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Ex-Contextuation: A Conceptual and Methodological Framework for Context-Emergent Missional Communication and Theologizing

L'Ex-contextuation : un cadre conceptuel et méthodologique pour une communication et théologisation missionnelles qui émergent du contexte

Emmanuel Oumarou, PhD[1]

Abstract

Contextualization has long served as a cornerstone for context-sensitive missions and contextual theology. However, a vast array of biblical theologians agrees that, since the term entered missiological discourse in the early 1970s, it has suffered from severe semantic overload and conceptual ambiguity. Functioning largely as an elastic blanket term for divergent approaches, contextualization often leaves missional practitioners without a precise, operative methodology for field application. Using documentary and creative research methods, this article addresses this terminological and methodological impasse. It introduces an original conceptual triad – *contextuation* (context-interaction), *eis-contextuation* (context-insertion), and *ex-contextuation* (context-emergence) – and equips missional practitioners with a two-tiered methodological engine. At the macro-environmental level, it proposes the *SSCE Approach* (*The Ex-Contextuation Square*), and at the micro-systemic level, it deploys the *8/4 Ex-Contextuation Framework*. This study advocates that implementing these integrated frameworks ensures gospel communication and related theological reflections remain unyieldingly anchored in Scripture while speaking precisely to local realities, guarding against both foreign theological imposition and syncretistic distortion.

Keywords: contextualization, ex-contextuation, contextual theology, missional theology, context-emergent theology

Résumé

La contextualisation sert depuis longtemps de pierre angulaire à la mission sensible au contexte et à la théologie contextuelle. Cependant, un large éventail de théologiens bibliques s'accorde à dire que, depuis l'introduction du terme dans le discours missiologique au début des années 1970, il souffre d'une surcharge sémantique importante et d'une ambiguïté conceptuelle. Fonctionnant comme une notion parapluie élastique englobant des approches divergentes, la contextualisation laisse souvent les praticiens de la mission sans méthodologie opérationnelle pour les applications sur le terrain. En s'appuyant sur des méthodes de recherche documentaire et créative, cet article apporte une réponse à cette impasse terminologique et méthodologique. Il introduit une triade conceptuelle inédite – la contextuation *(interaction dans le contexte)*, l'eis-contextuation *(insertion dans le contexte) et* l'ex-contextuation *(émergence du contexte) – et dote les praticiens de la mission d'un moteur méthodologique à deux niveaux. Au niveau macro-environnemental, il propose* l'approche SSCE *(*le carré de l'ex-contextuation*), et au niveau micro-systémique, il déploie le* cadre 8/4 de l'ex-contextuation. *Cette étude préconise que la mise en œuvre de ces cadres intégrés garantit que la communication de l'évangile et les réflexions théologiques y relatives restent inflexiblement ancrées dans les Écritures tout en s'adressant aux réalités locales, protégeant à la fois contre l'imposition théologique étrangère et la distorsion syncrétiste.*

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Mots-clés : contextualisation, ex-contextuation, théologie contextuelle, théologie missionelle, théologie émergente du contexte

Introduction

Contextualization has been essential in thinking and executing context-sensitive missions. David Bosch (1991) calls it an "essential legitimate" project (p. 425), while Dean Gilliland (2002) maintains that Scripture-anchored and Holy Spirit-led contextualization is a "requirement for evangelical missions today" (p. 3).

Despite its invaluable relevance, several scholars have argued that, since entering missiological discourse in the early 1970s, contextualization has suffered from severe semantic inflation and conceptual ambiguity. Consequently, the concept has gradually become an umbrella term encompassing a broad range of often divergent and unrelated meanings and approaches. Bosch (1991) observes that, shortly after its inception, contextualization became a "blanket term for a variety of theological models" (p. 421). Gilliland (2002) points out that the "meaning of contextualization is always open to interpretation" (p. 2). Arthur Glasser (2002) highlights this concern, noting that "there has been such broad and somewhat careless use of contextualization" (p. 33) – a situation that can blunt the analytical rigor and practical effectiveness of missional engagement. Similarly, David Allan Hubbard (2002) affirms that "no word in the Christian lexicon is fraught with as much difficulty, danger, and opportunity as contextualization" (p. viii). Marc Cortez (2005) speaks of a "definitional chaos" surrounding contextualization, insisting that this "myriad of definitions leaves the theologian in an untenable position" (p. 2) – a state of affairs that, according to Amberg and Cooper (2026), underscores the urgent need for a new terminological language (para. 1).

This semantic imprecision leaves missional practitioners without a single, operative definition for real-world applications, shrouding their fieldwork in methodological vagueness. Resulting largely from the semantic elasticity and conceptual saturation of contextualization, this methodological imprecision highlights another core challenge of contextual theology. Cortez (2005) contends that the definitional quagmire surrounding contextualization creates among theologians not only an inability to ascertain what contextual theology is, but also "how it should be done" (p. 2; see also Bergmann & Vähäkangas, 2021, p. 1).

It is precisely to address this terminological inflation, reduce conceptual ambiguity, and propose an actionable methodological framework for missional communication and reflection that the concept of *ex-contextuation* (*context-emergence*) was formulated in March 2023, alongside its cognate term, *eis-contextuation* (*context-insertion*). Notably, ex-contextuation was not developed to break with or supersede contextualization. It arose from the need for a paradigm that captures contextualization as a process that unfolds *from within* a host context. This impulse is not novel. It is already implicit in Gilliland's (2002a) insistence that God's word that transcends culture "must be expressed from within culture" (p. 28); in Kraft's (1999) contention that a properly contextualized gospel organically springs forth from within a host setting (p. 289); and in Hiebert's (1997) assertion that contextualization is an "expression of the Incarnation of God becoming human" in a context and manifesting from within that context (p. 202). Rather than conceiving gospel engagement as uncritically adapting missional communication through exogenous frameworks or undiscerningly repackaging theological reflections from foreign settings, as some models tend to do (Chai, 2025, p. 5; Neagu, 2024, p. 149), ex-contextuation frames it as a truly endogenous, Bible-anchored, and Spirit-led process.

This study posits that effective ex-contextuation of gospel communication and associated theological reflection requires missional practitioners to: (1) engage the host context across its macro-environment and micro-systemic levels; (2) deploy targeted theoretical and methodological frameworks tailored to address these levels from the normative standpoint of Scripture and, as a result, (3) lay the essential groundwork for authentic, context-emergent

expressions of the gospel. The primary goal of this study is to articulate an operational theoretical and methodological framework for *ex-contextuating* the Christian message in a way that firmly anchors gospel communication and related theological reflections in the normativity of Scripture while navigating the host context as both a macro-phenomenon and a micro-inter-systemic reality. From this articulation, the human context and the biblical text can be systematically examined to generate authentic, context-emergent theology.

To achieve this goal, this research employs documentary and creative research methods. While documentary research involves the systematic collection, analysis, interpretation, categorization, and evaluation of existing literature to answer a research question or investigate a specific phenomenon (Ahmed, 2010; Mogalakwe, 2006), creative research involves "generating new knowledge via different approaches to research and analysis" (Deb, 2023, p. 20). The study hinges on seven core sections. The first anchors the study in a theoretical framework. The second examines the terminological and semantic architecture of context, *contextuation* (a term coined for this study, which broadly means *context-interaction*), eis-contextuation, and ex-contextuation. The third explores the dual organic movement of context-rootedness and context-germination. The fourth surveys the four operational dimensions of ex-contextuation. The fifth articulates the methodological mechanics of ex-contextuation across its macro-environmental and micro-systemic levels. The sixth outlines the contribution of ex-contextuation to the field of contextual theological and missional studies. The final section makes recommendations.

Theoretical Anchorage

This study draws on two distinct perspectives on contextualization and contextual theology. The first perspective builds on the foundational contributions of Dean S. Gilliland as articulated in the landmark multi-authored volume, *The Word Among Us: Contextualizing Theology for Mission Today* (2002). The second perspective engages Professor Samuel Yemey's concept of "context-out" (ex-context), which he concisely introduced in January 2022 during theological discussions within the *Réseau des Théologiens d'Afrique Francophone* (RTAF) – a digital scholarly forum (now operating as ATAF) that gathered over 300 Francophone African theologians at that time.

