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Gender identity and intersectionality in the Afro-diasporic context

Identidad de género e interseccionalidad en el contexto afrodiaspórico

Identidade de gênero e interseccionalidade no contexto afro-diaspórico

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Abstract

Grounded in decolonial epistemologies, intersectionality theory, and Yoruba philosophical frameworks, this article analyzes the experiences of Black trans men through the lens of intersectionality, considering the interplay of race, gender, vulnerability, resistance, and ancestry within the Afro-diasporic context. This is a descriptive, qualitative study based on semi-structured interviews with four Black trans men, selected via the snowball sampling technique. The participants were identified by the pseudonyms Odé, Neutron, Ikorita, and Idajo. Data analysis was conducted using Iramuteq 0.8 alpha7 software to process the textual corpus derived from the four interviews, achieving a utilization rate of 88.56%, a result exceeding the expected 70%. The study revealed that the experience of being Black and trans generates specific, overlapping forms of violence, discrimination, and exclusion involving both racial and transphobic dimensions. Simultaneously, the accounts revealed the existence of networks fostering a sense of belonging, affectivity, identity expression, and resistance. The results also highlight the need to move beyond universalizing and Eurocentric perspectives when understanding experiences of gender and race. It is concluded that an intersectional approach, integrated with Yoruba philosophy and decolonial bioethics, contributes to public policies guided by justice and dignity.

Descriptors: Black Trans Men; Intersectionality; Yoruba Philosophy; Decoloniality; Gender Identity.

Resumén

Basado en epistemologías decoloniales, la teoría de la interseccionalidad y referencias de la filosofía yoruba, este artículo analiza las experiencias de hombres negros transgénero desde una perspectiva interseccional, considerando las articulaciones entre raza, género, vulnerabilidad, resistencia y ascendencia en el contexto afrodiaspórico. Se trata de un estudio descriptivo, con un enfoque cualitativo, desarrollado a partir de entrevistas semiestructuradas con cuatro hombres negros transgénero, seleccionados mediante la técnica de muestreo en cadena. Los participantes fueron identificados con los nombres en clave: Odé, Neutron, Ikorita e Idajo. El análisis de datos se realizó utilizando el software Iramuteq 0.8 alpha7 para procesar el corpus textual derivado de las cuatro entrevistas, obteniendo una tasa de éxito del 88,56%, superior al 70% esperado. El estudio puso de manifiesto que la experiencia de ser negro y transgénero genera superposiciones específicas de violencia, discriminación y exclusión, que incluyen dimensiones raciales y transfóbicas. Al mismo tiempo, los relatos revelaron la existencia de redes de pertenencia, afecto, expresión de identidad y resistencia. Los resultados también señalan la necesidad de superar las perspectivas universalizadoras y eurocéntricas en la comprensión de las experiencias de género y raza. Se concluye que el enfoque interseccional, articulado con la filosofía yoruba y la bioética decolonial, contribuye a políticas públicas guiadas por la justicia y la dignidad.

Descriptores: Hombres Negros Transgénero; Interseccionalidad; Filosofía Yoruba; Decolonialidad; Identidad de Género.

Resumo

Fundamentado nas epistemologias decoloniais, na teoria da interseccionalidade e em referenciais da filosofia Iorubá, este artigo analisa as experiências de homens negros transexuais a partir da perspectiva da interseccionalidade, considerando as articulações entre raça, gênero, vulnerabilidade, resistência e ancestralidade no contexto afro-diaspórico. Trata-se de estudo descritivo, de abordagem qualitativa, desenvolvido a partir de entrevistas semiestruturadas com quatro homens negros transexuais, selecionados por meio da técnica de amostragem em bola de neve. Os participantes foram identificados pelos codinomes: Odé, Neutron, Ikorita e Idajo. A análise dos dados foi realizada por meio do software Iramuteq 0.8 alpha7, para processar o corpus textual derivado de quatro entrevistas, apresentando um aproveitamento de 88,56%, resultado que está acima do esperado de 70%. Evidenciou que a experiência de ser negro e transexual produz sobreposições específicas de violência, discriminação e exclusão, envolvendo dimensões raciais e transfóbicas. Ao mesmo tempo, os relatos revelaram a existência de redes de pertencimento, afetividade, expressão identitária e resistência. Os resultados apontam ainda para a necessidade de superar perspectivas universalizantes e eurocêntricas na compreensão das experiências de gênero e raça. Conclui-se que a abordagem interseccional, articulada à filosofia Iorubá e à bioética decolonial contribuem para políticas públicas orientadas pela justiça e dignidade.

