



A critical discourse analysis of the representation of transphobic discourse in the UK Press

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Through my feminist application of Critical Discourse Analysis (CDA), I aim to unearth the perpetuation of transphobic discourse within the British Press. By examining the presentation of social actors within a Daily Mail article, I demonstrate an enduring transphobic agenda within British newspapers. In situating this investigation within the wider context of feminist linguistics, I illustrate the urgent need for further exploration into transgender representation. The perpetuation of anti-trans discourse serves to reinstate a binary gender structure. This rigid means of social categorisation can elicit harmful ramifications among the transgender community.

Background

It is initially imperative to situate my investigation within the larger context of feminist CDA. Critical Discourse Analysis (CDA) is a framework used by linguists to unearth and challenge detrimental social ideologies within language to evoke social change. Norman Fairclough's (1989, 1992, 1995, 2010) original theorization has been adapted by researchers in various branches of linguistics, including applications from a politically feminist perspective. Feminist Critical Discourse Analysis (FCDA) investigates how language reinforces the power structures which marginalise social groups based on gender identity and sexuality. This differs from other applications of CDA in that feminist linguists share a desire to challenge these power dynamics, doing so from a specific political perspective.

Lazar (2005) provides a comprehensive insight into the importance of FCDA, in that it serves to 'examine how power and dominance are discursively produced and/or resisted in a variety of ways through textual representations of gendered social practises, and through interactional strategies of talk' (10). Lazar's book demonstrates the wide-ranging possibilities supplied through this framework, with linguists using FCDA to expose the perpetuation of sexist discourse within contexts such as the media, digital communication, and political speech.

Thinkers such as Derrida (1976) assert that society organises people into distinct categories. Feminist and queer linguistics attempts to challenge these identity classifications, dismantling the binary structure, and presenting a more fluid understanding of identity. It is therefore productive to assert my understanding of identity. The definition that I adopt is expressed by Shoemaker (2006), who describes identity as 'a set of traits, capacities, attitudes [...] that an individual normally retains over a considerable period and that normally distinguishes that individual from other individuals' (41). I combine this with the notion that identity is not fixed; our identities are constantly subject to adaptation (Baker 2008: 192). It is here then, that I assert my post-structuralist, feminist perspective, moving towards a more

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intersectional approach to feminism, which advocates for people of all genders, ethnicities, sexual-orientations, and social-classes.

As Zottola (2021) indicates, a scholarly exploration into transgender identity is extremely limited, and linguists only began to take an interest in the field within the past few decades. Some of the first studies related to transgender representation within the field of linguistics were conducted by Hall (1997; 2002; 2013), and Hall and O'Donovan (1996), who investigated how South Asian Hijra communities utilised verbal insult as a means of reclamation, in addition to the representations of transgender people within literature and the media.

Despite being a largely neglected area of study, it is an inherently important one; the perpetuation of harmful discourse has dangerous, real-world ramifications. Jarrin (2016) investigated the role of language and discourse in the delegitimization of transgender people's entitlement to appropriate healthcare. They found that, within the context of the Brazilian healthcare system, the discourse that transgender women are not real women was used to prevent trans women's access to necessary medical resources.

Other scholars have explored how transgender people construct gender identity through repeated performances of stereotypical masculinity and femininity. Lucy Jones (2019) explored this phenomenon within the context of digital media and concluded that the transgender vloggers in question would strive to embody these heteronormative notions to be perceived as authentically trans. This provides valuable insight into the types of normative discourse enforced upon transgender people. This leads me to consider how the media represents those within the trans community who do not conform to these binary categories and hence deviate from the social norm.

As demonstrated, research into the linguistic representation of transgender people remains limited, and exploration into trans identity within the press remains limited further. Zottola (2021) stresses the importance of news discourse as 'a valuable source for the analysis of how ideologies, power relations and the cultural values of a society are actualised and represented through language' (24-5). Hence, in utilising feminist CDA to discern the encoded discourses within newspapers, feminist linguists can critique the societal values which oppress marginalised communities.