Contextualization and Contextual Theology in the Work of Dean Gilliland

In 2021, I initiated a deep interaction with the scholarship of Dean S. Gilliland (1928-2013), former Senior Professor of Contextualized Theology and African Studies at the *School of World Mission*, *Fuller Theological Seminary*, Pasadena, California. I thoroughly examined the four well-crafted chapters he contributed to *The Word Among Us: Contextualizing Theology for Mission Today*, an influential volume dedicated to exploring the multifaceted conceptual and operational dimensions of missional contextualization.

Gilliland's theorization of contextualization profoundly reshaped my understanding of the discipline. The entire architecture of my perception of the complex relationship between gospel and culture – along with the conceptual precursors for *ex-contextuation* – stems, to a considerable extent, from his missiological influence. Six primary motifs in Gilliland's vision of contextualization shaped this framework:

1. **Contextualization is an Incarnational Process**

The enfleshment of the *Verbum Dei* (the Word of God) is, in the thoughts of Gilliland, the paradigm *par excellence* for missional contextualization. In its very essence, "contextualization is incarnational. The Word which became flesh dwells among us. It clarifies for each nation or people the meaning of the confession, 'Jesus is Lord.'" (Gilliland, 2002, p. 3). Contextual incarnation demands that a missional practitioner dwells within the host context, becoming embedded so as to proclaim the message from within that setting as a participant-

insider. This ensures that the proclamation "will make sense for each place and people" (Gilliland, 2002a, p. 23).

This posture highlights that God, the initiator of incarnation, is a receptor-oriented communicator. Gilliland (2002a) explains: "When we say that God is 'receptor-oriented,' we mean that those who are meant to receive the message will determine the form the message will take. The Incarnation is the ultimate expression of God's receptor-oriented communication" (p. 24). Incarnation as indwelling, empathetic presence and proclamation from within a context is vital to ex-contextuation, finding concrete expression through its twin metaphors of context-rootedness (descending movement) and context-germination (ascending movement) (for details, see Section 3).

2. Contextualization Operates in the Tension between the Continuous Word and the Particular Word

In explaining the dynamic nature of Paul's missional theology, Gilliland (2002b) characterizes it as a "bipolar theology" (p. 57). This bipolarity is maintained by the tension between the "continuous word" on one end and the "particular word" on the other (Gilliland, 2002b, p. 59). The continuous word is the message's center – the foundational gospel core that preserves continuity across time and space (Gilliland, 2002b, pp. 59-60). The particular word is that same core gospel message cast dynamically into a specific locale and historical moment (Gilliland, 2002b, pp. 59, 64).[2]

To be genuinely incarnational, the "Word must connect to the world, and it is in the contingencies of truly human situations that this connection takes place" (Gilliland, 2002b, p. 64). This connection confers local relevance upon a contextualized message while safeguarding its universal validity. This motif is fundamental to ex-contextuation, which seeks to hold biblical normativity and contextual relevance in creative, dynamic, and non-negotiable tension.

3. Contextualization Demands *Doing* Theology Rather than Merely *Learning* Theology

Learning theology and doing theology represent distinct paradigms. Learning presupposes the preexistence of a finalized theological product that local believers are merely required to absorb – a hallmark of paternalistic theological education. In contrast, doing theology requires the active participation of the host community in constructing theological reflection. Gilliland (2002a) contends that true contextualization emphasizes the "doing of theology" over simply learning it or passively receiving a "finished-product theology" (p. 11). Rather than framing contextualization as the external adaptation or imposition of pre-packaged theological systems onto a host context, Gilliland approaches it from the perspective of context-emergence, anticipating the core premise of ex-contextuation. This resonates with Charles Kraft's (1999) statement that: "Biblically, the contextualization of Christianity is not simply … the passing on of a product that has been developed once for all in Europe or America" (p. 389).

4. Contextualization Guards Against Theological Imperialism

Gilliland (2002a) maintains that, when properly executed by refraining from imposing external structures on host communities, "contextualization guards against the imperialism of theology" (p. 13). He argues that when cross-cultural workers attempt to export their own culturally conditioned experiences as absolute truth, they establish a "spirit of dominance and control"

[2]Here, Gilliland echoes J. Christian Beker (1980), who outlined two interdependent theological dimensions of Paul's gospel in *Paul the Apostle: The Triumph of God in Life and Thought*, namely, coherence and contingency (p. 11). By coherence (the coherent center), Beker refers to the stable, foundational truths of the gospel, while contingency refers to the dynamic communication of those truths within specific historical situations. More recently, Jackson Wu (2015) in *One Gospel for All Nations* articulates this same dynamic using the terms "firm gospel" (core gospel parameters) and "flexible gospel" (contextual application), advocating that authentic proclamation must hold core gospel truths as an unwavering reference point (Loc. 1431, cf. Loc. 1337).

that "subtly, so permanently keeps new Christians from discovering the Word of Truth in Jesus Christ in their own life and world" (Gilliland, 2002a, p. 14). This conviction directly undergirds this study's thesis that gospel proclamation and related theological reflection must sprout organically from within host contexts rather than being superimposed from the outside (eis-contextuation).

5. Contextualization Liberates the Host Context for Authentic Self-Theologizing

In Gilliland's model, a critical task of contextualization is to liberate local believers so they can "reflect upon the Word through their own thoughts and by way of their own cultural gifts in order to understand what the incarnate gospel means to them" (Gilliland, 2002a, p. 12). He further observes: "It is in the spirit of missions today that all Christians be able to process, reflect upon, and organize biblical truth so that the Book and the truth become their own. This must be their right and responsibility regardless of education, class, or economic status" (Gilliland, 2002a, p. 15). Withholding from the locals the capacity for theological self-determination is anti-missiological and a negation of incarnational contextualization. Gilliland is unequivocal: "To deny a church the right to reflect, interpret, and apply Scripture to its own life is to withhold the essence of what it is to be in 'Christ'" (Gilliland, 2002a, p. 15). This posture is critical for ex-contextuation, which asserts that host cultures must actively participate in formulating local theologies that are scripturally normative and yet contextually responsive.

6. Contextualization Enables the Communication of the Word from Within Context

Gilliland held that incarnational contextualization allows the Christian message to speak naturally from within a given context. Accordingly, the "guiding principle [of contextualization] is to strive always for what is incarnational. The Word that is beyond culture must be expressed *from within* culture" (Gilliland, 2002a, p. 28; my emphasis). The insight that context shapes the Word so it speaks directly out of a local setting is central to ex-contextuation as an endogenous, context-emergent approach to missiology.

While my work on ex-contextuation and the context-emergence approach is intentionally anchored within Gilliland's missiological trajectory, it advances beyond his framework through a distinct nomenclature, a formalized theoretical architecture, a two-tiered (macro/micro) methodology, and an expanded four-dimensional operational scope.

Contextual Theology in the Thought of Samuel Yemey

In early 2022, intense deliberations regarding the definition, essence, significance, and scope of contextual theology for the African continent unfolded within the RTAF digital forum. These discussions were led primarily by Congolese prominent scholar, Professor Fohle Lygunda li-M, alongside Professor Samuel Yemey, President of *Good Samaritan Theological University* in North Carolina, USA. In the heat of this scholarly exchange, as he laid the groundwork for his strategic and polemological theology, Professor Yemey asserted that the concept of "context-out" (ex-context) sits at the heart of his understanding of contextual theology. He insisted: "[O]ur theology must not merely adapt to this [African] context, but rather spring forth from it (context-out or ex-context). It is because the context inspires it and brings it forth that I call it contextuated." (S. Yemey, personal communication, January 28, 2022; see Appendix C for the original French text and Appendix D for the English translation).

