God is merciful v30
8. God calls us to repentance v30
9. God appointed one Judge v31
10. The resurrection v31

An interesting element in this sermon is the fact that the foundational points of the Christian faith like Jesus, His death on the cross, sin, heaven and hell are not found in this sermon. As Paul states in 1 Corinthians 9:22 (Bible, 2011) He became all things to all men to save some. Here evidently, he becomes a 'Greek' philosopher in Athens in order to communicate God's message in a way that the Athenians will hear and understand. Paul contextualised his message. Paul focuses on the sovereignty of God emphasising some of the attributes of God like being knowable, being the creator supreme, a spirit uncreated, merciful and just (Tino, 2017:171).

Tino identifies two important contextualisation questions that are raised in this text.

1. Could anyone come to faith through hearing this message?
2. Why is this sermon a good example of contextualisation?

Looking at the response to the first question it is important to remember that Scripture says in Romans 10:17 (Bible, 2011) faith comes by hearing the word of Christ and Romans 10:9 (Bible, 2011) states that if we confess with our mouth Jesus as Lord and believe in our hearts that God raised Him from the dead that we will be saved. This will prompt the reader to confirm that proclaiming Jesus crucified and risen from the dead is necessary for someone to come to faith. However, this very important aspect of proclaiming the Gospel is not found in this sermon of Paul. The crucifixion is absent, and Jesus is referred to as the "Man". However, despite this crucial element that is absent, Dionysius the Areopagite and Damaris and others with them come to faith. They believed as it is found in Acts 17:34 (Bible, 2011).

Was this sermon lacking the Gospel or was the Gospel contextualised? Each one hears the Gospel in a cross-cultural way. The Gospel message is not bound to one unique cultural group or language. It is a message that is translatable (Tino, 2017: 171).

Contextualisation of the message begins with the people's misconception of God. The essence of Gospel contextualisation is the incarnation of Christ himself. The goal of contextualisation should be that the messenger disappears. The person who presents the Gospel witness is no longer a consideration in the reception or rejection of the message (Tino, 2017:174).

4.6 Principles from Jesus and Paul

Some of the principles that can be taken from Jesus' and Paul's ministry are as follows:

- 5.1 Consider the target audience.
- 5.2 Adjust to the target audience.
- 5.3 Do not dilute the message.
- 5.4 Present the Gospel in a way that can be received by the target audience.
- 5.5 Be aware of the culture and the environment in presenting the Gospel for this will make the Gospel relevant.
- 5.6 The message of the Gospel is above time, culture, and environment and when presented with these points in mind it will impact the target audience positively.

4.7 Contextualisation today

The receptors of the message that is communicated will decode the message that they receive within the framework of the reality that they find themselves in. It is therefore important that the communicator of the message transfers the message of the Gospel encoded in such a way that the receptors can decode it within their unique reality (Hesselgrave, 1981:401).

Looking at the situation in Ris-Orangis, it is important to understand what the current reality for the Muslim Turks in this environment is and to encode the message of the Gospel in such a way, that the Muslim Turks can receive it with a willingness to allow the message to impact their lives in a positive way. In the following chapter of this study some possible models will be proposed in this regard.

The Gospel message is a universal message for all people irrespective of race, culture, language and circumstances. When the communicator of the Gospel will demonstrate an understanding of the worldview and beliefs of the Turkish Muslim in Ris-Orangis it will create credibility and integrity with the audience that will receive the message (Hesselgrave, 1981:404).

Of course, the opposite is also true. When the communicator will not show an understanding of the worldview and belief system of the target audience this will communicate arrogance and an attitude of superiority to the target. The communicator will leave potential open doors closed and hinder the Gospel message from having a positive impact on the target audience.

4.7.1 The contextualisation process

A commitment to contextualisation creates credibility with the target group and over this bridge of credibility the Gospel message can be communicated. The communication of the Gospel truths to any given target audience involves a contextualisation process which involves 1. definition, 2. selection, 3. adaption, and 4. application (Hesselgrave, 1981:405). If this process is not followed, effective contextualised communication of the Gospel will not take place. Let us take a moment to unpack this process as identified by Hesselgrave.

4.7.1.1 *Definition*

The communicator of the Gospel needs to take time to define the terms that will be used in the communication. It must be asked whether the term “sin” will have the same meaning for the target audience as for the person communicating it. For the Christian, “sin” would carry with it the total depravity of the human nature (Berkhof, 1996:171).

In the case of the Muslim Turkish audience the concept of “sin” is different from that of the Christian communicator. For the Muslim “sin” is not so much the general state of man in his fallen nature, it is more what man *does* (his action). Muslims focus on the penalty for sin. Sin is not usually experienced as guilt but rather as shame and embarrassment (Parshall, 2003: loc. 812).

In the same sense the concept of the “Trinity” and the term “Son of God” can be misunderstood by a Muslim audience and the communicator needs to adequately define these terms in order for the target audience to receive this and hear what is being communicated.

For the Muslim the concept of the Trinity is very foreign and complex. The way the Muslim thinks about the Trinity is very different from that of the Gospel communicator. For the Muslim it involves God Almighty or Allah, Jesus the Messiah and Mary the mother of Jesus (Parshall, 2003: loc. 784). If the communicator does not define and clarify these terms the audience will not understand and accept the message.

There are many other terms and concepts inherent to Christianity that need to be defined to effectively communicate the Gospel. According to Parshall (2003: loc. 785), some of these are:

1. **The concept of Jesus being the Son of God:** It is important to explain this to Muslims if this point is not clarified then Jesus will be just a mere prophet for the Muslim Turk.
2. **The crucifixion of Jesus:** The crucifixion stands central to the Christian faith. It is the event in history that opened the door for salvation to all mankind. The Muslim Turk must understand that Jesus, as the perfect lamb, was offered on the cross as payment for the sin of the world.
3. **The concept of sin and shame:** Sin separates man from God, an understanding of this will open the way for the Muslim Turk to understand his need for redemption. If there is no correct understanding of sin, then there will be no need for redemption.
4. **The divinity of Jesus:** In the Muslim mindset Jesus was just a prophet. It is therefore important to emphasise that Jesus was more than a prophet; the divinity of Jesus, however difficult for the Muslim to comprehend, must be explained to give the Muslim the correct understanding of the authority of Jesus.

5. **Authority of the Bible:** This is perhaps one of the most crucial points for the Muslim to comprehend. Once the authority of the Bible is established the above-mentioned elements can be clearly explained. The knowledge that the Christian worker transfers to the Muslim receptor is taken from the Bible. The Bible serves as the source of knowledge of God.
6. **The concept of faith:** Faith is a personal issue related to a direct relationship with God. The Muslim must understand that it is an issue related between him and God personally.

4.7.1.2 *Selection*

The Gospel communicator needs to communicate the Gospel message selectively. As Matthew 28:20 (Bible, 2011) states, Christ commanded us to teach men to observe all things which Jesus commanded but it was never intended to communicate all things in one sitting. The tendency is to over-communicate the Gospel to Muslim people. It is not good practice to communicate the Gospel truth in its full depth and span within one sitting with any given Muslim. The Gospel communicator needs to remember that in transmitting the Gospel message to the Muslim Turks the whole message of the truth will be communicated and must be communicated but only over a period of time and not in one sitting.

Thus, when the Gospel is being communicated to the Turkish audience one must ask which Gospel truth is relevant for the current situation and then that truth needs to be transferred to the target audience.

4.7.1.3 *Adaption*

The communicator will carefully select the content of the Gospel message from the larger truths of the Gospel and adjust it to the situation that is relevant for the moment. When the aspect of “sin” is discussed it will make little sense to the Muslim mind to focus on lying as a sin that displeases God. In the Muslim mind it is acceptable to tell a lie if someone’s honour is being protected by such a lie (which is actually culturally correct in the Mediterranean honour-and-shame value system). In the Muslim culture

honour and shame are much more of an issue than lying. To bring shame on oneself and one's family is looked upon as a much greater sin than telling a lie (Shumack, 2011: loc. 220). The concept of lying is not so much to communicate an untruth, but to withhold truth from someone who has a right to be told the truth – (cf. Eph. 4:25 “...for we are members one of another”).

Therefore, when the Gospel communicator wants to talk about sin it will be more relevant to talk with the Muslim about the aspect of shame and how Jesus became an object of shame before God in order to take the shame of the world on Himself. In this way the message is being adapted for the audience to receive it.

4.7.1.4 Application

As in the case of all effective communication the Gospel message needs to be communicated personally. The communicator needs to bring the message directly to the receptor. The communicator must move from generalities to the person. The Gospel message has the power to impact the person and must be communicated in a very personal way. When the Gospel message is applied and presented to the audience in a loving and intelligent way, the Holy Spirit will use it to change and impact the lives of the target audience.

Thus, it is only good to keep in mind that the Gospel message needs to go through the process of contextualisation. This process is unique to every cultural group and therefore cannot be imposed on every culture. Therefore, it is important to identify the fundamentals involved in this process and then applying these principles to every unique cultural situation. To guard and maintain the Christian meaning in our communication process, contextualisation is required (Hesselgrave, 1981:409).

The analysis of the culture of the target group must be carefully and thoroughly done. With contextualisation the aim is not to make the message of the Gospel acceptable, but to make sure that the message is understood (Erickson, 1988:75).

4.8 The stages of contextualisation

The question that this study is trying to answer has to do with the contextualised Gospel to the Turkish Muslims. This subject will not be dealt with thoroughly if it will not look at the C1 to C6 spectrum of Muslim contextualisation. Looking at this model will then also touch on the debate regarding the insiders' movement. Contextualisation of the Gospel message for Muslims presents its own unique challenges. The C1 to C6 spectrum helps to understand the different stages of contextualisation in Ministry towards Muslims (Parshall, 2003: loc. 478).

The C1–C6 Spectrum

	C1	C2	C3	C4	C5	C6
<i>Christ-Centered Community Description</i>	A church foreign to the Muslim community in both culture and language	C1 in form but speaking the language used by Muslims, though their religious terminology is distinctively non-Muslim	C2 using non-Islamic cultural elements (e.g., dress, music, diet, arts)	C3 with some Biblically acceptable Islamic practices	C4 with a "Muslim follower of Jesus" self-identity	Secret Believers, may or may not be active members in the religious life of the Muslim community
<i>Self-Identity</i>	"Christian"	"Christian"	"Christian"	"Follower of Isa"	"Muslim follower of Jesus"	<i>Privately:</i> "Christian," or "Follower of Isa," or "Muslim follower of Jesus"
<i>Muslim Perception</i>	Christian	Christian	Christian	A kind of Christian	A strange kind of Muslim	Muslim

Table 4: The C1 – C6 Spectrum (Massy, 2000:7)

Joshua Massey reworked and categorised a textual matrix that was originally expressed by John Travis (Williams, 2011:336). This spectrum helps to categorise the different stages of contextualisation and helps to identify where the Muslim would be in the contextualisation process.

To understand this matrix a look will be taken at each of the stages. John Travis is the initial architect of this matrix (Massy, 2000:1) that was designed to describe 6 different types of Christ-centred communities in the Muslim world today. The "C" stands for "Christ-centred communities". None of the different communities as it will be described

is necessarily more Christ-centred than the other and it refers to realities and not theories.

4.8.1 Section C1

C1- This will refer to a traditional Christian church that will reflect that a foreign culture or a minority group within the target Muslim group. A good example of this would be the typical English churches as they would be found in the former British colonies. There is usually a massive cultural gap between the C1 church and the surrounding Muslim community. The believers in a C1 category will identify themselves as Christians (Massey, 2000:7; Parshall, 2003: loc.479).

4.8.2 Section C2

C2- This will be basically the same as the C1 group but the C2 group church will use the language of the surrounding cultural group. C1 and C2 churches avoid Islamic terminology and will rather use Christian vocabulary. They will also identify themselves as Christians (Massey, 2000:7; Parshall, 2003: loc.479).

4.8.3 Section C3

C3 – These churches are the same as C2 churches, but these churches will make use of the local music styles, dress, art and other indigenous cultural elements. These churches will make a clear division between purely cultural or purely Islamic practices. They aim to reduce the foreignness of the Gospel and will contextualise permissible Biblical forms. They also identify themselves as Christians (Massey, 2000:7; Parshall, 2003: loc. 480).

4.8.4 Section C4

C4- These churches will be like the C3 churches, but they will add the biblically permitted practices and Islamic forms. In these churches you pray prostrate like the Muslims, you will most probably turn towards Jerusalem when you pray. You will wash before you pray or touch your Bible. You will not eat pork or drink alcohol and will not

keep pets like dogs. You will use some Islamic terms and wear the Islamic dress. Believers will not call themselves Christians but will instead identify themselves as followers of *İsa mesih*⁵¹. The Muslim perception would be that believers in this category are a strange kind of believer. Believers in this category will also attend the mosque on Fridays for the weekly prayers (Massey, 2000:7; Parshall, 2003: loc. 480).

4.8.5 Section C5

C5- Believers in this category are very much like those in C4 with the major difference being their self-identity. In the C4 category believers will identify themselves as followers of Isa whereas C5 believers will identify themselves as “Muslim followers of Jesus” (Parshall, 2003: loc. 480). Islamic theology, incompatible with the Bible, is rejected. Some of the believers in this category will remain in the Muslim community for as long as they can to win Muslims. These believers are regarded as a strange kind of Muslim by the Muslim community (Massey, 2000:8; Parshall, 2003: loc. 480).

4.8.6 Section C6

C6- The believers in this category would be identified as secret believers (Parshall, 2003: loc. 480). In contextualisation not much has changed for these believers. They will frequent the mosque as any other Muslim, go through the same moves and practices but will secretly pray to Jesus (Massey, 2000:9). Looking at the matrix it is important to note that from C1 to C5 there is a progression of contextual friendliness. This however ends with C5. The defining factor for a believer in C6 will be whether the believer’s faith is made public.