The works of Paul Baker (2014) show that, in the media's limited representation of transgender people, they are often evaluated negatively. Baker created a corpus of British newspaper articles from 2012, examining the types of terminology used to refer to trans people, as well as collocates of these terms. The study found that, overall, British newspapers present transgender people as being villainous or freakish, over-sensitive or easily offended, and are often over-sexualised or described against a contextual backdrop of sexual scandal.

Similar studies have been conducted concerning US newspapers. Billard (2016) explores how US news discourse invalidates the gender identity of transgender people and identifies four strategies through which this delegitimization is achieved: the act of misgendering, the over-sexualisation of the transgender body, mockery, and the presentation of trans identity as a disease or condition. Before this, Barker-Plummer (2013) examined the press' treatment of murder victim Gwen Araujo, a transgender teenager. She

found that, through the representation of Araujo, the press perpetuated harmful discourses, including the notion of the “wrong body”, as well as the idea that a transgender person suffers from a condition which can be “fixed”.

By providing an overview of the studies previously conducted about transgender representation, I have attempted to illustrate the importance of trans issues as a focus of study within feminist linguistics. To demonstrate the impact of anti-trans discourse, I turn to the work of Gupta (2019), who analysed the representation of transgender woman Lucy Meadows within UK newspapers. Meadows was a trans woman who transitioned during her career as a teacher. She tragically took her own life after the British press repeatedly invalidated her gender identity. Gupta found that patterns of pronouns served to misgender Meadows. Concerning Meadows’ case, Baker (2014) argues that ‘this story serves as a stark illustration of the real-world consequences of what can happen when the media take an interest in trans people, and also highlights what some people have perceived as a general transphobic stance in the British press’ (212). This informs my underlying motivation to challenge the press’ representation of trans people, as I seek to investigate the role of language in society’s marginalisation of this community. In doing so, I hope to contribute to a growing scholarly effort to enact social change.

Methodology

Concerning critical engagement with my data at the textual level, I would like to outline my selection of Theo Van Leeuwen’s (2008) social actor framework.

Van Leeuwen (2008) adapts pre-existing CDA methods to further explore the representation of social actors through discourse, social actors being the individual or group identities represented at the textual level. He rightfully observes that existing CDA frameworks tend to restrict the exploration of social actor agency to their grammatical role within clauses. However, he argues, this causes linguists to overlook alternatively valuable linguistic and rhetorical realisations of agency (Van Leeuwen 2008). Van Leeuwen highlights what he labels a ‘*sociosemantic* inventory’ of ways individual and collective identities can be represented through discourse (23). This involves analysis of how different linguistic patterns work in conjunction to represent social actors in such a way that perpetuates hegemonic discourse.

This framework enables me to unearth wide-ranging linguistic patterns which attribute social actors with agency or passivity. In this study, I adopt a qualitative approach, achieved through the close analysis of an online newspaper article. The article was published on the Daily Mail website on 16th August 2022, reporting on the trans rights protest which occurred in response to the transphobic hate speech committed by Julie Jaman. Jaman was banned from her local pool after verbally abusing Clementine Adams with transphobic hate speech. As Jaman attempted to justify her behaviour to a group of supporters, she was met by activists who challenged her problematic ideologies.

The Daily Mail is infamous for its presentation of right-wing ideology, a politically conservative worldview which is reliant upon the application of rigid social categories. As a feminist linguist, this allows me to critique the types of pejorative representation which serve to benefit the text producer. I must also draw attention to the publication date of the article, the immediacy of which demonstrates the urgency of this type of critical analysis.

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It is additionally important to note the wide-ranging readership of this publication, with The Daily Mail being the most read UK newspaper, garnering a daily readership of 2 million (Metro, 2021). When considering the influential power of newspaper publications, it becomes essential to highlight and challenge the discourses being implicitly adopted by millions of daily readers.