Professor Yemey's emphasis that contextual theology in Africa must not be an adaptation of external theology but one that springs forth from the African locus, alongside his evocative use of the terms "context-out" and "ex-context," significantly influenced my initial coining and conceptual development of ex-contextuation. I frame the concept as a direct genealogical development and systematic expansion of Yemey's seminal insight.

The foundational pillars of this model were first articulated in "*Rethinking Contextualization in Cameroon: The Context-Emergence Approach for Cultural Understanding of the Gospel*" (Oumarou, 2023). In that foundational study, I built upon this

conceptual seed to formulate the context-emergence approach (ex-contextuation) alongside its conceptual counterparts: eis-contextuation and context-insertion.

The present study expands upon that initial terminological ecosystem, unpacking its linguistic and morphological nuances to construct a full-blown theoretical framework. It further proposes both a macro-level and multi-/inter-systemic micro-level methodological model designed to engage context rigorously, holistically, empirically, and scripturally.

Terminological and Conceptual Architecture

This section clarifies core concepts of this study. It elucidates the term context, stresses its multidimensionality, and explains ex-contextuation alongside its cognate concepts.

Elucidating Context: Multidimensional Foundations for Contextual Missions

This subsection defines context, discusses its multidimensionality, and highlights the relevance of a multidimensional understanding of context in context-sensitive missions.

The Meaning and Nature of Context

Scholars grapple with the meaning of context. According to Kaiyu Wan (2009), context is both a "rich" and an "elusive concept to define" (p. 33). In general terms, context can be understood in at least two semantic directions. The first draws from its classical Latin verbal root *contextere* – a composite term merging *con* ("together") and *textere* ("to weave) – which roughly signifies "to weave together," along with its noun form *contextus*, meaning "connection" (Burke, 2002, p. 143; Wan, 2009, p. 33; Oumarou, 2025, p. 284). This orientation highlights the idea of constitutive or systemic integration: the intermeshing, interconnection, or interweaving of a phenomenon with other realities within or outside itself. This semantic trajectory includes a sense in which a phenomenon (an event, an occurrence, a text, a social reality) is linked to and woven into its surrounding setting, such that coming to grips with its environment enables a deeper understanding of the phenomenon itself (Oumarou, 2025, p. 284). At the same time, it conveys the idea that an inherently multidimensional phenomenon is woven together with other essential components that constitute it. As Wan (2009) recommends, "in describing a context we must define a finite set of entities, a finite set of properties for each entity, and the interweaving of the properties (p. 33).

The second semantic direction incorporates the idea of a phenomenon occurring within or being surrounded by an environment in which the phenomenon is impacted, conditioned, or shaped by that environment. It is in this sense that, in relation to textual interpretation, the term *contextio* emerged in the fourth century A.D. to describe a "text surrounding a given passage that one wishes to interpret" – a usage prominent in Augustine's discussions on scriptural interpretation through phrases such as *contextio scripturae* or *contextio sermonis* (Burke, 2002, p. 143). Cognate concepts subsequently entered academic circulation to capture broadly the same idea: *circumstantiae* ("the things that stand around") in medieval biblical exegesis (Burke, 2002, p. 143); the term "situation" in 1920s and 1930s sociology, psychology, history, and anthropology (Burke, 2002, p. 160); and in situational psychology, Kurt Lewin's concept of "life space" to describe the dynamic psychological and social environment of an individual or group (Burke, 2002, p. 161).

Maintaining these two semantic directions is crucial for defining context, particularly from a socio-anthropological and missiological standpoint. Accordingly, I define context as an integrated environment (setting, circumstance, situation, life space, event, or background) in which a phenomenon occurs, manifests, or exists – woven within itself and intertwined with other environmental components – and in the light of which the phenomenon is most accurately understood.

The Multi-Dimensional Architecture of Context

Context is not a monolithic phenomenon – that is, an entity that operates as a single, uniform, undifferentiated, or homogeneous whole that leaves no room for diversity or variance. Rather, it is a complex, integrated, and multidimensional reality. Scholars of the field of contextual studies have correctly emphasized that any accurate delineation of context must incorporate this multidimensionality, internal differentiation, and systemic variation. Paul Hiebert (2009), for instance, recognizes the multi-layered nature of human environments, noting that "humans live in many types of context: geographic, social, cultural, political, and historical" (p. 18). Similarly, Stephen Bevans (2002) contends that context encompasses personal or communal experience, culture, social location, and social change (Location, 137, 248-287). Lygunda li-M (2023) further highlights the sociocultural, political, and economic aspects of societal life as indispensable constituents of context (p. 91).

In this study, I revisit the eight components of context originally elaborated in my foundational article, *"Sunomilean Theology as Model of Inter-Contextual Biblical Theology: Conceptual and Methodological Foundations for Theologizing with Others"* (African Christian Theology, 2025). These include cultural components, social components, historical components, situational components, physical components, personal/communal experience, social location, and social change (Oumarou, 2025, pp. 284-285).

1. **The cultural component:** It encompasses the belief systems, values, practices, and underlying worldviews of a social group. It operates as an integrated system across four main domains: economics, politics, kinship, and religion (Eller, 2009, p. 32).
2. **The social component:** It examines societal structures, relational networks, and spatial dynamics that govern societal life, collective behavior, and the interpretations of reality.
3. **The historical component:** It maps the historical trajectories, past events, collective traumas, and structural developments that inform the present, shape the future, and enable the interpretation of contemporary phenomena within a setting.
4. **The situational component:** It describes the immediate setting of a specific occurrence, interaction, or phenomenon. It incorporates immediate temporal markers, localized spatial settings, and environmental variables.
5. **The physical component:** It represents the tangible geographical environment, which serves as more than a passive backdrop and significantly shapes contextual events.
6. **Personal and communal experience:** It details how daily personal and communal lived experiences construct group identity, collective consciousness, and worldview.
7. **Social location:** It identifies an actor's (individual or group) position within a social hierarchical structure based on intersecting identity markers (e.g., race, ethnicity, gender, socioeconomic class, geography, age, education, and religion). Analyzing social location reveals how systemic privileges/advantages and marginality/disadvantages condition perspectives and social dynamics.
8. **Social change:** It tracks the ongoing longitudinal transformation of societal structures, social institutions, social dynamics, behavioral patterns, and relationships, providing critical insight into the evolutionary trajectory of a given context.

These eight components play a vital operational role in the conceptualization of ex-contextuation, establishing that genuine context-sensitive missional activities must account for multi-systemic complexity. Within the broader structure of this study, these components serve as the explicit operational variables for the micro-level diagnostic tool of context, namely the *8/4 Ex-Contextuation Framework* (see Section 5, for details).

Relevance of a Multidimensional Understanding of Context in Context-Sensitive Missions

To carry out context-sensitive missions and develop contextual theology with precision, missional thinkers and practitioners must engage context as an integrated, multidimensional reality. Paul Hiebert (2009) emphasizes this imperative, noting that a "full analysis of missions must take historical, personal and other contexts into account and examine the relationships among the different contexts in which the people we serve live" (p. 18). Stephen Bevans (2002) similarly asserts that contemporary theology must rigorously account for all these intersecting facets of context (Location, 237).

Engaging context through this multi-layered matrix guards against two pervasive pitfalls that frequently compromise missiological understanding and field practice. The first is monolithic or macro-flat reductionism**,** wherein missional practitioners view host environments as uniform, homogeneous entities rather than dynamic, integrative, and multi-systemic matrices. This macro-flattening produces generic theological frameworks whose responses to contextual issues remain far too broad, lacking the granular precision required for rigorous, field-level application.

The second is anthropological-cultural reductionism**,** which is used here to describe the widespread tendency among missional scholars to equate context almost exclusively with culture. While culture is indisputably central in missional engagement, collapsing the entire contextual spectrum into a single dimension is conceptually flawed and methodologically crippling as this systematically ignores other non-cultural components of context. This is where Lygunda li-M's (2023) insistence that "context is broader than culture" (p. 91) carries its full missiological weight.