The C1 to C6 matrix is an appropriate model to introduce the next topic and that is the “Insider movement”.

⁵¹ *İsa mesih* is the Turkish words to describe Jesus the Messiah or Jesus Christ

4.9 The insider movement

This term “insider” (Parshall, 2003: loc. 477) has become a term used by missionary workers to describe a particular type of Muslim convert from Islam. To understand the meaning of this term this study will look at category C5 of the C1 to C6 matrix (see section 4.8.5).

4.9.1 Definition of an insider

An insider would be someone, and in the case of this study it will be a Muslim person, that had an encounter with Jesus and decided to follow Jesus. This believer is not identified as a Christian but rather as a Muslim follower of Jesus (Massey, 2000: 9). This believer will then stay within the Muslim community and live as a follower of Jesus for as long as it is possible in an effort to influence other Muslims to become followers of Jesus (Jameson & Scalevich, 2000:38).

Hence the term “insider” refers to the believer staying “inside” the Muslim community. A missionary or religious worker that works within the Muslim community will be considered as an “outsider”. Although the worker will eventually become more of an “insider”; as the workers adapt and understand cultural issues the worker will also be known as an “outsider”. The term would originate from the New Testament in Acts 15 (Bible, 2011) where the Jewish council decided that a Gentile can become a Christian or follower of Jesus without first culturally becoming a Jew (Whiteman, 1997:3).

To influence the Muslim community the insider would try to stay within the Muslim community (Massey, 2000:9). Proponents of this approach will reason that new and fresh ways need to be explored to make a bigger, lasting and wider impact within the worldwide Muslim community. The rationale is that once a believer identifies as a Christian, expulsion from the Muslim community follows, and with that the opportunity to influence such a Muslim community (Dutch, 2000:23).

4.9.2 La raison d'être⁵² of the insider movement

The Muslim community is a very strong family-based community and whereas in the Western culture, issues connected to religion are very personal, private and individualistic, this is not the case with in the Middle Eastern Muslim culture. Within this community, personal decisions influence the wider family in an important way especially decisions pertaining to religion. Becoming Christian is not perceived as just a personal isolated matter. It is perceived as a profound betrayal of Muslim family values (Dutch, 2000:18) and hence rejection is strong and final.

Propagators of the insider movement will reason to keep a believer within his Muslim community as long as possible (Ullah, 2011: 2). This believer will then follow Jesus as a Muslim and not be involved in religious practices that would be contrary to biblical teaching (Parshall, 2003: loc. 570).

The debate has been ongoing as to whether it is better to keep a new convert within his family, encouraging him to operate within the frame of Muslim teachings (Ullah, 2011: 1) or to extradite such a believer from the influence of Islam. During the research on this subject the author came across different objections to the insider movement (Parshall, 2003: loc. 570; Ullah, 2011:4) and also thoughts in support of the insider movement (Dutch, 2000:15-24). This will range from reasoning showing that Paul and Peter in the early church did not support the early Jews to relinquish their cultural and family heritage to the example of Jesus interacting with the woman at the well without condemning her (Caldwell, 2000:31). These are all well said and done but the author is of the opinion that in the debate around the insiders' movement the approach of the early church towards the Jewish community cannot be used.

The reason for this is that Jesus engaged Jews with an understanding and background of the Jewish laws. God played a central part in their culture and the Messiah was awaited. Jesus fulfilled numerous prophecies confirming that he is the Messiah. In the Muslim culture this is not the case. There is no place for Jesus to be more than just a prophet. There are no prophecies to be fulfilled for Jesus to show himself as the Messiah.

⁵² The reason for existence - from the French expression

4.9.3 Analysis

The important fact in this debate is that Christianity as a religion has its roots in the Jewish culture (Robinson & Rodrigues, 2014: loc. 149-150). The work and path that Jesus opened for mankind come from the roots of Judaism. It is a result of the belief in one creator God that made a promise to reconcile his people with Him, there is the promise of the Messiah, the forgiveness of sin, and the hope and knowledge of eternal life for those who will believe in the Messiah. The Christian faith is the natural outflow, the fulfilment of the promise of the Messiah. This by no means implies that Jews do not need to accept Jesus. There is no other way to God but through Jesus the Messiah, as Jesus Himself stated in John 14:6 (Bible, 2011).

The difference with Islam is that it rejects the key and most important elements in this path to salvation (Robinson & Rodrigues, 2014: loc. 3268). Yes, there is the belief in a one creator God (Robinson & Rodrigues, 2014: loc. 3298). Yes, there is the acceptance of Jesus being the Messiah. However, many Muslims, including religious leaders in different Muslim communities, do not understand the concept of the Messiah (Shumack, 2011: loc. 316) or his work. It will therefore be incorrect to assume that Christians and Muslims talk about the same issue when the issue of Jesus being the Messiah is discussed.

Muslims do not accept the crucifixion or the resurrection of Jesus (Robinson & Rodrigues, 2014: loc. 3268; Shumack, 2011: loc. 589). This is a fundamental point in the Christian faith. It is not compatible with the Christian walk or way of life to be associated, in a spiritual way with elements that reject these fundamental issues (Ullah, 2011:4). When Muslims become followers of Jesus in the insiders' movement, they are not in a position or a place to experience the deep spiritual fellowship that can take place among fellow, likeminded Jesus followers. This elementary fact is never experienced, and they therefore are deprived of this.

4.9.4 A personal experience

In the 30 years that the author of this study has been involved in sharing Jesus with Muslims, numerous churches have been planted both in Turkey and France. In not one single incident did the author find a new believer that wanted to stay within the Muslim community, going to the mosque and doing the Friday prayers, Ramadan and be part of the other religious activities of the Muslim community. In all the instances

where the author had the opportunity to lead a Muslim into a relationship with Jesus and disciple such a new believer, these new believers wanted to have a very clear, clean and definite break with Islam.

This by no means should create the impression that the author supports just the C1 spectrum (see section 4.8.1) of the above-mentioned matrix or that the author is completely against everything in C6 (see section 4.8.6). The author would rather opt for a balance, it will be something between C3 and C4 (see sections 4.8.3 & 4.8.4). Looking at the situation among the Turkish Muslims in Ris-Orangis it only makes sense to adopt something in the middle of this spectrum.

One of the reasons would be that this study is not conducted in a Muslim only environment, like it is found in the Middle East or some other dominant Muslim country. This study is conducted in a European context where Islam is not the dominant religion. It is however important to be aware of the C1 to C6 (see sections 4.8.1 to 4.8.6) matrix for it is a useful tool to be used in reaching the Turks in Ris-Orangis.

4.9.5 Applying the C1 to C6 matrix to Ris-Orangis

Some of the points that will be useful for presenting the contextualised Gospel to the Turks in Ris-Orangis are as follows:

1. Speaking the language of the Turks living in Ris-Orangis. This is first initiated in C2 of the matrix (see section 4.8.2)
2. Introducing oneself as a follower of Jesus the Messiah as introduced in C4 (see section 4.8.4). There is a general misconception among Turkish Muslims as to the words “Christian” and “missionary”. The word missionary is usually associated with a foreign government agent and is perceived in a negative way. It is someone that wants to cause harm to the country of Turkey and is therefore someone that needs to be avoided or reported to the authorities (Parshall. 2003: loc. 969).

Missionaries would therefore steer away from the word “missionary” and refer to themselves as “workers” or “Church workers” or “pastors”. In the Turkish

Muslim mind-set, they will be “*Kilise gorevlisi*”⁵³ or a “*Papaz*”⁵⁴. It is therefore important to be aware of the terminology when interacting with the local population.

3. As far as the matter of clothing goes it is not needed to use the same clothes as would be custom in the rural eastern parts of Turkey. Although most of the population of Turks in Ris-Orangis will be from the rural eastern part of Turkey they are used to the customary westernised dress and they will only frown upon a westerner trying to dress as a local east Anatolian Turk in the midst of Paris in Europe.
4. During spiritual meetings where Bible study is done, it will be acceptable to sit on chairs at a table because most of the Turks use the same way in their own houses. Although it is customary to eat on the floor it is something that rarely happens. This perhaps leans towards C2.
5. To transmit information effectively it will be advisable to use stories and pictures in the presentation of a contextualised Gospel. The Turkish residents of Ris-Orangis are of a low education and stories with accompanied photos make for a good combination. It will also be good to use music in a style and a language that the Turkish Muslim community can identify with. This leans more towards C4.

As these points illustrated in reaching the Turks in Ris-Orangis, a variety of categories on the C1 to C6 matrix must be used. However, the author will lean more towards C3 to C4 as a category range that will be used as a guideline to reach the Muslim community in Ris-Orangis.

The C1 to C6 matrix of Travis (Massy, 2000:7; see section 4.8) helps to understand where the Muslim will be in the contextualisation process. This helps to evaluate the progress.

This matrix of Travis helps to understand the contextualisation process and not necessarily gives a method for contextualisation. In order to work towards a method, it will be helpful to understand the dimensions involved in contextualisation.

⁵³ The Turkish word meaning church worker

⁵⁴ The Turkish word meaning priest

4.10 The seven dimensions of contextualisation

To help understand what is involved in communicating the Christian Gospel to the Muslim audience, it is necessary to consider these seven dimensions as outlined by Hesselgrave (Hesselgrave *et al.*, 2000:203-211). These features help to understand what is involved in communicating the Christian Gospel to the Muslim audience. Hesselgrave identifies it as follows:

- 4.10.1 Worldviews
- 4.10.2 Cognitive processes
- 4.10.3 Linguistic forms
- 4.10.4 Behavioural patterns
- 4.10.5 Communication media
- 4.10.6 Social structures
- 4.10.7 Motivational sources

All messages must pass through this seven-dimension grid and although they are identified as separate units, they all work together to influence the receptor.

4.10.1 World views – The ways of perceiving the world

Worldview has been identified as the way the world is seen in relation to the person itself (Hesselgrave *et al.*, 2000:203-211). It has to do with a person's understanding of the supernatural, nature, humanity and time. Relating to the Muslim worldview there are many similarities like, God is one, He is the almighty creator of everything and man has been created by God. Differences would be the understanding of "sin" as not so much the state of man but rather what a person does. Time is viewed more in relation to people compared to the linear way that those from the west will measure time. If one would understand the importance of relationships in working with Muslim Turks, this will influence the communication of the Gospel not to focus just on verbally communicating the message of hope but also to be present in the lives of the receptors (Hesselgrave *et al.*, 2000:203-211).

To be present in the lives of the receptors gives the communicator of the Gospel the opportunity to influence the different aspects in the lives of the Muslim Turks. They are relational people and therefore the communicator of the Gospel needs to spend time with them and penetrate the different aspects of their daily lives in order to communicate the Gospel, not just verbally, but through action as well.

4.10.2 Cognitive processes – ways of thinking

Hesselgrave states that although all cultures have their logic, the logic of cultures is not necessary the same. Cultures have 3 ways of knowing, a. the conceptual b. the psychological and c. the concrete emotional (Hesselgrave *et al.*, 2000:203-211).

This would imply that there is not only one way in which a culture would think, but a variety of different ways. The difference in cultures would be due to the priorities that they would give to the different types of thought. For someone communicating the Gospel to Muslim receptors it will be good to be aware of these different types of thought. It would thus be in order to engage in debate with the Muslim receptor concerning the merits and claims of Jesus and Muhammad or the integrity of the Quran versus the Bible.

It is not about winning these debates or conversation, but it is about engaging in a process of thought in regard to these fundamental issues relating to Christianity.

4.10.3 *The linguistic form – Ways of expressing ideas*

Languages differ from one another and these linguistic differences can create cultural gaps that may be difficult to bridge. It is therefore important to keep the following points in mind for contextualised ministry to the target group (Hesselgrave *et al.*, 2000:203-211).

4.10.3.1 People everywhere like to communicate in their own heartlanguage.

4.10.3.2 Anyone can learn another language.

- 4.10.3.3 When learning a receptor language, remember that there is no one-to-one correlation between languages. No two words in different linguistic contexts mean the same thing.
- 4.10.3.4 Not only can a receptor language be learned but one can also learn from a receptor language. European languages have a certain focus on time whereas tribal languages tend to be devoid of abstract nouns.
- 4.10.3.5 When communicating cross-culturally these issues need to be kept in mind. Tribal language speakers will philosophise differently from language groups that originate from European contexts.

4.10.4 The behavioural pattern – Ways of acting

There are many behavioural conventions through which people of the world communicate. Contextualised communication involves not just “what” is said, meaning the content of communication, but it also involves the “how” it is communicated. This implies that even when no verbal transmission of information takes place there is still communication happening through the non-verbal ways like attitude, body language, rituals and gestures (Hesselgrave *et al.*, 2000:203-211).

In regard to communication with the Turkish Muslims, passionate, heartfelt transmission of information will not be frowned upon. Respect and the correct body posture towards those who are older than the communicator must be kept in mind.

4.10.5 Media influence – Ways of channelling communication

The use of electronic media creates a global village making it possible to communicate opinions, thoughts and ideas with a variety of groups in an instant. Communication or transfer of information does not only happen through the printed media. Social media has become an important instrument especially within the Muslim world to exchange ideas and religious opinions. This communication can also take place in privacy without the fear of being exposed as an infidel. Social media like Facebook and WhatsApp

are very commonly and widely used by the Turkish community and must be utilised in the contextualised communication of the Gospel (Hesselgrave *et al.*, 2000:203-211).

4.10.6 The social structure – Ways of interacting

The connections of social structure determine which channels of communication is open and which are closed. This basically means it is important to keep in mind who the person is that is being communicated with. If possible, it is always more beneficial for future influences to communicate with influential leaders of the community, those who can influence others. If these influencers and community leaders will be receptive to the message of the communicator it will open the doors into the Muslim community and give credibility to the communicator (Hesselgrave *et al.*, 2000:203-211).

