

# FROM PRELIMINARY TO DISCOURSE ETHOS AS A WOMAN EMPOWERMENT STRATEGY IN THE IMPLEMENTATION OF PEACE AND SECURITY IN THE SUB-SAHARAN AFRICA: CASE OF AMY BIRTCH IN THE IACP'S REVIEW POLICE CHIEF

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## **Abstract**

*Ethos is the character and the disposition that an individual sets for the sake of worth. This concept has two facets: preliminary ethos and the discourse ethos. The former one refers to what the audience known about the locutor before his/ her performance. The version of ethos is sometimes defined as the negative view that the audience tries to raise. Whereas the latter alludes to what the locutor endeavours to build in order to have a positive view from the audience. This qualitative work intends to make an overtaking between both as to go from the preliminary ethos to the discursive one in order to rebuild the image of woman and re-orient her place in the society. On the basis of the theory of explication and the excellence theory in the public relation, this analysis achieves in deciphering the importance of woman in the implementation of peace and security in Africa in Police Chief, a review of LACP<sup>1</sup>. Through the sex-work women and the sergeant Birtch, we can see how the glide from preliminary ethos to the discourse one allows to reveal woman as the source of security, the trust builder and the security co-producer. This shift of ethos attests that woman can exercise in every domain exceptional in the field of security. Wholly considered as the sample of the civil population, these women are the illustration of implying the civil society in the settlement of a peaceful sub-Sahara Africa as regard the fruitful cooperation between Birtch and them.*

**Key Words:** *Ethos, Discourse, Peace, Security, Women*

## **Résumé**

*L'ethos est le caractère et la disposition qu'un individu se donne pour avoir de la valeur. Ce concept a deux facettes : l'ethos préliminaire et l'ethos du discours. Le premier fait référence à ce que le public sait du locuteur avant sa performance. La version de l'ethos est parfois définie comme l'opinion négative que*

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<sup>1</sup> International Association of Chiefs of Police

*le public tente de soulever. Alors que le second fait allusion à ce que le locuteur s'efforce de construire afin d'avoir une vision positive de la part du public. Ce travail qualitatif vise à créer un dépassement entre les deux notions, en passant de l'ethos préliminaire à l'ethos discursif, afin de reconstruire l'image de la femme et de réorienter sa place dans la société. Sur la base de la théorie de l'explicitation et de la théorie de l'excellence dans la relation publique, cette analyse parvient à déchiffrer l'importance de la femme dans la mise en œuvre de la paix et de la sécurité en Afrique dans Police Chief, a review of LACP. A travers les femmes prostituées et le sergent Birtch, nous pouvons voir comment le glissement de l'ethos préliminaire au discours permet de révéler la femme comme la source de la sécurité, le bâtisseur de confiance et le coproducteur de sécurité. Ce glissement de l'ethos atteste que la femme peut exercer dans tous les domaines, sauf dans celui de la sécurité. Entièrement considérées comme l'échantillon de la population civile, ces femmes sont l'illustration de l'implication de la société civile dans l'établissement d'une Afrique subsaharienne pacifique au regard de la coopération fructueuse entre Birtch et elles.*

**Mots clés :** Ethos, Discours, Femmes, Paix, Sécurité

## Introduction

Ethos is the character or the real entity of the utterer (Kafetzki, 2013). This implement is used by the locutor in order to bring forth his inside and ideology. Every individual makes use of it in order to well appear. This can allow to know the social place and mentality of that individual. Women for instance has always set an ethos related to the notion of incapacity. According to (Mkalipe 1984) and (Primo 1997) quoted in (Loues 2005: 104) “the former way of thinking, in terms of which women were relegated to second place, continued unchallenged for centuries. This attitude comprised the reason for the historical viewpoint that women are born exclusively to be housewives, mothers”. Indeed, with the traditional social norms, woman does nothingbut take care of the household. This reveals woman as responsible to man and are sometimes treated as less than human being according to (Santho 1995). As for Santho, past social system qualifies women as a social supplement. This sight of woman is of course the reason of an ethos they show referring to their absence on the scale of social development. For, they are defined as know-nothings and individuals endowed with no potential.

It is in this framework that (Wetzel 1993) cited in (Loues, 2005: 105) advocates that “their role in the development of the country was limited and this, in turn, prevented ~~th~~ access to employment, health and education”. In sum, women are born to stay ~~h~~ ~~ere~~ As a matter of fact, through the circumstantial changes in time and space “women stepped

into the economic world to find means by which they could contribute to their families' subsistence" as mentioned by (Mkalipe, 1984: 105). These changes originate from the process of empowering women through the concepts of feminism, womanism, emancipation and so forth. The fights allow the affirmation of woman by contributing to the building of her news ethos. For instance, according to (Rajiva Ranja 2019 : 121) "feminism is used at a dual purpose". One is to get the privileges.