The Meaning of Contextuation, Eis-Contextuation and Ex-Contextuation

Because *"Rethinking Contextualization in Cameroon: The Context-Emergence Approach for Cultural Understanding of the Gospel"* – the article in which the concepts first appeared in 2023 – was written within strict space constraints, it introduced ex-contextuation and its cognate terminology only in summary form. Consequently, this study offers a more comprehensive elucidation of these concepts to facilitate deeper theoretical understanding, robust model-building, and practical application. Accordingly, this section (1) provides a morpho-semantic clarification of the terms, (2) defines them from a general conceptual perspective, and (3) delineates their specific theologico-missiological dimensions.

Morpho-Semantic Clarification

The terms eis-contextuation and ex-contextuation build on the Latinate root *contextus* (from which context is derived) combined with two Greek directional prefixes – *εἰς* (eis) and *ἐκ* (ek or ex) – and the formative nominalizing suffix *-ation*. In eis-contextuation, "eis" transliterates the Greek preposition *εἰς*, conveying the sense of "into," "toward," or "inward" (Mounce, 2003, pp. 60). This preposition describes a vector of movement that originates from without and penetrates inward. The term that best captures this movement is *insertion* (and, to a degree, penetration). Conversely, in ex-contextuation, "ex" is the transliteration of the Greek preposition *ἐκ*/*ἐξ*, meaning "out of," "from within," or "outward" (Mounce, 2003, pp. 60-61). It denotes movement that emanates from inside an entity and projects outward beyond its periphery. The term that best exemplifies this directionality is *emergence*, or out-growth. Since *contextus* has been discussed already, I will not evoke it here.

Socio-Theoretical Conceptualization

This section defines the terms contextuation, eis-contextuation, and ex-contextuation from a general socio-theoretical perspective.

Contextuation: The term depicts the dynamic and interactive process by which phenomena (ideas, messages, activities, relationships, practices, etc.) are understood,

expressed, shaped by, adapted to, or embedded within a specific context. It is the interaction of phenomena *in* and *with* the context. Contextuation equally encompasses the process through which that context is perceived, interpreted, and assigned meaning by what occurs within it.

Understood in these terms, this definition integrates two dimensions. The first is the structural-environmental dimension. It describes the structuring and molding impact of context upon a phenomenon – whether foreign or indigenous – conditioning how it is expressed, adapted, and embedded with the local matrix. The second is the hermeneutical-significance dimension. It represents the semantic reconstruction of the context, that is, the process by which the context is perceived, interpreted, and assigned meaning by what happens within it. In this sense, for instance, a piece of ground hosting no activity may be viewed simply as land. However, from the moment it begins to host prayers or a religious pilgrimage, the same land would be perceived as "holy" ground, and approached with sanctity and reverence.

The nature of contextuation largely depends on whether it is shaped by outside (exogenous) influence or it is molded by inside (endogenous) influences. This distinction is what demarcates eis-contextuation from ex-contextuation.

Eis-contextuation: The term designates exogenous insertion, importation, or imposition. It represents the practice of introducing foreign systems, frameworks, *epistemē*, solutions, ideas, realities, laws, culture, etc., and superimposing them upon, forcefully inserting them into, or uncritically fitting them within a host context. It reflects a unilateral, non-interactive approach that ignores a context's structural conditioning and withholds from the locals the semantic/hermeneutical autonomy to perceive or interpret both exogenous and endogenous realities from their contextual lenses. Eis-contextuation may be described as *in-contextuation* or *insertion contextuation*. In terms of vector or spatial dynamics, the concept may be designated as an *out-in approach* or *contextual centripetalism*, an inward-directed force where contextual elements from an external context are imposed on a host environment.

Ex-contextuation: Ex-contextuation reflects the endogenous emergence or generation of phenomena. It describes the process by which systems, frameworks, *epistemē*, ideas, solutions, realities, laws, cultural expressions, practices, etc., germinate, develop (grow), and emerge directly and organically from a context. It is intrinsically bound to the context's structural realities, internal conditioning, needs, emerging problems, and other local contingencies. Ex-contextuation may be described as *emergent contextuation*. Viewed in terms of vector or spatial dynamics, the concept may be defined as an *in-out approach* or *contextual centrifugalism* – an outward-directed generative force where perspectives, worldviews, systems, and practices arise from a context, or disseminate from out of a context's core.

While the conceptualizations of ex-contextuation and cognate concepts provide a broad typology for system theory, sociology, decolonial studies, and other social science disciplines, they were primarily conceived for theologico-missiological application. This is all the more important because in missiological discourse, the long-standing ambiguity surrounding the concept of contextualization has often obscured the necessarily crucial demarcation between exogenous missional imposition and genuine endogenous missional emergence.

Theologico-Missional Articulation

This section defines the terms contextuation, eis-contextuation, and ex-contextuation from a theological and missiological perspective.

Theologico-Missional Contextuation: From a theological and missional standpoint, contextuation describes the active engagement, dynamic articulation, and living embodiment of the gospel within a host context. It outlines the process through which the Christian message (the gospel) and related theological reflections are expressed, formulated, mediated, and integrated into a specific human setting. The missiological soundness, legitimacy, and validity

of contextuation are contingent upon its directional movement – which may manifest either as an insertion (missional eis-contextuation) or as an emergence (missional ex-contextuation).

Theologico-Missional Eis-contextuation: In missiological parlance, eis-contextuation – also designated as the "context-insertion approach" (Oumarou, 2023, p.3), the *outside-in missional method*, the *out-in missional approach*, the *centripetal contextual missional approach*, or the *missional in-contextuation* – describes the process of imposing, grafting, uncritically adapting, or inserting external theological formulations, worldviews, conceptual frameworks, and communicative patterns into a host context. It captures the practice wherein foreign Christian expressions, theological concepts, homiletical approaches, liturgical forms, and cultural modes of being – frequently originating in Western settings – are transposed into new missional environments (Oumarou, 2023, p.3). By nature, this posture that is "etic and exogenous" (Oumarou, 2023, p. 3), portrays a form of structural violence and is paternalistically top-down. It operates mechanically, treating host contexts as passive, yielding receptacles meant to naively and uncritically receive a pre-packaged gospel/theological product. Eis-contextuation may equally be referred to as the *insertion missional contextuation*.

Theologico-Missional Ex-contextuation: Also referred to as the "inside-out method," the "context-emergence approach" (Oumarou, 2023, p. 2), the *centrifugal contextual missional approach*, or simply the *in-out missional approach*, ex-contextuation, from the theologico-missional perspective, captures the process by which gospel articulation and theological expressions germinate, grow, and emerge from within the local setting. This approach "highlights the incarnational emergence of the expressions, forms, and practices of Christianity from inside a context" (Oumarou, 2023, p. 2). By nature, ex-contextuation is "emic and endogenous" (Oumarou, 2023, p. 2), allowing Christian thought and practice to emerge organically from a host context under the normative authority of Scripture. It views context not as a passive backdrop, but as a living, dynamic ecosystem – possessing its own structural conditionings and transformational potential – that must be fully engaged in the transmission of the gospel. Ex-contextuation in this sense may be called *emergent missional contextuation*.

The Dual Organic Movements of Ex-Contextuation: Context-Rootedness and Context-Germination

I conceptualize ex-contextuation through two complementary botanical movements: a descending movement (context-rootedness) and an ascending movement (context-germination). This organic framework illuminates how the personal transformation of converts into the image of Christ integrates seamlessly with contextual theological reflections.

The Descending Movement: Context-Rootedness

Context-rootedness represents the subterranean, invisible, ontological, and gravitropic dimension of ex-contextuation. It stems from the initial insemination and deep grounding of the Christian message within a host environment – a process of contextual radicalization. This phase begins when the seed of the gospel is planted in a context as individuals submit to the lordship of Christ through conversion.