4.10.7 The motivational dimension – Ways of deciding

One of the reasons that cross-cultural communication takes place is the desire to see that the receptors of the communication would be influenced to reach certain decisions from the information that is being communicated. These decisions will then change attitudes and allegiances and alter the course of action within a given community. The way decisions are made and the social stance of those who make the decisions are all important factors determining the contextualised communication of the Gospel (Hesselgrave *et al.*, 2000:203-211).

The key element of contextualisation would be to transfer the Gospel message to the audience in a manner and way that the receptor audience would be able to understand it in a meaningful way.

This study has unpacked the concept of contextualisation in a manner that underlines its importance and highlights the biblical principles that must be kept in mind to transfer the Gospel message in an effective way.

The study will now take a moment before the conclusion of this chapter to look at the issue of the Gospel.

4.11 The Gospel

The essence of this work that is presented here is to transfer the Gospel message in a way that can impact the lives of the Turkish Muslim community. This element lies at the heart of all the functions of the church (Erickson, 1988:1059). What exactly is the Gospel? To understand this, this study will turn to the origin of the Gospel and this would be Jesus himself.

Jesus gave the believers the good news, this characterised his teaching and preaching right from the beginning. After the baptism and temptation of Jesus the first recorded activity of Jesus was the preaching of the Gospel (Erickson, 1988:1060).

Perhaps one of the first promises regarding the Gospel is found in Isaiah 61:1:

The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; (Bible, 2017).

The Englishman's concordance translates the words "good tidings" as it is found in the phrase "hath anointed me to preach good tidings unto the meek" (Bible, 1769) from the Hebrew word לְבַשֵּׁר - *le-baś-śēr* – to announce glad news. This refers to the Gospel as it was preached by Jesus. He became the great evangelist (Biblehub.com, 2018d). Carson refers to the same word בָּשַׂר - *bāśar* - *baw-sar'* as meaning to bear good tidings, saying this refers to the deliverance that God promised to his people (Carson *et al.*, 2012:11; Erickson, 1988:1058).

This Old Testament word *basar* has the general sense of proclaiming good news (Erickson, 1988:1060), like it is found in 1 Kings 1:42 "...Come in, for you are a worthy man and bring good news." (Bible. 2001).

Referring to Isaiah 61:6 Jesus speaks in the synagogue saying:

Luke 4:18: "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed," (Bible, 2001)

The words “good news” that Jesus is using here is translated by The Englishman’s concordance from Greek as *εὐαγγελίσασθαι* – *euangelisasthai*, literally meaning, “to announce good news”. Strong then explains the word further as meaning to express or sharing the full Gospel of Christ, meaning Gospelizing (Biblehub.com, 2018b). It is important to keep in mind that the essence of the word ‘Gospel’ as it is translated in this context within the New Testament, has the meaning of “good news”. This concept of “good news” will become relevant as the Gospel is communicated to the Turkish Muslims. Schaff unpacks the meaning further saying that in the New Testament it always means the glad tidings of salvation by Jesus Christ (Schaff, 1890:14).

The apostle Paul viewed the Gospel as centring upon Jesus. For Paul the essential points of the Gospel was the status of Jesus Christ as the Son of God, his humanity, his death for our sins, his burial, resurrection, appearances and his future coming in judgement (Erickson, 1988:1063).

This might seem like an oversimplified statement but when the study of contextualisation is done, it is remarkable to notice the impact of this simplicity within any given cultural group. These theological truths and historical events relate to every individual believer (Erickson, 1988:1063).

As determined earlier in this chapter, culture plays a very important role in the issue of contextualisation (see section 4.3.1). When this study takes a closer look at the aspect of the Gospel, the prominence of culture once again will come to the surface. It is important to be aware of culture in the presentation of the Gospel.

A person’s cultural orientation shapes his worldview, ethics identity and notion of salvation (Georges, 2017:11). An awareness of different cultural types helps to anticipate cultural clashes and communicate the Gospel accordingly. There are mainly three responses to sin in human cultures. They are:

4.11.1 Guilt

4.11.2 Shame

4.11.3 Fear

Georges speaks of the 3D Gospel referring to these different cultural responses and the way the Gospel can be presented to people in these different cultural settings

(2017:12). This study will unpack these responses and then determine how they relate to the sharing of the Gospel to the Turks in Ris-Orangis.

4.11.1 Guilt-Innocence cultures

The notions of right and wrong are the foundational pillars in guilt-innocence cultures. Within a given society there will be rules that define right and wrong and behaviour will be measured along these lines. Moral responsibility comes from within society's expectations; the internal conscience of a person to guide that person from within. This then results in an individualistic system (Georges, 2017:17).

Guilt cultures focus on actions. When someone from a guilt-innocence culture commits a violation, this bad action can then be remedied with another action like community service, paying a fine or even a jail sentence. Because this culture focuses on action, individualists attain value from doing what is required. Identity is based on what you do, and not family or ethnicity. This is present in the Western civilization where communal dynamics are dismissed (Wu, 2014:2).

In a guilt-based culture the person that committed an offence will say, I **made** a mistake, referring to the act of the offence that was committed.

4.11.2 Honour-and-shame cultures⁵⁵

Shame-honour societies assume a strong group orientation. Honour is a person's social worth, it is about the value a person has in the eyes of the community. Honour is achieved when other people think well of you. Honour comes from relationships. Within a shame-honour society or culture, honour and shame are contagious. When someone does well it affects the entire group (Georges, 2017:20).

⁵⁵ For further reading on Mediterranean culture the following resources are recommended: Bruce J Malina's 1993 and 2001's *The New Testament World. Insights from cultural anthropology*. Louisville, Kentucky: Westminster, John Knox Press or Malina, B.J. & Neyrey, J. H. 1996. *Portraits of Paul. An archaeology of ancient personality*. Louisville: Westminster John Knox Press and Malina, B. J. 1998. *The Social World of Jesus and the Gospels*. London: Routledge.

The social matrix in such a culture is designed around establishing and expanding a network of relationships. Who you know and who knows you is everything. The maintenance of interpersonal bonds is important, and others should not be offended. It is all about saving face and keeping peace and preserving connections. Family dynamics and leadership structures are more authoritarian, and in this structure everyone has a proper role based on age, gender and position. Honour is maintained by behaving according to this role. Honour is gained when the person adds a certain value to the family or social group (Wu, 2014:2). In this culture there is a belief in the moral right and wrong, but morality is defined relationally and not legally or abstractly. It is always about what is right for the relationships.

Identity is based on who you are and not so much on what you do (Wu, 2014:3). To remove shame, requires more than just forgiveness. Shame produces humiliation, disapproval and abandonment. When a person from a shame-based culture commits an offence, it says, *I am* a mistake (Georges, 2017:23). This implies that the person who committed the offence is the actual problem and to solve this problem the person must be banished or removed from this shame-based society, hence the honour killings. When the person that committed the offence and brought the shame on the society is removed from society honour is being restored.

It is only a person of higher status that must publicly restore the honour to the shamed person for the person to be accepted back into society, much like the father that embraced the prodigal son in Luke 15 (Bible, 2011). Usually Middle Eastern and Asian cultures are more honour-shame based cultures: “These features can be social tools for proclaiming, in word and deed, the shame removing, honor restoring grace of God in Christ” (HonorShame, 2014:3).

4.11.3 Power-fear cultures

In this type of culture, it is not about truths or ethical standards. It is about practices or actions that will appease spiritual powers that will be deemed acceptable human behaviour. It is about techniques to appease or manipulate the unseen powers to act in your favour.

In this culture there is a very real awareness of the spiritual world (Georges, 2017:25). This is usually a trade mark of tribal religions as found in Africa and South America. People from these cultures usually observe three dimensions of reality:

- a. The visible world – people, houses, physical objects.
- b. The unseen world – angels, spirits, ancestors.
- c. The unseen other world – God, heaven and hell.

To explain failures, illness, accidents, war or even a child's gender, is because of the interference of spiritual forces from group b or otherwise known as the middle group.

People in these cultures live in constant fear of invisible powers and in an effort to appease or calm down these invisible powers, amulets, curses, charms, fetishes, recitations, incantations, witchcraft, horoscope or even the evil eye is used.

The logic in this culture is to do something in the seen world so that the unseen world can be manipulated to helping you. Jesus did not use persuasive words but that He demonstrated His power over the evil by casting out demons and curing the sick (Hiebert, 2009:190).

4.12 The Biblical principles of contextualisation

This study has unpacked several issues regarding contextualisation. It will now glean from these findings to identify the biblical principles of contextualisation. Like earlier stated, it starts with the example that Jesus gave to His disciples. To determine and identify the biblical principles the way Jesus operated needs to be look at and considered.

4.12.1 Desire

The very first principle will be the **desire** of God. God desires to communicate with humans. He wanted to make sure everyone has a way to access the Father. God wanted to give everyone a way to salvation to hear and act on the good news. Hebrews 1:2 states that God spoke to us through his Son in these last days and this will be Jesus Christ (Biblehub.com, 2018a). This same passion and desire to communicate

the good news, this Gospel of hope to the Turkish Muslims must be present in the heart of the communicator.

4.12.2 Understand

This aspect of desire touches on the next point and that is to **understand** the situation or cultural setting or to try to have an understanding that the setting of the audience is different from the setting of the communicator and that the communicator must understand that each unique setting needs its own unique approach. Jesus approached the woman at the well in John 4 differently from the way that He approached the teachers of the law. In engaging with people in different settings Jesus displayed an understanding of each situation and communicated His message accordingly.

4.12.3 Package

The Gospel message must be **packaged** in a way that the receptors or audience can understand and digest it. God spoke, and the world saw Jesus in human form. God packaged His messages of hope in a human wrapping. This was the only way that humans could understand the Gospel.

4.12.4 Application

The last principle that this study wants to identify is that of **application**. The command is clear from the Bible to go and tell. This is a command of application. After the good news is packaged in a cultural appropriate way it needs to be applied to the situation that it was packaged for to see the greatest impact.

Once one knows what the Gospel is, all that remains is the motivation to deliver it (Hesselgrave, 1981:404).

4.13 Conclusion

The location of this study is within a European setting, where the comprehension of sin, God and salvation can be perceived as explained from the guilt-innocence perspective, but it has to be kept in mind that the Turkish Muslim comes from a Middle-eastern or Asian setting and the understanding of sin and God would be closer to the honour-shame type of culture.

The Gospel or the good news cannot be presented to this person from the basis of the guilt-innocence approach. The receptor will not be able to decode and process it. Contextualisation will take place when the Westerner will encode the Gospel message, the good news, in such a way the person from the shame-honour based culture can understand and decode it. Once this is done the receptor can be granted a fair opportunity to consider the good news in a way that will impact his/her life positively for the Gospel.

In conclusion, thus far it is determined that contextualisation is not a new concept but rather a concept that was initiated by God Himself when Jesus became man. It was later used to present the good news to the receptors in different cultural settings. Although communicators of the good news did not always consider the issue of contextualisation it was defined and focused upon again at the start of the century.

Today it is a widely accepted fact that, for the good news to be communicated effectively, contextualisation is a factor that must be considered for it leads to more effective communication of the Gospel. Different dimensions and stages of contextualisation were presented with some key biblical principles that were identified to more effectively communicate the good news to the Turks in Ris-Orangis.

This study presented the different types of cultures wherein the Gospel is communicated and highlighted the unique approach needed for each cultural setting.

Thus far this study has dealt with the sharing or the ministering of the Gospel to the Turks in Ris-Orangis. It showed that in order to communicate the good news to the Turks in the neighbourhood of Ris-Orangis there must be a desire with the communicator to express the love of God to the target audience. This desire is birthed from

God Himself through the Holy Spirit and this motivates the communicator to seek appropriate opportunities to communicate the good news to those who are captive in shame and fear.

This desire will encourage the communicator to consider the different settings as found in this particular neighbourhood and then package the message of the good news in such a way that the audience can receive it and be impacted by the Gospel.

For this of course to take place there must be the commitment to apply the Gospel in order to bring about change. The message of hope is a powerful message and every effort needs to be made to convey this message to a community in order for it to be impacted by the good news that Jesus had come to lift guilt and shame and to break the bondage of fear over people and reconcile them with a loving Father.

CHAPTER 5

A POSSIBLE CHURCH PLANTING MODEL FOR RIS-ORANGIS

5.1 Introduction

The influence of Secularism on the French population is tangible and can be observed in the daily lives of the residents in France. Its influence reaches even into the smaller communities and neighbourhoods like that of Ris-Orangis. But as this study had determined in the previous chapters, this influence is not always considered or experienced in a positive way by the Muslim communities and especially the Turkish Muslim community of Ris-Orangis.

To present a possible church-planting model, this study will now continue to consider the variety of elements involved in developing a model to establish a church among the Turkish speaking Muslim community in Ris-Orangis. If Secularism does not create the ideal environment for the establishing of a church among the Turks in Ris-Orangis, what does?

O.M. International⁵⁶ has recently evaluated their approach to global church planting, while considering the global population growth compared to the global growth of Christianity; they have been challenged to re-evaluate their approach. Today 32% of the world population would consider themselves Christian. Compare this to a century ago when 35% of the world population considered themselves Christian (Pew research centre, 2011:1) and one must conclude that Christianity has not grown exponentially as expected and this phenomenon encouraged an international mission agency like O.M. to re-evaluate their current approach and attitude towards church planting.

This led to a new vision statement reflecting a greater urgency to see the church of God grow. This new urgency came as a result of months of self-reflection, evaluation and internal discussions involving the agency as an international entity. The new vision

⁵⁶ O.M. (Operation Mobilisation) is an international and interdenominational mission agency that has 3000 members from 350 different countries working as missionaries in 110 countries of the world. The Author of this study has been a member of O.M for 25 years and served within the mission agency in the countries of Turkey, South Africa and France. The author served in different capacities ranging from church planter, financial developer, church partnership director and team leader at different times during his career with the agency. OM was initially known as a mobilising and sending agency. For the past 2 years, under new leadership there has been a growing focus to be more directly involved in church planting. This resulted in the creation of a new vision statement.

statement that was tabled and internationally adopted is: “We want to see vibrant communities of Jesus followers among the least reached” (OM, 2018).

