

Response of Climate Change and Religion to Trans-sexuality Among University Students in Kenyan Universities: The Case of Laikipia University

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Abstract

The tension between religious freedoms and *trans-sexuality* rights has been an ongoing dilemma not only in the world but also in Kenya. *Trans-sexuality* also called *dysphoria*, is a condition an individual experiences a discrepancy between their gender identity and the sexuality. Trans sexuality is also an umbrella terms for persons whose gender identity, gender expression or behaviour does not conform to that typically associated with the sex to which they are actually biologically are. In other words, transsexual refers to people whose gender identity is different from their assigned sex. Further, *Trans-sexuality*, variant of gender identity in which the affected person believes that he or she should belong to the opposite sex. Climate change on the other hand is a gender issue with much research carried out on climate change effects such as droughts, floods, and extreme weather events on women and girls' marginalization and poverty and opportunities for adaptation. Yet little has been researched on the impact of climate change as exposing factor to poverty on the rate at which students changing to *trans-sexuality* occasioned by monetary support and opportunity promises from individuals and organizations championing *trans-sexuality* in the wider society. The extent to which religion has responded to *trans-sexuality* phenomenon as a safe buffer zone and its effect on climate change gender specific programmes is not adequately researched. The main objective of this investigation was to examine the response of climate change and religion as the conscious of the society to *trans-sexuality* among Laikipia university students in Kenya. The investigation used Yamene (1967) probability systematic sampling formula to determine the expected sample size. For rapid data collection, the investigator used a structured questionnaire administered online via Google Forms. Descriptive statistics and regression analysis techniques were used for quantitative data, while content analysis technique was used for qualitative data. The investigation established a positive significant response of climate change and religion as the conscious of the Society to *Trans-sexuality*. The findings from this investigation will expand the debate of religion and *trans-sexuality* among university students in Kenya. The study will further ground religious morality as a safe buffer zone as far as the debate of *trans-sexuality* is concerned in Kenya.

Keywords: Climate change, poverty, religion, transgender, trans-sexuality

Introduction

Women, particularly those living in rural and less-developed countries are disproportionately affected by climate change and its related impacts, which can exacerbate existing inequalities and create new ones. In many of these communities, women are often responsible for collecting water, firewood, and other resources necessary for survival, and as climate change exacerbates droughts,

floods, and other natural disasters, these tasks become even more difficult. In addition, women tend to have fewer economic resources and less political power than men, which can make it harder for them to adapt to changing conditions and advocate for their needs (Tripodi, 2023). Moreover, climate change impacts health, education, and livelihoods, which can all have cascading effects on women's well-being and that of their families. For example, in areas where agriculture is the primary means of subsistence, women may face decreased crop yields and loss of livestock due to climate change, leading to food insecurity and malnutrition.

Overall, climate change poses a significant threat to the livelihoods and well-being of women in rural and less-developed countries. Thus, addressing climate injustice will require a focus on gender-sensitive policies and programmes that take into account the unique challenges faced by women in these communities. Gender sensitive policies addressing gender in terms of women and men is prominent in modern research whereas the impact of climate change on the emerging *trans-sexual* experience in the society is a grey area in literature.

The core of this investigation was the connection between climate change, religion and *trans-sexuality* among university students. The question at the heart of these debates is about religion and climate change is whether religious commitments are the primary drivers of global action, or whether beliefs are embedded in larger systems of identity that combine secular and religious modalities. Religion is a moral driver that teaches on the sanctity of sexuality as given during creation. The societal changes have brought in new phenomena like trans-gender, *trans-sexuality*, LGBTQ which in view of religion is unacceptable. These societal changes are a dilemma to societal programmers especially climate change which have specific programmes designed to particular gender. For example, there are specific climate mitigation programmes targeting women and others targeting men. How *trans-sexuality* disrupts these programming is at the core of this investigation which is not adequately researched. The investigator therefore intended to get students religious leaders' perception on the connection between climate change, religion and *trans-sexuality*.

Review of Previous Studies

According to Berg (2022), climate change is a complex and multifaceted issue that is deeply intertwined with human society and culture, including religion. Religion shapes human values, attitudes, and behaviours towards the natural world, and as such, it can have a significant impact on our ability to address climate change. Many religious traditions have teachings that emphasize the sacredness of the natural world and the importance of stewardship and conservation. For example, in the Judeo-Christian tradition, the Book of Genesis describes humans as stewards of the earth, charged with caring for it and all its inhabitants. In Islam, the Qur'an describes the earth as a gift from God and emphasizes the importance of environmental protection. Similarly, many indigenous religions around the world view the natural world as a sacred and interconnected web of life, with humans as one part of this larger whole.