Indeed, women, with the event of this fighting profile for example, are given all the possibilities to act in all the social domain so that the current society is praising women leadership. Their leadership is for Chimamanda (2012) to be seen everywhere through the representation of women in the different activities. That is why, she calls all the people that "*We Should All Be Feminist?*". Through her work, she claims for gender equality as to women empowerment in socio-economic development governed by female freedom. In other words, she wants women participation in the building of the society. One of the fields in which the enrolment of women remains a challenge is security. Since according to Peel (1829), security, beyond its communal dimension, takes into account the issue of gender equality. For him, face to the issue of peace and security, "police are the public and the public are the police" (Jones, 2013: 2). In other words, his postulate suggests that the society and the interior security forces be working in concert to co-produce security.

His appeal to the public and the police does not specifically lay stress upon male gender but implies the involvement of the women. The role of women in the field of security is overlapped, since, for (Chimamanda 2012), women can do what men do due to the fact that they inherit the same abilities. A belief which is not agreed to by all so far. Thus, woman is forbidden to be in some of the security branches. It is in this prospect that falls the nicety of the ongoing work under the topic framed as follow: **From Preliminary To Discourse Ethos as a Woman Empowerment Strategy in the Implementation of Peace and Security in the Sub-Saharan Africa: Case of Amy Birtch in the IACP's Review *Police Chief*.** The selection of this topic is of a great substantiality in the way it intends to provide with knowledge relatively to women place in the search of peace and security.

In other terms, it is the topic kind calling for awareness as far as the women competencies and their active role in process of

implementing a peaceful landscape in the world are concerned. Thus, the dealing with this topic raises a research problem as follow: Is the mutation of woman from the preliminary ethos to the discourse ethos touchy for her empowerment in the implementation of peace and security? The resolution of this problem calls back to answering the below research questions: What is the definition of peace, security and woman? What are the ethos built by Amy Birtch in the quest of peace and security? What is the adequateness of the theories and these ethos as strategies for the woman empowerment in the implementation of a peaceful sub-Saharan Africa?

In the view of answering these questions, a knead of objectives is worked out. The on-running work aims at defining woman through the revelation of her aptitudes as a being with full of capacities. In other words, it is the occasion to shed light on the potential of women through their leadership at any rate. It also tends to ~~find~~ view women as the natural soldiers of peace and security. Following the qualitative research method, it so intends to underscore women role in the building of a peaceful and safe landscape. To reach these objectives, this work accordingly consists in first providing with a background on the history of women in the society and the issue of peace and society. Then, it will focus on the ethos of Birtch built in performing her security service. It emphasizes the relevance of the theories and the womanish ethos as to decipher the substantiality of woman in setting peace and security sub-Saharan Africa.

## **I. Literature review**

### **1. Definition of Woman in the Society**

In the past societies, particularly in the past African society, woman was a being relegated to the second plan. In fact, she was the perfect image of incapacity and mediocrity. (Anunobi, 2002: 43) provides with an illustration when he mentions that “western scholars and experts associate traditional religion and cultural values with rigid social and economic systems that relegate women to inferior status”. Further, for Anunobi, the subordination of women as responsible to men is dependent on the religion and the culture characterizing a given society. That is, the ~~g~~ of the social and economic norms with respect to women is originated from the roughness of one’s society religious and

cultural prescriptions.

As for (Anunobi, 2002), the pre-colonial African continent set a monstrous trend for women. That is the reason why Blesio (2014: 6) asserts that, since the colonial time down to now, “women are not perfectly in their role”. Indeed, (Blesio, 2014) thinks that “the position of women in the society, and, particularly, in relation to man, has had over the millennia many facets”. He provides with an explanation of his postulate by underlining the duality endowed into the so-called women empowerment in nowadays. As a matter of fact, “there seems to be a semblance of equality but is fictitious in the eyes of men’s power. Women and men seem to have the same power, right and duty. In truth, women are “suspended in between real self-consciousness and the conditioning of a society that wants women adhering to the idea that this society has made of them” as for (Blesio, 2014: 6).

