

# Ethos Guidelines:

## Ethos elements of wisdom, virtue and goodwill (3rd iteration)

(For the *EthosHansard2.WVG3* corpus)

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The following document describes how to understand and annotate types of ethos supports and attacks grounded in wisdom, virtue and goodwill.

Section 1 refers to background information about the types of ethos, including original (Aristotelian) definitions of key notions, keywords and text examples. Notice that this section doesn't provide the guidelines for annotation yet - it is only included in this document to introduce the idea of ethos types as it was proposed by Aristotle and by contemporary scholars who interpreted Aristotle's rhetoric. You can view this section as heuristic cues for "high-level" understanding of the ethotic strategies speakers are using.

Then, Section 2 provides the actual guidelines for practical annotation, informing annotators when each types of ethos support and attack should be applied.

## 1 Ethos Types

In this study, we consider the distinction proposed initially in [Aristotle, 1991, 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, ethos types or ethos categories**. We clarify and enrich the initial distinction with the further elaboration and interpretation provided by contemporary scholars: Garver [1994], Crowley and Hawhee [2004], Fahnestock and Secor [2003].

### 1.1 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:

1. an entity having a **sufficient knowledge** for the purpose at hand (see Example (1-a))
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 (1-b))
3. the **practical experience** of an entity (see Example (1-c))
4. an entity's ability to produce the **right decisions from this practical experience** not for one's own benefit (see Example (1-d))

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)
- a. DM: *I am particularly encouraged because of **his knowledge** of our law*
  - b. 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.*
  - c. PW: *I **congratulate** my hon. Friend on the immediate **action** that he has taken **in consultation** with the industry.*
  - d. 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 understanding whether the speaker refer to practical wisdom of others, but remember that they are only heuristics – do not use them when deciding what to annotate.

## 1.2 Moral Virtue (gr. *Areté*)

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 (2) and ??) such as:

1. positive morality
2. calmness
3. justness
4. selflessness
5. gracefulness
6. nobility
7. positive contributions
8. liberality

9. magnanimity

10. magnificence

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

### 1.3 Goodwill (gr. *Eunoia*)

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

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 (3-a))
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 (3-b))

Goodwill rule 1	Goodwill rule 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

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.

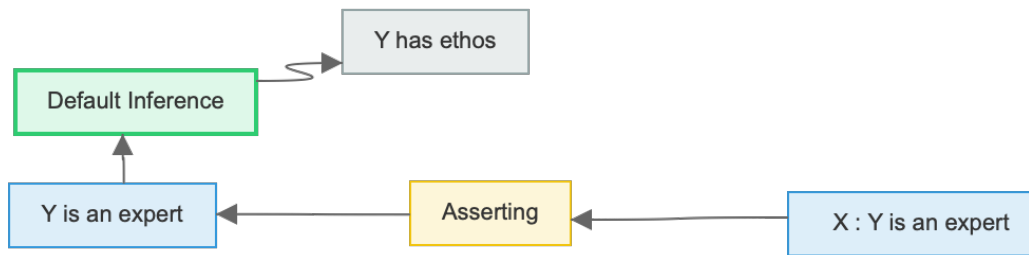
NOTICE THAT the rule 1 above can be associated with **Grice's Cooperative Principle** of contributing what is required by the accepted purpose of the conversation. In particular it can be associated with the maxim of quantity ("be as informative as required") Grice [1975].

- (3) 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**.*
- b. 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?*

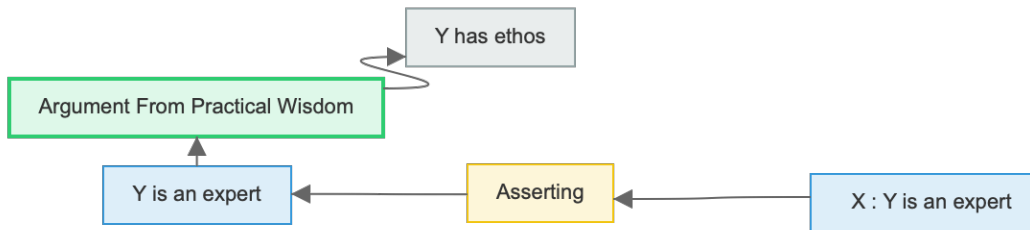
The keywords in Table 2 might be helpful when understanding whether the speaker refers to goodwill of others.