Given the complexity of the relationship between religion and climate change, it is important to engage with religious communities and leaders in efforts to address this issue. By drawing on the values and teachings of various religions, we can work towards building a more sustainable and just society that respects the natural world and supports the well-being of all its inhabitants. Although many religious traditions have teachings that emphasize the sacredness of the natural world and the importance of stewardship and conservation, few studies have been conducted to establish the impact of religion as the conscious of the society on *Trans-sexuality*

which as a sub-set of Lesbian, Gay, Bisexual, Transgender and Queer (LGBTQ) among university students as not been given adequate empirical investigations.

According to Md et al. (2022), climate change is a complex phenomenon that affects societies in various ways, including gender dynamics. Extreme climate events have become more frequent in Bangladesh because of climate change. These events have severely affected rural communities' livelihoods, agricultural productions and damaged properties; aggravating their existing economic and social conditions (Jakariya et al., 2020). Climate change will have disparate impacts on different groups in society, with the most socially and economically marginalized facing increased vulnerability (Thomas et al., 2019). Climate change has the potential to affect gender in the society, for example, in many societies, women are responsible for collecting water and firewood, which are becoming increasingly scarce due to climate change. This may place an increased burden on women and limit their ability to participate in other activities such as education or paid work. Girls and young women are often at a heightened risk of violence and exploitation during and after extreme weather events, including sexual and physical abuse as well as trafficking (Afridi et al., 2022).

Additionally, extreme weather events such as floods and droughts can cause crop failures, which can exacerbate food insecurity and economic hardship for households and also disproportionately affect women and girl. Whereas climate change has the potential to impact gender dynamics in various ways, including access to resources, roles and responsibilities, and cultural attitudes, the emerging *trans-sexual* gender in the modern society as gender dynamism is an area of interest with little studies. Habib (2021) established that gender relations, gender differentiated roles and responsibilities and gendered knowledge of climate change determine women's overall experience and practices to climate change.

According to Mishra and Mohapatra (2017), there are several factors that explain the differences between women and men in terms of their exposure and vulnerability to risks from climate change. Some of these factors include; Gender roles and responsibilities. In many societies, women are responsible for tasks such as collecting water and firewood, preparing food, and caring for children and the elderly. Climate change can exacerbate these responsibilities by making it harder to access clean water and fuel, increasing the time needed to gather resources, and leading to more frequent natural disasters that require additional care work.

Scholarship on the connections between religion and climate change includes social science research into how religious identity influences attitudes towards climate change; confessional and constructive engagements of religious thought with climate change from various communities and traditions; historical and anthropological analyses of how climate affects religion and religion interprets climate; and theories by which climate change can be interpreted as a religious phenomenon. The question at the heart of debates about religion and climate change is whether religious commitments are the primary drivers of global action, or whether beliefs are embedded in larger systems of identity that combine secular and religious modalities. Some political scientists, for example, have proposed that white American Evangelicals' antipathy towards the environment is linked to end times beliefs (Barker & Bearce, 2013).

Many indigenous communities around the world have developed deep connections with the natural world, and their religious and spiritual practices are often closely tied to the health of the environment. As climate change begins to impact these communities, their traditional practices may be threatened or altered in various ways, and this could lead to a stronger emphasis on the importance of those practices for understanding and responding to climate change (Berg, 2022). According to Hulme (2017), it would be strange if religion completely ignored the concept of

climate change because religious discourse constantly discusses the relationship between humans, God, the earth, and the other forms of life on it. Given that climate change is a global issue, one would expect religious organizations to try to incorporate it into their teachings and make it a relevant topic in religious discourse. As well as climate change is a global issue and that religious organizations to try to incorporate it into their teachings and make it a relevant topic in religious discourse, the impact of both climate change and religion on *trans-sexuality* is an area which require much investigations which was the motivation of the current investigation.

The Diagnostic and Statistical Manual of Mental Disorders (DSM)-5 defines Gender Dysphoria (GD) as ‘an individual’s affective or cognitive discontent with the assigned gender’, with the addition that it may also refer to ‘distress that may accompany the incongruence between one’s experienced or expressed gender and one’s assigned gender’ (Ristori, & Steensma, 2018). According to Geibel (2012), same-sex relationships are commonly perceived as ‘un-African’ or contrary to cultural norms in Kenya, and are thought to be a behaviour or practice learned or ‘imported’ from outside cultures. *Trans-sexuality* on the other hand is a term used to describe individuals who identify as a gender that is different from the sex they were assigned at birth. This can include individuals who have undergone, or are considering undergoing, medical or surgical interventions to align their physical characteristics with their gender identity.