As contextual discipleship unfolds, context-rootedness fosters *Christomorphosis* – the structural formation of Christ in Christ's followers and their transformation in his image. This initiates a deep-level ontological shift that re-anchors and repositions the worldviews, values, belief systems, cognitive structures, and practices of converts beneath Christ's supreme lordship. Mediated by context-sensitive methodologies, native communicative patterns, and local conceptual categories, this process enables Christ's followers to remain simultaneously grounded in Christ and deeply embedded within their contextual matrix, thereby establishing systemic safeguards against the intrusive mechanics of eis-contextuation.

The Ascending Movement: Context-Germination

Context-germination constitutes the visible, external, phenomenological, and phototropic dimension of ex-contextuation. It embodies the organic, above-ground appearance of ex-contextuation, beginning shortly after initial insemination and unfolding concomitantly with grounding (underground rooting). As Christ's follower's spiritual roots plunge deep downward into Christ through intentional discipleship, a vibrant new life emerges above the setting's surface, engendering a Christ-centered worldview shift. This shift triggers endogenous theological reflection, contextual meaning-making, and indigenous expressions of worship, service, and missions.

In other words, context-germination fosters genuine self-theologizing and contextual orthopraxy. It is the sphere of formulations that enables the host community to examine the Scriptures through its distinct contextual lens, design intelligible modes of gospel communication, craft contextually resonant liturgies, formulate biblical yet contextually anchored doctrines, and develop discipleship understandings and models that sprout directly from local soil. This echoes Charles Kraft's (1999) classic analogy: authentic contextualized Christianity is not a foreign-grown tree transplanted with exotic leaves into a host context, but a gospel seed planted deep within local soil so that it sprouts organically from within (p. 389).

Together, this dual botanical movement provides the context-emergence approach with a down-to-earth, visually compelling, and graphically reproducible framework that facilitates its pedagogical expression and field operationalization. Considered in tandem, they show that before the ascending movement of theological reflections occurs, the gospel must first stabilize its roots in the soil of local worldviews, cognitive structures, belief systems, and values. Therefore, deep authentic contextual grounding must both precede and occur concomitantly with genuine contextual germination.

Operational Dimensions of Ex-Contextuation

In *"Rethinking Contextualization in Cameroon: The Context-Emergence Approach for Cultural Understanding of the Gospel,"* I outlined three dimensions wherein ex-contextuation can be expressed or against which it can be measured: the kerygmatic, liturgical, and theological dimensions (Oumarou, 2023, pp. 4-13). This study introduces a fourth: the daily Christian living dimension. Together, these four operational domains define where authentic ex-contextuation incarnates and finds concrete expressions.

The Kerygmatic Dimension

The kerygmatic dimension addresses the proclamation and teaching of the gospel (Oumarou, 2023, p. 4). Ex-contextuating this domain requires that the transmission of the Christian message utilizes native epistemology (context-rooted modes of knowing), domestic patterns of communication, local proverbs, indigenous narratives, oral arts – provided these align with a biblical, Christ-centered worldview – rather than relying exclusively on external homiletical models. This does not, however, imply an absolute proscription of foreign preaching approaches. When such methods prove intelligible within the local setting, they may complement native communicative modes.

The Liturgical Dimension

The liturgical dimension encompasses the worship styles and rituals that characterize a local faith community (Oumarou, 2023, p. 6). Ex-contextuating liturgy entails developing contextual articulations of rites – such as the Lord's Supper and ordination – and cultivating indigenous expression of praise and worship. This also includes compiling local hymnals, using native instruments, integrating local melodies, and using indigenous musical scales instead of leaning exclusively on Western tonal systems like diatonic or pentatonic scales.

The Theological Dimension

The theological dimension highlights a local Christian community's capacity for self-theologizing. Ex-contextuating theology requires a refusal to adopt foreign theologies wholesale in favor of constructing emergent local theologies that germinate from the local soil and are intrinsically local (Oumarou, 2023, p. 7). This involves formulating theology that is anchored in Scripture while maintaining immediate contextual resonance, addressing local questions even when it holds universal missiological application.

The Daily Living Dimension

This newly added dimension accentuates a Christian community's lived orthopraxy within its contextual setting. It involves embodying practical discipleship within everyday realities, thereby translating authentic faith into family structures, professional environments, marketplace activities, and broader social engagement.

Incorporating this fourth dimension expands the framework from an academic construct or a church-centric model to a *total-life* missional instrument. By upholding that the gospel permeates every sphere of local life, this dimension directly dismantles the sacred-secular dichotomy characteristic of Western dualism, emphasizing an incarnational faith expression where the gospel transforms both belief and daily practice.

Methodological Mechanics of Ex-Contextuation

In his article, *De la Contextualization à la Contextéisation de la Théologie en Afrique* (2023), Fohle Lygunda li-M introduces his concept of "contextéisation" in response to contextualization, which, in his view, mainly promotes adapting or importing theology from the West into the Rest. In concluding his paper, he appealed for African theologians to develop contextual methods for doing theology so that theological discourses from Africa are not merely adaptations or duplications from elsewhere (Lygunda li-M, 2023, p. 96). To a great extent, this section is written to respond directly to this call.

In this section, I introduce two organically related methodological frameworks for operationalizing ex-contextuation and contextual theology in general. The first, the *SSCE Approach* (*Ex-Contextuation Square*), operates at the macro-environmental level of context. The second, the *8/4 Ex-Contextuation Framework*, analyzes context at the micro-systemic or multidimensional level.

The SSCE Approach or Ex-Contextuation Square

Tite Tiénou and Paul Hiebert (2006) advocate that researchers engage in missional theologizing using three essential steps: phenomenology, ontology, and missiology (pp. 226-231). This procedure, which they designate as the "missional methodology" (Tiénou & Hiebert, 2006, p. 226), is intended to keep missional theology both biblical and contextual. Phenomenology refers to a "careful study of the specific case at hand – the participants, the events, and the sociocultural and historical context" (Tiénou & Hiebert, 2006, pp. 226-227). It examines a phenomenon within its immediate setting, making phenomenology essentially a contextual or situational investigation. Ontology scrutinizes results from phenomenological investigations against the teachings of Scripture. As Tiénou and Hiebert (2006) explain, ontology examines "phenomenological claims in the light of reality and Scriptures" (p. 228). Missiology, the final step of their methodology, considers the synthesized results from phenomenology and ontology to determine the appropriate course of action for the missional researcher – a course of action that "must be biblically shaped and culturally sensitive" (Tiénou & Hiebert, 2006, p. 229).

To guarantee that ex-contextuation remains thoroughly context-rooted yet unyieldingly Bible-anchored, I propose the *SSCE Approach* for the macro-level study of context. Drawing from and expanding upon Tiénou and Hiebert's (2006) missional methodology, this framework

provides a balanced, structured system designed to prevent uncritical syncretism and context-insertion while anchoring the process in Scripture. SSCE is an initialism for four interconnected phases: *Situational Investigation* (S), *Scriptural Examination* (S), *Comparative Critical Evaluation* (C), and *Emerging Contextual Theological Formulations* (E).

Situational Investigation is the empirical foundation. It corresponds to a thorough examination of a phenomenon within its context, seeking to understand realities from an emic perspective. This insider's viewpoint portrays how people within a given context see, interpret, and experience the phenomenon. Situational investigation investigates a context.

Scriptural Examination moves beyond empirical observation to critically appraise contextual findings in the light of biblical revelation. Following an emic understanding of the phenomenon under study, it investigates scriptural teaching on the matter. This step seeks to capture the divine perspective using a robust battery of theological inquiry methods, including exegetical studies, systematic theology, biblical theology, historical theology, and other forms of theological disciplines. Scriptural investigation relies on the core conviction that – in matters of Christian faith, doctrine, and practice – Scripture is normative, serving as the final authority and absolute criterion. This stage is the normative biblical foundation.

Comparative Critical Evaluation rigorously compares results from the *Situational Investigation* with findings from the *Scriptural Examination*, using Scripture as the ultimate yardstick. This evaluation highlights areas of convergence and divergence while identifying unique contextual patterns. The primary goal of this stage is to clear the ground for constructing a contextually sound theology regarding the phenomenon under investigation. It is the normative theological appraisal.