This great contradiction reveals that what women conceive of themselves is quite different from what they are given by the society as stereotype. The imitation of this stereotype which is out of the reality according to (Blesio, 2014) intends to build “the needs of market”. For him, women in doing so lose their *essence*. (Blesio, 2014) advocates that the event of civilization has played a great deal in re-building female importance. For that reason, he says that “at the dawn of civilization, the woman has had a great importance and in fact there was a kind of matriarchal social system”. It goes unsaid that the insertion of a matriarchal social system comes to defeat a patriarchal one which gives all the social advantages to men. This period characterized indeed by the commitment of the population in the agricultural activities has met with the

“Value and sacredness of the feminine and had a very deep concept of the mother bearer of life, beginning with the Mother Earth that nourished from birth to old age, supporting the weight of their footsteps, and welcomed them maternal in her womb at the time of the final. Over the time, the power of the woman, Mother, Goddess,

Shakti, Energy was considered a threat by the male, and in the thousands of years, for fear of this great feminine energy, man has always tried to diminish her importance going so far as to convince the woman to be a by-product of Nature” (Blesio, 2014: 5).

From this quotation we can learn that the ambition of men in so far as to dominate women is due to the fact that they consider women influence as threat. As for men, the natural set reveals women as a being which should be under their domination. That is the reason why men do their best to act upon woman by making them believe that they are subject to them at any rate. So far, there might be something confusing related to the notions gender and sex.

In the eyes of the interpretation performed upon the speech act above, it is because women do have female sex that they should be under men authority according to the socially and commonly belief. This natural and unchangeable characteristic determines what they can and should do in the society. This social role is what is related to gender by (Anunobi, 2002). However, Blesio thinks the opposite. It is in this framework that he supplies a clarity when he utters that “I do not want to demonize women Truckers or soldiers or fighters, it is their choices, but it is important these choices must not be influenced by “wanting to be men”” (Blesio, 2014: 10). This quotation is substantial in conducting this work. For the author, women can perform every activity. He holds the opportunity to advise that despite their social posture, they cannot say that they men by changing their sex. It is the proof their femaleness on the basis of their sex is not an impediment.

## **2. Peace and Security**

The notions of peace and security are tackled by many researchers under different labels. Miller’s (2003) defines peace as “a political condition that makes justice possible”. The gist is for the wrongs done as people can get in touch with the justice. D. Francis provides with

six interpretations of peace: “peace as the absence of war, peace as justice and as development, peace as justice and tolerance between and amongst people, peace as ‘GALA’, a balance in and with the ecosphere; peace as inner peace\_ spiritual peace, and peace as wholeness and making whole”. The different dimensions of peace reveal it as very important in society building. That is the reason why the United Nation core concern with promoting peace and security has been supplemented, over time, by an ever (expanding economic and social agenda” (Heywood, 2011: 432).

It means that peace and security dear for the United Nations in their inter-governmental relationship (193 states). Udoh and Umoh further the understanding view that “peace lacks a universal denominator, therefore peace to one society may not be peace to another” (journal of conflictology, 2014: 3). It explains that a society which has been burnt by war experiences peace as the absence of war whereas the one injustice prevails may interpret peace on the angle of justice and freedom. It is a clue that there is no universal definition and conceptualization of peace and security. But the multifacetedness of peace and security does not impose the tool and the way to gain them. (Spitzer, 1979) cited by (Potter, 2013) for instance, thinks that the community policing being a security doctrine is what fits in the sustainable settlement of peace and security in the contemporary society.

(Spitzer, 1979) traces back the origins of community policing back to 1636 (Boston) in the United States after its development in England. He says that community-oriented policing “development took two forms” in the beginning (Potter 2013: 2). We have informal and communal policing referring to the “watch” or the “private-for-profit policing” (Potter 2013). It is what (spitzer, 1979) called “The Big Stick”. As regard the history of this securing strategy, it appears that peace is a dear commodity since the beginning of mankind. That is, peace and security are since then matter for a harmonious social development. He mentions that, by 1838s that police became a centralized municipal police department after the revolution in the United States.

Over years, one gained in the cities what Potter named as municipal police force in 1880s. That is due to the vulgarization of community-policing on the basis of the principles by Sir Robert Peel in 1829 (Jones, 2017). This promulgation is dependent on the productivity and practical traits of this security tool in the rates of peaceful climate setting. Thus, Peel is “widely regarded as the father of modern policing”

(Jones 2017: 2). For him, community policing is linked to the idea of “policing consent” and its “power is derived from public co-production with the police”. It means that community-oriented policing claims for the in-concert work of police and the population.

This involvement of the civil society members does not imply men especially but women as well. It justifies that just like men, women are committed to be peace and security actors because civil society is the composition of men and women. They all have the same role on the side of police. Gender or sex does not matter since neither gender nor sex is a handicap or advantage. But what matters is the commitment of all the population in peace and security campaign. That is the reason why he coined some norms for the functioning of law enforcement so that women just like men can co-work with them. Robert Sir peel coined nine principles to display community-oriented policing as a democratic security doctrine which does not set aside the civilians (Jones 2017: 8-9).