It is important to note that gender identity is distinct from biological sex and can exist on a spectrum, with individuals identifying as male, female, or non-binary, among other possibilities (Rostek, 2022). Many religious denominations have traditionally taken a conservative stance on issues related to sexuality and gender identity, based on their interpretation of biblical teachings. As a result, individuals who attend these churches may be more likely to hold orthodox views on these issues. *Trans-sexuality* research has been surprisingly scarce, with most studies focusing on the perceptions of transsexual individuals’ parents (Elischberger et al., 2016).

Climate change has significant social, economic, and environmental implications for communities around the world, and these impacts affect women and men differently. Holvoet and Inberg (2018) argue that society imposes expectations on women and men roles affecting their individual vulnerability; hence, it is important to include a gender approach in the analysis of climate change adaption policies. Women often face greater vulnerabilities and risks due to their existing social and economic marginalization, as well as their gendered roles and responsibilities. For example, women are often responsible for securing food, water, and energy for their households, and these tasks can become more difficult in the face of climate change. In many contexts, women also have less access to education, resources, and decision-making power, which can limit their ability to adapt to and mitigate the impacts of climate change. Therefore, it is essential to recognize and address the gendered dimensions of climate change in order to ensure that climate policies and programmes are inclusive and equitable, and that they effectively address the needs and priorities of all members of society, regardless of gender (MacGregor, 2010).

Patriarchal structures provide men with more general adaptive capacity or capability to climate change for several reasons. While discussing the impact of climate change on women, studies highlight that discriminatory norms and rules, women’s socioeconomic status and controlled mobility make them more vulnerable to climate change (Tanjeela & Rutherford, 2018). While women’s vulnerability may increase in the absence of men, men migrating for survival as a result of climate and livelihood shocks frequently end up in urban slums, working hard in poor living and working conditions, and developing a range of health problems that may in fact increase male morbidity and mortality in the medium term (Mitra et al., 2015).

Climate change is having a significant impact on food security and sovereignty. Weather patterns influence food availability, access to food, food utilization, food supply stability, and people's nutrition. Because of women's role in agriculture, access to resources, and the differentiated gender roles and responsibilities expected of them, all of these aspects of food security are gendered (Borquez et al., 2017). Despite previous gender and climate adaptation discourses that portrayed women as climate change victims and subjects more vulnerable than men, recent studies tend to challenge this generalization (Liru & Heinecken, 2021). The extent to which gender based climate programmes are executed by people of *trans-sexuality* orientation are some of the gender-related emerging issues in the society, yet not much research has been conducted.

Concerning religion, a recent report shows that non-religious communities are more likely to be more concerned about global warming and environmental protection than evangelicals (Zaleha & Szasz, 2015). More than 79 percent of atheists view stricter environmental laws and regulations as worth the cost (Pew Research, 2014). Religiously unaffiliated people are more likely to say that the earth is warming due to human activities (Pew Research, 2015). Atheists also tend to show greater support for social justice and civil rights issues, such as same-sex marriage, feminism, and racial equity (Bowman et al., 2017). Arli et al. (2022) results show that religious people are less committed to the environment and climate change and that atheism positively affects recycling and climate change identity. There is still a research gap on the response of climate change to the emerging phenomenon of *trans-sexuality* which the current investigation analysed and results presented.

Methodology

This study adopted a descriptive research design, which was helpful in summarizing the population characteristics of the study. The design enabled the researcher to use a structured questionnaire as the primary data collection instrument. The research was focused on describing the characteristics of the population under study, and this was achieved by collecting data and summarizing the findings. The descriptive research design is particularly useful in providing a comprehensive summary of the population's characteristics, including their demographics, attitudes, behaviours, and other relevant factors.

Descriptive research was therefore used to describe the impact of climate change and religion as the conscious of the society on *trans-sexuality* among university students since little is known about the topic leading to the investigator gather information used to test hypotheses. Descriptive research was also used to identify patterns or relationships among variables. The target population of the study was 100 student leaders serving in different positions in Laikipia University.