Descritores: Homens Negros Transexuais; Interseccionalidade; Filosofia Iorubá; Decolonialidade; Identidade de Gênero.

Introduction

The discussion about gender identity and intersectionality in the Afro-diasporic context requires an analysis that transcends the limits of theory and enters the concrete experiences of bodies marked by history, race, and resistance. The trajectories of Black trans and gender-nonconforming people reveal the fissures of a society structured on coloniality and patriarchy. The Black body, gendered and racialized, is a political territory, where both violence and the possibilities of identity reconstruction are inscribed.

Kimberlé Crenshaw coined the concept of intersectionality by evidencing how race, gender, and class operate simultaneously in the production of inequalities. For her, Black women cannot be understood only through a lens of racial or gender oppression, since their experiences are the result of the interaction between multiple structures of power. In the Afro-diasporic context, this perspective is essential to understand how Black gender-dissident bodies experience specific exclusions and, at the same time, construct singular strategies of resistance[1].

Gender identity, when situated within the Black experience, acquires its own contours. Coloniality imposed binary and heteronormative models of sexuality, denying the plurality of bodies and gender expressions that existed in pre-colonial African cultures. Yoruba societies, for example, recognized the complexity of identities and did not reduce the human being to a rigid structure of masculine and feminine. The encounter with European colonialism, however, destroyed these cosmovisions, establishing a patriarchal and Christian morality.

The African diaspora was, therefore, also a diaspora of bodies and identities. The imposition of slavery and cultural domination generated not only the loss of physical territories but also of symbolic and bodily territories. The experiences of Black trans people and travestis carry this historical heritage, as they continue to be targets of systematic exclusions that deny their right to exist fully. Intersectionality, in this sense, is a theoretical instrument that allows understanding how these layers of oppression intertwine and produce multiple vulnerabilities.

At the same time, the Afro-diasporic context is also a space of creation and reinvention. The resistance of Black communities has always been marked by the reconstruction of identity and the revaluation of ancestralities. Within this process, Black trans people reconfigure the meaning of the body and existence, affirming their humanity before a society that insists on denying it. The struggle for gender recognition and bodily freedom is also a struggle for the decolonization of being. For authors, intersectionality:

> *[...] moves between diverse academic spaces, in which the conceptual definition is under construction, within the scope of experiences and practices, where political struggles in favor of social justice unfold. Both fields communicate and are crossed by intense disputes and debates. The breadth of meanings attributed to the term, by feminists, activists, researchers, gives it a special and undeniably controversial place, especially because it articulates theory and practice, founding an intersectional praxis"*[1:2].

The authors emphasize that intersectionality is not merely a sum of identities, but an analytical tool that reveals the interdependencies between systems of power. In the case of Black trans people, marginalization is not only the result of racism or transphobia, but of the interaction between both. This understanding is fundamental to formulate public policies and social practices that do not reproduce the invisibility and silencing of these subjects[1].

Invisibility is one of the deepest marks of racism and transphobia. In the media, in politics, and even in social movements, the voices of Black trans people rarely occupy the center of the debate. This absence reinforces what Crenshaw calls "intersectional erasure," that is, the tendency to invisibilize experiences that do not fit traditional categories of analysis. The result is the perpetuation of policies that fail to meet the real demands of this population[2].