Despite the objectives of these principles to reinforce the modern policing composed of men mostly and the conception of such a policing ideology as “zero tolerance” the security problems dwell stable. This work intends to emphasize that the involvement of the civilians in the implementation of peace and security as edited by the peelian’s norms commits the women as well, hence their empowerment. Before any step further, it is will be an error not to cast a glance at the theory for analysis.

### **3. Definition of the Notion of Ethos**

In the study of (Kafetzi (2013), ‘ethos’ is an uncancellable clue of rhetorical discourse. The argument which are linked to ethos are part of ethic. For him, through the individual discourse, his character, his personality, and his belief are underscored. For that reason, the disciples of Aristotle define ethos in the sense of rhetoric as self-presentation or identity management. It is in this context that (Kafetzi, 2013, p. 44) :

*Pethos, qui désigne à la base le caractère, l'état d'âme, ou la disposition psychique, correspond, en rhétorique, à l'image que le locuteur donne de lui-même à travers son discours. Il s'agit essentiellement pour lui d'établir sa crédibilité par la mise en scène*

des qualités morales qu'il est censé posséder<sup>2</sup>

Indeed, ethos is the character or the real entity of the utterer. This tool is used by the locutor in order to bring forth his mindset. Ethos as having an ethic dimension is the psychological level manifested within the utterance. So, discourse becomes the mirror of having a look at the locutor mind. For, ethos is the image that the locutor gives of himself. From that extract, the locutor tries to put down what can bestow him worthy qualifications from others. That is why, he uses this implement to build a bright character to seduce people so as they adhere to what one says. This work intends to study this notion through the personality of Sergeant Birtch and the sex-work women in *the police Chief*. In other words, this work alludes to show how the ethos built by the women on *the Police Chief* leads to the empowerment of woman in the developing a peaceful sub-Saharan Africa.

#### 4. Theoretical Framework

As in all the scientific research works, the conduction of this one requires a resort to two theories in functions of the particularities of their principles. One of these theories is the theory of explicature. Part of the relevance-theoretic-approach to pragmatics, explicature is the concerned what directly said by the speaker according to (Sperber and Wilson, 1986). It is what the speaker says explicitly. Explicature is concretely the branch of the relevance theory which turn pragmatics into a cognitive approach. Since cognitive approach as a subclass of pragmatics delves into the way the human beings understanding one another when they communicate. According to Clark (2013), it is the theory of cognition since it focuses upon the way we allot our cognitive resources general speaking.

It also a theory of communication because it claims how we use these cognitive resources as soon as an individual openly and intentionally utters. In other words, the relevance theory deals with how we understand the cognitive world, our interlocutor and

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<sup>2</sup> Ethos which basically designates character, the state of mind, or the psychic disposition, correspond in rhetoric to the image that the locutor gives to himself through discourse. It is essentially for the locutor to establish his credibility by the setting on stage moral qualities that he is meant to possess (Translation mine)

how we convey thought. As the expectations in the utterance are not specific to orient the addressee towards the subject's meaning, the utterance naturally guides the hearer to this one's meaning. The relevance theory which is the scientific tool for the conduction of this work is defined by (Sperber and Wilson, 1986: 182) as "a development of a logical form encoded in the utterance".

The other theory for the implementation of this work is the 'Excellence theory in public relation' developed by (Grunig, 1992). This theory is guided by the notion of responsibility, ethic and conflict resolution (Rhee, 2004). It then tries to put into relief the interdependence, mutual understandings and mutual responsiveness and support. According to (P. Cox and *al.*, 1992: 8) "virtually every organization ~~it~~ provides a product or service finds its necessity to communicate with the ~~pub~~ about what it does. The stake is to create relationship between the organization and the society. It has such principles as 'involvement of the public in strategic management, empowerment of public relations, integrated public relation function, symmetrical model of public relations, symmetrical system of internal communication, diversity embodied in roles and organizational context for excellence' (Grunig 1992). These principles may help in the third section which is part of the analysis of the data.