Emerging Contextual Theological Formulations represent the final stage of the *SSCE Approach*. It is a creative and constructive process requiring rigorous mental effort, spiritual discernment, and clear methodological structure. This stage involves synthesizing, constructing, and structuring intelligible reflections, teachings, or doctrines informed simultaneously by the host environment and Scripture. It is worth emphasizing that intelligibility, as deployed here, is intrinsically context-dependent.

Building directly upon insights gathered from *Comparative Critical Evaluation*, this stage translates the critical biblical assessment of contextual phenomena into endogenous, context-rooted expressions of the Christian message. These expressions, whether oral or written depending on the setting's communicative patterns, reject foreign impositions, wholesale imported systems, or uncritically pre-packaged theological products. Instead, this step ensures that biblical truth and gospel communication patterns emerge organically from within the host environment, undergirded by an emic understanding.

Approached in this manner, this final stage fulfills three essential missiological tasks. The first is contextual incarnation. It allows the formulation of biblical truth through intelligible contextual conduits – incorporating local modes of thought, communicative patterns, oral arts, vernacular idioms, and proverbs – so that the gospel resonates naturally with local hearers.

The second is contextual orthopraxis. It fosters actionable behavioral, liturgical, social, and ethical expressions of allegiance to Christ that are contextually appropriate within biblical parameters. This ensures that the transformational presence of the gospel in converts' lives is immediately perceptible, not as a foreign imposition, but as the organic fruit of Christ's lordship within their setting.

The final task is contextual theologizing. It empowers local faith communities to engage in authentic self-theologizing – constructing scripturally rooted, Christ-centered, and context-emergent doctrines that address native questions while maintaining the normative authority of Scripture. This self-theologizing task is best carried out by native scholars in collaborative dialogue with local believers and empathetic foreign missional practitioners who have cultivated an emic understanding of the host context.

To aid memory and facilitate retention, the *SSCE Approach* may also be designated the *Ex-Contextuation Square*. The choice of this geometric figure – the square – portrays the approach as a four-cornered diagnostic and analytical tool that enables the evaluation of local context-emergent reflections in the light of Scripture. (For a graphic depiction of the *Ex-Contextuation Square*, see Appendix A).

The 8/4 Ex-Contextuation Framework

To ex-contextuate, I suggest the use of the *8/4 Ex-Contextuation Framework*. The framework is an operation methodology designed to diagnose context at a multi-/inter-systemic level. It aims to guide missional practitioners to analyze any of the eight intermeshing components of context discussed above across eight diagnostic indicators, allowing them to bridge missional theory with actionable field analysis. The eighth indicator – *Critical Scriptural Engagement* – is then isolated and systematically translated into the four operational dimensions of ex-contextuation: the kerygmatic, liturgical, theological, and daily Christian living domains. To facilitate understanding and application, the framework is subdivided into two integrated phases: the analysis of eight contextual components through eight diagnostic indicators, and the application of that analysis to the four domains of ex-contextuation to trigger context-emergent theology.

Phase I: Analysis of 8 Contextual Components through 8 Diagnostic Lenses

In this phase, missional practitioners analyze *any* of the eight components of context in which they are researching (e.g. cultural, historical, social location, etc.), evaluating them through the following eight indicators.

1. **Dimensional comprehensive mapping**: Practitioners seek to understand the specific domain of context they are investigating, defining its nature, scope, and expressions.
2. **Worldview and reality construction**: Practitioners decode how this domain shapes the local worldview or community's perception of reality.
3. **Belief systems**: Practitioners identify how the domain affects the community's belief system, specifying its people's underlying convictions, values, assumptions, etc.
4. **Social dynamics and relationships**: Practitioners map the mechanics of social relationships – how, for instance, authority, relational networks, kinship, and community bonds operate within the domain.
5. ***Sitz-im-leben* (Life setting):** Practitioners evaluate how the domain intersects with immediate environment, economic, ecological, physical, and temporal conditions.
6. **Spirituality and transcendence:** Practitioners discern how the domain engages the spirit realm, sacredness, ultimate meaning, existential realities, and divinity.
7. **Systemic interlocking (Incidence):** Practitioners analyze how this specific domain interacts with, impacts, and reshapes the other components of the contextual system.
8. **Critical scriptural engagement;** Practitioners submit the domain to rigorous scriptural scrutiny, allowing a two-way dialogue with biblical revelation to demarcate contextual forms from biblical truth. This enables the specification of how the domain can be engaged to better express the gospel and related reflections. The critical scriptural engagement should result in clear contextual statements regarding what the Bible upholds and how mission activists can apply them in the host environment.

It is worth mentioning that these eight indicators can be broken down into two distinct categories: the *socio-anthropological diagnosis* (Steps 1-7) and the *hermeneutical/missional output* (Step 8).

Phase II: The 4 Domains of Context-Emergent Application

Critical Scriptural Engagement (Indicator 8) serves as the indispensable pivot (hinge) of the *8/4 Ex-Contextuation Framework*, connecting the socio-anthropological diagnostic

phase with the hermeneutical-missional output. In phase II, the normative findings generated by indicator 8 are applied to four operational domains of ex-contextuation (the kerygmatic, liturgical, theological, and daily Christian living arenas) to enable genuine context-emergence.[3] Since they have already been discussed, they will not be further expatiated upon here. (For a graphic illustration of the *8/4 Ex-Contextuation Framework*, see Appendix B).

Contribution to Contextual Theological and Missional Studies

This study contributes to theological and missional studies in at least five ways:

1. ***Conceptual refinement:*** It refines the conceptual definitions and core features of contextuation, eis-contextuation, and ex-contextuation to construct a rigorous theoretical framework that enables the construction of contextual theology.
2. ***Multi-systemic contextual analysis:*** It enables a comprehensive analysis of a host context as a macro-environment and micro inter-systemic reality to facilitate context-rooted understanding and endogenous theological reflections.
3. ***Scriptural and contextual anchoring:*** It formulates a theoretical mechanism that enables missional practitioners to anchor the process of ex-contextuation in both the normative authority of Scripture and the concrete realities of human context.
4. ***Methodological architecture:*** It elaborates a two-tiered methodological framework – including the macro-level *SSCE Approach* (*Ex-Contextuation Square*) and the micro-level *8/4 Ex-Contextuation Framework* – to guide rigorous contextual analysis and operationalize the ex-contextuation process.
5. ***Empirical modeling:*** It provides an empirical, actionable, and hands-on model that empowers gospel communication and associated theological reflection to engage organically from within the host context.[4]

Conclusion

This study aimed to articulate an operational theoretical and methodological framework for ex-contextuating the Christian message in a way that firmly anchors gospel communication and related theological reflections in context and biblical normativity. It is grounded in the conviction that effective ex-contextuation in missional situations requires multi-level contextual engagement and scripturally rooted methodology that drive genuine, context-emergent gospel expressions.

The findings highlight a robust theoretical triad (contextuation, eis-contextuation, and ex-contextuation) alongside a dual methodological framework comprising the *SSCE Approach*

[3]To avoid methodological misunderstanding, a clarifying note is necessary. Although implementing the *8/4 Ex-Contextuation Framework* involves examining eight diagnostic indicators across components of contexts, this does not require applying the full framework across every component in a single study. Rather, researchers should identify a particular phenomenon within a chosen contextual component and examine it through the eight diagnostic indicators. For example, if an inquiry focuses on marriage, the researcher situates it within the cultural component – more precisely, within its kinship domain – and applies the eight diagnostic lenses to that phenomenon alone, without needing to replicate the analysis across the remaining contextual components. Beyond enabling practicality and doability, this targeted approach is also a methodological requirement. Context-emerging theologizing arises from addressing concrete, specific contextual phenomena rather than attempting to synthesize a whole contextual system in a single reflection.

