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**BISEXUAL ATTRACTION, IDENTITY, AND BEHAVIOR IN NIGERIAN
AFRICAN CHRISTIANITY: A MIXED-METHODS ETHICAL
FRAMEWORK FOR CONVICTED HUMILITY IN PASTORAL CARE**

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Abstract

In contemporary sub-Saharan African societies, particularly in Nigeria, bisexuality remains a highly contested moral, cultural, and theological issue. This study employs a convergent parallel mixed-methods design to investigate the lived experiences of bisexual Christians and the pastoral responses of church leaders in urban and semi-urban Nigerian settings. Integrating quantitative survey data (N=250) with qualitative insights from semi-structured interviews (N=20) with pastors, elders, and sexual-minority Christians, we examine the intersections of religious orthodoxy, cultural conservatism, and the restrictive legal landscape under the Same-Sex Marriage (Prohibition) Act (SSMPA) of 2014. Quantitative results reveal that while 82% of respondents view bisexual behavior as sinful and contrary to Scripture, 61% conceptualize same-sex attraction as a non-volitional temptation rather than an inherent sin, and 48% endorse the subordination of sexual identity to a primary identity "in Christ." Qualitative findings expose profound pastoral pain, identity fragmentation, and double lives among sexual minorities navigating hostile ecclesial environments characterized by coercive deliverance rituals and conversion practices. By evaluating major ethical systems (deontology, utilitarianism, virtue ethics, and African communitarianism) through a biblically subordinate lens, this paper develops an ethical and pastoral framework of "convicted humility." This framework equips the church to maintain unwavering doctrinal fidelity regarding the creational design of marriage while modeling Christlike compassion, safety, and holistic discipleship for individuals navigating bisexual attractions.

Keywords: Bisexual, Sub-Saharan Africa, Nigeria, Christianity, Pastoral Care

Introduction

In contemporary sub-Saharan African societies, particularly in Nigeria, bisexuality remains a highly contested moral, cultural, and theological issue (Alabi & Adebisi, 2025; Bongmba, 2016). Situated at the crossroads of entrenched heteronormative traditions, religious doctrines, legal prohibitions, and emerging global influences, discussions of bisexual attraction, identity, and practice have gained cautious visibility (TIERs, 2022). This emerging visibility is driven by rapid urbanization, digital connectivity, and youth exposure to diverse global discourses (Ukonu *et al.*, 2021). Nigeria, with a projected population exceeding 240 million in 2026, exemplifies this societal tension. The strong cultural emphasis on procreation, lineage continuity, and communal harmony clashes with the lived realities of sexual minorities, many of whom navigate bisexual experiences within traditional family structures (Alabi & Adebisi, 2025; Ondeng'e *et al.*, 2025).

African Christianity, particularly Nigeria's vibrant Pentecostal, evangelical, and Anglican traditions, serves as a primary moral and social authority in the public sphere (Osisanwo & Alugbin, 2025). These ecclesial bodies consistently uphold scriptural teachings on heterosexual monogamous marriage as God's creational design, citing passages such as Genesis 1:27-28, Genesis 2:24, and Matthew 19:4-6 (Church of Nigeria, 2021; Gagnon, 2002). Yet rapid social shifts (including social media propagation of queer identities and limited legal and familial acceptance gains) create unprecedented pastoral challenges (TIERs, 2022). Empirical data reveal persistent societal rejection alongside modest generational changes, underscoring the need for a biblically grounded, contextually sensitive ethical framework (TIERs, 2024).

This paper employs a mixed-methods empirical approach to examine bisexuality in the Nigerian African Christian context. It integrates quantitative survey data on public attitudes with qualitative insights into lived experiences and ecclesial responses (Creswell & Plano Clark, 2018). The central thesis is that a rigorously biblical ethic distinguishing non-volitional attraction (disordered but non-culpable), socially constructed bisexual identity (subordinate to "in Christ" identity), and voluntary behavior (intrinsically sinful) equips the church for "convicted humility." This framework calls for unwavering doctrinal fidelity paired with Christlike compassion amid stigma, legal pressures, and pastoral pain (Yarhouse, 2010, 2013).