The Black trans body, by defying colonial gender norms, becomes a symbol of resistance. Its existence is a political act, as it confronts the logic of whiteness, patriarchy, and cisnormativity. Within the diaspora, this body carries the memory of an ancestral past that recognized fluidity and the sacred in all forms of life. Thus, the struggle for recognition is not only social but also spiritual and cultural.

As Oyěwùmí emphasizes[3:8]:

> *"The difficulty of applying feminist concepts to express and analyze African realities is the central challenge of African gender studies. The fact that Western gender categories are presented as inherent to nature (of bodies) and operate in a dichotomous duality, binarily opposed between masculine/feminine, man/woman, in which the male is presumed superior and, therefore, the defining category, is particularly alien to many African cultures. When African realities are interpreted based on these Western claims, what we find are distortions, linguistic mystifications, and often a total lack of understanding, due to the incommensurability of categories and social institutions".*

This tension evidences the need to deconstruct the Western epistemic hegemony that attempts to universalize concepts produced in specific historical, cultural, and political contexts. Eurocentric feminist theories, by presenting themselves as universal models of analysis, end up erasing the specific forms of social organization, power, and identity existing in African societies. In many of them, relations between men and women are not structured under the same hierarchical and exclusionary axis of Western patriarchy, but rather in systems of complementarity, interdependence, and dynamic social functions[3].

Thus, thinking about gender in African contexts requires an effort of cultural and epistemological translation, a displacement of the gaze. It is necessary to understand that gender categories are not fixed but constructed in dialogue with local cosmologies, spiritualities, and social practices. What is at stake, therefore, is not only the inclusion of African women in already existing theories, but the creation of analytical paradigms that emerge from African experiences themselves, capable of revealing other ways of being, knowing, and resisting.

This decolonial approach to gender by Oyèrónké Oyěwùmí challenges universalist narratives and expands the

field of feminist studies, inviting us to recognize that there are multiple feminine epistemologies and that feminism, to be truly emancipatory, must be plural, situated, and sensitive to the cultural realities it intends to interpret.

African matrix religions, such as Candomblé and Umbanda, offer perspectives that break with the rigidity of binarisms. In them, the orishas express multiple dimensions of gender and energy, revealing a cosmology where the masculine and feminine coexist and complement each other. This philosophical and spiritual vision contrasts with the Christian colonial imposition, which associated the body and pleasure with guilt and punishment. Retaking these epistemologies is a path of resistance and healing for Afro-trans bodies[4].

However, institutional violence still deeply marks the experience of these subjects. In the health system, in education, and in justice, prejudice manifests itself directly and symbolically. The lack of specific affirmative policies and the unpreparedness of professionals perpetuate a cycle of exclusion. Bioethics, in this context, needs to open itself to epistemic plurality, recognizing that the ethics of life must include all modes of being and existing[5].

The Afro-diasporic perspective invites us to think of the body not as an object, but as a territory of knowledge and ancestrality. The Black trans body is not a deviation, but a legitimate expression of human diversity. It carries within itself the power of knowledge that resists coloniality and that questions the limits imposed by Western normativity. It is in this body that the history, pain, and hope of people who refuse to disappear are inscribed.

Crenshaw's theory helps to unveil how the social structure produces inequalities that reinforce each other. Racism legitimizes economic exclusion, which, in turn, intensifies gender vulnerability. In the case of the Black trans population, this translates into less access to education, health, and the labor market, resulting in alarming rates of violence and mortality. This reality evidences that the struggle for equity must be intersectional, or it will not be[2].

In the academic field, there is still a deficit of research that addresses intersectionality from the Afro-diasporic perspective. Most gender theories were built from white and Eurocentric paradigms, ignoring the historical and cultural particularities of the Black experience. Thus, it is urgent to value intellectual productions by Black authors who discuss gender, race, and sexuality from the place of the diaspora and resistance.