## II. Data Analysis

The analysis is concerned with the processing of the data in the view of deciphering the ethos built by the sergeant Birtch in the fulfilment of her security services. According to (Amossy, 2013), there are two types of ethos: the preliminary ethos and the discourse ethos. This qualitative analysis deals with the two types ethos of our character so as to trigger a new preliminary ethos about woman. Indeed, there is what the reporter knows about the woman before seeing what Birtch sets as example that he utters. Her new demeanor defeated this belief. It is the prospect in which the report gets a discourse ethos-based Birtch daily behavior. It appears that she does not speak herself to build the discourse ethos. But rather, she tried to conceal the social preliminary ethos by her professional behavior for to foster a new insight of woman self.

One can see a go from the preliminary ethos down to the

enunciation of the discourse ethos which responsibility is imputed to the reporter. Since from now on, he is lent new information intention nurturing his communicative intention which are both the production of what Sperber and Wilson (1986) calls ostensive stimulus by Birtch. In other words, ostensive stimulus is what the speaker produces to draw the audience attention by focusing on his meaning. It is an overt act to attract one's attention. Through the utterances, the reporter uses it to attract the readership or the society's attention on the new ethos of woman generally speaking from the Birtch's behavior. Thus, this work basing on the theory of explicature and the excellence in the public relation consists in processing the data from an observation and a reading of the corpus.

## 1. Preliminary ethos

Preliminary ethos is defined by (Amossy, 2013: 19-40) as “what the audience preliminary knows about the speaker”. Through ‘*Police Chief*’ from the IACP, Birtch speaks by means of the fulfilment of her work which is wording by the writer of the book.

### ***1.1. Lexical Items as ostensive stimulus for ethos exteriorization***

Lexical items contribute to the explicature of the utterances according to (Mouton, 2011). The following utterance is used as an illustration.

- (1) There are approximately 150 involved in “survival sex work”, defined as trading sex for basic subsistence needs, such as food, clothing, or a place to stay (Police Chief, 2019, p. 22).**

These lexical items are used as ostensive stimulus to draw the attention of the people on the ethos that the society building upon the woman. The locutor uses them to mean the daily societal belief on woman. That burgeons the explicature according to which many women are on the street for sex-trading in order to meet with their daily needs. The locutor directly says it to evoke the understanding of the addressee about what he means without beating around the bush. That is why, he openly establishes a link between the items of “trading sex” and “subsistence needs”.

These subsistence needs are “food, clothing”. The desire to address

these expectations makes term prostitution as “survival sex work” and “a place to stay”. This qualification of the sex-trade as an Eldorado is what has long bestowed it the appellation of the oldest business or job all over the world. Woman is belief so far to be the dweller in this place. Even in the bible (Josuah 2v1-21) and Revelations 17v5-7), this perception of woman can be seen through Rahab and Babylon who are attributed the ownership of prostitution. The book of revelations in particular tries to shows woman as a mysterious being whose practices may go beyond one’s understanding. In other words, her actions are antithetic to the social as well as the heavenly principles. The social view of woman as a pointless being is what the speaker tries to retrace. It is what Chimamanda tries to defeats through the stereotype hence the concept of feminism (Chimamanda, 2009). This preliminary ethos of woman is also seen through the utterance (2).

**(2) This is the basic philosophy of the innovative Street Level Women at Risk (SLWAR) program, which brings 25 different organizations London, Ontario, Canada, including local police together to help women who experience chronic homelessness and engage in street-level sex work (police Chief, p. 19).**

The utterance (2) comes as an enhancement of the preliminary ethos of what not only the society has built but also the locutor pictures through the ostensive stimulus under the banner of the underlined lexical clues. They encapsulate the explication that the aids from the 25 organizations will be addressed to the chronically homeless and the sex work-devoted women. The explicitness of this idea can be seen through the co-text of “experience and chronic homelessness”. That puts into relief the sordidness of the woman living conditions. We can see an individual moving from place to place in search of a shelter.

Prostitution is believed to be the social profile to response such a social gap, since in the past, people used to bring the wages of prostitution in the house of the Lord before its forbiddance according to (Deuteronomy 23v18). Thus, this pre-construction about woman forwards her expectations in practicing sex-work. These expectations are nothing but earn money for social well-being. That is what generates her ethos that commits her to the street sex-work. The actions of the 25 organizations in concert with the police can be fall into the furrow settled

up by God forbidding sex-work. As well as in Deuteronomy which perceives it as a crime and dishonor track (Leviticus 19v29), sex-work is abominably approached by these international supportive platforms. So, the co-action of these platforms and the police allude to conceal the spread of this criminal practice. Security co-production can be realized here with regard to the co-activity of the civil organization and the police. This security co-production security fits in the appeal to the security governance as requested by the Community policing doctrine according to Robert Sir Peel (Jones, 2017). That character is also made out by