Analysis of this article, found in the appendix, will allow me to explore how the media utilises linguistic devices to place particular social actors in opposition with one another, and to obscure distinctions between perpetrator and victim.

Analysis

Social actors present within the article include Julie Jaman: the perpetrator of the transphobic hate speech, Clementine Adams: the transgender woman who was a victim of Jaman's verbal assault, as well as the supporters of these respective individuals. These are the social actors I will treat with close critical attention.

It is fruitful to initially identify and compare how these social actors are referred to within the text. Adams is repeatedly referred to in relation to her social categorisation as a trans woman, as shown by noun phrases such as 'the trans worker' (ll.7), 'transgender employee' (ll.19) and 'a person [born as a male]' (ll.79). These are examples of classification, a process which defines Adams entirely by her trans identity. This works in conjunction with the non-gender specific pronoun 'them' (ll.30), the masculine noun 'male' (ll.44, 80), and the verb 'identifies [as a woman]' (ll.28) to delegitimize Adams' claim to femininity. Although it has been established that Adams identifies as a woman, and prefers feminine pronouns, the text sometimes utilises non-gender-specific pronouns to refer to her. The connotations of 'identifies' reinforces this further, as it perpetuates the discourse that trans women cannot be classified as real women; it serves to remind the text receiver that Adams' femininity is not biological and is instead an identity which she aligns with.

Adams is additionally identified through functionalization: her occupational role as an employee of the community pool. This is seen through the repeated noun phrases 'trans worker' (ll.2, 7), 'transgender employee' (ll.19), and 'the worker' (ll.22, 28). This means of identification operates alongside the previously mentioned uses of classification, with 'trans' and 'transgender' operating as attributive adjectives. By foregrounding her occupation, her feminine identity is excluded and side-lined, further delegitimising her access to womanhood. Her occupation is presented as a more appropriate defining characteristic than her feminine identity.

These means of identification serve to inherently dehumanise Clementine Adams. By classifying her solely based on her transgender identity, the other aspects of her character are minimised. Additionally, in being defined by her occupational role, Adams is depicted as a mere component within a capitalist mechanism, not a human being with multiple characteristics and identifying features. This serves to represent Adams, and transgender people more generally, as "other", reinforcing their position upon the margins of society.

When compared to the representation of Jaman, it becomes evident that the text-producer utilises language to absolve Jaman of blame, despite her anti-trans agenda. Within the text, there are twenty-five instances in which feminine pronouns 'she' and 'her' (for example, see ll.18, ll.44) are used to refer to Jaman. Comparing this to the two instances in

which Adams is identified with the feminine pronoun 'she' (ll.14, 29), or the single use of the noun phrase 'the woman' (ll.14), I begin to unearth how pronoun patterns implicitly serve to attribute Jaman with a more legitimate sense of feminine identity; the solidification of her right to womanhood through biology is encoded and reinforced through the repetition of feminine pronouns.

Like Adams, Jaman is similarly identified through means of classification, her identity within a particular generational social group due to her age. Indeed, elderly people are generally perceived to be among the most vulnerable members of society, requiring protection against threats because of their physical weakness and nervous disposition. The identification of Jaman through her age serves to foreground these connotations of vulnerability associated with elderliness. This can be perceived through the use of the predicative adjective '[woman], 80' (ll.1), which is highlighted through its established headline positioning, as well as the noun phrases 'the senior' (ll.11), 'an elderly woman' (ll.18) and 'the 80-year-old' (ll.24). It must be noted that no other social actor is referred to by their age within the article, while Jaman's elderliness is frequently accentuated through linguistic identification. By drawing upon the discourse that the elderly are vulnerable and therefore incapable of eliciting harm, the transphobic perpetrator is radically resituated into the position of the victim. Thus, this establishes the notion that Jaman is a defenceless victim of transgender activism.