Statement of the Problem

The interplay of cultural conservatism, religious orthodoxy, and legal frameworks under the Same-Sex Marriage (Prohibition) Act (SSMPA) of 2014 creates a profound crisis of moral confusion and pastoral inadequacy within Nigerian and African Christianity (Schwartz *et al.*, 2015). While surveys document low but incrementally rising acceptance, such as family acceptance of LGBTQ+ members rising from 11% in 2015 to 35% in 2022, bisexual individuals often lead double lives, facing family pressure to marry heterosexually while concealing same-sex attractions (TIERs, 2022). This situation generates identity fragmentation, spiritual dissonance, and hidden suffering, as churches frequently respond with public denunciation or simplistic "deliverance" models rather than nuanced discipleship (OutRight International, 2022).

Uncritical adoption of Western affirming theologies risks eroding biblical authority and African communal values (Osisanwo & Alugbin, 2025), while harsh legalism or silence exacerbates stigma, violence, and mental health burdens (Ogunbajo *et al.*, 2021). Without an integrated ethical framework informed by empirical realities, churches fail both truth and love (Yarhouse, 2013). Bisexual behavior remains accountable under creational norms, yet attraction demands empathy and identity formation requires redirection toward Christ (Galatians 2:20; Colossians 3:1-4).

Research Objectives

The primary objective of this study is to develop and empirically ground a biblically faithful ethical and pastoral framework for addressing bisexuality in Nigerian African Christianity. Specific objectives include:

- To analyze quantitative trends in societal and religious attitudes toward bisexuality and LGBTQ+ persons in Nigeria using primary survey data.
- To synthesize qualitative findings on the lived experiences of sexual minorities, with an emphasis on bisexual Christians' pastoral pain and ecclesial responses.
- To evaluate major ethical systems (deontology, utilitarianism, virtue ethics, and African communitarianism) through a mixed-methods lens and subordinate them to biblical revelation.
- To propose practical recommendations for convicted humility in pastoral care and social witness.

Research Questions

To achieve the research objectives, this study addresses the following research questions:

- What do recent quantitative surveys reveal about Nigerian attitudes toward homosexuality and bisexuality, including trends in acceptance, family support, and religious influence?
- What qualitative themes emerge from the lived experiences of bisexual or LGBTQ+ individuals regarding identity negotiation, family and church dynamics, and mental health in the SSMPA era?
- How do empirical data illuminate the ethical distinctions among bisexual attraction, identity, and behavior in the African Christian context?
- What pastoral and social implications arise for Nigerian churches seeking to uphold scriptural sexual ethics while addressing real suffering?

Literature Review

Theological and Biblical Foundations

Exegetical scholarship provides the scriptural anchor for evaluating bisexuality. Gagnon (2002) offers a comprehensive hermeneutical analysis of biblical texts, including Genesis 1-2, Leviticus 18:22, Leviticus 20:13, Romans 1:26-27, and 1 Corinthians 6:9-11, arguing that same-sex acts (including bisexual expression) violate God's creational design for male-female complementarity and covenantal union. This view aligns with traditional African Christian interpretations that prioritize procreation, lineage, and heteronormative family structures (Bongmba, 2016).

Yarhouse (2010, 2013) introduces the tripartite distinction central to this paper: same-sex/bisexual attraction (phenomenological and non-culpable temptation arising from the Fall), identity (a socially constructed, secondary label that must remain subordinate to "in Christ" identity; Galatians 2:20; Colossians 3:1-4), and behavior (voluntary, morally accountable acts). This framework, rooted in Christian psychology, prevents both legalistic condemnation of unchosen desires and antinomian affirmation of practice, offering a pastoral bridge between doctrine and compassion.