### ***1.2. Adverbial Clues as ostensive stimulus to implementing one's Ethos***

According to (Toh, 2019), adverbs are the linguistic items used to modified the noun. Of course, it gives a new orientation to noun. Unlike the adjective which qualifies it, adverbs are used to re-dimension the activity performed by means of words (Austin, 1962)

#### **(3) There are approximately 150 involved in “survival sex work”**

The locutor uses the adverb “approximately” to imprecisely estimate the amount of the women on the street for sex job. This approximation adverb refers to a dynamism characterizing the number hence the difficulty to count them. Despite the imprecision of the number of the women on the roads, it is worth mentioning the greatness of this group of people. Either they are about to be 150 of them or they are more than 150. Indeed, the greatness of their number is what makes the locutor affirm a number that he does not master. The explication is that the number is imprecise though considerable. That reinforces the idea-oriented ethos according to which many women are committed to sex-trade. The hugeness in the rates of number of the prostitution servant ladies expounds its attractiveness. It means that the number of the disciples of Rahab and Babylon has increased. It openly confirms sex-trade as a fruitful activity. Apart from the image pictured on the basis of the behavior of the prostitutes on the streets, sergeant Birtch set an example which defeats that one. This new behavior of woman compels the audience to newly build or rebuild the woman ethos. That paves the way to glance at what is call discourse ethos in order to redefine the social woman integration prospect in the rates of peace implementation.

## 2. Discourse Ethos

Discourse ethos is defined as the type of ethos that the locutor builds immediately when he/she holds the formal apparatus of enunciation. That occurs in “a specific situation” in order to deteriorate the weight of the preliminary one supposed to be “negative” according to (Amossy, 2000 : 63). That falls true when we get in a close touch with the following utterances which depicts the ethos of Sergeant Birtch as the character reorienting the social status of woman. Through her behavior she tries to recreate a new ethos by cleaning herself what the other women as sex-workers use to do. The locutor explicitly draws the audience attention thanks to a resort to the action verbs.

### *2.1. Action Verbs as a clue of Ostensive Stimulus*

Action verbs are defined as words that express actions. They tell about what the locutor is doing. These types of verbs are to indicate specifically the activism of an individual for a concrete goal. The same verbs kind are transparent in the following utterance to explicitly point out what the sergeant Birtch does as to the reconstruction of the woman’s ethos.

- (4) **Sergeant Amy Birtch spends at least half of her time driving the streets helping for women who are involved in street-level sex work. Much of her work involves building trust with these women.**

The gist of this utterance is that Birtch makes no effort to fight for a positive ethos with the respect of the woman. According to (Austin, 1962), we use words to perform an action. It means that the usage of a linguistic unit goes more beyond its exteriorization in uttering. But rather, it is to fulfil a task. Thus, it means that “spend” stands for taking waste, distribute, disburse. It is in our context a way to take time for something, to set aside a time for instance for a task. In other words, we can explicitly understand that she is always managing, maybe for 12 hour a day, to get in touch with the sex-work women for the brainwashing’s sake. It means that she ‘disburses’ many times to enroll the sex-trade ladies for paradigm shift. Through the action verb “spends”, one can figure out the importance that she pays for the resocialization of the woman on the

scale of social stability and development. The linguistic unit “driving” is used to perform also an action. “driving” means leading, orienting, guiding, herding on so forth. It is used to account for Birtch performance of the task of herder or shepherd since these sex-trade women seem to be lost. Basically, the insertion of “driving” as the present participle form of the verb “to drive” makes the utterance openly teach that Birtch hourly pays visit to the sex-work women to sensitize them on the substantiality of giving up the daily sex-based ramble.

The use of these verbs as items of ostensive stimulus is for the locutor to foster a reaction from the interlocutor as to abandoning the preliminary construction about woman. Birtch, considered as one of the locutors here according to (Ducrot, 1984), expresses this idea through a behavior before the interlocutor, the prostitutes, as interpreted by “driving”. Thus, Birtch appears as the image of woman, capable to serve as a military, capable to work for about 24 hours a day. In other words, Birtch as woman and working as such, wants to cover the ethos that the society has about woman from the prostitutes’ demeanor by serving in the field of security as man. That is a proof that woman can serve in another realm. It then changes the psychological conception that the society built of her.