[4]This study is intentionally limited to establishing the conceptual and methodological framework for ex-contextuation. It does not offer a sustained engagement between a specific biblical text or motif and a particular context, nor does it present an illustrative case study applying the framework's two-tiered methodology. These tasks, while essential, presuppose the conceptual architecture developed here. They are thus reserved for a subsequent study. Attempting to combine theoretical framework construction with applied case analysis in a single paper would compromise the depth and clarity of both. Accordingly, the present contribution is deliberately foundational and programmatic, laying the structural groundwork that future empirical and exegetical studies will test and apply.

(*The Ex-Contextuation Square*) and the *8/4 Ex-Contextuation Framework* as strategic engines for theologico-missional ex-contextuation. Judiciously implementing these frameworks can guard against both the naive importation of foreign theology (eis-contextuation) and the adulteration of the gospel through syncretism. By ensuring that gospel communication and associated theological reflections emerge from deep scriptural engagement coupled with the multidimensional analysis of human contexts, these frameworks provide invaluable tools for engaging contextualization from within and constructing genuine, context-emergent theology.

As human tools still in their formative stages, these frameworks make no claim to absolute perfection. Rather, they are conceived as seminal models intended to trigger ongoing reflection around appropriate ways to execute missional engagement and contextual theologizing. Consequently, the constructive input of scholars and practitioners in the field toward their refinement represents a vital and welcome contribution to the field.

Recommendations

To enable the field implementation of ex-contextuation conceptual and methodological frameworks and facilitate context-emergent missional communication and theologizing, this study proposes the following recommendations:

1. ***Adopting a comprehensive and precise nomenclature***. Adopting the conceptual triad – contextuation, eis-contextuation, and ex-contextuation – in discussions surrounding contextualization and contextual theology will enable missional practitioners to resolve the current terminological quagmire in the discipline and demarcate clearly between exogenous insertion-driven approaches and truly endogenous emergence.
2. ***Utilizing the conceptual triad as an evaluative metric***. The ex-contextuation triad serves as a diagnostic metric that missional practitioners and agencies can use to evaluate field models, specifically enabling them to identify and dismantle disguised missional paternalism and outside-in theological imposition.
3. ***Field implementation and operation feedback.*** Missional practitioners are encouraged to deploy the dual ex-contextuation methodological framework (*the Ex-Contextuation Square* and *the 8/4 Ex-Contextuation Framework*) in specific local contexts to assess its diagnostic accuracy, empirical validity, and practical utility across diverse socio-cultural settings. This will provide feedback to help refine the framework, if necessary.
4. ***Incorporation into theological education***. Integrating the ex-contextuation conceptual and methodological frameworks into seminary curricula and the training of ministers and missionaries will not only facilitate their context-sensitive field deployment, but also configure their mindsets for non-imperial, context-emergent theologizing.
5. ***Interdisciplinary conceptual relevance:*** Because the ex-contextuation conceptual triad carries a broad socio-theoretical scope, researchers in related disciplines (e.g., intercultural studies, decolonial studies, contextual studies, cultural anthropology, contextual sociology, and others) can leverage this framework to analyze complex dynamics within their respective fields.

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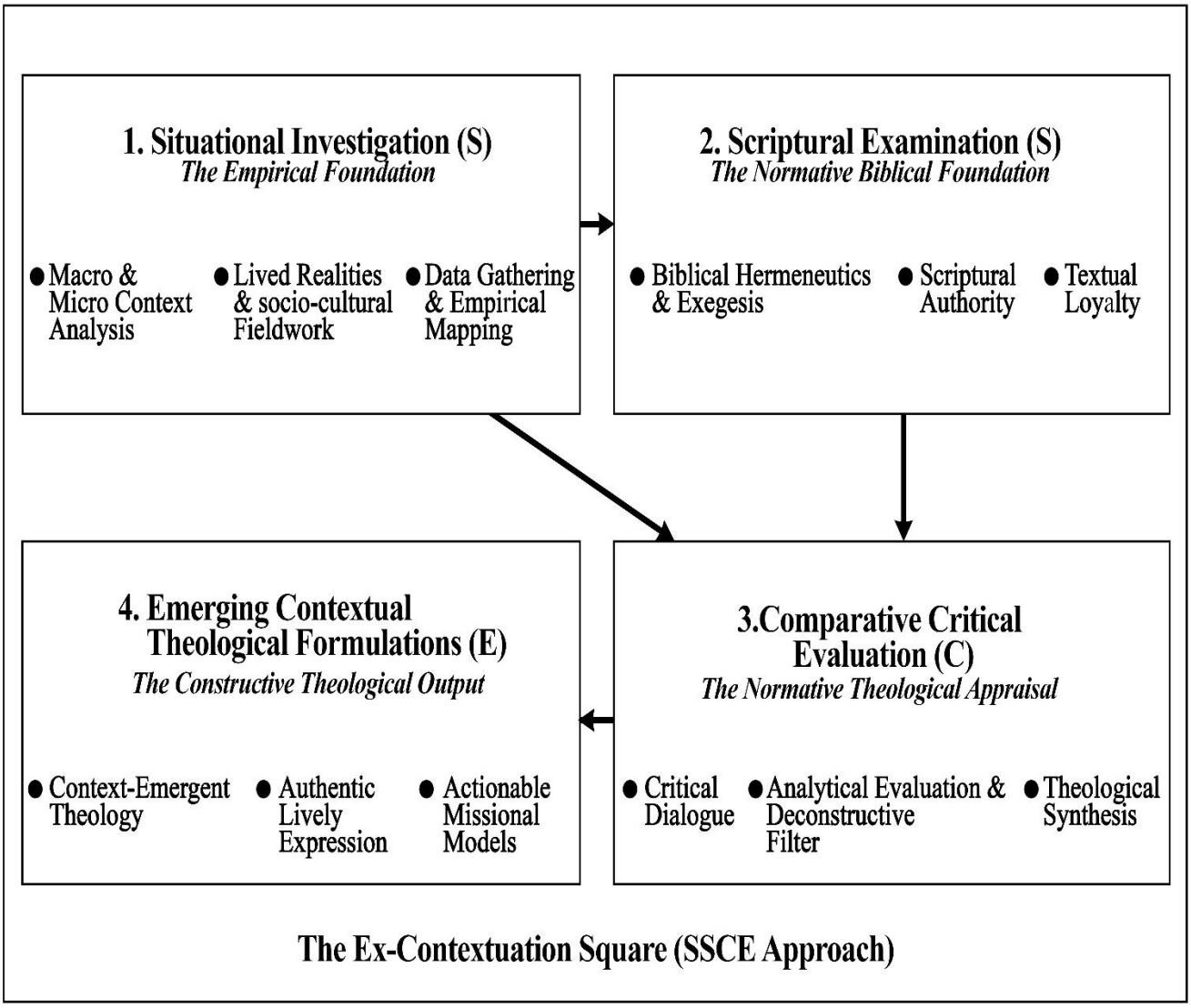
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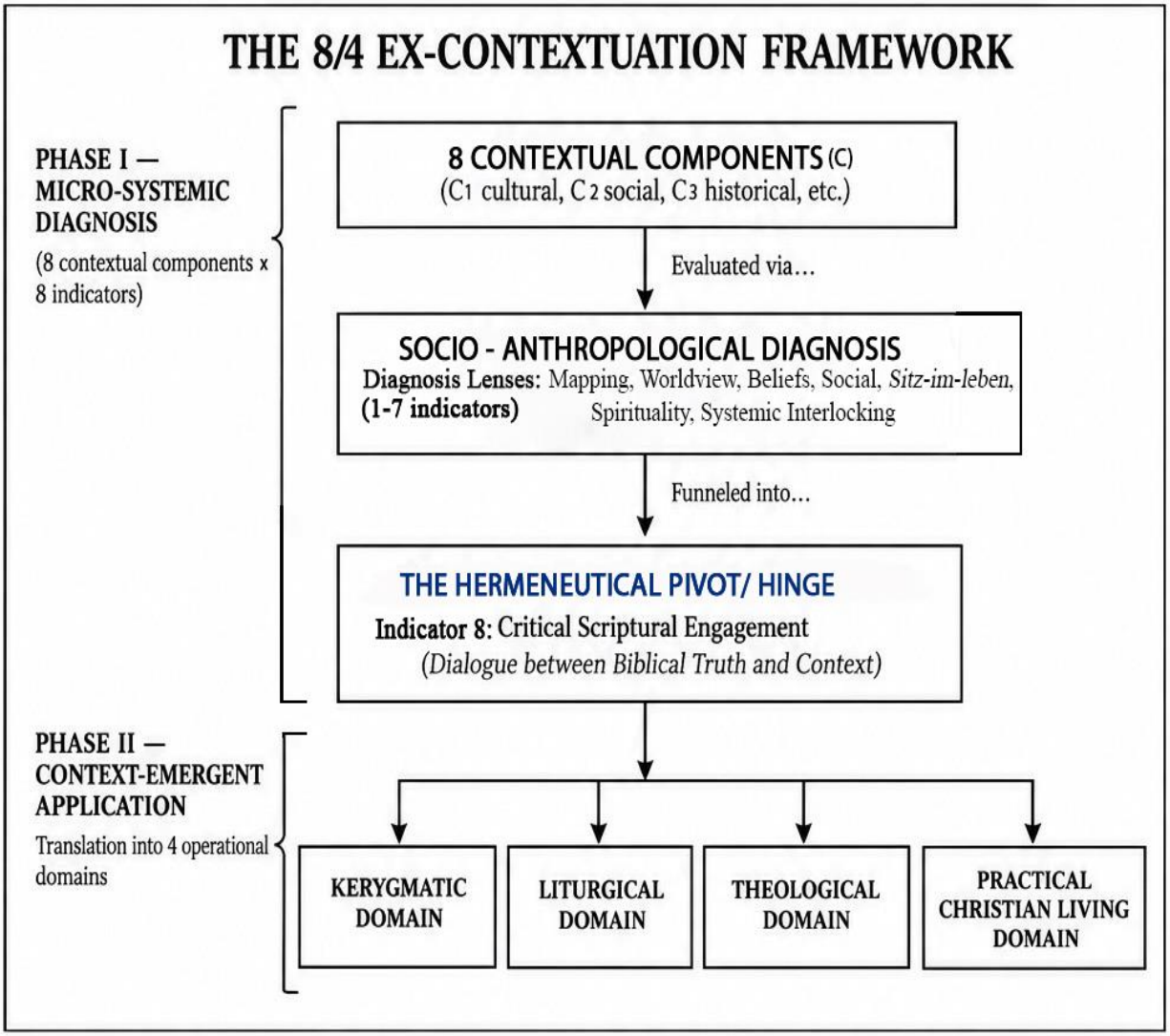
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Appendix A: The Ex-Contextuation Square (SSCE Approach)