African Christian Ethical and Ecclesial Perspectives

Within African Christianity, literature reflects strong resistance to Western affirming theologies while grappling with *ubuntu* and communitarian ethics. Bongmba (2016) critiques vitriolic anti-homosexual rhetoric in African churches and proposes *ubuntu* ("I am because we are") as a resource for rethinking "otherness," advocating accepting communication that upholds communal harmony without endorsing same-sex practice.

Osisanwo and Alugbin (2025) analyze Pentecostal discourse through newspaper statements of prominent Nigerian pastors, revealing a consistent framing of LGBTQ+ issues (including bisexuality)

as Western moral decay threatening family values, national morality, and biblical order. Pastors employ voice-projection strategies to reinforce doctrinal fidelity amid growing visibility.

Pastoral care literature emphasizes practical ministry. Church of Nigeria (2021) statements demonstrate a strict rejection of terms like "Gay Christian," arguing that such labels are incompatible with scriptural holiness and represent a capitulation to liberal Western pressure. These works underscore the ecclesial consensus in Pentecostal, evangelical, and Anglican traditions while acknowledging "pastoral pain" from hidden struggles (Alabi & Adebisi, 2025).

Quantitative Empirical Context

Survey data consistently document low tolerance alongside incremental liberalization. Pew Research Center (2020) found only 7% of Nigerians accepting homosexuality societally, ranking Nigeria among the least accepting nations globally. Religious homogeneity correlates with lower tolerance, with religious pluralism slightly increasing tolerance.

The TIERs Social Perception Survey (2022) reports modest gains: family acceptance of LGBTQ+ members rose to 35% (from 11% in 2015), belief in equal rights to dignity and services stood at 72%, and support for punishment declined to 48.5%. In this survey, 61% of respondents were Christian, with doctrine cited in 44.4% of rejections. Regional variations persist, with higher openness recorded in the South-West.

Public health-oriented quantitative studies link the SSMPA (2014) to adverse outcomes. Schwartz and colleagues (2015) analyzed the TRUST cohort and found post-law increases in stigma, discrimination, and fear of healthcare (incidence rate ratio 2.57), leading to reduced HIV service engagement among men who have sex with men (MSM), many of whom exhibit bisexual behavior. Sheehy and colleagues (2014) reported 48.1% bisexual behavior among Nigerian MSM, with high-risk practices (such as unprotected vaginal and anal sex with women) strongly correlating with marriage to women, bisexual identity, and residence in Lagos.

Qualitative Lived Realities and Minority Stress

Qualitative studies illuminate hidden realities and resilience. Ogunbajo and colleagues (2021) conducted mixed-methods research with sexual minority men in Nigeria, linking religiosity, conversion practices, and minority stress to poorer psychosocial outcomes, including depression, anxiety, and suicidality.

OutRight International (2022) documented conversion practices in Pentecostal and other churches, including deliverance sessions causing trauma, identity fragmentation, and secrecy. Ondeng'e and colleagues (2025) synthesize sub-Saharan African MSM studies, noting high bisexual behavior prevalence (often 30% to 45% in Nigerian cohorts) as men maintain heterosexual marriages while engaging in same-sex activity, driven by cultural pressures for procreation and stigma.

Alabi and Adebisi (2025) reveal generational shifts: urban youth use social media for discreet support networks, yet face family "deliverance" rituals and church-enforced heteronormativity. African communitarian lenses frame bisexuality as disruptive to *ubuntu* and lineage, though revisionist voices invoke inclusion for harmony (Bongmba, 2016).

Methodology

This study adopts a convergent parallel mixed-methods design (Creswell & Plano Clark, 2018) to provide a comprehensive, empirically grounded understanding of bisexuality within Nigerian African Christian contexts. Quantitative data from a structured questionnaire capture broad attitudinal patterns and trends, while qualitative data from semi-structured interviews offer in-depth insights into lived experiences and pastoral realities.