There is still much to be done. The task is not finished yet. In this chapter this study will look at the church as a global, universal entity. Harvesting information from the New Testament and current literature, mixed with the real-life experiences of the author of this thesis, this study will try to present a case for the church, look at the character of the church, her role today and continue to present a possible church planting model to establish the church among Turkish Muslims in Ris-Orangis.

This study will also look at the church planter as a person and how this person will influence a church planting project. The frame of this chapter has been influenced by the different points that were identified by Hesselgrave (2011: loc. 1574-1577) in his presentation of the Pauline cycle. This study will use these elements in the cycle to investigate the different issues touching the subject of church planting.

Before this study will continue to investigate these issues, it will first present a case for the church. It is important to present a case for the church because if the church is not needed, why bother? It is important to be convinced that the church has a role to play and that the church can make a positive contribution towards the Turkish Muslim population in Ris-Orangis.

5.2 A case for the church

At the writing of this chapter the worldwide Christian community has been shocked with another scandal that rocked the biggest Evangelical church in America. The Willow Creek church has been an icon for many aspiring pastors and an example of what can be achieved. Bill Hybels, an international acclaimed author of several books and the founding pastor of Willow Creek church, was respected and honoured as a man of God by the international Christian community. That was until his shady life of sin and sexual misconduct was revealed by several women (BBC, 2018:1).

This is just one of many cases that have left a bad image of the church and its leaders. Can the church survive this? How can the church continue to make an impact globally amid misconduct by its leaders? It is undeniable that these events do not help the image of the church. It must however be remembered that the church is bigger than

this. If a case for the church cannot be presented, the need for it will be irrelevant. For the church to continue there must be a belief that it is still needed even in the 21st century.

The image of the church might be tainted by recent events and this leaves a question regarding the role of the church in today's society. These issues might mire the way ahead for the church. However, in order to know what the church should be, it is important to know what the church was originally intended to be (Küng, 1986: ix).

5.2.1 What does the Bible say about the church

The term to describe the church in the New Testament is *ekklesia* and *sunagoge*. It basically means "to call out" or "to come" or "to bring together" as found in Matthew 4:23 "...teaching in their synagogues..." (Bible, 1998), Acts 13:43 "...after the meeting of the synagogue broke up, ..." (Bible, 2001), Revelation 2:9 "... but are a synagogue of Satan" (Bible, 2001) and Revelation 3:9 "Behold, I will make those of the synagogue of Satan..." (Bible, 2001),

The preposition *ek* in *ekklesia* can be interpreted as "out from among the common mass of people". The scriptural use of this expression then would mean that the church consists of the elect, called out of the world of humanity (Berkhof, 1996:437). Berkhof (1996:437,438) describes the meaning of the word as:

- a. A circle of believers in some definite locality.
1 Corinthians 11:18 "...when you come together as a church," (Bible, 2001).
- b. A church in the house of some individual.
Romans 16:23 "Gaius, who is host to me and to the whole church," (Bible, 2001).
- c. A group of churches.
Acts 9:31 "So the church throughout all Judea and Galilee and Samaria had peace and was being built up..." (Bible, 2001).
- d. The whole body of believers throughout the world.
1 Corinthians 10:32 "Give no offense to Jews or to Greeks or to the church of God," (Bible, 2001).
- e. The whole body of the faithful whether in heaven or on earth.

Ephesians 1:22 “And he put all things under his feet and gave him as head over all things to the church,” (Bible, 2001).

Küng (1986:125) expands on describing the church as the whole people of God and not as something that only belongs to a particular class or group. All the members are part of the chosen race, the royal priesthood and the holy nation. They belong to the church because of the call of God, His free grace and love. It is God’s initiative for the salvation of all men (Küng 1986:127). The church begins with God (1986:128) but cannot continue without the people. The church is not just God or Jesus the church is the faithful who believe in Jesus (Küng 1986:130).

5.2.2 Different metaphors

Different metaphors are used to describe the church throughout the New Testament:

5.2.2.1 The church as the body of Christ

Paul talks of the body of Christ in 1 Corinthians 12:13 “For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.” (Bible, 2001) and Romans 12:4 & 5 “For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members one of another (Bible, 2001).

This metaphor is used to describe the local body, referring to a local congregation or community of believers, and it also refers to the whole body of Christ as referring to the universal church (Küng, 1986:229-230).

The apostle Paul makes a clear case for the church in the letter to the Ephesians: “And he put all things under his feet and gave him as head over all things to the church” (Eph 1:22, Bible, 2001). There is an interrelationship expressed here (Küng, 1986:231). The one cannot be without the other.

For the body to be alive it needs the head, for the head to accomplish what it wants to do it needs the body. Christ the head and the church the body, this is the metaphor to show how Christ and the church are interdependent upon one another. It is only when these 2 entities are connected that the church can become alive. However,

there are 3 points to keep in mind when the metaphor of the head and the body is considered:

- a. Christ is present in the church as the risen Lord. Christ does not exist without the Church and the Church does not exist without Christ (Küng, 1986:231). Christ Himself is at work in the words which He preached. He is present in the life of the church and in the active worship of the church. It is then only logical to conclude that since Christ is present in every congregation of worship in any community, that community is the *ekklesia* of God the body of Christ.

This is the case with every other church and because it is the same Lord that exists in each community these different communities of believers are not isolated or side-by-side. They are all together because of the one Spirit. Christ is fully present in the community of believers. He is not present in a separate different entity. He is one with his body there is a unity between the Church and Christ. He is present inwardly and personally in the Church (Küng, 1986:236). The church is the expression of the presence of Jesus, the church becomes Jesus on earth just as in the time that Jesus physically walked the earth (Erickson, 1988:1036). Jesus is the head of the body (Col 1:18 "And he is the head of the body," (Bible, 2001) and the believers are the individual parts and members (Erickson, 1988:1036).

- b. Christ is not wholly contained by the Church. Christ is the living and active head of the Church. As we see how Paul explains it in Colossians and Ephesians. The body can only exist in total dependence on Jesus. The church receives its life from Jesus. Christ is not just simply part of the church. He is the head of the church. The head that the church cannot exist without. The church always remains dependent on the head. The church receives its life and direction from the head (Küng, 1986:236). Jesus existed even before creation, He was always there. However, Jesus finds his expression of love, grace, salvation and judgment through the church. The body of the church is the way that these truths can be experienced but Jesus is not contained by them. He exists beyond them. Therefore, the church is but only an expression of who Jesus is here on this

earth, but Jesus is much more (Küng, 1986:237). The body of Christ is a universal body, it is for all, everywhere (Erickson, 1988: 1036).

- c. The Church evolves and grows in obedience to Jesus. Colossians 2:19 explains it well when it says that the body "...grows with a growth that is from God" (Bible, 2001). The body grows towards the head, Colossians 1:18, "And he is the head of the body," (Bible, 2001) and Ephesians 4:15 "...we are to grow up in every way into him who is the head, into Christ," (Bible, 2001). Jesus is the perfect man and that is the goal of the growth.

The church grows inwards in faith, love, knowledge and even suffering. It also grows outward, through new members that join through baptism because of their confessions of faith in the head of the body. With this outward and inward growth of the church, she becomes the full embodiment of Jesus on the earth. (Küng, 1986:238).

5.2.2.2 *The church as the bride of Christ*

Revelation 19:9 says, "... Blessed are those who are invited to the marriage supper of the Lamb." (Bible, 2001). John describes the church as the bride of Christ (Miley, 2003: loc. 513-528). Thinking of the church as a bride Miley describes her as a young beautiful innocent woman being prepared for her wedding. She is not yet fully mature; she still needs to learn so much. There are immaturities, imperfections and flaws. However, she is being prepared for the wedding to the Son of God that will happen with the second coming of Jesus. Miley remarks that the church is the bride of Jesus and she belongs to Jesus alone (2003: loc. 513-528). She does not belong to the programmes of a pastor, leader or mission agency, she must give herself to her groom and not to some man-made programme.

He expands further using this metaphor to guide the reader on the manner that the church must be approached. Because of the image of the church being a bride, it implies that the church cannot be approached like someone would approach a man with robust and even forceful suggestions. The church should be approached like a woman. She needs to be wooed and not challenged she must be courted and not pushed. Miley underlines that churches are beautiful, each with her own character

and unique gifts. Churches are families with resources to nurture and heal (Miley 2003: loc. 528).

The churches are conduits for the message of God to a broken world and they have the responsibility to proclaim the message of God to a broken world (Miley 2003: loc. 528-543). God is calling leaders who will love, nurture, teach and lead the local churches into the role He has prepared for them and then at the fulfilled time when the bride is ready, the groom will come and take her to be with him forever (Miley 2003: loc. 543).

5.2.3 The power of the church

To appreciate the place of the church in today's society, it is not just sufficient to understand or know that the church is the body or the bride of Jesus Christ. This might be beautiful metaphors for the members of the church and the believer meditating on the church. It helps to understand the place of the believer in relation to Jesus. However, what does this mean for a broken world. Is the church able to bring change or is it just a nice cosy club meeting regularly?

If the church is meant to change and influence society it needs power and it needs authority. It also needs to express this power and authority within the community that it finds itself in. Berkhof (1996:469-473) made a study on the power of the church and for the sake of this paper, some of these elements will be closer looked at. If a church will be planted among the Turkish Muslims in Ris-Orangis, what will the contribution that this church can make in this community be? Why will the Turks be encouraged to leave Islam and cling to Jesus as a new way? There must be something bigger and more powerful that can draw these Turks to a new life in Jesus.

5.2.3.1 The source of the power

Jesus Christ founded the church. He also gave it the authority and power necessary to fulfil its calling. In this capacity of Jesus as the overall ruler, the head, the founder of the church He also gave it power. Jesus declares this very clearly in Matthew 16:18 "...and on this rock I will build my church, and the gates of hell shall not prevail against

it.” (Bible, 2001). The keys of authority have been given to the church enabling it to rule on the earth. Jesus said in Matt 16:19 “...what you bind on earth will be bound in heaven and whatever you loosen on earth will be loosened in heaven.” (Bible, 2001; Berkhof, 1996:469-473).

It is evident from several passages in the New Testament that Jesus has given power to the church. (Acts 15:23-29, 16:4,1; Cor 5:7,13;6:2-4;12:28, Eph 4:11-16,). Jesus is the source of power for the church.

5.2.3.2 The nature of this power

This power is a spiritual power, because it is given by and made real by the Spirit of God. It can only be exercised in the name of Jesus and by the power of the Holy Spirit. The power of the church is exclusively spiritual, and it therefore does not use force in any way (Berkhof, 1996:470).

It is also a ministerial power coming from Christ and under the authority of Jesus and this ministerial power will always operate in harmony with the word of God (Berkhof, 1996:470). The displayed power of God will always be in line with Scripture and it will always glorify Jesus (John 16:14) (Bible, 2001). The believer can be encouraged by the knowledge that the church is not left alone but that it has been given power by the Holy Spirit to be a testimony into all the world (Acts 1:8: Berkhof, 1996:470).

Understanding the dynamics of this power enables the church to take the bold step to be the witness that Jesus commanded it to be. This goes for the church in Ris-Orangis as well. It can be intimidating to face Islam and it might seem that it is an impenetrable wall, but the church takes strength from what the Bible says: 2 Corinthians 10:4 & 5 “For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ,” (Bible, 2001).

The knowledge of the presence of this power must encourage the believing community in Ris-Orangis to go out in boldness and proclaim Jesus and plant his church.

5.2.4 The role of the church

To understand what the role of the church should be it will help to answer the question to what the church should do with the power that it received. It did not receive the power just to keep it hidden like it is written – Acts 1:8 “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” (Bible, 2001)

The word used for power is translated from the Greek *δύναμις* – *dunamis*, and it means miraculous power, might, strength. This word is also defined as ability and it can be concluded that when the Holy Spirit comes on the believers, they will receive power that will enable them to be the witness that Jesus would like them to be (Biblehub.com, 2018c).

The Lord brought the church into being to fulfil the intention he had for it, and this is to carry on the Lord’s ministry in the world (Erickson, 1988:1051). This is what it means to be a witness for Jesus. To do what Jesus would have done if he had been walking on the earth at that time. The church needs to accomplish certain tasks to fulfil this role. As the church steps out it must keep in mind that at the heart of all its functions lies the Good news, the Gospel, as Jesus brought it to the world (Erickson, 1988:1059).

This role of being a witness for Jesus is being fulfilled in different functions (Erickson, 1988:1052-1059). The church needs to:

5.2.4.1 Evangelise

In Matthew 28:19 and in Acts 1:8 (Bible, 2001) Jesus shares his last words with His disciples before departing from this world. In both these accounts He emphasises that the disciples must go and tell. He regarded evangelism as the very reason for their being (Erickson, 1988:1052). The call to evangelise is not an option it is an explicit command by Jesus. To translate this into the situation in Ris-Orangis, this example of Jesus must be followed to evangelise the target group and in the case of this study it is the Turks. This should be the one function the church must fulfil towards the Turks in Ris-Orangis.

5.2.4.2 *Edify*

Erickson (1988:1054) highlights the second function of the church as that of edification. This has to do with the edification of the believers, those who belong to the community of local believers. Paul repeatedly spoke of the edification of the believers as in Ephesians 4:12 "...for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Bible. 1998)

The Lord has given various gifts to the church through the members of the church (Eph. 4:11) and these gifts must be used to equip, encourage and edify the believers to build them up (Eph. 4:12), so that the members of the body of Christ can grow up in Christ (Eph. 4:13). The church edifies its members through fellowship and instructs them in the word of God.

