Ethos Guidelines:
Ethos elements of wisdom, virtue and goodwill (1st iteration)

(For the *EthosHansard2_WVG1* corpus)

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1   Annotating Ethos Sub-types

In this study, we consider the distinction proposed initially in [**?**, II.1, 1378a6ff], which explains the grounds on which an entity can be seen as possessing ethos: practical wisdom, moral virtue and goodwill. We call these categories **ethos sub-types or ethos elements**. We clarify and enrich the initial distinction with the further elaboration and interpretation provided by contemporary scholars **???**.

While the following guidelines are indicative of ethotic support, the opposite of any of the set can be applied for ethotic attack.

1.1   Practical Wisdom (gr. *Phronêsis*)

In case of ethotic support or attack, the label "Default Inference" should be replaced with "**Argument to Practical Wisdom**" for support (if the speaker endorses an entity of possessing some of the traits listed below), and "Default Conflict" – with "**Conflict to Practical Wisdom**" for attack (if the speaker accuses an entity of not possessing some of the traits listed below), when the statement refers to:

1.1.1 an entity having a **sufficient knowledge** for the purpose at hand (see Example (1))

1.1.2 an entity having an ability to draw the **right conclusions from this knowledge** while balancing the moral good and bad and knowing what will benefit man (see Example (2))

1.1.3 the **practical experience** of an entity (see Example (3))

1.1.4 an entity's ability to produce the **right decisions from this practical experience** not for one's own benefit (see Example (4))

(1) a. DM: *I am particularly encouraged because of his knowledge of our law*

(2) a. GH: *It is encouraging to have the confirmation of the right hon. Gentleman with his distinguished expert knowledge of the matter of the wisdom of the United Kingdom remaining committed to the Trident programme with the full support of the President of the United States.*

(3) a. PW: *I congratulate my hon. Friend on the immediate action that he has taken in consultation with the industry.*

(4) a. AK: *Does my hon. Friend agree that he is wise to proceed slowly and cautiously in this particular and peculiar part of the world?*

The keywords in Table 1 might be helpful when deciding whether the speaker refer to practical wisdom of others.

1.2   Moral Virtue (gr. *Aretê*)

If Practical Wisdom cannot be identified, then we should consider whether Moral Virtue can be applied.

The label "Default Inference" should be replaced with "**Argument to Moral Virtue**" for ethotic support (if a speaker endorses an entity of possessing some of the traits listed below), and "Default Conflict" should be replaced with "**Conflict to Practical Wisdom**" for ethotic attack (if a speaker accuses an entity of not possessing some of these traits), when the statement refers to **character traits** of an entity regardless of their attitude towards the audience (see Examples (5) and (6)) such as:

1.2.1 positive morality

Table 1: Keywords for references to practical wisdom

Sufficient Knowledge	Right Conclusions	Practical Experience	Right Decisions	General
Sound knowledge of the subject	Draw the right conclusions from their knowledge	Have practical experience	Have the right decision	Sensible
Have knowledge sufficient for the purpose at hand	Able to deliberate well about moral goods not for one's own benefit		Act with regard to human goods	Concerned with doing or action
Know what is good for man	In deliberation they command action			
Use knowledge quickly and reliably	Balance the moral good and bad			

1.2.2 calmness

1.2.3 justness

1.2.4 selflessness

1.2.5 gracefulness

1.2.6 nobility

1.2.7 positive contributions

1.2.8 liberality

1.2.9 magnanimity

1.2.10 magnificence

(5) a. JH: *First may I welcome the sensitive and flexible approach which my right hon. Friend has adopted in this matter?*

(6) a. PJ: *First I believe that the Government were right to have the courage to bring forward the necessary measures to bring public expenditure under control.*

The following keywords might be helpful when deciding whether the speaker refer to moral virtue of others.

- Good moral character
- Know the right information and provide it
- Unselfish
- Graceful
- Calm
- Just
- Courageous (not rash)
- Noble
- Show moral excellence
- Contribute effectively
- Say what they think
- Have an ability for doing good
- Show self control
- Liberality (do good with money)
- Magnanimity (give benefits for others)
- Magnificence (produce something great in expenditure)
- Will always have the right response

1.3 Goodwill (gr. *Euonia*)

If Moral Virtue cannot be identified, then we should consider whether Goodwill can be applied.

> Notice that Goodwill can be viewed as one of the character traits of an entity, however, this trait is intrinsically related with the entity's (good) **attitude towards the audience**. Since the role of audience is critical in rhetoric, this trait of entity receives a special treatment and should be identified and annotated independently of Moral Virtue.

> Moreover, the element of Goodwill can be associated with **Grice's Cooperative Principle** of contributing what is required by the accepted purpose of the conversation, in particular with maxim of quantity ("be as informative as required") **?**.

The label "Default Inference" should be replaced with "**Argument to Goodwill**" for ethotic support (if a speaker endorses an entity of possessing some of the traits listed below), and "Default Conflict" – with "**Conflict to Goodwill**" for ethotic attack (if a speaker accuses an entity of not possessing some of these traits), when the statement refers to:

1.3.1 an entity's ability to show goodwill to others, with respect to **giving correct information or sound advice** when they know it, while ensuring the entity does not deceive, is inclusive, and avoids unnecessary repetition of information (see Example (7))

1.3.2 an entity's **aligning with an audiences**' values and displaying self-sacrifice (see Example (8))

(7)   a.   NL: *On the contrary it is a matter of regret that the hon. Gentleman should take such delight in trying to show that matters in this country are worse than they are.*

(8)   a.   KB: *Is that not just one more example of the great success that this Government can have in Europe in trying to achieve benefits for the people of Wales as members of the EEC?*

The following keywords might be helpful when deciding whether the speaker refer to goodwill of others.

- Treat the audience the way they want to be treated
- Show goodwill towards others
- Care about who they represent and give good advice
- Do not deceive
- Inclusive
- Consider what needs to be known
- Supply necessary information but do not repeat it
- Say what benefits something will achieve
- Self-sacrifice
- Align with the audience
- Give good advice when it is known

1.4   Undecided

When an ethotic statement does not make reference to Practical Wisdom, Moral Virtue or Goodwill, but expresses a positive attitude towards the entity, then the label "**Default Inference**" should be applied. When an ethotic statement does not make reference to Practical Wisdom, Moral Virtue or Goodwill, but expresses a negative attitude towards the entity, "**Default Conflict**" should be applied.

1.5   Annotation Decision Tree

Figure 1 shows the steps that should be considered when deciding which category of sub-ethos to annotate in case of ethotic supports. For ethotic attacks, the annotator should follow the analogous decision steps.

Figure 1: Decision tree for annotating ethotic supports with arguments to Practical Wisdom, Moral Virtue and Goodwill

Notice that the rational audience should doubt whether the **aims of the entity are good**, if they displayed practical wisdom without virtue and goodwill. On the other hand, the audience will doubt whether the entity **gives the best suggestion** though he knows what it is, if they displayed wisdom and virtue without goodwill.