

Ethos Guidelines: Ethos elements of wisdom, virtue and goodwill (2nd iteration)

(For the *EthosHansard2.WVG2* corpus)

Katarzyna Budzynska & Rory Duthie

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1 Foreword

The following document provides the annotation guidelines for types of ethos supports and attacks. Section 2 refers to background information about the types of ethos, including definitions, keywords and text examples. Section 3 provides the guidelines for practical annotation, informing annotators when each types of ethos should be applied.

2 Ethos 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 elements or ethos types**. We clarify and enrich the initial distinction with the further elaboration and interpretation provided by contemporary scholars: ???.

2.1 Practical Wisdom (gr. *Phronêsis*)

According to the literature, a statement addresses an entity as possessing ethos on the grounds of practical wisdom, if it refers to:

- 2.1.1 an entity having a **sufficient knowledge** for the purpose at hand (see Example (1))
- 2.1.2 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))
- 2.1.3 the **practical experience** of an entity (see Example (3))
- 2.1.4 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*

See Figure 1 for annotation.

(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.

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			

2.2 Moral Virtue (gr. *Aretê*)

According to the literature, a statement addresses an entity as possessing ethos on the grounds of moral virtue, if it refers to some **character traits** of an entity which are not related to their attitude towards the audience (see Examples (5) and (6)) such as:

2.2.1 positive morality

2.2.2 calmness

2.2.3 justness

2.2.4 selflessness

2.2.5 gracefulness

2.2.6 nobility

2.2.7 positive contributions

2.2.8 liberality

2.2.9 magnanimity

2.2.10 magnificence

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

See Figure 3 for annotation.

(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 refers to moral virtue of others.

- Good moral character
- Unselfish
- Graceful
- Calm
- Just
- Courageous (not rash)
- Noble
- Show moral excellence
- Contribute effectively
- Have an ability for doing good
- Show self control
- Liberality (do good with money)
- Magnanimity
- Magnificence (produce something great in expenditure)
- Will always have the right response

2.3.1	2.3.2
Show goodwill towards others	Treat the audience the way they want to be treated
Inclusive	Care about who they represent and give good advice
Consider what needs to be known by others	Align with the values of the audience
Supply necessary information but do not repeat it	
Say what benefits something will have	
Self-sacrifice	
Give good advice when it is known	

Table 2: Keywords for Goodwill

2.3 Goodwill (gr. *Euonia*)

According to the literature, a statement addresses an entity as possessing ethos on the grounds of goodwill, if it refers to:

2.3.1 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))

2.3.2 an entity’s **aligning with an audiences’** values (in other words, aligning here means showing yourself as having the same values as the audience) and displaying self-sacrifice (see Example (8))

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.

(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?*

See Figure 5 for annotation.

The keywords in Table 2 might be helpful when deciding whether the speaker refers to goodwill of others.

3 Annotating Ethos Types

In this section, we present guidelines for annotating ethos supports and attacks (Section 3.1); the dependencies between ethos elements which influences the decisions about annotation (Section 3.2); and practical information about annotating ethos in OVA+ (Section 3.3).

3.1 Distinguishing between Wisdom, Virtue and Goodwill

All ethos elements are related to an entity’s knowing right information (*p*) or knowing right actions (*a*), and the **states of knowledge** can be either supported or attacked (see Table 3). In case of Virtue and Goodwill, these situations are then further distinguished, depending whether the state holds in general (for Virtue) or the state involves the audience which the entity persuades such as citizens, voters, workers, feminists and so on (for Goodwill). This distinction does not hold for Wisdom, as an entity cannot be wise towards others, it is always wise (or not wise) in general.

The **guidelines** for annotating types of ethos support and attack are specified below.

In the case of **supporting an entity’s knowledge of the right information** (see Table 4), depending on possible states of knowing information *p*, the entity can be supported (endorsed) for:

	State of knowing information p	State of knowing action a
Type of ethos support	Table 4	Table 6
Type of ethos attack	Table 7	Table 8

Table 3: The instruction where guidelines for specific types of ethos support and attack can be found in this section.

[Eth-WVG1] **just knowing right p** in general – then the endorsement is grounded in Wisdom

[Eth-WVG2] **knowing p & saying p** which means that the entity is saying things (p) which they know are true – then the endorsement is grounded in:

- (a) Virtue, if the entity reveals what they know in general (independently of their audience), or
- (b) Goodwill, if the entity shares this knowledge with a specific audience of voters, workers, etc.