5.2.4.3 *Worship*

Edification of the church focuses on the believers in the church, but another important role of the church focuses on the Lord and that is done through worship. It was a habit of the early church to come together for worship and prayer on a regular basis. It is all about the Lord. Hebrews 10:25 says "...not neglecting to meet together, as is the habit of some" (Bible. 2001). From this the conclusion can be drawn that the time set aside to come together should not be neglected. It is time to encourage one another but also to worship the Lord. This worship is not just towards the Lord, but it also benefits the worshipper.

In the early church the believers came together to worship and receive instruction and then they went out to evangelise. In worship they focused on God, in instruction and fellowship. They focused on one another and in evangelism they focused on the non-Christians. They looked outside, after looking to heaven and one another (Erickson, 1988:1057).

This should also be the action of the local church today as it influences the local community.

5.2.4.4 *Social concern*

One of the functions of the church is to perform acts of Christian love and compassion to those inside and outside the Christian community. Jesus cared and that is why the church should care as well. Part of the ministry and function of the church should be the care of the needy and suffering (Erickson, 1988:1058).

5.3 Planting the church

This study will now investigate the actual Church planting approach. Like mentioned earlier this study is aware that there are many different approaches and it will attempt to glean helpful, relevant elements and principles from various experts in an effort to produce a possible Church planting model for Ris-Orangis. The question of what church planting looks like in today's world should be answered before this study can continue. This is important because the question of being relevant is on the table. Does the approach of old as it is found in the New Testament still work today or are there other elements that need to be considered in a modern age?

5.3.1 Church planting in the modern age

One of the key elements today is the commitment to minister where the people are instead of waiting for the people to come to church (Clark, 2017:1). There needs to be an understanding that God is at work in any given neighbourhood and the church planter should try to determine what it is that God is doing and then work with God and tailor a church planting approach that fits that specific neighbourhood (Clark, 2017:2). Successful church plants are engaging the neighbourhood where it is at. In the present time any church planting project should have a strong element of community service. The emphasis is people and not programmes (Clark, 2017:3). People will become engaged at individual communal levels. What is the church bringing to the community should be one of the first questions to be answered at the beginning of any church planting project.

Culture is changing fast in today's world and the reality is that our techniques need to keep up with changing trends (Stetzer, 2016:1-3). There are certain trends to be aware of that can help the potential church planter to be more effective. Stetzer, writing in his blog "The exchange", identifies 5 future trends in church planting.

First, he encourages the church planter not to become overly obsessed with techniques and strategies. These elements are important and a useful tool to equip and help the church planter, but it is not the golden key to success. It needs to be underlined that church planting is first of all a spiritual endeavour and not just a technical effort (Stetzer, 2016:1).

Second there is the trend to become more urban. More and more people are moving to the cities. This is true and also a good strategy. It is in the urban areas where the people are concentrated. These are people from many different cultures and languages all together within easy reach and access. However, it must be cautioned that the focus is not so much on the urban at the cost of the rural. There are still many areas outside the major urban centres that need to be touched by the Gospel.

Thirdly he cautions that the church planter should not become too modular; meaning to be so focused on the approach of just one model that nothing can be learned from other models. Models are still just a tool to help the church planter.

Fourthly, Stetzer mentioned that in today's environment the pressure is on the church planter to be bi-vocational. Sending Churches do not necessary support a church planter financially with all that is needed. The result is that the church planter needs to step out and supplement monthly income to cover living and ministry expenses with an extra vocation. Stetzer encourages seminaries and mission schools to equip church planters to be competent in other tent-making skills as well. The caution here is that the church planter should not become so occupied in earning a living that the focus on church planting is shifted to the side and results in never getting off the ground.

Fifthly, Stetzer identifies diversity as a future trend in church planting. With the influx of migrants into urban areas the church needs to reflect on this cultural diversity and focus on becoming multicultural, multiracial, and multi ethnic church plants.

Looking at the approach of this study, it is good to mention that this study is of the opinion that the local evangelical French church in the neighbourhood of Ris-Orangis

needs to be encouraged to reach out to the Turkish population for this specific reason which is cultural diversity. The local evangelical church with the right vision and approach can only benefit from the cultural and racial diversity that the Turkish population can bring to the church.

In the same way the Turkish population in Ris-Orangis can benefit from the rich resources in knowledge, skills and spiritual support that the local evangelical French church can offer to the Turkish community. In the church planting model that this study will propose, the local French evangelical church will play a key part for a variety of reasons as it will be explained later.

5.3.2 The different types of church planters

Before this study continues it needs to take a look at one of the important elements of church planting. This has to do with the person of the church planter. Planting churches takes a special set of skills. Although not everyone is endowed with these skills, there are individuals whom the Lord, through his Holy Spirit has equipped to be frontline pioneer church planters. A church planter is usually a visionary person, able to endure, possessing a set of skills that is needed as a church planter. In their book “*Global church planting*” Otto and Wilson (2013: loc. 1758-1779) identify 3 types of church planters. This is relevant for this study for it will help to formulate the model for church planting in Ris-Orangis.

The different types of church planters each have a different understanding of a church planter’s role. They will invest their time and energies differently and they are faced with different opportunities and challenges (Otto & Wilson, 2013: loc. 1758-1779). In order to create the biggest potential for church planting success in Ris-Orangis it is important to identify the appropriate type of church planter for his unique situation as it is found in this neighbourhood.

5.3.2.1 *The Pastoral church planter*

The first church planter type that Otto & Wilson discuss is that of the pastoral church planter (Otto & Wilson, 2013: loc. 1758-1779). The goal of this church planter is simply

to start a new church and be the pastor of this church. The hope is that this type of church will be established as soon as possible and then the church planter can be called by the church to be their pastor. Although the church planter initially sets out in the role of pioneer, very soon after the church is planted he moves into the role of pastor to care for the church that he planted.

Unfortunately, this is the kind of model that is upheld by many mission schools and seminaries. They do not know another model and therefore remain with this approach believing that this is the best. This however is not the model that this study will use in Ris-Orangis. The commitment is to see that Turks from the believing community will eventually be part of the local French evangelical church and that the spiritual leaders of this believing community will take responsibility for the Turkish-speaking believers themselves. This is not something that will be outsourced to a third party like the missionary church planter.

5.3.2.2 The catalytic church planter.

This kind of church planter does have a vision to multiply. This church planter wants to see that the church that is being planted becomes a strong base and launching pad for other churches that will be planted from the initial mother church. The catalytic church planter hangs around. He will either stay on as the pastor of the church that was initially started, or he will remain available as a resource person for the churches that were started from the initial church. The catalytic church planter maintains a strong relation with all the different churches that are being reproduced from the initial church plant project. They have a bigger vision to see multiple churches being planted and they remain available and influential in the whole project (Otto & Wilson, 2013: loc. 1808-1875).

Usually churches that are planted by catalytic church planters fail to reproduce beyond the daughter church stage. This is because of the dependence on the leadership and influence of the catalytic church planter. This is not necessary the ideal model for the church in Ris-Orangis.

Although this study would like to see a reproduction of the Turkish church, this church should not be dependent on the leadership of just one catalytic person and this church should be able to reproduce beyond the initial daughter church stage.

5.3.2.3 The Apostolic church planter

The third type of church planter that Otto and Wilsons present is that of the apostolic church planter. This is a radically different type of church planter. It seeks to follow the example of the apostle Paul who never actually became the pastor of any church (Otto & Wilson, 2013: loc. 1891-1940). The initial evangelism is followed by the empowering of the local believers. The desire is to plant reproducing churches with their own local leadership in order that the apostolic church planter can move on to new pioneering situations. In this way dependency on the church planter is avoided. Otto & Wilson are of the opinion that this is a key to church multiplication.

With this approach the church planter becomes more the trainer, facilitator and consultant to the movement. The missionary should always keep in mind that there must be an exit strategy and that the goal is not to develop dependency but rather encourage self-propagating, self-governing and self-supporting local churches.

This study leans more towards the apostolic church planter. It desires to see a movement of Turkish speaking churches. These churches are linked to the local evangelical French church each with their own leader/facilitator taking responsibility for the community of Christians. The missionary church planter is in the background providing guidance and support where needed, mentoring the leadership into the responsibilities as needed.

5.4 The Pauline cycle

The goal of this study was to present a possible model for effective church planting among the Turkish speaking Muslim people in Ris-Orangis. In order to present a possible model, this study took into account several important elements that will influence this approach. There are the issues around Secularism as discussed in chapter 1, the matter of contextualisation influenced by the culture of the specific target group as

discussed in chapter 4. All of these elements will guide this study as it labours to present a possible church planting model.

Many different church planting strategies, approaches and models are available to choose from. The reality however is that no one with experience in church planting will claim that a particular formula holds the key to success in this field (Hesselgrave, 2011: loc. 493-584). God has used and will continue to use a variety of approaches to plant his church. If this study, however, wants to identify certain elements that are key to successful church planting, it will have to look at the ministry of Paul. The ministry of Paul, as it is communicated to us from the book of Acts, is the first documented example of a church planter that moved out to fulfil the commission of Jesus, just before he left earth (Hesselgrave, 2011: loc. 493-584).

If this study can identify certain elements that have been present in the church planting efforts of the apostle Paul, it will help to put a framework or a guide on the table whereby a church planter can operate. These elements will then direct the potential church planter along the path of establishing a church within a target community.

In his book *“Planting churches cross culturally”* Hesselgrave identifies certain elements in the approach of Paul. He devotes a considerable part of his book to unpack these elements in what he calls the “Pauline cycle” (2011: loc. 592). This study found this cycle very helpful but also realises that this is only a guide. For the rest of this chapter this study will use the framework of this “Pauline cycle” and attempt to present a model that can be used within the focus group of this study.

Hesselgrave (2011: loc. 592) identifies 10 elements in the master plan of Paul as he evangelised and planted churches. In the following steps this master plan will be discussed in more detail and applied to the situation as it is found in Ris-Orangis.

5.4.1 Missionaries commissioned

The universal church holds all the resources that are needed to advance the kingdom of God on this earth. Like this study mentioned the source of the power of the church is Jesus himself. This can also be said about the resources needed. The church has a valuable resource in the leadership that it possesses. The kind of leadership that

labours at the cutting edge of new territory is the kind of leadership that is needed in church planting.

Local churches should inspire, train and send advanced specialists like evangelists and missionaries to the unreached⁵⁷ (Mandryk, 2010:962) in order to plant churches. Every church should give attention to directing and helping those who may be called by God to step out into pioneering church planting. It is the church that needs to take the responsibility to equip these workers (Hesselgrave, 2011: loc.1574-1577).

5.4.2 Audience contacted

It is not possible to reach all people at the same time with the message of Jesus. It means that some people will be reached before others. This is however not a problem, in the approach that Jesus displayed it became clear that He came to reach first the Jews and then the Gentiles. Even Paul in his approach was selective. The bottom line is that in order to reach the unreached, selection is needed. Before the church planting project is launched the question as to who the target group will be needs to be answered. Who will be the focus of the resources, the energy and the time.

This flows into another important issue regarding the target group and that is the one of responsibility. The privilege of being reconciled with God brings with it responsibility. It is not about being fair. Although the initial contact is selective, targeted towards a certain group, the end strategy is to reach all people. However, to reach all, there must be first a selection of the target group. This is also clear in the model that Paul used.

To contact the target group or audience a good understanding and knowledge of the target group is needed. There must be an effort to enter into a good standing with the target group in order to win an audience. The commitment must be to communicate the Gospel within this target audience as widely as possible (Hesselgrave, 2011: loc. 1627-1631).

⁵⁷ Operation World defines an unreached group as an ethnolinguistic people where there is no viable indigenous community of believing Christians with adequate resources to evangelise their own people.

5.4.3 Gospel communicated

One of the methods of Paul as it is displayed in Acts 13:17-41 (Bible, 2001) was a clear communication of the Gospel. The missionary needs to make sure that in communicating the good news there is a clear understanding of what it means. (Section 4.11). Creative, innovative and new ways need to be applied in communicating the Gospel in such a way that it is relevant to the audience. See the previous chapter to understand the importance of communicating a contextualised Gospel to the target audience.

The Gospel is communicated in different ways such as, privately to individuals, families and household groups. It is communicated by means of preaching, teaching and witnessing. Sometime in a monologue but often in dialogue. One of the methods that Paul often used in his communication of the Gospel was apologetic, Acts 17:16-31 (Bible, 2001). This effective approach of Paul encourages any one that reaches out to Turks to consider the approach of constructive dialogue and even public debates. (Hesselgrave, 2011: loc. 2358-2366).

5.4.4 Hearers converted

Acts 13:48, “And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed.” (Bible, 2001)

Michel Green (Hesselgrave, 2011: loc. 2627-2630) says that conversion usually means that someone has left one’s religious position for another, or he has had no religious attachments and converted to a religious orientation, or perhaps he had a merely nominal attachment to a certain faith and he was awoken to the importance of another religious orientation and decided to follow it.

In communicating the Gospel, the objective should be to secure a response to the Gospel that grows out of understanding. This response should be in keeping with the cultural patterns of decision-making and should be genuine and lasting resulting in

spiritual fruitfulness. This response to the Gospel should then also present the possibility that others will becoming Christians (Hesselgrave, 2011: loc. 2632-2637).

5.4.5 Believers congregated

Act 13:43 “And after the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who, as they spoke with them, urged them to continue in the grace of God.” (Bible, 2001)

People that have been newly converted should be brought into the family of God. They should feel that they are part of a family participating and gathering regularly in the activities of this new divine family. It is within the confines of their new divine family, that they will become strong, mature and fruitful members of the body of Christ (Hesselgrave, 2011:loc. 3088-3091).

In Acts 2:41-47 (Bible, 2001) the new believers often studied together, devoting themselves to the teaching of the Apostles. They fellowshiped, meeting in the temple and in homes. They worshiped often, breaking bread, praying and praising God together. They took care of one another, by sharing their means and resources with one another and they witnessed boldly to those around them (Hesselgrave, 2011: loc. 3113-3119).