The production of knowledge must also be a political act. By including Black trans voices in academic narratives, the cycle of silencing is broken, and the legitimacy of these knowledges is reaffirmed. Intersectionality, in this sense, is also a methodology that challenges epistemological hierarchies, recognizing the value of lived experiences as a legitimate source of knowledge. Experience is, therefore, a political and scientific dato.

The coloniality of knowledge imposed a single epistemology, erasing diverse ways of understanding the world. In the Afro-diasporic context, recovering ancestral knowledge is a fundamental part of the decolonization process. Yoruba philosophy, with its emphasis on balance and respect for diversity, offers an ethical alternative that dialogues with contemporary bioethics. This integration of knowledge broadens the horizon of social justice and human dignity[1,6].

Gender identity, therefore, cannot be seen as an isolated construction. It is inserted in a historical context of oppression and resistance. For Black trans people, assuming their identity is an act of re-existence, an affirmation that the body is also a political space. It is in this body that the scars of coloniality and the marks of ancestrality that insist on flourishing are manifested[3].

The recognition of these multiple dimensions is essential to build care and protection policies that respect diversity. Bioethics, by dialoguing with African philosophy and intersectional theory, can offer new possibilities for ethical thought. It is a decolonial bioethics, capable of understanding that justice must consider differences as part of the human condition[7].

The Afro-diasporic experience teaches us that being is always collective. Gender identity is not constructed alone, but in relationships, in communities, and in affections. Belonging, in this sense, is an act of resistance. For Black trans men and women, collectivity represents shelter and strength before a world that constantly tries to erase them. Solidarity is, therefore, a form of survival[8].

Crenshaw's thought, by articulating crossed oppressions, reinforces the need for a social analysis that considers the complexity of subjects. Intersectionality is not a theoretical fashion, but a political tool to confront structural inequalities. In the Afro-diasporic context, it reveals that the struggle against racism and transphobia is inseparable from the struggle for recognition and dignity[2,9].

The reconstruction of Black trans identity is also a symbolic reconstruction. It is necessary to retell the stories, occupy the spaces, and redefine the meanings. The body, once seen as a target of control, becomes a means of expression and freedom. Art, music, dance, and religion are languages through which these bodies exist, transforming pain into power and silencing into discourse[10].

In Brazil, a country marked by racial and gender inequalities, discussing intersectionality is an ethical imperative. The Black trans population is the most vulnerable to physical, symbolic, and institutional violence. The absence of affirmative policies and structural racism perpetuate the exclusion and genocide of these bodies. Thinking about public policies intersectionally is recognizing this reality and acting to transform it[10,11].

The concept of intersectionality, when applied to the Afro-diasporic experience, broadens the understanding of identity and justice. It invites listening to voices that have been historically silenced and the reconstruction of a gaze sensitive to plurality[2].

Reflecting on gender identity and intersectionality in the Afro-diasporic context is an act of commitment to life. It is recognizing that each Black trans body carries the strength of an ancestrality that has never been defeated. Intersectionality teaches us that liberating oneself from oppressions requires looking at all the dimensions that compose being. And it is in the confluence between theory

and ancestrality that a new ethics is born: an ethics of existence, resistance, and love.

Given the above, this study aims to analyze the experiences of Black transsexual men from the perspective of intersectionality, considering the articulations between race, gender, vulnerability, resistance, and ancestrality in the Afro-diasporic context.

Methodology

The research is inserted in the field of decolonial epistemologies, questioning the universalizing paradigms of Western bioethics and valuing African ancestrality as a source of knowledge. In this sense, this article is a product of the doctoral thesis entitled "Ona ti aye: Analyzing the social itinerary of the Black transsexual man and proposing bioethics from the perspectives of Yoruba philosophy." The methodology adopted is a descriptive study with a qualitative approach, which aims to answer questions about their meanings and subjectivities, based on the experience of social actors[12].