**(5) Sergeant Birch explains that, the goal is to connect to as many women each night.**

This utterance says much about the activity of Birtch. Instead of wandering by driving here and there, the utterance conveys the thought that Birtch plays a great role in fighting against prostitution which defined as an aspect of insecurity and social disorder. The explicature is based upon the action verbs “explains” and “connect”. “explain” means account for, give the right answer, orient, show the right track. “connect” refers to bound, to link, to build a relationship, to establish connection, to set a liaison. Through the action verb “explains”, it can be understood that she wants to do her best to build a relationship with many women who get on the street at night. As the second locutor according to (Ducrot, 1984), Birtch establishes this boundary thanks to her daily visits to them. Explicitly, her demeanor appears as the implement of performing through words as the co-text of “explains” and “connect” extricates. It is this relationship that the locutor-as-such intends to account for. The objective of such a connection is to positively act up them so that they give their sex-rooted undertaking up. We can see

discourse ethos with regard to Birtch's behavior stamped by awareness and commitment. This ethos paves the way to a positive sight of woman since this latter tries to defeat the former one long conceived by the society.

## ***2.2. Present participle as Ostensive Stimulus marker***

The present participle is a form of a verb ending with "ing".

- (6) **If they can grow to have trust with me, sometimes taking five or six months before a woman agree to accept help**

The present participles talk about the roughness and the seriousness of the mission that Birtch is performing. That is manifested by "taking". "taking" means lifting, spending, devoting, wasting. Through this item, it is openly viewed that the understanding of the lecture that Birtch releases in the view of leading the sex-work women takes a long time. By means of "taking", one can understand the difficulty of weaving the relationship with them. she can use all these times doing her own business. But rather she devoted them for the conquest of the street-ladies' spirits and hearts. We can grasp a patience that Birtch makes proof in this prospect. Unlike the preliminary ethos which is built from the behaviour of the sex-trade ladies along the ways, the one set by Birtch positivizes the social perception of woman. That is what is called discourse ethos as being a character that Birtch immediately foreshadows so as to provide with the audience a new belief of woman. Accordingly, her demeanour claims for a new glance at woman. The utterance (7) can illustrate this idea.

- (7) **Sergeant Birtch explains that communication and visibility are about trying to break down barriers women have with police.**

This utterance attests the endeavours that Birtch makes to recreate the woman's ethos. "trying" signals how much Birtch initiates to render this ethos effective. The explicit is based upon these efforts as worded through "trying". It conveys that Birtch break the stereotype built about woman stating that the sergeant Birtch is making many efforts through communication and visibility to establish a boundness with the police. It is the testimony that Birtch works as a police officer. Thus, the present participle as a marker of ostensive stimulus evokes at the level of the audience a new belief according to woman can work in the field of security hence her participation in the social safety. The linguistic

landscape of “trying” testifies that it is out of question to set aside women, no matter their social class, in the process of implementing the peaceful sub-saharean Africa. One can figure out the reason why Hosea was asked to choose the prostitute as wife. God taught through human life is sacred, and this life must be redeemed if any be. He taught through this passage that any human is of a great substantiality in the fulfilment of his plan which development of the world (Hosea). The analysis of these data let flow a redefinition of the woman’s ethos.

### III. Results and Interpretations

#### 1. Results of the analysis

Three different results come out of the analysis of the collected data. One of them is

- **Awareness:** Unlike the preliminary ethos, Birtch builds a discursive ethos which is the reference of her distinction of what is good to be done and what is not. That proves that she is aware of herself as a sacred being and the social challenges claiming the participation of the woman. That awareness can be seen at the level where she performs a job formerly defined as exclusive for men, that is, the field of security or military.
- **Commitment:** Birtch is committed to rebuild a new ethos for woman in general. She recreates the social orientation of woman through her service in the field of security in order to sensitize the other women to stop sex-work defined as insecurity form.
- **Altruism:** Birtch has an altruistic mindset for the well-being of the other as regard the sacrifices that she daily accomplishes.

#### 2. Interpretations

This section is concerned with the interpretations of the results. Indeed, the ethos built by Birtch are the clues of the activism of the women the security sector.

## ***2.1. Woman as Source of security***

Through the ethos set by Birtch, we can understand that woman is the cradle of security. The utterance (4) suggests much about this idea. Indeed, this status, beyond being the fact of woman to be the source of life, is a feeling linked to that natural fertility in giving life to Human. This feeling makes her spend more than “half of her time” to lecture the sex-work ladies mistreated either as criminal or sexual object. This envy stamped by the daily much-effort she makes certifies Birtch ethos as an individual aware of her identity as the source of security. that is why the reason in Tite 2 verse 3, the bible teaches that “the aged women likewise, that they be in behaviour, not slanderers nor enslaved to much wine, teachers of that which is good”. The gist of this verse witnesses the role of woman in the building of an exemplary society. It confirms that the class of women who can fulfil such a job is the aware and wise one. They are the image of the perfect mother who protect their children and relatives.