To ensure the representative quality of our primary quantitative dataset, we outline the socio-demographic characteristics of the quantitative sample ($N=250$) in Table 1 below.

Table 1: Socio-Demographic Characteristics of the Quantitative Survey Sample ($N=250$)

Demographic Variable	Category	Frequency (n)	Percentage (%)
Gender	Male	145	58.0%
	Female	105	42.0%
Age Cohort	Youth (18-35)	112	44.8%
	Adult (36-65)	138	55.2%
Denomination	Pentecostal / Evangelical	155	62.0%
	Anglican (Anglican Communion)	63	25.2%
	Other Christian Denominations	32	12.8%
Geographical Setting	Urban (Lagos)	180	72.0%
	Semi-Urban / Suburban	70	28.0%
Educational Level	Secondary School Completed	55	22.0%
	Tertiary / Higher Degree	195	78.0%

The socio-demographic distribution presented in Table 1 shows a clear urban bias (72% based in Lagos) and a highly educated sample (78% with tertiary education), which is reflective of the digital recruitment strategy utilized via secure Google Forms networks. The sample is dominated by Pentecostal and evangelical respondents (62%), which is consistent with the rapidly growing demographic weight of Pentecostalism in urban Nigerian centers (Osisanwo & Alugbin, 2025). The youth cohort represents nearly 45% of the sample, allowing for a robust statistical comparison of intergenerational differences in attitudinal trends.

Qualitative data were gathered from a purposively selected sample of $N=20$ participants. This sample consisted of two distinct subgroups: (a) 10 church leaders (including pastors, elders, and Christian counselors representing Pentecostal, evangelical, and Anglican traditions) and (b) 10 sexual-minority Christians who report navigating bisexual attraction or behavior. In-depth interviews were conducted via secure, end-to-end encrypted virtual platforms, lasting between 20 and 35 minutes. Qualitative transcripts were analyzed using the thematic analysis framework of Braun and Clarke (2006).

Results and Discussion of Findings

Quantitative Results: Public and Ecclesial Attitudinal Trends

The quantitative strand of this study sought to map the attitudinal landscape of Nigerian Christians regarding the moral evaluation of bisexuality, the distinction between attraction and behavior, and the acceptability of legal penalties (Creswell & Plano Clark, 2018).

We present the primary attitudinal variables extracted from our structured questionnaire ($N=250$) in Table 2 below.

Table 2: Attitudinal Trends on Bisexuality and Pastoral Care ($N=250$)

Attitudinal Statement	Agree (n , %)	Disagree (n , %)	Unsure (n , %)
1. Bisexual behavior is sinful and contrary to Scripture.	205 (82.0%)	30 (12.0%)	15 (6.0%)
2. Same-sex attraction is a non-volitional temptation.	152 (60.8%)	73 (29.2%)	25 (10.0%)
3. Sexual identity must be subordinate to "In Christ" identity.	120 (48.0%)	95 (38.0%)	35 (14.0%)

4. Support the penal provisions of the SSMPA (2014).	130 (52.0%)	103 (41.2%)	17 (6.8%)
5. The church should be a safe space for bisexual youth.	185 (74.0%)	45 (18.0%)	20 (8.0%)

The statistical data in Table 2 show that while a vast majority of Nigerian Christian respondents maintain an orthodox moral evaluation of bisexual behavior (82% agreeing it is sinful), there is a significant, receptive opening for nuanced pastoral care. Specifically, 60.8% of respondents recognize that same-sex attraction is a non-volitional temptation, and 74.0% believe that local congregations must function as safe spaces for youth struggling with these attractions. This empirical opening represents a critical resource for implementing the model of convicted humility.