The research participants were four Black transsexual men, professionals from different segments (health, education, law, arts, etc.) and followers of diverse religions, including African matrices. The choice of participants followed criteria of intentionality and symbolic representativeness, seeking to reflect the diversity of experiences within the racial, gender, and spirituality scope. For the selection of research participants, the snowball technique was used. According to Ochoa[13], snowball is a non-probabilistic sampling technique in which individuals selected to be studied invite new participants from their network of friends and acquaintances. The seed for this research was a Black transsexual man activist who leads a transsexual league in the city of Rio de Janeiro. The first contact with the seed was to explain the objective of this research and the importance it will bring to the group of Black transsexual men. This act aimed to obtain the seed's support for the indication of other participants. The seed, the name given to the supporter who made the initial contact with possible research participants. Through it, 38 Black transsexual men were contacted via WhatsApp, and only 4 agreed to participate in this research; the others did not respond to the contact made via WhatsApp and phone call; others reported that they would think about it, as they felt uncomfortable talking about such a sensitive topic; and some reported that they had no interest in participating in the research.

It should be noted that, prior to the interview, the researcher presented the Free and Informed Consent Term (TCLE), requesting the reading and signature of the document by each of the research participants who agreed to participate. The inclusion criteria were: Black transsexual men who self-declare as Black (black or brown), aged over 18 years. The following exclusion criteria were used: cis men, even if self-declaring as Black, and men with mental disorders.

For the construction of the data, a semi-structured interview script was used. According to Fraser and Gondim[14], the interview makes it possible to understand the modes of perception of reality, enabling the understanding of social actors. From this perspective, Boni[15] states that the semi-structured interview allows the generation of a better sample of the population of interest, while Minayo[12] clarifies that this type of interview consists of a data construction technique, in which the researcher follows a script that aims to facilitate the approach to the research subjects, ensuring that, during the conversation with the interviewee, they will not lose focus on the hypotheses and theoretical assumptions guiding their research.

The interviews were conducted in an environment where it was possible to maintain the tranquility and discretion necessary for the moment, such as coffee shops, bookstores, among other places where the participants felt comfortable, with an average duration of 50 minutes per interview. Once the Term was signed, each participant chose their codename, namely: Odé, Neutron, Ikorita, and Idajo. To ensure the confidentiality of the participants, all interviews were recorded, with prior authorization from the interviewees, and were fully transcribed by the researcher, totaling an average of 20 pages per transcribed interview, aiming to preserve the material maintaining fidelity to the answers and information pertinent to the research.

It is understood that qualitative research does not prioritize sample size, and it is possible to add or exclude cases according to the progress of the fieldwork. It is worth emphasizing that the researcher individually clarified the participants regarding the object and objectives of the study, as well as the right of each person to refuse to participate in the research, in addition to the right to subsequent cancellation of their participation at any time, without this implying any losses or damages. This study complies with Resolution No. 466/12 of the National Health Council and adheres to the fundamental principles of bioethics: autonomy, non-maleficence, beneficence, and impartiality, and was approved by the Research Ethics Committee of the Institute of Social Medicine/State University of Rio de Janeiro, under Opinion No. 7,219,851 and CAAE 84017924.3.0000.5260.

Data analysis was performed using the Iramuteq 0.8 alpha7 software to process the textual corpus derived from four interviews, presenting a utilization rate of 88.56%, a result that is above the expected 70%. The analyzed corpus was composed of 4 texts, totaling 568 textual segments, 2,642 different words, and 19,362 occurrences, of which 1,399 were hapax (words that appeared only once). These introductory data provide an overview of the corpus statistics, establishing the basis for subsequent analyses.

Results and Discussion

Intersectionality and Black trans resilience encompass 23.26% of the textual corpus and focus on the intersections between gender, race, and the experiences of Black trans men. Words such as "man," "Black," "trans," "hormone," and "woman" highlight the overlap of oppressions and struggles faced by these individuals in a structurally discriminatory society.