[Eth-WVG3] **knowing p & not saying $not-p$** which means that the entity is not saying things (p) which they know are false – then the endorsement is grounded in:

- (a) Virtue, if the entity does not lie in general (independently of their audience), or
- (b) Goodwill, if the entity does not mislead a specific audience of voters, workers, etc.

While the rule 3 refers to the sincerity of an entity (whether they do not lie in general or to others), the rule 2 can be associated with **Grice’s Cooperative Principle** of contributing what is required by the accepted purpose of the conversation. In particular it can be associated with the maxim of quantity (“be as informative as required”) ?.

	<i>Know(p)</i>	<i>Know(p) & Say(p)</i>	<i>Know(p) & not-Say(not-p)</i>
General	Wisdom	Virtue (<i>reveal what you know</i>)	Virtue (<i>not lie</i>)
Audience	–	Goodwill (<i>share what you know with others</i>)	Goodwill (<i>not mislead others</i>)

Table 4: Ethos supports on the grounds of WVG with the reference to **knowledge of information**.

In the case of **supporting an entity’s knowledge of the right action** which should be taken (see Table 6), depending on possible states of knowing action a , the entity can be supported (endorsed) for:

[Eth-WVG4] **just knowing right a** in general which then leads to right decision – then the endorsement is grounded in Wisdom

[Eth-WVG5] **knowing a & doing a** which means that the entity is doing or advising actions (p) which they know are right – then the endorsement is grounded in:

- (a) Virtue, if the entity does themselves what they know is right (independently of their audience), or
- (b) Goodwill, if the entity does themselves what they know is right for others, or advises others what they know is right, or align with a specific audience of voters, workers, etc.

[Eth-WVG6] **knowing a & not doing $not-a$** which means that the entity is not doing or advising actions (a) which they know are wrong – then the endorsement is grounded in:

- (a) Virtue, if the entity does not do the wrong things in general (independently of their audience), or
- (b) Goodwill, if the entity does not do themselves wrong things to others, or does not advise others what they know is wrong for a specific audience of voters, workers, etc.

In the case of **attacking an entity’s knowledge of the right information** (see Table 7), depending on possible states of knowing information p , the entity can be attacked (criticised) for:

[Eth-WVG7] **not knowing right p** in general – then the criticism is grounded in Wisdom

	<i>Know(a)</i>	<i>Know(a) & Do(a)</i>	<i>Know(a) & not-Do(not-a)</i>
General	Wisdom	Virtue (<i>do the right thing</i>)	Virtue (<i>not do wrong thing</i>)
Audience	–	Goodwill (<i>do right to others</i> <u>or</u> <i>advise others well</i> <u>or</u> <i>align with the audience</i>)	Goodwill (<i>not do wrong to others</i> <u>or</u> <i>not advise badly to others</i>)

Table 5: Ethos supports on the grounds of WVG with the reference to **knowledge of actions**.

	<i>Do(a)</i>	<i>Know(a) & Do(a)</i>	<i>Know(a) & not-Do(not-a)</i>
General	Wisdom	Virtue (<i>do the right thing</i>)	Virtue (<i>not do wrong thing</i>)
Audience	–	Goodwill (<i>do right to others</i> <u>or</u> <i>advise others well</i> <u>or</u> <i>align with the audience</i>)	Goodwill (<i>not do wrong to others</i> <u>or</u> <i>not advise badly to others</i>)

Table 6: Third iteration: Ethos supports on the grounds of WVG with the reference to **knowledge of actions**. We should talk about non-intentionality of wisdom (no-saying and no-knowing) vs. intentionality of virtue and goodwill (saying and knowing components of these elements) – see ex 20 and 22 in WVG.

[Eth-WVG8] **knowing p & not saying p** which means that the entity is not saying things (p) which they know are true – then the criticism is grounded in:

- (a) Virtue, if the entity does not reveal what they know in general (independently of their audience), or
- (b) Goodwill, if the entity does not shares this knowledge with a specific audience of voters, workers, etc.

[Eth-WVG9] **knowing p & saying $not-p$** which means that the entity is saying things (p) which they know are false – then the criticism is grounded in:

- (a) Virtue, if the entity lies in general (independently of their audience), or
- (b) Goodwill, if the entity misleads a specific audience of voters, workers, etc.