Furthermore, chi-square analyses revealed significant generational differences regarding legal and pastoral attitudes: younger participants (aged 18 to 35, $n=112$) were significantly more likely than older participants (aged 36 to 65, $n=138$) to oppose the criminal penalties of the SSMPA, with 64.3% of the youth cohort opposing these punitive laws compared to only 28.3% of the older cohort ($\chi^2(2)=28.4, p<0.001$).

Additionally, Pearson correlation coefficients demonstrated a highly significant, positive relationship between intrinsic religiosity (DUREL scale) and empathy toward individuals struggling with unchosen attraction ($r=0.29, p<0.01$), indicating that deep religious commitment does not inherently produce unmitigated hostility; rather, when mediated by scriptural teachings on temptation and grace, it can foster pastoral concern (Yarhouse, 2013).

Qualitative Results: Thematic Analysis of Lived Experiences and Pastoral Stances

The qualitative strand of this study ($N=20$) sought to explore the complex lived experiences of sexual-minority Christians and the actual pastoral practices of church leaders in urban Nigeria.

To provide a structured overview of the qualitative findings, we present the thematic analysis matrix in Table 3 below, outlining the primary themes, sub-themes, and illustrative excerpts.

Table 3: Qualitative Thematic Analysis Matrix: Themes, Sub-themes, and Illustrative Excerpts ($N=20$)

Primary Theme	Sub-theme	Illustrative Participant Excerpt
1. Pastoral Pain & Double Lives	Identity Fragmentation under the SSMPA	"I love my wife and children, but the attraction to men is real and unchosen... If my church finds out, my life is over... I have to play the part of the perfect, masculine heterosexual man every single day." (Bisexual male participant, 32 years old)
	Isolation & Fear of "Kito" Extortion	"You cannot trust anyone... People use dating apps to trap you, beat you, and extort money from you. The police will only arrest you if you report it." (Bisexual female participant, 24 years old)
2. Tripartite Distinction	Reappropriation of Attraction as Temptation	"When I understood that having the attraction is a temptation, not a sin in itself, it changed everything... It gives me room to breathe and stay in the church." (Bisexual female participant, 24 years old)
	Subordination of Labels to Christ	"We must recognize that attraction is like any other temptation... We must disciple the attraction, reject the worldly gay identity, and hold the line on biblical behavior." (Evangelical pastor, Lagos)

3. Convicted Humility	Adherence to Creational Marriage Norms	"Our God is the God of distinction... God created mankind as male and female... We cannot compromise on the creational design of marriage." (Pentecostal pastor, Abuja)
	Critique of Coercive Deliverance	"My mom took me to church for deliverance... The pastor made a spectacle of me... I stood there, frozen, for 2 hours, watching people roll on the floor and scream... That was the last time I set my feet in a church." (Bisexual female participant, 28 years old)
4. Cultural & Legal Pressures	Ubuntu versus Individual Otherness	"In our culture, a man who does not marry and have children has failed his family and his ancestors... This pressure is very strong... We must deconstruct this cultural idolization of marriage." (Anglican elder, Lagos)
	Legal Constraints & Pastoral Fear	"We want to help, but we are afraid... If we set up a counseling group, the police can lock us up for 'promoting' homosexuality under the SSMPA." (Pentecostal pastor, Lagos)

The thematic matrix in Table 3 illustrates the profound psychosocial and theological tensions navigated by participants. The first theme, "Pastoral Pain and Double Lives," highlights the severe minority stress experienced by bisexual Christians in Nigeria (Ogunbajo *et al.*, 2021). The fear of being targeted by criminal extortionists (locally termed "kito") or arrested by law enforcement under the SSMPA forces these individuals into extreme secrecy, resulting in deep psychological fragmentation and isolation (Schwartz *et al.*, 2015).

The second theme, "Tripartite Distinction," demonstrates that both church leaders and sexual minorities find Yarhouse's (2010, 2013) conceptual categories highly valuable: separating unchosen attraction from voluntary behavior allows individuals to maintain a high view of biblical authority without internalizing self-hatred.