Intersectionality is a fundamental theoretical tool for understanding the multiple layers of oppression that

cross Black trans bodies. Conceptualized by Kimberlé Crenshaw, it evidences that race, gender, class, and sexuality do not act in isolation, but together, generating unique experiences of exclusion and resistance. In the context of the Black transsexual man, intersectionality reveals the intertwining of racial and transphobic violence, showing how these dimensions structure deep inequalities in society[2].

By thinking about intersectionality from the perspective of bioethics and Yoruba philosophy, the understanding of Black trans existence is broadened beyond pain. This perspective proposes an ethics of care and collectivity, where the "other" is recognized in their totality. The Black trans subject, historically erased from narratives, resurges as the protagonist of their trajectory, reconstructing bonds and resignifying living amid the structures that marginalize them. It is recalled that the liberation of the Black subject passes through the recognition of the value of their own experience and the construction of spaces of belonging. In this sense, the Black trans community creates affective and political networks that sustain life, daily confronting the symbolic and physical violence that tries to annihilate it. The collective becomes a space of healing and re-existence.

Odé's testimony highlights how the combination of being trans and Black amplifies daily challenges, resulting in experiences of violence that are both physical and symbolic. He also points out that, although cis Black men face racism, Black trans men experience additional layers of discrimination associated with transphobia.

> *"[...] I am violated for being trans, I am violated for being Black, so there are two pains; I believe that also, if I were a cis man, I would suffer, but I would suffer much less than I being a trans man [...]" (Odé, Bisexual, One Partner, Agnostic, Complete Secondary Education, Barman, Black).*

Another central point of the class is the difficulty of communication and the lack of solid support networks within marginalized communities themselves. Ikorita addresses how Black women face difficulties in building dialogues with other identities but find unity in specific agendas, such as Black transmasculinity. This reflection reveals how structural issues, such as racism and social exclusion, not only fragment the collective struggle but also hinder access to education, communication, and mutual recognition within historically oppressed groups.

> *"[...] Black woman does not build with Black man; Black woman does not build with white woman, but Black women are together in the agenda of Black transmasculinity, which is where the difficulty of Blackness in access to communication is, because we did not learn to communicate [...]" (Ikorita, Bisexual, One Partner, Candomblecist, Incomplete Higher Education, Parliamentary Advisor, Black).*

Finally, there is also a highlight on moments of resistance, resilience, and identity affirmation. Idajo describes a scene of Black trans men participating in a samba school rehearsal as an act of freedom and celebration, defying gender and beauty norms. Neutron, in turn, reflects on the privileges he managed to conquer, such as a house and food security, while recognizing the difficulties faced by other trans men who suffer family rejection.

> *"[...] including in the samba school rehearsal of Paraíso da Tuiuti we had many trans men and it was beautiful, you know, dark Black bearded with big chest shirtless free [...]" (Odé, Bisexual, Without a Partner, Candomblecist, Complete Secondary Education, Plastic Artist Cultural Producer, Black).*

> *"[...] I am a trans man but today more privileged because I have a house, I have food whenever I want, so maximum respect to my people who go through the struggle of being rejected by the family [...]" (Neutron, Demisexual, Without a Partner, Catholic, Complete Secondary Education, Self-employed, Black).*

These reports reinforce that, although the struggles are deep, there are also spaces of resistance and self-affirmation that celebrate diversity and intersectionality.

The analysis of gender identity from the perspective of intersectionality, proposed by Kimberlé Crenshaw, allows us to understand that race, gender, and class do not act in isolation, but intersect in the constitution of social experiences. For the Black transsexual man, this intersection reveals multiple layers of vulnerability and silencing. Identity ceases to be merely a biological or social category to become a field of symbolic and political dispute. In this fabric, understanding the Black trans experience is also understanding the limits and potencies of struggles for recognition. It is from this lens that the ethical discussion about dignity, corporeality, and justice can be broadened[2].