	<i>not-Know(p)</i>	<i>Know(p) & not-Say(p)</i>	<i>Know(p) & Say(not-p)</i>
General	Wisdom	Virtue (<i>not revealing what you know</i>)	Virtue (<i>lying</i>)
Audience	–	Goodwill (<i>not sharing what you know with others</i>)	Goodwill (<i>misleading others</i>)

Table 7: Ethos attacks on the grounds of WVG with the reference to **knowledge of information**.

In the case of **attacking an entity's knowledge of the right action** which should be taken (see Table 8), depending on possible states of knowing action a , the entity can be attacked (criticised) for:

[Eth-WVG10] **not knowing right a** in general which then leads to wrong decision – then the criticism is grounded in Wisdom

[Eth-WVG11] **knowing a & not doing a** which means that the entity is not doing or advising actions (p) which they know are right – then the criticism is grounded in:

- (a) Virtue, if the entity does not do themselves what they know is right (independently of their audience), or
- (b) Goodwill, if the entity does not do themselves what they know is right for a specific audience of voters, workers, etc., or does not advise others what they know is right

[Eth-WVG12] **knowing a & doing $not-a$** which means that the entity is doing or advising actions (a) which they know are wrong – then the criticism is grounded in:

- (a) Virtue, if the entity does the wrong things in general (independently of their audience), or
- (b) Goodwill, if the entity does themselves wrong things to others, or advises others what they know is wrong for a specific audience of voters, workers, etc.

	<i>not-Know(a)</i>	<i>Know(a) & not-Do(a)</i>	<i>Know(a) & Do(not-a)</i>
General	Wisdom	Virtue (<i>not doing the right thing</i>)	Virtue (<i>doing wrong thing</i>)
Audience	–	Goodwill (<i>not doing right to others or not advising others well</i>)	Goodwill (<i>doing wrong to others or advising badly to others</i>)

Table 8: Ethos attacks on the grounds of WVG with the reference to **knowledge of actions**.

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.

3.2 Dependencies between Wisdom, Virtue and Goodwill

In case of ethos support or attack, the label “Default Inference” should be replaced with “**Argument from Practical Wisdom**” for support in cases described as Wisdom in Tables 4 and 6, and “Default Conflict” should be replaced with “**Conflict from Practical Wisdom**” for attack in cases described as Wisdom in Tables 7 and 8.

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 from Moral Virtue**” for ethos support in cases described as Wisdom in Tables 4 and 6, and “Default Conflict” should be replaced with “**Conflict from Practical Wisdom**” for ethotic attack in cases described as Wisdom in Tables 7 and 8.

If Moral Virtue cannot be identified, then we should consider whether Goodwill can be applied. The label “Default Inference” should be replaced with “**Argument from Goodwill**” for ethotic support in cases described as Wisdom in Tables 4 and 6, and “Default Conflict” should be replaced with “**Conflict from Goodwill**” for ethotic attack in cases described as Wisdom in Tables 7 and 8.

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. In case of similar, but negative ethotic statement, “**Default Conflict**” should be applied.

Figure 7 shows the steps that should be considered when deciding which type of ethos to annotate in case of ethos supports. For ethos attacks, the annotator should follow the analogous decision steps.

3.3 Wisdom, Virtue and Goodwill in OVA+

- (9) a. WH: *Has there been any new initiative by the Government designed to decrease unemployment rather than increase it?*

See Figure 2 for annotation.

- (10) a. JC: *Was not his attempt to try to sneak the information out by way of a written answer an act of political cowardice and a disgrace.*

See Figure 4 for annotation.

- (11) a. BW: *Is he so hell bent upon his abolition legislation that he ignores the response that is coming from local authorities and other people?*

See Figure 6 for annotation.

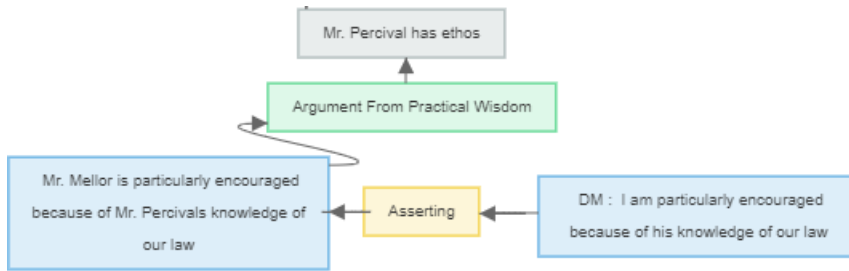


Figure 1: Annotation of Example 1. Argument From Practical Wisdom annotated because of "Knowledge".