The study adopted sampling formula by Yamene (1967) to arrive at 80 sample size who gave the required information concerning the impact of climate change and religion as the conscious of the Society on *Trans-sexuality* among Students. For rapid data collection, the investigator used a structured questionnaire administered online via Google Forms. Descriptive statistics and regression analysis techniques were used for quantitative data, while content analysis technique was used for qualitative data. The quantitative data was coded, entered, and analysed by the researcher using the Statistical Package for Social Sciences (SPSS) version 23. Statistics was created to be both descriptive and inferential. The demographic data of study participants, as well as inferential statistics and all conclusions were presented using frequencies and percentages and summarized using tables.

Throughout the research process, the researcher encountered legal and ethical issues. These included obtaining all necessary authorization, providing a consent form to all participants, adhering to the principle of voluntary participation, ensuring the confidentiality of participants' information, ensuring the anonymity of participants during data collection, and acknowledging other people's ideas to avoid plagiarism and fraud. The researcher also informed all of the participants about the true purpose of the study.

Results and Discussions

This section presents the results of both the descriptive and inferential findings on the impact of climate change and religion as the conscious of the society on *trans-sexuality* among students in Kenyan universities. The descriptive statistics results are presented in terms of frequency tables whereas the inferential statistics results are presented based on beta coefficient tables.

Among the respondents under this investigation, slightly above half 51 percent were male whereas 49 percent were female indicating a balanced view on the results of the key variables under investigation with majority 87 percent from the Catholic Association, with 11 percent from Protestant Associations and 2 percent other Religious Associations with majority of them 64 percent having age bracket of 20 years and below. These results indicated that the respondents cut across the gender parity in the population under the study.

Concerning the respondent's awareness of the issues surrounding climate change, the results revealed that majority (91%) were aware and another majority (96%) were aware of the emerging issues surrounding *trans-sexuality*. The majority of the respondents (64%) observed that these emerging issues surrounding *trans-sexuality* are shaping humanity perception of climate change and gender roles. Majority of the respondents (95%) were aware of the role of religion in addressing the emerging issues of *trans-sexuality* in among university students. Majority of the respondents (56%) observed that religion play a role in handling the emerging issues of *trans-sexuality* in the universities to greater extent.

Results of Changing Trends associated with climate change and Emerging Issues of *Trans-sexuality*

Table 1 presents the results of the changing trends associated with climate change and emerging issues of *trans-sexuality* and gender that have an impact on afforestation, agriculture and finance.

Table 1: Changing Trends Associated with Climate Change and Emerging Issues of Trans-sexuality

Statement	SD (%)	D (%)	N (%)	A (%)	SA (%)
<i>Trans-sexuality</i> is negatively affected by climate change	17	6	9	35	33
Agro-forestry initiative deteriorating	5	14	13	37	31
Gender specific participation in crop productivity	3	9	17	48	23
Gender specific participation in animal productivity	11	14	21	40	14
Gender specific climate change information flow s clarity	11	8	4	56	21
Gender specific climate change financing	6	8	11	52	23
Gender specific climate change training	7	10	14	55	14
Gender specific climate change related associations	8	13	41	27	11

Findings concerning *trans-sexuality* is negatively affected by climate change revealed that majority (88%) of the respondents (35% who Agreed and 33% who Strongly Agreed) agreed that the emerging issue of *trans-sexuality* is contributed by climate change in the wider society because of lack of clarity on gender roles as far as climate change is concerned and that Agro-forestry initiative which was aligned to gender in the forestry deterioration has an impact on *trans-sexuality*. Findings concerning Gender specific participation in crop productivity that majority of respondents (71%) agreed that gender specific participation in crop productivity has an impact on emerging issue of *trans-sexuality* due to lack of gender roles clarity.

Concerning participation in animal production, the study established that majority of the respondents (81%) agreed that gender specific participation in animal productivity has an impact on emerging issue of *trans-sexuality* due to lack of gender roles clarity. Also on information flow, the results revealed that majority of respondents (77%) agreed that gender specific climate change information flow in the wider society is already challenged by the emerging issue of *trans-sexuality* due to lack of gender roles clarity. Further on climate change financing, the results revealed that majority of respondents (69%) agreed that gender specific climate change financing is already challenged by the emerging issue of *trans-sexuality* due to lack of gender roles clarity. Lastly, findings on climate change associations revealed that majority of respondents (41%) were not sure of gender specific climate change related associations that are already challenged by the emerging issue of *trans-sexuality* due to lack of gender roles clarity.

Results of the Role of Religion in Addressing the Emerging Issues of *Trans-sexuality*

Table 2 presents the descriptive statistics results of the role of religion in addressing emerging issues of *trans-sexuality* that include societal complexity, societal buffer systems, and counselling services among others discussed.