Appendix B: The 8/4 Ex-Contextuation Framework



Appendix C: Original French Transcript of Communication
by Prof. Mgr. Samuel T. L. Yemey

Source Information:

Author: Prof. Mgr. Samuel T. L. Yemey, PhD
Date: January 28, 2022
Platform: *Réseau de Théologiens d'Afrique Francophone* (RTAF) WhatsApp Group.
Context: Digital discussion thread response regarding *Strategic and Polemological Theology* and *Contextual Theology*.

« Cher Prof Lygunda.

J'aimerais bien le faire avec plaisir. Mais pour l'instant je prépare la première leçon publique que vous m'avez demandé de faire sur le thème: Theopneustie et textes sacrés africains: vers un canon biblique africain. Je vais présenter cette leçon d'ici le mois de mars, juste le temps de mettre mes analyses en musique.

Un avant goût comme je l'ai donné à Dr DJOUBAIRU, ma *Théologie stratégique et polemologique* se conçoit à partir des problématiques suivantes:

1. La modification de l'aspect spirituel du dualisme ontologique de la réalité en une bipolarité ontologique entre le bien et le mal, Dieu et le diable. Cette tension et cette crise constituent une situation de guerre.
2. La transversalité de cette tension sur le plan humain et l'écartèlement des humains entre ces deux principes, ces deux pôles. C'est une situation conflictuelle dans plusieurs aspects.
3. La religion chrétienne est venue en Afrique comme véhicule non-violent de la colonisation et a mis les africains dans une situation de guerre réflexive contre leurs ipséité d'individuelles, leur identité et leur culture. Ce fut une méthode géostratégique dans les relations internationales entre l'occident et l'Afrique.
4. L'Etat psychologique des biens d'africains est celui de la paranoïa, non seulement ils n'ont plus d'amour-propre mais aussi voient-ils leurs bourreaux partout.

Ce constat fait des chrétiens, en dépit du salut et de la liberté en Christ que nous enseignons et prêchons, des personnes assiégées et écartelées entre les deux poles spirituelles, d'une part, et les enjeux géostratégiques mondiaux, de l'autre.

Alors, qu'elle théologie doit-on avoir dans ce contexte si ce n'est une théologie stratégique et polemologique?

La théologie contextuelle qui existe depuis 1972 est une bonne théologie qui tient compte du contexte destinataire du message biblique. Cependant, les contextes diffèrent d'un lieu à un autre et d'un temps à l'autre. C'est ainsi qu'il y a multitude des théologies contextuelles selon différentes problématiques, accents et angles.

La situation de guerre géostratégique n'échappe à aucune partie de l'Afrique que ce soit sur le plan historique, anthropologique, politique, économique ou religieux. C'est notre contexte permanent. Nous sommes en guerre. D'où notre théologie ne doit pas s'adapter à ce contexte, mais elle doit plutôt jaillir de ce contexte (context-out ou ex-context). C'est parce que c'est le contexte qui l'inspire et le fait jaillir que je l'appelle contextuée.

Ceux qui veulent échanger avec moi ou enrichir sont les bienvenus.

Prof Mgr Samuel T.L. Yemey, PhD. NTS/ GSTU. »

Appendix D: English Translation of Communication by Prof. Mgr. Samuel T. L. Yemey

Translation Note: Translated from the original French text (Appendix C) by the author for this study.

"Dear Prof. Lygunda,

I would love to do so with pleasure. However, for now, I am preparing the first public lecture that you asked me to give on the theme: *"Theopneusty and Sacred African Texts: Towards an African Biblical Canon.*" I will present this lecture by March, just enough time to orchestrate my analyses.

As a preview, similar to what I shared with Dr. DJOUBAIRU, my *Strategic and Polemological Theology* is conceived from the following issues:

1. The shift of the spiritual aspect of the ontological dualism of reality into an ontological bipolarity between good and evil, God and the devil. This tension and crisis constitute a state of war.
2. The transversality of this tension at the human level and the tearing of human beings between these two principles, these two poles. This creates a conflictual situation across several aspects.
3. The Christian religion arrived in Africa as a non-violent vehicle of colonization, placing Africans in a state of reflexive warfare against their individual selfhood, their identity, and their culture. This was a geostrategic strategy in international relations between the West and Africa.
4. The psychological state of many Africans is one of paranoia; not only do they lack self-esteem, but they also perceive their oppressors everywhere.

This observation reveals that Christians – despite the salvation and freedom in Christ that we teach and preach – are besieged individuals, torn between two spiritual poles on one hand and global geostrategic stakes on the other.

So, what kind of theology should we have in such a context if not a strategic and polemological theology?

Contextual theology, which has existed since 1972, is a sound theology that takes into consideration the target context of the biblical message. However, contexts differ from one place to another and from one time to another. This is why there is a multitude of contextual theologies, depending on different issues, emphases, and angles.

The situation of geostrategic warfare does not spare any part of Africa, whether on a historical, anthropological, political, economic, or religious level. This is our permanent context. We are at war. Hence, our theology must not merely adapt to this context, but rather spring forth from it (context-out or ex-context). It is because the context inspires it and brings it forth that I call it contextuated.

Those who wish to exchange ideas with me or enrich this perspective are welcome to do so.

Prof Mgr Samuel T.L. Yemey, PhD NTS/ GSTU."