Figure 2: Annotation of Example 9. Conflict From Practical Wisdom because of the lack of sensible action.

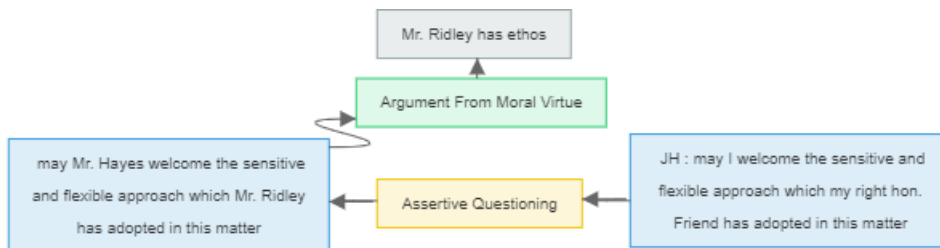


Figure 3: Annotation of Example 5. Argument From Moral Virtue because of the "sensitive and flexible approach".

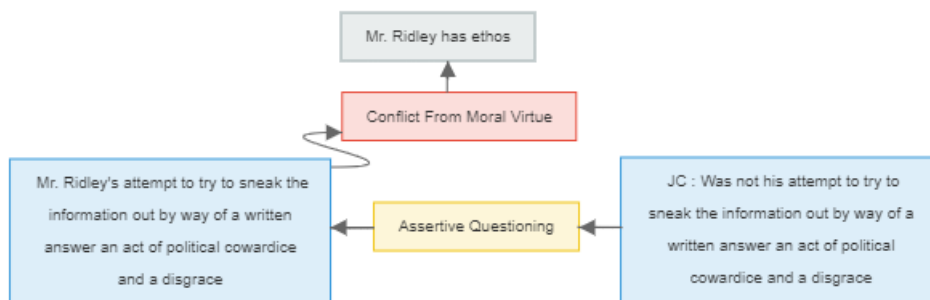


Figure 4: Annotation of Example 10. Conflict From Moral Virtue because of "cowardice".

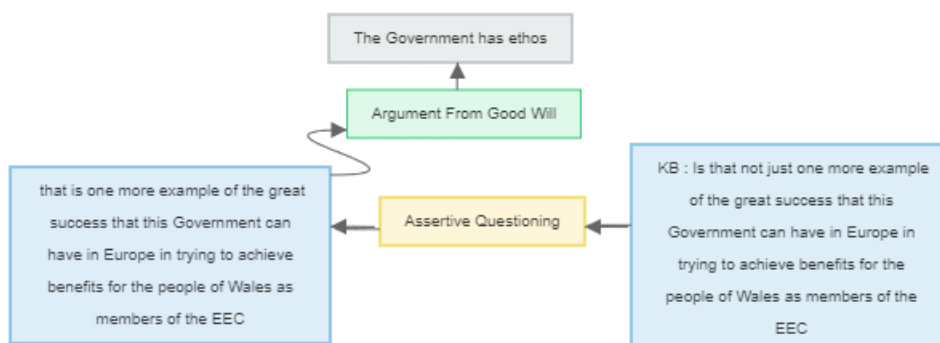


Figure 5: Annotation of Example 8. Argument From Goodwill because of the alignment with people's values.

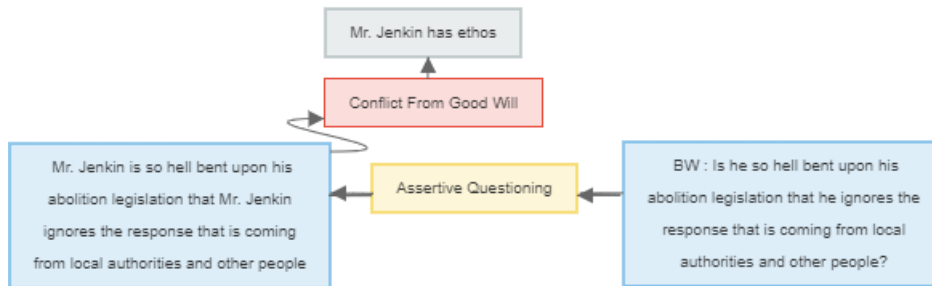


Figure 6: Annotation of Example 11. Conflict From Goodwill because of the lack of alignment with people's values.

Figure 7: Decision tree for annotating ethos supports with arguments from Practical Wisdom, Moral Virtue and Goodwill, or undecided category (Default Inference)