It is additionally fruitful to observe the contrasting representations of the transgender activists in comparison to Jaman's supporters. Those advocating for transgender rights are grouped by collectivising noun phrases such as 'transgender activists' (ll.1), 'angry trans protestors' (ll.24), 'angry activists' (ll.49), and 'the protestors' (ll.46). The nouns 'activists' and 'protestors' situate the group within an active position, further reinforcing Jaman's passivity. This is because they each connote a sense of active intention; there is a specific cause or goal that fuels and informs their protestation. Additionally, the repeated attribute adjective 'angry' transforms this agency into one of potential threat or harm, positioning the transgender activists as the perpetrators of radical violence, a conscious linguistic choice which masks the true transphobic violence of Julie Jaman. This draws upon the discourse that those who align with left-wing ideology are disruptive and radical, a threat to tradition and conservatism. These social actors are presented as the embodiment of left-wing "wokeness", a political perspective which is likely to be opposed and challenged by the text recipients of right-wing publications.

This is further amplified when considering the representation of Jaman's anti-trans supporters. While the transgender activists are 'angry activists' (ll.49), Jaman's supporters are 'people [who supported her]' (ll.9), 'a group of supporters' (ll.36), or 'voices' (ll.46). This collective group identity is founded upon a mutual display of support, while the transgender activists are presented as an uncontrollable, violent force, moving, and acting as one being. While the activists are identified through means of functionalization - their role as activists - Jaman's supporters are humanised. It is more challenging to attribute the activists with a sense of humanity, they are portrayed as a mindless, faceless mob. Alternatively, Jaman's followers are positively evaluated as a result of the compassionate, peaceful connotations of 'supporters'.

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The article additionally mentions online support for Jaman, as there is an alleged emergence of 'a talking point within the LGBTQ+ community, with some arguing that the trans activist behaviour should not reflect the rest of the community' (ll.58-9). It is important to note that there is an exclusion of voices on one side of the debate, as the article only includes ideologies which align with Jaman's viewpoint, and which serve to exclude transgender people from the wider LGBTQ+ community. These social actors are referred to using indeterminacy, as seen within indefinite pronouns 'some' (ll.58) and 'many' (ll.60), both of which fail to explicitly describe the individual identities of these social actors or to give an approximate regarding the number of people within these groups. This attempts to suggest that Jaman's scope of support is vast and wide-ranging across all platforms, hence attributing her viewpoint with a sense of validity. The preposition 'within' indicates that these ideologies belong to voices within the LGBTQ+ community, however, the speaker in question is not named, and is instead identified through the use of the indefinite pronoun 'one' (ll.60). This creates an opposition between trans people and the rest of the LGBTQ+ community, suggesting that even those within their community do not associate nor side with them. This serves to further marginalise the transgender community by presenting them as a threat to both women and the LGBTQ+ community.

According to Van Leeuwen, an additional means of analysing social actor representation is through the investigation of action. For this, I will be utilising the concepts and terms introduced by Michael Halliday (2014) in his work on transitivity.

Upon applying this framework to the processes involving Jaman, we see that she is repeatedly positioned as the recipient of material action processes, as seen within 'heckle and intimidate woman' (ll.1), 'who was banned' (ll.1), 'has now been banned' (ll.5-6), 'Jaman was barred' (ll.16), 'an elderly woman who was banned' (ll.18), and 'has been heckled by activists' (ll.19). This series of actions, represented by the verbs 'banned', 'heckled', 'intimidated' and 'barred', belong to a semantic field of detriment, or a possible sense of injustice. This reinforces the notion that Jaman is an alleged victim, even though she is the source of anti-trans discourse. In the instances describing her banishment from the pool, the actors of the processes (YMCA officials) are repeatedly excluded, hence creating the sense that this is an unwarranted decision, as opposed to an informed choice made by the management of the community pool. As a cisgender white woman, Jaman inhabits a position of societal privilege. By positioning her as the passive recipient of the action, Jaman's sense of power over Adams is minimised, and hence the transgender community is attributed with a sense of artificial social power. This reduces the sense of urgency for the liberation of the transgender community.