5.4.6 Faith confirmed

Acts 14:21 & 22 “When they had preached the Gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God.” (Bible, 2001)

Confirmation is not merely a mental exercise; it is for believers and believers only. Conversion is to a new life and a new faith and it anticipates confirmation. Confirmation is in the new way, the new faith and the new life. It is a very important aspect in the life of the new convert (Hesselgrave, 2011: loc. 3570-3573).

The new believer must be established in the biblical teaching so that they know what they are to believe and how they should live. Confirming the faith of the new believers

is done through instruction from the Bible, mutual worship with other believers, a commitment to serve one another and the surrounding community and being good stewards of what God has given the new believer. (Hesselgrave, 2011: loc. 3575-3578).

5.4.7 Leadership consecrated

Acts 14:23 “And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed.” (Bible, 2001)

The trap that many church planters step into is the desire that new believers organise as soon as possible. Although this is important, there is another more important pressing matter involved and that is the development of leaders. The emphasis should be on praying and planning for new leadership to be developed and raised up. Hesselgrave states that when spiritual leadership emerges, organisation will become practicable and essential (2011: loc. 4248).

Efforts should be continued to promote the spiritual maturity of all believers in the congregation, the believers should be taught how to recognise and select potential leaders that are spiritually qualified to lead the church. This will then lead to the church being organised in a form that is scriptural, functional, effective and expandable (Hesselgrave, 2011: loc. 4248-4257).

5.4.8 Believers commended

Acts 16:40 “...And when they had seen the brothers, they encouraged them and departed.” (Bible, 2001)

One of the areas on the topic of church planting that needs much more attention is that of the withdrawal of the church planter. This involves the exit strategy of the church planter and the team. Even before the church planter and the team move into a new target group, there should already be an exit strategy in place. The question of when the church planter and the team will leave needs to be addressed very early in any Church planting project.

We find in the New Testament a clear succession of leadership; this succession of leadership was demonstrated by the preparation of the new leader to continue with

the work. The new leaders were then ordained by the laying on of hands. The variety of special gifts that were given to each by the Holy Spirit was recognised and directions were given to the new leadership (Hesselgrave, 2011: loc. 4788-4793).

5.4.9 Relationships continued

Acts 15:36 “And after some days Paul said to Barnabas, “Let us return and visit the brothers in every city where we proclaimed the word of the Lord and see how they are.” (Bible, 2001)

In the model or elements that we find in Paul’s strategy it is evident that he was aware of the challenges that the new churches and the leaders of these churches can face. Christians are not perfect and even leaders can stumble and fall into sin or even take the wrong direction. It was therefore important for Paul to revisit these ministry points and connect again with the different leaders and churches. This continued connection and mentoring is important. This will enable to newly appointed leaders to have a safe haven to go to in the time that they need guidance and help (Hesselgrave, 2011:loc. 4896-4898).

5.4.10 Sending churches convened

Act 14:26 “...and from there they sailed to Antioch, where they had been commended to the grace of God for the work that they had fulfilled.” (Bible, 2001)

Missionaries working in the field do understand the value of the prayer and support of a local sending church. In order to be successful, the missionary needs the encouragement and prayer from the sending church. There is a constant need for counsel and finances. The best source that can provide these is the local church. The missionary should communicate to the sending church what the situation is on the ground. The reports from the mission field where the missionary is labouring is always fuel for prayer and encouragement for the local church.

Of course, the ultimate goal is to see the newly established church understand the Great Commission and the role they can play to accomplish the Great Commission. Missions should be part of the DNA of the newly establish church. It should always be

on the agenda from the beginning. It is not something that will be introduced later. The church should grow up knowing and experiencing missions and their responsibility in the greater plan of God (Hesselgrave, 2011: loc. 5274-5293).

5.4.11 Concluding the Pauline cycle

In the presentation of the Pauline cycle, as expressed in the book of Acts, it is clear that there is a definite beginning and an end to this cycle. Church planting among an unreached people group or any other target group must have an expiry date for the church planter, a time to say good bye and leave (Hesselgrave, 2011: loc. 730-732).

This understanding is in relation to a specific church in a specific locality (Hesselgrave, 2011: loc. 741-742). The task of the universal church will be ever ongoing until that day that the Groom will come to collect his bride.

The cycle must be viewed synchronically and diachronically at the same time. This implies that as the church planter moves from one stage to the next, towards the more advanced stages, the activities of the initial stages need to be carried on as well at the same time (Hesselgrave, 2011: loc. 744). This Pauline cycle strategy can be applied to existing churches as well as to pioneer situations.

5.5 Possible Church planting model for Ris-Orangis

This study will now continue to present the framework of a possible church planting model for the neighbourhood of Ris-Orangis. Considering the elements discussed in this work it will try and present a feasible model that will fit the unique character as it is found in this neighbourhood. In presenting this model this study is very aware that there is no secret key to success when it comes to church planting and that every model needs to be evaluated as the project unfolds (Hesselgrave, 2011: loc. 493-584).

Relating this to the target group of this study it is important to understand that the target group for the church planting effort or project in Ris-Orangis in France is the Turkish speaking population living in this neighbourhood. The goal of this church plant-

ing project is to see a vibrant community of Jesus followers among the Turkish speaking population of Ris Orangis. This is in line with the suggestion of Patterson, encouraging the church planter to be specific in the project (Patterson, 1981: 604).

There will also be a focus on reaching families and people of influence within the community. Going along with the suggestion of McGavran (1981:624) a focused effort will be made to evangelise clusters of families or friendship groups. This study wants to agree with the statement of Hian (1981:619) that the one-by-one method of individual evangelism will not work in such a society as is found in Ris-Orangis.

5.5.1 Vision

It is not possible to go from point A to B if there is no point B. In order to embark on a journey, one needs to know where you want to go to and what the end goal of your journey is. If there is not a clear destination the danger is that the journey will be long, meaningless, just wandering around without any final destination. If there is no clear vision of what the end goal is it is not possible to evaluate success and setback, it is not possible to make adjustments in order to reach that goal. In regard to the situation that this study refers to, it is important to clarify that the vision is to see vibrant communities of Jesus followers among the Turkish-speaking people living in France.

The goal is a very specific people group. It is necessary to define the area of focus in precise concrete terms. Unless it is clear what the target will be it is not possible to make clear practical plans (Patterson, 1981:602). The Turkish-speaking people in France consist of Anatolian Turks, Bulgarian Turks, Turks born and raised in Europe, Turks from central Asia, Turks from Sunni, Alevi, Turks with Catholic and Orthodox backgrounds. The funnel is wide open. The important factor however is that these Turks share a common language.

This study is clear about the goal it wants to achieve. It should not be just one single conglomerate⁵⁸ church but rather a cluster of growing, indigenous congregations

⁵⁸ McGavran explains a conglomerate church as a church that is made up of individuals that come from several different societies, castes or tribes. He uses this to explain that churches planted using this method of targeting individuals, grows much slower and they take a peripheral place in society where the church is regarded as the outsider. This is in comparison to focusing on families and groups. McGavran encourages an approach focusing on evangelising whole families or whole tribes and in this way, he believes a people movement can be seen.

where each member stays in contact with its kindred (McGavran, 1981:624). The Church planting project in Ris-Orangis should not be confined just to the neighbourhood; the desire would be to see that it spills over into different parts of the city and the country. What will start in this neighbourhood should not be restricted just to the neighbourhood.

5.5.2 Prayer

Although this might be experienced as a cliché, it cannot be emphasised enough. The issue of prayer is not an element that is ticked off on a checklist as accomplished and then put away. The element of prayer is an element that should be present in every of the stages that will be presented in this model (Mulford, 2012: loc. 99). The reason it is mentioned in the second place is that if there is no vision to pray for it leads to shotgun prayers, meaning that there will be prayers for everything perhaps not even related to the project. Vision is important for it gives guidance to the prayers.

Prayer should be specific, continuous and with faith. It is common for Muslims to experience dreams and visions of Jesus. This would be one of the focuses of the prayers. There will be regular prayer walks in the neighbourhood praying for open hearts, praying that Jesus through his Holy Spirit will reveal himself to the residents of the neighbourhood. There will be prayer evangelism where Christians will go door to door asking people if they could pray for them. It should become known to the Turks in the neighbourhood that the Christians are praying for them and that they can approach the Christian church at any given moment should they have the need for prayer.

The importance of prayer is highlighted by the following quote:

God shapes the world by prayer. The more praying there is in the world the better the world will be, the mightier the forces against evil. ... The prayers of God's saints are the capital stock of heaven by which God carries on his great work upon earth. God conditions the very life and prosperity of his cause on prayer (Sheets, 1996: loc. 24).

The local church can be mobilised to pray for the neighbourhood. This is a contribution that can be made from the French speaking evangelical Christian community without

their being able to speak Turkish. In this way a partnership between the church planting project and the local evangelical church can be forged and strengthened.

5.5.3 The local church

France enjoys the presence of a well-established growing local church (Lacharnay & Belkin, 2018). In most situations it is a church consisting of a variety of races and languages. Especially in the metropolitan areas the church is representing the demographic situation in the environment. The local church is a bank of resources, knowledge and gifts that must be utilised. The goal for the outreach to the Turkish speaking people in France is not to see a separate established Turkish evangelical church but rather to see a Turkish speaking Christian community that is integrated into the local French evangelical church (Otto & and Wilson, 2013: loc. 455).

The reasons for this approach are as follows:

1. The Turkish speaking Christians can learn from the French speaking Christian community and vice versa.
2. The children of the Turkish speaking community are more comfortable in French than in the Turkish language. If the children can be integrated into the French speaking evangelical church at an early age it can help to keep them within the church and not get lost because of a lack of understanding of the Turkish language
3. The French evangelical church has facilities and structures in place that can take care of the spiritual needs of the young Turkish believers.
4. The Turkish speaking evangelical Christians add diversity to the French evangelical church

Any church planting project focusing on the Turkish-speaking people in France should be in partnership with the established local evangelical church. In Ris-Orangis there is a healthy growing evangelical church.

Patterson (1981:612) is of the opinion that each church should send extension workers to raise up daughter churches. The approach should that of multiplication. The local church can never be complacent and satisfied with the current state of affairs. Each

church should seek ways to send out workers into the harvest field from its own members. The local evangelical French church can in this way send workers into their own community to reach out.

5.5.4 The team

Recruiting the people, workers and missionaries with the right skills is very important for the success of this project. Any missionary or Christian worker that will be part of this project will have to be fluent in both Turkish and French. It is important to be able to communicate to the local Turkish-speaking population in their heart language. It is equally important to be able to communicate with the French evangelical church and build a relationship with them.

Although it is possible that the target group, that will be reached, might not be able to communicate comfortably in French, the missionary can be the contact and bridge between the Turkish and French speaking community. It is also where the French Christian community can make use of an outreach opportunity to teach the Turkish speaking community the French language.

When recruiting a team, the leader of the team should be someone that can support the Apostolic model for church planting as mentioned in section 5.3.2.3. The ideal for such a team would be to consist at least of 1 family, and a single person perhaps a male. Off course the dream team would be 2 families, 1 couple, 1 single male and 1 single female. In this way the different aspects of the community can be touched. The community consists of a high percentage of families with school going children, see section 3.... and this is a good place to make contact with Turkish speaking families.

The team should also present different skills and gifts. When recruiting the team, it should recruit those who can share the vision but also those who have different skills that can be brought into the project. The work of the team in the community will also be there to worship (Carsten, 2014:97). The work the different team members do in the community will give them credibility within the community. This will then build confidence from the community and this will then lead to open hearts to receive the message of the Gospel. The project will need evangelists, teachers, servants, the apostolic

leader, intercessors, etc. When recruiting the team, the focus should be on diversity and not similarity.

5.5.5 Wide sowing

When the subject of sowing is discussed it has to do with the sharing of the Gospel. See section 4.10 for the understanding of the Gospel that this study wants to share. Taking into consideration the influence of the shame- and- honour culture section 4.10.2 this study will prepare an approach to share a contextualised Gospel section 4.9.1 to evangelise the Turkish- speaking people of Ris-Orangis.

The objectives in communicating the Gospel should be to mobilise believers to evangelise the target area. Wide sowing of the Gospel is needed as OM International discovered in their research to grow towards vibrant communities of Jesus followers (OM, 2018). The Gospel must be sown in a broad way. This will include actions such as by means of printed media like Bibles, the electronic media like the Jesus film on DVD or SD cards and then by way of social media like Facebook, Messenger, WhatsApp and relevant Turkish Christian websites. The desire should be to find those who are open towards the Gospel and whose hearts are good soil to receive the good news.

With this there will also be a continued presence at the local weekly market where Gospel tracts and New Testaments in a variety of languages will be shared. This is an approach that will also encourage the local evangelical church to step out and be visible with its evangelism efforts. It is here that the church planting team can be a help to the local evangelical church to equip them and help them to use this evangelism tool.

The Church planting project will also do door-to-door visitations in order to pray for the community. Regular visits to the Turkish mosque or prayer room with the focus to engage the Turkish religious leaders in discussions and debates on a variety of theological issues should be planned. This is in line with the approach that is propagated in section 4.8.2.

The commitment will be to take the church to the Turkish-speaking community through creative and innovative ways as in section 5.3.1, realising that it is about the people

and not the programmes. The church planting team will be encouraged to be involved in the community through a variety of ways in order to serve the community and then in this way establish credibility with the target audience gaining a right to speak into their lives, praying and trusting God for open doors into families and not just individuals section 5.2.4.4.

5.5.6 Follow-up

From these efforts there will definitely be interest created and these contacts that show positive signs should be followed-up for deeper spiritual conversations. The missionary/church planter should never hide the intentions for creating the relationship. It is important to be honest from the outset as to what the goal is. The goal should always be to share the love and hope of Jesus Christ with the community. It is not about making converts. It must be understood that no missionary or Church planter can make a convert. That is a duty that is exclusive to the Holy Spirit. The missionary / Church planter should be the light, the body of Jesus in the community and the Holy Spirit will do the rest in his unique way (section 5.2.2.1).