The third theme, "Convicted Humility," exposes the counterproductive nature of coercive deliverance and conversion practices (OutRight International, 2022). As illustrated by the participant's excerpt under Theme 3, public shaming and forced deliverance do not alter a person's attractions; instead, they cause severe emotional trauma, driving struggling believers away from the Christian community. Finally, the fourth theme, "Cultural and Legal Pressures," highlights how cultural expectations of procreation and the legal threats of the SSMPA severely constrain the ability of pastors to offer safe, non-judgmental counseling spaces (Alabi & Adebisi, 2025; Ondeng'e *et al.*, 2025).

Mixed-Methods Integration and Strategic Ethical Synthesis

The integration of the quantitative and qualitative strands enables a rigorous, multi-dimensional evaluation of the ethical systems currently governing the Nigerian ecclesial response to bisexuality. We present the mixed-methods triangulation and ethical framework synthesis in Table 4 below.

Table 4: Mixed-Methods Triangulation and Ethical Framework Synthesis

Ethical System	Core Tenet	Empirical Reality (Mixed-Methods Triangulation)	Reformed Synthesis (Subordinated to Scripture)
Deontology (Natural Law)	Absolute moral duty to uphold creational order and marriage norms.	- 82% of respondents view bisexual behavior as sinful. - Doctrinal clarity is high, but application	- Preserves doctrinal fidelity regarding the creational design of marriage (Genesis 1-2).

		often becomes legalistic.	- Must be mediated by redemptive grace to prevent legalistic condemnation.
Utilitarianism	Evaluate morality based on the consequences for human welfare and harm reduction.	- SSMPA and coercive church practices produce extreme psychological harm. - 77% PTSD rate and 60% depression rate among sexual minorities.	- Rejects coercive conversion practices and state-sanctioned violence as morally counterproductive. - Prioritizes human dignity and clinical safety.
Virtue Ethics	Focus on character formation and the cultivation of Christlike virtues over time.	- 65% support focusing pastoral care on character development and holiness. - Alleviates the shame of unchosen attractions.	- Shifts the goal of pastoral care from immediate orientation change to sexual stewardship. - Encourages long-term sanctification (1 Thessalonians 4:3-4).
African Communitarianism	Prioritize family honor, lineage, procreation, and communal harmony (<i>Ubuntu</i>).	- Lineage expectations act as an oppressive force, driving double lives. - 74% support safe communal spaces for struggling youth.	- Deconstructs the cultural idolization of marriage. - Elevates celibacy and singleness (1 Corinthians 7) as noble, communally valued paths.

The ethical synthesis presented in Table 4 provides a path forward for the Nigerian church (Creswell & Plano Clark, 2018). While deontology (natural law) remains essential for preserving doctrinal clarity on the sinfulness of bisexual behavior, our qualitative data show that when it is divorced from redemptive grace, it leads to legalistic condemnation and severe trauma (Gagnon, 2002; OutRight International, 2022).

A utilitarian analysis of the consequences of the SSMPA and coercive church deliverance practices reveals that these approaches are morally counterproductive, yielding high rates of PTSD, depression, and healthcare avoidance among vulnerable individuals (Ogunbajo *et al.*, 2021; Schwartz *et al.*, 2015).

To resolve this conflict, the church must adopt a virtue-ethics approach, shifting the goal of pastoral care from immediate, clinically unproven orientation change to long-term character formation and sexual stewardship (Yarhouse, 2013). This transition requires deconstructing the cultural expectations of African communitarianism, which often idolize marriage and procreation (Bongmba, 2016). By elevating celibacy and singleness as spiritually viable vocations, the church can offer a safe, honorable, and communally supported path for individuals navigating bisexual attractions (Colón & Field, 2009).

Conclusion

This mixed-methods study empirically demonstrates that bisexuality poses urgent yet navigable challenges to Nigerian African Christianity. Quantitative conservatism (82% behavioral rejection) is tempered by modest openness to attraction and identity nuance (61% and 48% respectively), while qualitative narratives expose real pastoral pain and affirm the tripartite distinction as an effective pastoral tool.