In comparison, there are only four instances in which Clementine Adams is the recipient of material action processes, two of which are seen within the description of the verbal assault from Jaman's viewpoint, 'confronted the woman' (ll.14), 'immediately confronted the worker' (ll.28). The verb 'confronted' does not adequately portray the violence and transphobia exerted upon Adams at the hands of Jaman due to its relatively neutral connotations. Although Adams is the object of these events, she is not victimised in the way that Jaman is in the instances previously explored. This serves to conceal and minimise the detriment caused by Jaman's transphobic ideals. It is additionally important to note that among the other limited instances that Adams is the recipient of material processes, there is a case in which the article mentions that she is 'yet to undergo gender reassignment surgery'

(II.93). While description regarding the acts of transphobic violence experienced by Adams is limited, the article chooses to emphasise this fact regarding Adams' anatomy. This reinforces the types of anti-trans discourse perpetuated by Jaman herself, including the notion that 'biology trumps ideology' (II.55). Through the inclusion of this fact, the article attempts to justify Jaman's transphobic actions, drawing upon and emphasising the harmful discourse which suggests that trans women are not women if they do not possess female anatomy.

Observation of the verbal processes occurring within the article enables me to unearth significant patterns regarding the types of voices being given a platform within the right-wing British press. There are twenty-two instances in which Jaman is a sayer in verbal processes, meanwhile, Adams is situated as a sayer just twice. The series of reported verbs connected to Jaman, including 'addressing' (II.9, 36), 'begged' (II.12), 'described' (II.20), 'was speaking' (II.25), 'claims' (II. 27, 65, 96), 'asked' (II. 11, 29, 30), 'denies' (II.96) and 'said' (see II.29), emphasise the overwhelming extent to which Jaman is given a platform to share her voices and ideologies. This pattern of verbs possesses neutral connotations, and hence the severity of her transphobic discourse is minimised, meanwhile examples such as 'claims' and 'denies' endow her with the agency to manipulate the narrative to serve her anti-trans agenda.

This contrast is further reinforced through patterns of quotation, as while seven instances of direct speech (not including repeated quotations) depict Jaman's voice, there is only one case in which the text receiver is enabled insight into Adams' viewpoint, unmediated by Jaman or the text producer. This can be seen at the very end of the article, where it is mentioned that 'Adams says she feels the need to undergo surgical procedures to "feel like I'm able to be myself"' (II.100). While the article discusses an act of transphobic violence committed against Adams, the only unmediated access the reader is permitted into her experience is the admission that she does not feel that her gender identity is entirely accepted. This highlights the gatekeeping nature of the right-wing press, as they are shown to only amplify the voices and ideologies which strengthen a particular political agenda. The inclusion of this minimal part of Adams' experience serves to reinstate a rigid, binary understanding of gender, based on biology and anatomy.

To return to the representations of the trans activists, a salient pattern emerges in which they are repeatedly positioned as actors in material action processes, an assignment of agency which is presented to be destructive and violent. The protesters are described to have 'heckle[d] and intimidate[d]' Jaman (II.1), 'ripped down [suffragette flags]' (II.10, 25), and were 'chanting loudly' (II.25). This series of verbs operate within a semantic field of harassment, with 'chanting' suggesting a ritualistic element to their protest. In positioning transgender activists within an active position, they are attributed with a sense of unpredictable power. They are represented as an uncontrollable mob which threatens to overthrow tradition. Here, the 'suffragette flag' embodies non-intersectional feminism, a movement which solely benefits straight, white, cisgender, middle-class women. Transgender activism dismantles the structure of the gender binary, an opposition which benefits this restricted form of feminism, which in turn, only serves to reinforce a patriarchal social structure. To keep the patriarchy intact, trans rights movements must be presented as a threat which needs to be eradicated. Hence, transgender activism is presented as an active threat to some of society's most vulnerable groups: women, and the elderly. This

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attribution of agency simply serves to further marginalise the trans community and to protect the real threat to women: the patriarchy.