Those contacts that show interest need to be nurtured. It is important to seek ways to enter into the greater family unit through these contacts. The goal is not to remove the contacts out of their family units but to keep them in these family units openly talking about Jesus. This is a viable goal in Muslim families. In the Turkish environment, some Muslim family members might be ultra-religious to the point of fanaticism and which might cause severe family disruption but if the missionary keeps the interested contact within the family unit, building a relationship with the rest of the family, it will open the door to influence the greater family unit with the Gospel and this might result in a family conversation instead of an individual conversion. This then will mean there is immediate family support for the new believers and it will not be necessary to remove them from their family unit.

If a contact comes to the point where a commitment towards Jesus is made, a real confession of faith, the contact must always be encouraged to think of others in the family unit that might want to make the same confession or who might be interested to study the Bible together. In this way there will be an immediate support structure available within the family unit for the new converts.

Missionaries/Church planters should practise an active presence in the neighbourhood. This implies that they should be visible in the teahouses, coffee shops, public squares, the local mosque and community events. People should come to know them by name. The members of the community must be convinced that the community is a better place because of the presence of these missionaries/church planters.

5.5.7 Gathering

Eventually as contacts are followed up there will be converts that need to be trained and disciplined. This study wants to propose regular weekly gender-sensitive⁵⁹ Bible studies. These different contacts should be encouraged to meet with other interested contacts or converts on a regular basis. The local French evangelical church becomes a place where these different contacts can meet with another. They should be encouraged to come to the meetings (section 5.4.5).

Jesus gave a clear command that disciples must be made. This should be the goal of the missionary in any church planting project. New converts and disciples need to be taught to obey everything that Jesus commanded (Patterson, 1981:609).

Once some of these focus group people come to faith they will be encouraged to remain one with their own people in most matters. Of course, matters that are clearly against the teachings of the Bible will not be supported. Practically this means as new believers from Muslim background families they will be encouraged to include their families in prayers and Christian activities like Bible studies and even opening up their homes to other Christians to do Bible studies with. If someone in the family wants to make a commitment to Jesus the question must be asked if there are other members of the family that wants to do the same.

Perhaps it will be wise to let the person make a public confession of faith in front of the family where the situation allows for it. There must also be an effort to evangelise the head of the family or the influencer or leader of the group first. The aim should be

⁵⁹ This implies that if there are only women interested and available for a Bible study that it should be Female missionaries/ church planters that will conduct these Bible studies in the houses of these Turkish-speaking ladies. The same goes for men. Male converts should be disciplined by male workers.

for group decisions for Christ. In this way discipleship can also happen in groups (McGavran, 1981:625).

The ideal rhythm would be for discipleship moments one-on-one or in small groups (Wolfgang, 2009:6-8) once a week and then celebration moments once a week where the different contacts and new converts will meet with the French evangelical church members. During the weekly Sunday morning service or another appropriate moment during the week where the French-speaking believers and the Turkish-speaking believers will come together, translation should be provided.

In face-to-face societies, as Hian (1981:619) calls them, religious decisions are made corporately, and this can also be the case within the community of Turkish Muslims as is found in Ris-Orangis. Perhaps there should be patience shown in evangelising these communities waiting for the Holy Spirit to work in the whole family and not just the individual.

The church must be built up as a living body. Pastors, missionaries and teachers should train and edify the members of the body (Patterson, 1981: 604).

5.6 Conclusion

There are many models and approaches available on the subject of church planting. However, it must be stressed that if there is not a belief and a conviction that the church is still relevant today, then there will be no motivation to embark on planting more churches. At the start of this chapter the author mentioned the sexual scandal that tainted the image of one of America's biggest evangelical churches and needs to conclude with another from the American Roman Catholic Church.

At the end of this chapter the author again wants to mention the latest scandal and this time from the Catholic Church in the United States. More than 300 priests are implicated in a sexual scandal concerning children (Burton, 2018). These events unfortunately cover the whole of the Christian church in the United States.

If the church wants to be relevant today it will have to clean its house and come into line once again with the word of God. In spite of the scandals and the tainted image

there is still hope. The church is the bride of Christ. She needs to be treated accordingly and she also needs to express the same desire to stay pure and holy waiting for the Groom's return.

In the mean time she needs to continue to be obedient to the command that the Groom gave her. In order to obey this command, she needs to expand, plant other churches, influence the world and bring hope where there is none. Perhaps the greatest calling is to preach the Good News and make disciples.

In order to fulfil this command, creative, relevant and current ways need to be explored, to plant the church in this world while waiting for the Groom. The responsibility is on her to come up with the most appropriate way to do this. She has been bestowed with all the power, gifting and tools that are needed. She just needs to step out and do it. The Holy Spirit who is the ever-present power of Jesus will do the rest.

The role of the church is to evangelise, edify and worship the Lord and care for her community until the Groom appears. Being aware of the different styles of churches, the best approach needs to be selected to plant the church in the Turkish Muslim community in Ris-Orangis. Remembering that it is not about the programmes that the church will occupy herself with, but it is about the people.

CHAPTER 6

SUMMARY AND CONCLUSION

This study looked at the influence of Secularism, on the Turkish community in one of the southern suburbs of Paris, in France in an effort to present a possible church planting model. To determine this influence, it had to look at Secularism in France and in Turkey. This was followed by a study of the influence of Secularism on the neighbourhood of Ris-Orangis. After this influence was determined, this study continued to identify the Biblical principles for a contextualised presentation of the gospel to the Turkish population in this neighbourhood. It then finished the research with the presentation of a possible church planting model for this neighbourhood.

This is important because it will help the local evangelical church in France to plant churches in the Turkish communities.

To evaluate the findings that were presented, this study will now, in this final chapter, restate the research questions, summarise the findings and results, state whether the hypothesis was supported or not supported and look at the significance and limitations of this research.

6.1 Research questions and the aim of the research

The research question that this study started out with was: to determine if the globalised secularist environment, as it is found in the neighbourhood of Ris-Orangis, give more opportunities to the migrated Turkish Muslim to respond positively or negatively to a contextualised ministry of the Gospel? (see section 1.5)

The intent of this study was to make a theological evaluation of the impact of Secularism on presenting the Gospel to the Turkish Muslims that live in this neighbourhood.

The following research questions were identified for the purpose of this study: (see section 1.2.2)

- 6.1.1 How does one define Secularism and its influence in France and in Turkey?
- 6.1.2 How does Secularism influence the Turkish Muslim community in Ris-Orangis in regard to their receptiveness towards the ministry of the Gospel?
- 6.1.3 How does Secularism influence the evangelical Christian community in Ris-Orangis regarding their willingness to share the Gospel in their community?
- 6.1.4 What are the Biblical principles for the contextualised ministry of the Gospel to the Turks in Ris-Orangis?
- 6.1.5 What are the Church planting models that hold potential for successful church planting in Ris-Orangis among the Turkish Muslim community?

The objectives of this study (see section 1.3.3) were to:

- a. Understand the influence and content of Secularism in France and Turkey
- b. Determine the influence of Secularism on Muslim Turks and evangelical Christians in Ris-Orangis
- c. Determine Biblical principles for the contextualised sharing of the Biblical Gospel with Turks in Ris-Orangis
- d. Identify possible church planting models for successful church planting among the Turkish Muslim community in Ris-Orangis.

6.2 Summary of the findings and results

To present the findings and results of this study it will continue to look at each of the questions separately.

- 6.2.1 How does one define Secularism and its influence in France and in Turkey?

This study stated that the world is interconnected and that political developments in any given country do not necessarily happen in isolation (Friedman, 2016:27). Developments in different countries influence one another. In the same way developments in France will influence Turkey to some extent. It is important to understand this because Turkey and France have a historic relationship and it is only normal to find that there is mutual influence.

For the sake of this study Secularism was defined as the complete separation between the affairs of state and religion and in this case, religion was identified as that of Islam. (see section 2.3.1) (OED online, 2015b)

It was interesting to find that Secularism is only introduced after the process of secularisation takes place and that the process of secularisation is a direct consequence of the impact of Biblical faith on history (Cox, 2013: loc.999). This means that the secularised environment as it is found in France can be credited to the existence of the early Christian church in this nation. This was a significant finding because the overall attitude of the secularist is that of anti-religion, while it is because of religion that Secularism exists in France. It is also because of this development that Secularism is widely accepted and supported by the French population.

However, this process looks very different in Turkey (Yavuz, 2012: loc.2835). The process of secularisation is different from that of France. It brings Islam to the point where it cannot ignore the process and it must make room to accommodate change. It can therefore be concluded that because of the absence of the evangelical church in Turkey the process of secularisation never took place as it did in France and the introduction of Secularism in Turkey was a process that happened from the top leadership to the people and was therefore until today not fully owned by the people as it is in France.

The process in France was a process that happened from the grassroots level up and had a wider support (see section 2.3.2.1), whereas in Turkey Islam as the main religion was not willing to step aside and allow Secularism to fully take over.

This study also highlighted that the concept of Secularism in France is that of the government protecting itself FROM religion (Yavuz, 2012: loc. 3845). This is evident by the way religious symbols and activities pertaining to religion are banned from government buildings and institutions like the Department of Education.

In Turkey the attitude is that of the *control* of religion (Yavuz, 2012: loc. 3845). This is underlined by the way the Turkish system of governance is structured where matters of religion are handled by a specific religious government department. Religion is conducted in a controlled environment.

This finding is significant for the study for it helps understand the reaction of the Turkish population toward the issue of secularism. If the concept of religion is that of control within the Turkish setting, it is possible to conclude that the Turk will approach Secularism in France with the same mindset of the Turk in Turkey. Minority religious groups are controlled by the religious department of the Turkish government.

In France, Islam is a minority religion. For the Turk this then translates to being controlled by the government as far as religious issues go and this leads to a negative attitude towards Secularism in France.

Although Secularism is alive and well in France and in the Ris-Orangis neighbourhood it does not mean that it has achieved a positive influence on the Turkish population of this neighbourhood. This finding is consistent with the statement of Somerville (1998: 249-253) that secularisation of a society is not the same as the secularisation of a population. It is possible to have a religious population within a secular society.

When this study then refers to secularisation in Ris Orangis it refers to secularisation among the Turks in Ris-Orangis and it can therefore be concluded that this process did not take place in the same way as it took place among the non-Turkish residents of the neighbourhood mainly because the Turkish concept of the process of secularisation and the issue of Secularism is different from that of the wider audience in France.

Although Islam entered the neighbourhood of Ris-Orangis, it does not mean that Islam concurred. Secularism is supported and adhered to by most of the Islamic residents. Even the Turks will not stand against it as far as it relates to the governing of society. However, as far as it has to do with the personal belief system of the Turkish residents in Ris-Orangis, Secularism will not be allowed to dictate the terms and determine the rules. Here the Turks prefer not to allow Secularism to interfere with their Muslim belief system.

6.2.2 How does Secularism influence the Turkish Muslim community in Ris-Orangis in regard to their receptiveness towards the ministry of the Gospel?

This study looked at the demographics of the neighbourhood Ris-Orangis and finds that there is an unusually high percentage of Turks living in this neighbourhood. The national average of 1% of French population that is of Turkish origin, (see section 3.4) is not reflected in the neighbourhood of Ris-Orangis. In this neighbourhood there is by conservative estimates 10% of the population that is of Turkish origin. This was determined by looking at the official state department figures and comparing that to the number of families that are registered with the local Turkish prayer room.

The social compilation of the neighbourhood is also favourable for the Turkish population. There are a healthy percentage of residents from the middle-class income and most of the residents will have children below 15 years of age. There are several schools accommodating the children population of the neighbourhood and for the Turks with their love of big families this is a motivational factor for them to settle in this neighbourhood (Linternaute.com, 2018).

The socialist government of the neighbourhood is also suitably geared and sympathetic towards foreigners and this welcoming attitude from the local government makes the Turks feel accepted and welcome to settle in this vicinity.

This reality indicates that the neighbourhood of Ris-Orangis is a favourable place for people of Turkish origin to settle in. The Turks in this neighbourhood are well integrated as far as business is concerned and this is reflected by the variety of Turkish owned businesses in the neighbourhood. However, when other factors are taken into consideration, like the presence of the Turks on the social platform and the municipal leadership of the neighbourhood the Turks are clearly absent.

This means that on the decision-making platform of the local government the Turks do not have influence or the opportunity to lead in any given sphere. This same situation was found on the religious platform of the community. In conversations that the author of this study had with different imams it became clear that the Turks are not in unity with the greater Muslim population of North African origin that is also present in this neighbourhood. It was found that there are some irreconcilable differences between these different groups pertaining to the liturgy in the mosque (see section 3.6.2).

In an effort to determine the influence of Secularism on the local Turkish population this study looked at the issue of assimilation and its relation to integration. It found that the French government's focus on assimilation of its foreign population prevents local Muslim communities from integrating (Freedman, 2004:1). The Turks are, in general, against the notion of assimilation and sees assimilation as a total denial of their own current identity and the taking on of another identity. Of course, for the Turks the identification of being Muslim and Turk is very strong and this focus on assimilation will unfortunately mean that this identity will be lost, something that the Turkish population is not willing to do.

It is therefore only natural to conclude that integration is very weak among the Turkish speaking population. The Turk in this neighbourhood has linked Secularism to assimilation which is something that the Turk is not willing to do and this results into a Turkish population that is not well integrated. With these findings it can be concluded that the Turkish population in the neighbourhood is generally resistant towards integration and therefore immune to the influence of Secularism on their communities.

The issue of Christianity is again a concept that belongs to the western world. If the Turk therefore would be asked to consider Christianity it will be as if he is asked to deny his very existence as a Turk and become a traitor (see section 3.6.7). The issue of being Turk and Muslim is so deeply ingrained into the Turkish mindset that it is inconceivable to the Turk to become Christian, this will mean the basic identity of being Muslim is betrayed. This is one of the reasons that Turks are notoriously resistant to the influence of the gospel even if this gospel is presented in a secular environment.

