

Science and Theology in Gender and Sexual Variation, and its Impact on the Christian Church

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This investigation aims to link recent neuroscientific research on early development to the approaches adopted by the traditional psychodynamic and social learning theories. Gender dysphoria is used as a case study to model the process. Two distinct and differently focussed processes are shown to be involved. A major neurophysiological transformation period takes place around the age of two years. Development before this neurophysiological transformation period is shown to be dominated by contagious internally generated and inward looking forces which act in a feed-forward manner to ensure that the greatest information is gained. Development after this period is increasingly moderated by the later controlling feed-back and outward looking forces of cognitive development which ensure that order is applied. The lifetime competition between the two processes ensures that the maximum degrees of human potential, individuality and curiosity is created. Using recent research on the "Domestication of the Brain" and the results of earlier work on gender dysphoria it is shown how a basic constancy of personality develops by the age of three years. Children do not develop a level of conscious awareness that enables them to question the inconsistencies that are encountered until about the age of four years. By this time all the earlier elements have become locked in place. Gender and sexually variant people, transgender people and others have to find ways of living with the inconsistencies that these processes create.

Science is used to assess correctness of the present day teaching of the Christian Church. The neurophysiological and psychological study demonstrates that a moral duality has to exist, whereby gender and sexually variant people who express their true identities in ways which conform to the highest moral standards of society should be highly regarded, while people misusing them are to be condemned for their acts. This contradicts the traditional teaching of the Christian Church, which condemns without exception every act. It is demonstrated that the traditional teaching of the Christian Church on gender complementarity had Apostolic Authority. The Pauline and Petrine adaptations which the early Church made to take the Gospel to the world are examined and it is shown that Jesus also acknowledged the cultural accommodations that were involved. However instead of reinstating his radical teaching, the Church used the power it developed to reinforce the authority of its own institutions. This failure creates the current contradictions. These permit sections of the Christian Church to collude with the secular scapegoating of gender and sexually variant people and much harm continues to be done by medical misdiagnoses that are applied.

It is shown that the authority of scripture is enhanced when the moral duality is recognised and the correct boundary is employed. It is demonstrated that the teaching of Jesus conforms to the scientific study. This demands that all people who express their own true identities in lives that fulfil the love of Christ must be accepted in their own right. There is no automatic condemnation of any same-sex act and there is no toleration of abusive sex.

The presentation slides are available at: <http://www.tgdr.co.uk/documents/SuG0915h-SlidePresentation1.pdf>

The following papers give an introduction to the topic:

Gilchrist, S. (2016): "*Sex and Gender Variation in the Christian Church: Is it Not Time to Consider the Science?*" <http://www.tgdr.co.uk/documents/226P-ConsiderScience.pdf> . Also: Gilchrist, S. (2016): "*Science and Belief. A New Approach to Identity and Personality Formation in Early Life*": <http://www.tgdr.co.uk/documents/218P-PaperPersonality.pdf>

A full bibliography is available at: <http://www.tgdr.co.uk/articles/bibliography.htm>

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