Table 2: The Role of Religion in Addressing the Emerging Issues of Trans-Sexuality

Statement	SD (%)	D (%)	N (%)	A (%)	SA (%)
Religion is already addressing the complexity	8	4	12	45	31
Religions have re-defined their operations	6	3	13	50	28
strong buffer systems	2	11	21	43	23
strong rehabilitation systems	4	3	17	47	29
Used creation by God to remind	8	2	11	48	31
Used holy scriptures	9	1	14	54	32
Fighting prejudice and fundamentalism	24	0	14	41	21
Teaching by pointing to the penal code	7	2	16	43	32
Use counselling programme	12	8	4	51	25

Table 2 presents the descriptive statistics results of the impact of religion as the conscious of the society on *trans-sexuality*. Concerning complexity of social issues, the results reveal that majority of the respondents (76%) agreed that religion is already addressing the complex societal issues associated with the emerging issues of *trans-sexuality* in the wide society. At the same time, religious organizations have developed strong rehabilitation systems to address those already practicing *trans-sexuality* not only in their fellowship but the wider society. On the same results, religious organizations have counselling programme that rehabilitate those students already

practising *trans-sexuality*. On findings on re-definition of operations, the results reveal that majority of respondents (78%) agreed that religious organizations have re-defined their operations to address the issues of *trans-sexuality* in their programming.

Further findings on religion as a buffer reveals that majority of respondents (66%) agreed that religious organizations have developed strong buffer systems to prevent the infiltration of *trans-sexuality* into their fellowship. On rehabilitation, the results revealed that majority of respondents (66%) agreed that religious organizations have strong environmental rehabilitation systems compared to 17 percent who were not sure and 7 percent who disagreed. On teachings on creation, the results reveal that majority of respondents (79%) agreed that religious organizations use the original climate status as created by God to remind those practising *trans-sexuality* to go back to gender specific role in environmental conservations. Again, findings on use of scriptures reveal that religious organizations have made available their holy scriptures through different media to the wide society to teach against *trans-sexuality*.

Concerning fighting prejudice, the results reveal that majority of respondents (62%) agreed that religious organizations are fighting prejudice and fundamentalism against *trans-sexuality* as a means of creating acceptance for rehabilitation. Findings on teaching on the relevant penal code reveal that majority of respondents (75%) agreed that religious organizations in their teachings also point to the penal code Sections 162, 163, and 165 which criminalize ‘carnal knowledge against the order of nature’.

Results of the Status of *Trans-sexuality* among Students in Kenyan Universities

Table 3 presents descriptive statistics results of the status of *trans-sexuality* among students in Kenyan universities. The results also show that *trans-sexuality* is as an emerging reality that is changing the societal structures and gender roles.

Table 3: The status of *Trans-sexuality* among Students in Kenyan Universities

Statement	SD (%)	D (%)	N (%)	A (%)	SA (%)
<i>Trans-sexuality</i> is an emerging reality	2	0	4	58	36
<i>Trans-sexuality</i> has informal associations	3	5	12	44	36
Both male and female students are drifting	2	1	11	48	38
Opposite sex relationships are slowly decreasing	26	38	10	4	22
There are organizations heavily funding	11	3	15	39	32
The university administration creating awareness	3	6	17	48	26
There already disciplinary cases	39	19	28	6	8

Table 3 presents the results of the status of *trans-sexuality* among students in Kenyan universities. First, concerning *trans-sexuality* as an emerging issue, the results reveal that majority of respondents (94%) agreed that *trans-sexuality* is an emerging reality among students in Kenyan universities. Findings on *trans-sexuality* association reveal that majority of respondents (80%) agreed that *trans-sexual* students in Kenyan universities already have informal associations where they operate from. Concerning the drifting of students into the orientation, the results reveal that majority of the respondents (86%) agreed that both male and female students are slowly drifting to *trans-sexuality* in Kenyan universities. Further findings on decrease in opposite sex relationship

reveal that majority of the respondents (64%) disagreed that opposite sex relationships in public universities is slowly decreasing among university students.

Additionally, findings on *trans-sexuality* funding reveal that majority of the respondents (71%) agreed that there are organizations heavily funding those practising *Trans-sexuality* among students in Kenyan universities. Concerning awareness of *trans-sexuality*, the results reveal that majority of respondents (74%) agreed that the university administration is already creating awareness of existence of *trans-sexuality* in Kenyan universities as a way of managing the phenomenon. Lastly, concerning disciplinary action against *trans-sexuality*, the results reveal that majority of respondents (58%) disagreed that there already disciplinary cases being handled by the university administration on those practising *trans-sexuality*.