The feeling of motherhood is what pushes to them not let the children to depravation and immorality. In fact, a true mother may feel pain in her belly by letting her child and even that of the other on the street. She will define that as her educational failure. Proverb 15v20 does not say the contrary when it mentions that “a wise son maketh a glad father: but a foolish man despiseth his mother”. It means that any woman will be ashamed and hurt when her child is uneducated and does not fit in the ethical and social values. The action of the Sergeant Birtch towards the sex-trade ladies fits in the Excellence theory in public relation’ developed by (Grunig, 1992). According to this theory, the relations among people should be integrated for the good running of the society seen as an organization. It means that if the sub-Saharan woman holds the ethos of Birtch by endeavouring to catch the education of their depraved siblings, there will be a considerable decrease in prostitution which perceived as drug trading nest, crime perpetration scene and terrorism open-gate by ricochet. This activism which claims for the Sub-Saharan Africans awareness, also requires their commitment in the implementation of a peaceful socio-political landscape. It is this commitment which can boost them to initiate programs alluding to build trust.

## ***2.2. Woman as Trust Builder***

The guise of the woman as being a natural source of security is what pushes Birtch to actively work to construct trust between the sex-work ladies with their mothers and between these women and the security forces. That is manifested in the utterance (5), (6) and (7). The locutor shows how Birtch manage to convince them and see no enmity in her against them. her main objective is conquer their heart and spirit as regard the timeless visits pays to them. She wants to advise them a good mother for rendering symmetrical the relationship between them and her being (the reference of their biological mother). As the Excellence theory in public relation' administers, the relation of the members of any strong organisation must be symmetrical. On this edge, it is understandable that the symmetrical dimension of her relation with them will be a network of exchanging the information hence communication. It means that the trust that she intends to build with the sex-work devoted ladies aims at triggering a context of communication between them as a true mother and daughters. The principle is grasped by Birtch since the recurrent security norm poses that all the population in their diversity be involved in the production of security according to (Jones, 2013). In other words, the same way all the individuals can serve in every social domain as regard Birtch as woman and serving in the field of security, civil women like civil men must co-work with the security agents.

## ***2.3. Woman as security co-producer***

The trust building process in between Birtch and the sex-work women goes beyond the simple fact of establishing a motherhood linkage. It is more importantly a canvas of triggering the co-activity of the civil population represented by the sex-trading women on the side of the police. It is basing oneself on the principle of Robert Sir Peel according to which the humanization of security and the settlement of the rule of law demands imposes that the police becomes the population and the population becomes the police. It stands for that women are police and police is women. In other items, the civil society is the police and the police is the civil society. Birtch has understood it so that she endeavouring to break "the barriers between the sex-work women and the police". So, building trust with these women though they are to be

lecture on the drawbacks of prostitution for their resocialization, is an outlet to integrate woman in the range of the population expected to co-work with the police. It means that the interchangeable population with the police issued by Peel does not refer to men only. Women are implied regardless their domain of activity. (Martel, 2008) suggests a togetherness relationship for collective action.

The excellence theory of public relation enhances the tenacity of this postulate. (Cox and *al.*, 1992) think that the communication with the public in its diversity is a genuine asset to build a sustainable society. Their view draws its origin from the thought of Peel exteriorizing that preventing crime is the tenet to brake any terrorist threat. As for him, that compulsorily passes through a cooperation between the police and the public hence an agreement of trust in the rates of relation. It is accordingly a way to empower the public including in particular women who has long been set aside in the quest of peace. As a matter of fact, the consideration of the public symbolized by the female gender will contribute to establish a communication network for the sake of intelligence. With the image of Birtch, it explicitly appears that woman a tough intelligence agent as she can easily make intrusion inside the prostitutes, the criminals, and every bandit be it his field of action.

## **Conclusion**

The notion of ethos building and the female gender in the process of implementing peace in Sub-Saharan African comply. Through the discourse ethos that Birtch tries to construct, we can see first of all that the field security is not exclusive for men. In other words, women can serve in very domain including security hence the re-orientation of the woman's place in the society. As representing the civil society, women in their diversity can play a great role in the process of development human and preventive security and setting the rule of law which have become a rare commodity with regard to the terrorist threat. The inclusion of the women in the quest of the settlement of a peaceful landscape, will help to rebuild the image of woman by calling her to her natural and original identity as the cradle of security. It permits to pave the way to sub-Saharan woman particularly the civil one to be empowered in terms of security so as to cultivate a trust relationship with the police and

reinforcing the intelligence network for co-producing a peaceful atmosphere in the sub-Saharan region.

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