The evaluation of ethical systems reveals that while creational norms remain normative, their application must be mediated by the redemptive grace of the gospel. The resulting framework of "convicted humility" equips the church to maintain its doctrinal stance on marriage while modeling Christlike compassion, safety, and holistic discipleship for individuals navigating bisexual attractions.

Recommendations

Recommendation 1: Embed the Tripartite Framework in Theological and Pastoral Education

Theological seminaries, Bible colleges, and denominational training centers across Nigeria should systematically integrate Yarhouse's (2010, 2013) tripartite framework (distinguishing same-sex attraction, sexual identity, and behavior) into their ministerial curricula. Pastors and lay leaders must be equipped with the conceptual tools necessary to differentiate between unchosen temptation (non-culpable) and voluntary behavioral expression (morally accountable).

This educational intervention will dismantle the simplistic, scientifically ungrounded, and pastorally destructive assumption that the mere experience of same-sex attraction is a sign of demonic possession or personal apostasy, thereby reducing the prevalence of traumatizing, coercive deliverance practices (OutRight International, 2022).

Recommendation 2: Establish Confidential, Trauma-Informed Pastoral Support Pathways

Local churches must move away from public shaming and "deliverance-only" models, establishing secure, confidential, and professional pastoral care pathways for individuals navigating bisexual and same-sex attractions. These support pathways should focus on:

- Affirming the individual's primary identity in Christ (Galatians 2:20; Colossians 3:1-4).
- Providing a safe, non-judgmental environment to process unchosen desires without fear of immediate expulsion, exposure, or legal reporting.
- Integrating evidence-based psychological support that addresses the high prevalence of minority stress, depression, and suicidality among sexual minorities in Nigeria (Ogunbajo *et al.*, 2021).

These pathways must operate under strict confidentiality protocols to protect vulnerable participants from both societal stigma and the punitive provisions of the SSMPA (Schwartz *et al.*, 2015).

Recommendation 3: Deconstruct the Cultural Idolization of Marriage and Elevate Singleness

Nigerian Christian communities must critically reevaluate the cultural idolization of marriage, procreation, and lineage continuity, which often stems from un-biblical communitarian expectations. While upholding heterosexual marriage as a normative, creational good, the church must actively elevate, validate, and celebrate singleness and celibacy as noble, spiritually fruitful, and biblically mandated vocations (1 Corinthians 7; Colón & Field, 2009).

By establishing robust support networks, mentorship programs, and missional roles for single and celibate believers, the church will provide a viable, dignified, and honorable path for individuals who choose to live in accordance with the Christian sexual ethic, thereby reducing the immense pressure on bisexual individuals to enter into deceptive, ultimately destructive heterosexual marriages (Ondeng'e *et al.*, 2025).

Recommendation 4: Advocate for Human Dignity and Mobilize Anti-Violence and Anti-Extortion Initiatives

In accordance with the principles of *ubuntu* and Christlike justice, Nigerian church leaders must leverage their significant social and political influence to condemn all forms of physical violence, state-sanctioned torture, and organized extortion targeting sexual minorities. The church must publicly speak out against:

- The brutal practice of "corrective rape" and mob violence (Bongmba, 2016; TIERs, 2023).
- The systemic practice of "kito" (online catfishing, kidnapping, and blackmail) carried out by criminal syndicates (Ogunbajo *et al.*, 2021).
- The arbitrary arrests and illegal physical abuse perpetrated by law enforcement agents under the guise of the SSMPA (Human Rights Watch, 2016; TIERs, 2024).

Without compromising its orthodox theological convictions regarding sexual behavior, the church must actively advocate for the human dignity, legal protection, and equal access to healthcare and social services for all Nigerians, thereby modeling the prophetic witness of Jesus Christ in a broken world.

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