Climate Change, the Role of Religion and Trans-sexuality among Students

This section presents the inferential results of the impact of Climate Change and Religion as the conscious of the society on *Trans-sexuality* among students which was the main goal of this investigation. The researcher using regression results intended to establish whether there exists a nexus between the impact of climate change and religion as the conscious of the society on *trans-sexuality*. This is important to shade empirical light on whether climate change and status of religion in public universities are drivers to the emerging issues around *trans-sexuality* in the society. The findings should be able to advise policy on new approaches to climate change policies and religious strategies in as far as *trans-sexuality* emergency is concerned.

Table 4: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.834 ^a	.696	.690	.57156

Results from Table 4 revealed that the R-value was 0.834 whereas R Square was 0.696, which indicated a high degree of correlation. The R² value indicates how much of the independent variables; that is impact of climate change and impact of religion as the conscious of the society to *trans-sexuality* among students in Kenyan universities. In this case, 69.6 percent was the R Squared, which was large indicating a high degree of correlation. The regression model also predicted the outcome variable significantly with p=0.000, which was less than 0.05, and indicated that; overall, the model statistically and significantly predicted the outcome variable. This finding implied that the data collected revealed high variability between the independent and dependent variables.

Table 5: Relationship between Climate Change, the Role of Religion and Trans-sexuality among Students

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	.760	.075		10.103	.000
Climate Change	.209	.048	.271	4.360	.000
role of religion as the Conscious of the Society	.118	.038	.155	3.109	.002

First, the study established a positive significant impact of climate change on *Trans-sexuality* ($\beta = 0.209$, $p = 0.000 < 0.05$). This significant positive impact made the researcher conclude that climate change had significant positive impact on *trans-sexuality* among students in Kenyan universities. Based on this finding, an increase of climate change by 1 unit will impact *trans-sexuality* among students in Kenyan universities by 0.209 multiple units (See Table 5). Second, the study established a positive significant impact of the role of religion as the conscious of the society on *trans-sexuality* ($\beta = 0.118$, $p = 0.002 < 0.05$). This significant positive impact made the researcher conclude that religion as the conscious of the society had significant positive impact on *trans-sexuality* among students in Kenyan universities. Based on this finding, an increase of religion as the conscious of the society by 1 unit will impact *trans-sexuality* among students in Kenyan universities by 0.118 multiple units (also See Table 4).

Discussion

The positive significant impact of climate change on *Trans-sexuality* is supported Holvoet and Inberg (2018) who argue that society imposes expectations on women and men roles affecting their individual vulnerability. They further state that women often face greater vulnerabilities and risks due to their existing social and economic marginalization, as well as their gendered roles and responsibilities. Despite previous gender and climate adaptation discourses that portrayed women as climate change victims and subjects more vulnerable than men, recent studies tend to challenge this generalization (Liru & Heinecken, 2021). *Trans-sexual* gender is one of the new perspectives beyond the women that is likely to be an emerging area in research that needs to be investigated further.

The positive significant impact of the role of religion as the conscious of the society on *trans-sexuality* is supported by Hulme (2017) who opines that it would be strange if religion completely ignored the concept of climate change because religious discourse constantly discusses the relationship between humans, God, the earth, and the other forms of life on it. Given that climate change is a global issue, one would expect religious organizations to try to incorporate it into their teachings and make it a relevant topic in religious discourse. As well as climate change is a global issue and that religious organizations to try to incorporate it into their teachings and make it a relevant topic in religious discourse, the impact of both climate change and religion on *trans-sexuality* is an area which require much investigations.

Conclusion

The main aim of this investigation was to examine impact of climate change and religion as the conscious of the society on *Trans-sexuality* among students in Kenyan Universities and particularly Laikipia University students. This was done by empirically establishing how changes in climate impact gender roles especially the emerging *trans-sexual* gender roles in the wider society. The study was also meant to find out whether religion as the conscious of the society has an impact on gender roles especially the emerging *trans-sexual* gender roles. The study established a positive significant impact of climate change on *trans-sexuality* which made the researcher conclude that climate change had significant positive impact on *trans-sexuality* among students in Kenyan Universities. The study also established a positive significant impact of the role of religion as the conscious of the society on *trans-sexuality*. It was thus concluded that religion as the conscious of the society had significant positive impact on *trans-sexuality* among students in Kenyan universities.

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