6.2.3 How does Secularism influence the evangelical Christian community in Ris-Orangis regarding their willingness to share the Gospel in their community?

Unfortunately, this question falls outside the parameters of this study. It will however be very helpful to the local evangelical church to find answers to this question. This aspect might be of utmost importance to investigate in a follow-up study.

6.2.4 What are the Biblical principles for the contextualised ministry of the Gospel to the Turks in Ris-Orangis?

This study identified the crucial importance of contextualisation and the role it has to play in presenting the gospel to the Turks in Ris-Orangis. It determined that contextualisation is not a new concept but rather a reality that was initiated by God Himself when He presented a way for man to be reconciled with Him in the form of the human Jesus Christ (Bevans, 2012:83). This truth was underlined with a study of the way that Paul presented the gospel to the Gentiles. It helped to understand the importance of the contextualised gospel.

By accepting the importance of contextualisation this study acknowledges that the cultural background of the Turks living in Ris Orangis should be taken into consideration when the gospel is presented. Looking at contextualisation it also became evident that culture plays a very important role and it is an aspect that needs to be considered as the gospel is presented to the Turks. The work of Hesselgrave (1981:405) helped to understand the contextualisation process and gives guidelines for those who would like to present the gospel in a contextualised manner to the Turks in this neighbourhood.

As this study moved on it identifies several stages of contextualisation that is captured in the C1 to C6 spectrum (Massy, 2000:7). This spectrum is especially helpful in understanding where a community would find itself in the process of contextualisation. Identifying the C1 to C6 spectrum opened a door to the debate on the insiders' movement and the author of this study could also share some of the insights into the insiders' movement as far as it is related to personal experience. In an effort to apply the C1 to C6 matrix to the unique situation in Ris-Orangis it became evident that a variety of the points on the spectrum will be used in order to evaluate the contextualised gospel.

The author of this study also indicated support for a more balanced approach that will be between the C3 to C4 categories. This matrix serves as a helpful tool to evaluate and measure the process of contextualisation.

Looking at the presentation of the gospel itself this study identifies what it means in essence and then continued to look at 3 different cultural groups identified as 1. Guilt-

2. Shame- and 3. Fear cultures (Georges, 2017:11). This study stated that the presentation for each different cultural group will be different and that there are elements that need to be considered as the gospel is presented to each of these cultural groups. This connects very well with the approach of presenting a contextualised gospel.

The focus group of this study is the Turkish Muslim population in Ris-Orangis and because of the cultural background this people group will identify with the Shame and honour cultural group. This means that if the Gospel is to be presented in a contextualised manner the elements of the Shame/Honour culture should be taken into consideration. This observation is of utmost importance for the crucial fact of the matter is that Scripture as a whole was written in the honour-and-shame Mediterranean culture that also includes Turkey as a country where much of the early church history played itself out. It would therefore be imperative for the missionary to be fully conversant with the Bible culture to address and make sense of the gospel to Turks.

The Biblical principles of contextualisation (see section 4.12) was identified as the knowledge that God desired to communicate with man. This means man has to understand the cultural setting of the Turks in Ris-Orangis, and then package the Gospel in such a way that the audience it is presented to can understand and digest it. After the gospel is packaged in the cultural appropriate way it needs to be applied to the audience in order to have the greatest impact.

6.2.5 What are the Church planting models that hold potential for successful church planting in Ris-Orangis among the Turkish Muslim community?

To answer this question, the study looked at the church and her relevance today. The credibility of the church is under increasing pressure today and her character and relevance in society, needs to be established for her to make a significant impact (see section 5.2). This study stated the importance of the church and looked at the different ways that the church manifests herself in society.

It determined that the church express herself as the body of Christ (see section 5.2.2.1) that is present in the members of the church in a unique way through the Holy Spirit. The church is also expressed as the bride of Christ (see section 5.2.2.2) and therefore needs to be handled with care and love. These metaphors help to understand the church and appreciate the role she can play in the Turkish Muslim community.

This study establishes that the role of the church in society (Erickson, 1988:1059) is still relevant and it is expressed through different functions. These functions are identified as: evangelising the Turkish Muslim community, edifying the church members, worshiping her Lord and Master and making an impact in society by addressing the social concerns within the Turkish Muslim community.

In order to have this church present in the community it needs to be planted. This study touched on the issue of church planting and looked at different kinds of church planters. It identified the following church planting styles or types (see section 5.3.2): the pastoral church planter, the catalytic church planter and the apostolic church planter. Of these 3 different church planter types, it decided that the appropriate church plant type and approach would be that of the apostolic church planter. This particular church planting type is the best suited for the kind of church that is needed to touch the Turkish Muslim community.

To present a possible church planting model this study approached the work of Hesselgrave (2011) as it is presented in his book *“Planting churches cross culturally”* and found his Pauline cycle inspirational in presenting a model for the neighbourhood of Ris-Orangis. Hesselgrave identifies 10 elements of importance in the cycle that helped this study to present its own model.

The elements that this study identified for a church planting model (see section 5.5) consist of: vision, prayer, the local church, the team, wide sowing, follow-up and gathering.

These elements form a possible model that is unique to the environment as it is found in Ris-Orangis. In presenting this model this study is very aware that it is a working model that needs to be evaluated and adjusted as the church planting project unfolds. There is no secret key or one single successful model available. There are however elements present in different models that are useful and helpful in establishing a church, such as friendship evangelism and community development.

Unfortunately, due to the restraints of this study it was not possible to explore other possible models. This study attempted to present the best possible model for the situation in Ris-Orangis.

6.3 Was the hypothesis supported or not supported?

This study started out from the argument that Secularism in France creates an environment where the Muslim Turks in the south of Paris are in a more favourable position to respond positively to the contextualised ministry of the Gospel than they would have been in Turkey (see sections 1.2 and 1.2.1).

This notion was inspired by the assumption that the secularist environment in France makes room for different opinions to thrive and be expressed. This notion is correct, and it is also correct to state that Secularism in France is alive and well (see section 2.3.2). The approach that this study had, was that Islam as a religion does not permit its followers to consider other religious options and that once a follower of Islam, and in the case of this study it is the Turkish people, would find themselves in an environment where there is more opportunity to explore other religions that this opportunity will be seized by the Turkish Muslims (see section 2.2.3.2).

It was also further assumed that this then will create an opportunity for the followers of the Christian faith to approach the Turkish Muslims and present the gospel to them in a contextualised way, so that they can then also become followers of Jesus.

Although these assumptions were legitimate the study finds that the reaction of the Turkish Muslim towards Secularism was surprisingly different. It can be stated that Secularism in France and particularly as it is found in the neighbourhood of Ris-Orangis does present the Turkish Muslim with a favourable environment to respond positively or negatively to the presentation of the gospel. This part of the hypotheses is supported. If the Turkish Muslims want to respond to the contextualised gospel it is possible to do this in a free, secular environment. However, the Turkish Muslims do not necessarily have the interest to respond positively to the presentation of the contextualised gospel (see sections 3.4.3 and 3.6).

The issues involved in the Muslim Turk's not responding are much deeper than the matter of Secularism. Compared to the situation in Turkey, the secular environment in France does present a more favourable setting. However, due to some deep cultural influences the Turkish Muslim is not necessarily interested to consider Christianity. Although Secularism creates an environment for all the inhabitants of Ris-Orangis, the Turkish Muslims do not appreciate and benefit from Secularism as the other residents in the neighbourhood do (see sections 3.6.6 and 3.6.7).

Secularism is perceived by the Turkish Muslims not as a liberating concept but rather as a threat. This study finds that Secularism is perceived as a menace to the Muslim values of the Turks. As far as Secularism is related to business it is something that the Turkish Muslims will engage in and benefit from but as far as Secularism is related to religion and family values the Turkish Muslim will decide to maintain a distance and not allow Secularism to influence these family values and religious orientation. Hence the lack of interest in the other religions that is not Islam (see section 3.7).

6.4 Significance of the findings and the contribution to the field of study

These findings are interesting and also unique to this field of study. There has been very little study done on this issue. The overall approach has been that the Turkish Muslim will be in a more liberating environment in France compared to the environment in Turkey and that this will open the door for the Turks to respond positively to the presentation of the gospel.

If the cultural undercurrent in the Turkish Muslim people group is not considered it will not be possible to comprehend the impact of Secularism on the Muslim Turks.

This study identifies and lists the following significant findings:

1. The Biblical faith is catalyst for the process of secularisation (see section 2.2.3). The process of secularisation is important for it opens the door for Secularism to enter a society and influence it as it is found in France.

2. There is a wide range of Turkish speaking people living in France (see section 3.4). The Turkish speaking populations consist of Anatolian Turks from Turkey, European born Turks, Turks from Sunni, Alevi, Catholic, Orthodox and Protestant backgrounds, Turks from eastern Europe and Bulgaria. The Turks from these different backgrounds have each a unique cultural undercurrent.
3. The neighbourhood of Ris-Orangis is an attractive option for the Turkish Muslim to settle in. Although Ris-Orangis is a secular neighbourhood this secular environment does not necessarily influence the family and religious values of the Muslim Turks in this neighbourhood (see section 3.5).
4. In presenting the gospel to the Turkish Muslims the consideration of culture plays an important role in presenting a contextualised gospel (see section 4.11.2).
5. The issue of the honour/shame culture needs to be considered when the gospel is presented to the Turkish Muslim.
6. There is no secret key to a successful church planting model and each model that is used needs to be evaluated as the church planting project unfolds.
7. The Turkish Muslim in Ris-Orangis is not well integrated into the French secular society. Secularism rather, is a hindrance to the integration of the Turkish Muslim for it is perceived as a threat to the cultural and family values of the Turks (Al-Shahi and Lawless 2009:5).
8. The team that will be part of a church planting project in Ris-Orangis should be well integrated into the community with relevant roles to fill (see section 5.5).
9. The Turkish Sunni Muslim community in Ris-Orangis is not in agreement with the North-African Muslim community and they are not willing to share the same mosque due to liturgical differences (see section 3.6.2).

These findings will greatly aid any future outreach projects to the Turkish Muslims in Ris-Orangis. If these findings will be considered and allowed to influence the approach of any church planting project, it will help to make such a church planting project successful and this will lead to the establishment of a healthy growing Turkish Christian community in the neighbourhood.

6.5 Reflexivity

6.5.1 Limitations

Due to the limitations of the title of this study it was not possible to explore all the possible avenues touching this study. An example of this would be the inability to study the influence of Secularism on the Christian community in Ris-Orangis and the role the Christian community could play to reach the Muslim Turks of Ris-Orangis.

6.5.2 The local evangelical church

Another limitation that this study faced was the reluctance of the local evangelical church to open its doors to the Turkish Muslim community. The author of this study is an ordained pastor in a South African Pentecostal denomination and the local evangelical church in Ris-Orangis is from a conservative, French Baptist denomination. This denomination is notorious in France for being a closed conservative community.

This particular church is the only evangelical church in the community and the author of this study could not establish a healthy relationship with the leadership that led to mutual trust. There was open suspicion as to the intentions of the author as far as reaching out to the Turks and using the local church as a platform.

The ideal church planting model for this situation is very closely connected to the local evangelical church and if the local evangelical church is not on board with this vision it will influence the church planting project in a negative way.

6.5.3 Autoethnography

Throughout the study the author reflected on the autoethnographic experiences in italics. The author had to use his field experience and interaction with local Muslim leaders to make certain conclusions. Unfortunately, due to the reluctance of these community leaders to go on record it is difficult to academically verify these statements. This refers to the interaction with the Imam from North

African descent. This Imam shared some vital information that was very helpful to understand the undercurrents and tension in the community. However, these comments could not be verified, the Imam was not willing to go on the record and there is no other literature available to verify these statements. There were also several interactions with the Imams of both the Sunni prayer room in Ris-Orangis and the Kurdish mosque in Courcouronnes the neighbouring town.

These issues can be a limitation on the process of autoethnography. This leads to the point that the integrity of the author of this study needs to be trusted and this is not necessarily an academically and scientifically healthy way to analyse information.

The positive side to gathering information with the process of autoethnography is that the experience and observations of the author can be used to give valuable insight into this study. These observations and experiences are not always documented but are still relevant and holds value, helping the researcher to make important and relevant conclusions to this study.

6.6 Recommendations

In considering recommendations there are a few facts to consider.

1. It is important to establish a solid relationship with the local evangelical church. It is advisable to pursue this more, if future studies will be done on this issue.
2. It is also recommended to encourage the local Turkish Muslim leadership to put their experiences on record. Perhaps they can be encouraged to record their challenges and frustrations as far as it has to do with the Turkish Muslim community and their efforts to obtain their own place of worship. This will then provide a healthier source of reference for future studies.
3. It is also recommended to engage the local evangelical church in the issues pertaining to outreach among the Turkish Muslim population. Perhaps this engagement and research can be done by a person with similar theological orientation and this will then not cause a hindrance in developing a trusting relationship.
4. The author of this study would recommend that a more in-depth study be done to present a possible church planting model. Although the aim of this study was

to look at the role of Secularism it will be relevant and a help to the local French evangelical church to focus a study just on a church planting model.

5. The Turkish population is spread-out all-over France and the recommendation will be to conduct a study that will include Turkish communities nationwide and not just locally as in this case of this study.
6. A possible title for further studies would be: *A church planting model for the Turkish speaking communities in France.*

CONCLUSION

The focus of this study was to establish the role and influence on the Turkish Muslims living in the southern suburb of Ris-Orangis in Paris. Through the findings that were presented, this influence was identified and discussed. This field of study is wider and deeper as the current issue that was discussed. With the growing interest and influx of Turkish migrants to Europe the elements of this study become more and more relevant and worthy of attention and further study.

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