Through my discussion, I have attempted to demonstrate the enduringly pejorative representation of transgender people within the British right-wing press, a pattern which has been discussed in the works of Gupta and Baker. My analysis has discerned three main linguistic patterns which are utilised in the representation of the transgender community. There are two transphobic discourses which are used to invalidate and marginalise the transgender community: the notion that gender is entirely defined by biological anatomy, and the depiction of the trans community as an unpredictable, violent collective which must be eradicated for the safety of the most vulnerable members of society. Furthermore, my exploration into verbal processes, and patterns of direct speech, has exposed the gatekeeping nature of the British press. The exclusion of trans voices prevents their ability to convey their own stories and identities.

Ultimately, I have attempted to demonstrate how language and structure are implicitly manipulated to encode and perpetuate discourse, encouraging the adoption of a restricted viewpoint among text recipients. I recognise that my decision to use qualitative methods limits me from making more general assertions about how British Press operates to represent trans people, and perhaps corpus methods would enable me to analyse representations across a larger scope of different publications. However, qualitative analysis has enabled me to unearth the linguistic patterns of which implicitly encode and perpetuate discourse. I have also aimed to highlight an enduring need for further exploration into trans representation within feminist linguistics. The media continues to reproduce transphobic discourse to further oppress a community situated on the margins of society, reinstating a rigid, binary understanding of gender, and enforcing a worldly perspective reliant upon restrictive categorisation.

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Appendix

1 **Transgender activists heckle and intimidate woman, 80, who was banned from**
 2 **her local YMCA for demanding trans worker 'with a penis' leave women's locker**
 3 **room**

- 4 • **Julie Jaman, 80, has been a regular for 35 years at the Mountain View**
 5 **pool in the City of Port Townsend, Washington state - but has now been**
 6 **banned**
- 7 • **She was made aware of the trans worker, Clementine Adams, being in**
 8 **the changing room while she was taking a shower after taking a dip**
- 9 • **While addressing people who supported her, Jaman was heckled by trans**
 10 **activists who ripped down her suffragette flags**
- 11 • **The senior could be seen looking scared as she asked 'are we gonna get**
 12 **beaten up?' and begged someone to call the police**
- 13 • **During the incident last week Jaman said she 'heard a man's voice' and**
 14 **confronted the woman about whether or not she 'had a penis'**
- 15 • **Police were called and took details of the incident in order to file a report**
 16 **Pool bosses say Jaman was barred due to several incidents, not just this**
 17 **one**

18 An elderly woman who was banned from a YMCA pool after she demanded a
 19 **transgender** employee leave the women's locker room has been heckled by activists as
 20 she described her experience.

21 Julie Jaman had been a regular at the Mountain View pool in the City of Port Townsend
 22 in Washington when she spotted the worker in the changing room while she was
 23 showering.

24 The 80-year-old was giving a speech about her experience when angry trans protestors
 25 ripped down suffragette flag that she was speaking in front of, before chanting loudly
 26 over her.

27 Jaman claims that while she was changing last week she heard a 'man's voice' and
 28 immediately confronted the worker, Clementine Adams, who identifies as a woman.

29 She said that she asked Adams if she had a penis, and she said it was 'none of her
 30 business', so she asked them to leave.

31 Jaman told a member of staff at the pool, was told by YMCA aquatics manager Rowen
 32 DeLuna that she was 'discriminating' and that the police would be called..'

33 She was told that she was 'banned from the pool forever' before DeLuna called law
 34 enforcement, where Jaman was described as having an 'emotional response' and
 35 'screaming' in an incident report.

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36 While addressing a group of supporters yesterday she said: 'I'm the old lady. You may
37 have read some version of my personal experience, a naked old lady in the women
38 shower room and what I saw that day.