Discussing intersectionality is also discussing the urgency of public policies that contemplate the specificities of the Black trans population. The absence of these policies perpetuates exclusion and vulnerability. By recognizing these intersections, the State and society are called upon to rethink their practices, promoting an ethics of care and social justice that recognizes the right to difference and human dignity.

Finally, Black trans resilience is a celebration of life. It is the body that dances, speaks, creates, and loves despite attempts at silence. It is the continuity of the ancestral struggle for freedom, translated into the contemporary experiences of those who resist and insist on existing. Intersectionality, in this context, is not just a theory, but a practice of survival and reconstruction of a more just, plural, and human world.

Final Considerations

The analysis developed in this study allows us to understand that the experience of Black transsexual men cannot be interpreted from isolated categories. Race, gender identity, social conditions, belonging, spirituality, and community relations articulate in the production of experiences of vulnerability, discrimination, and resistance. In this sense, intersectionality constitutes an important tool to understand the specificities experienced by these subjects, evidencing that racism and transphobia do not act independently, but intertwine and produce particular forms of exclusion and violence.

The reports of the participants evidence that being a Black transsexual man implies facing different layers of

violence and discrimination. However, reducing these trajectories to the condition of vulnerability would mean reproducing a limited perspective on these subjects. The testimonies also revealed experiences of resistance, belonging, freedom, celebration of identity, and construction of support networks. Participation in cultural, community, and religious spaces appears as a possibility of expression and affirmation of existence, demonstrating that these bodies are not only crossed by violence but also produce strategies of re-existence and identity reconstruction.

The research also points to the importance of collectivity in the experience of Black transsexual men. Affective, political, and community networks can constitute spaces of protection, recognition, and strengthening in the face of situations of exclusion. At the same time, the reports evidence difficulties of communication and articulation even among historically marginalized groups, demonstrating that the construction of alliances requires the recognition of differences and specificities existing within the communities themselves.

From the bioethical perspective, the findings reinforce the need to broaden the references used to think about justice, dignity, autonomy, and care. The incorporation of decolonial perspectives and knowledges related to Yoruba philosophy makes it possible to question the hegemony of universalizing Western models and recognize other ways of understanding the body, identity, collectivity, and existence. In this perspective, decolonial bioethics can contribute to the construction of practices that recognize subjects in their integrality and value their experiences and knowledge.

Another aspect that emerges from the study is the need for public policies capable of recognizing the specificity of the experiences of the Black transsexual population. The absence or insufficiency of policies that simultaneously consider the racial and gender dimensions can contribute to the maintenance of processes of invisibility and exclusion. Therefore, thinking about care and protection policies for this population requires an effectively intersectional perspective, capable of considering the multiple dimensions that cross their trajectories.

Finally, this study reaffirms that the existence of Black transsexual men should not be understood only from the perspective of vulnerability, but also from the power of their experiences, the capacity for resistance, and the production of new meanings for the body, identity, and life. Intersectionality, when articulated with the decolonial perspective and Afro-diasporic knowledge, goes beyond the condition of an exclusively theoretical tool and assumes an ethical and political dimension. Recognizing these experiences means breaking with historical processes of silencing and contributing to a society in which difference is not understood as a reason for exclusion, but as a constitutive dimension of human dignity.

All academic research carries with it certain limitations that do not reduce its relevance but point to the contours of its scope and method. In the case of this study, the limitations concern mainly the temporal and geographic scope, the diversity of individual experiences, the challenge of translating concepts from Yoruba philosophy to contemporary bioethics, and the small number of participants in this research. Recognizing such aspects is essential to give transparency to the scientific process and open space for improvements. Another limitation refers to the Brazilian geographic scope. Although Brazil is a space of rich social and cultural dynamics, the analysis does not encompass experiences of Black trans men in other countries, which could offer enriching comparisons. Future research can expand this international dimension, allowing the identification of similarities and differences in diverse contexts.

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