39 'The CEO of the YMCA told me pride posters are adequate to let people know,
40 women know, what to expect in the shower room known for 60 years as female only.

41 'One will now encounter men who identify as women undressing and showering with
42 female humans. I object.

43 'I don't want to be forced to shower and dress with the opposite sex present.'

44 As she attempts to continue her speech, a male voice can be heard shouting 'if you're
45 happy and you know it clap your hands.'

46 Other voices then pile in shouting 'don't touch our stuff' and back up as the protestors
47 got closer and closer before eventually ripping off the suffragette flags which had been
48 put up behind Jaman.

49 She attempted to continue, and got visibly upset, before more angry activists started
50 changing 'trans rights are human rights' and 'trans women are women'.

51 Jaman continued: 'I wish the police were here to keep everybody in order. We'll have to
52 call the police department. Are we gonna get beaten up here? Can somebody call the
53 police please.

54 'You can see why it's so necessary to have safe spaces for women. This is truly an
55 embarrassing subject, biology trumps ideology.

56 'Privacy, safety, dignity for female human beings is required when dressing and
57 showering no less is acceptable.'

58 The incident has sparked a talking point within the LGBTQ+ community, with some
59 arguing that the trans activist behaviour should not reflect the rest of the community.

60 Many agreed with Jaman, with one sharing the footage on twitter before saying: 'To any
61 LGB people wondering why LGB should drop the T, it's because of stuff like this.

62 'These are the people you're sharing an acronym with.

63 'Like it or not, their behaviour reflects on you. It's not fair, but it's reality. That's why
64 LGB should drop the T.'

65 An incident report filed by the Port Townsend Police Department described Jaman having
66 'had an emotional response to a strange male being in the bathroom' near young girls.

67 Notes from the police detail how Jaman was in the locker room, 'screaming' at an
68 employee and 'refusing to leave.'

69 Jaman, who has been a member of the pool for 35 years claims she had a 'great
70 relationship with swimmers in the pool.'

71 But bosses at the facility say Jaman's barring is a culmination of a series of incidents
72 where she 'violated the facility's code of conduct' and was not solely due to this specific
73 incident.

74 Erin Hawkins, communications manager for the Olympic Peninsula YMCA, said: 'We will
75 not tolerate bias, hatred, or discrimination that leads to the oppression of individuals or
76 communities.

77 'We will ensure sustained and meaningful progress toward equity and human dignity for
78 all.'

79 Jaman said she did not feel comfortable being naked and showering with a person born
80 as a male in the same room.

81 She believes the facility should put up warning signs that the changing rooms are able to
82 be used by trans people.

83 Jaman said: 'They told me that I was being discriminatory and not following the YMCA
84 principles and values. I told her I respect all human beings, and I'm not following any
85 ideology.

86 'I told her there were no signs posted to give women warning, I was told there were
87 Pride posters posted all over and that it was assumed that was adequate to inform
88 women what to expect.

89 'That's fine with me, except that they do not provide alternatives for women who choose
90 not to be undressing in front of men,.

91 'Our pool is a very old pool. We just have two shower rooms, dressing rooms, one for
92 men, one for women.'

93 Bart claims Jaman told Adams, who has yet to undergo gender reassignment surgery but
94 has launched a GoFundMe to raise funds, 'you're going to stick your f***ing penis in
95 those little girls.'

96 Jaman denies making such a statement, and claims: 'I asked if he had a penis and he
97 said it was none of my business. I told that man to 'get out right now!''

98 Since her being banned from the pool, a protest was held outside the facility at which
99 supporters of Jaman and trans activists both attended.

100 Adams says she feels the need to undergo surgical procedures in order to 'feel like I'm
101 able to be myself.'

<https://www.dailymail.co.uk/news/article-11116553/Transgender-activists-heckle-elderly-woman-80-rip-suffragette-flags-her.html>