## 2 Annotating Ethos Types

In this section, we present the decision tree (DT) for annotating basic ethos types: Practical Wisdom (W), Moral Virtue (V) and Goodwill (G); polymorphic types (WV, WG, VG and WVG); unknown types (Default Inference and Default Conflict); and complex cases (supporting or attacking more than one speaker through one ethotic statement). The guidelines are numbered according to the following pattern: Rule 3.*n.m*, where "3" means the third iteration of WVG guidelines, *n* means support (guidelines numbered 3.1) or attack (guidelines numbered 3.2), and *m* denotes the consecutive rules for supporting (3.1.1 - 3.1.11) or attacking (3.2.1 - 3.2.11).



(a) Pre-annotated map



(b) Re-annotation of the map

Figure 1: Annotation process in this study

In this annotation, you will not work with raw data, but you will receive pre-annotated maps (see Fig. 1a) with **positive ethotic sentiment expressions (ESE<sup>+</sup>)** with ethotic node supported through “Default Inference” or **negative ethotic sentiment expressions (ESE<sup>-</sup>)** with ethotic node attacked through “Default Conflict”. Your task (see Fig. 1b) will be to **re-annotate “Default Inference”** into one of eight categories: W<sup>+</sup> (Argument from Practical Wisdom), V<sup>+</sup> (Argument from Moral Virtue), G<sup>+</sup> (Argument from Goodwill), WV<sup>+</sup> (Argument from Wisdom/Virtue), WG<sup>+</sup> (Argument from Wisdom/Goodwill), VG<sup>+</sup> (Argument from Virtue/Goodwill), WVG<sup>+</sup> (Argument from Wisdom/Virtue/Goodwill), or leave DI (Default Inference); and to **re-annotate “Default Conflict”** into: W<sup>-</sup> (Conflict from Wisdom), V<sup>-</sup> (Conflict from Virtue), G<sup>-</sup> (Conflict from Goodwill), WV<sup>-</sup> (Conflict from Wisdom/Virtue), WG<sup>-</sup> (Conflict from Wisdom/Goodwill), VG<sup>-</sup> (Conflict from Virtue/Goodwill), WVG<sup>-</sup> (Conflict from Wisdom/Virtue/Goodwill), or leave DC (Default Conflict). Under no circumstances, the polarity of the ESE should be changed.

**Ethotic statements, ESEs**, have one of the following forms (see Example (4)):

*X says, Y has/has not a property (towards Z), where*

- X stands for the speaker who is uttering the sentence; i.e., MPs in Hansard corpus; X is called **source-speaker**;
- Y stands for the speaker(s) to whom X refers (appeals) to, i.e. person or a group of persons who is receiving the support or the attack; i.e., MPs, the Government, etc; Y is called **referent-speaker**;
- Z stands for the third party/other speaker(s) (other than X and Y) who might be mentioned in the ESE, e.g. political parties, social groups, other countries, unions, etc; Z is called **target-speaker** and it is present only in the category of Goodwill.

(4) Mr. Moore: *Mr. Meyor is **assiduously pursuing his constituents' interests***

Mr. Moore (X) **says** Mr. Meyor (Y) **has the property** of assiduously pursuing interests **towards** his constituents (Z)

All guidelines for annotating eight types of ethotic elements are organised as **decision trees (DTs)** which are then explained in more details as rules 3.*n.m* with illustrating examples. You should navigate through each DT in the following way:

- The **ellipses** indicates the a form of the ESE which constitutes an input or an output of the DT, i.e. the form of the statement which you will be annotating according to the rules in a given DT;
- The **diamonds** contains yes/no questions which you should answer when annotating ethos elements; to analyse the ESE<sup>+</sup> in order to determine whether it falls under a specific ethos label.
- The **answer** to each question will move you from the diamond to another diamond with the following question you should ask, or to an ethos label which you should annotate.
- The **rules** 3.*n.m* are explaining each question in the diamond in more details. When doing annotation, you should consider a question in a diamond together with the explanation in a corresponding rule. The consideration of the rules might be omitted, once you will become more experienced in annotation and you will be familiar with the description of the rules.

In what follows, Section 2.1 presents the decision trees and rules for annotating WVG categories for positive ESEs (ESE<sup>+</sup>), while Section 2.2 describes DTs and rules for annotating WVG categories for negative ESEs (ESE<sup>-</sup>). Notice that the light-grey boxes starting with "NOTICE THAT" are important part of the guidelines – they provide additional hints how to annotate WVG. Section 2.3 lists a few examples of ethotic statements for you to practice the annotation with solutions given at the end of this document. Finally, Section 2.4 collects together all the decision trees used in this study.

## 2.1 Types of positive ethotic statements

Decision trees (DT) for types of ESE<sup>+</sup> are shown in Fig. 2 and 6. These ESEs<sup>+</sup> represent ways in which the source-speaker X can express a positive sentiment about the referent-speaker Y, i.e. the types of WVG grounds for supporting the referent-speaker Y by the source-speaker X.

DTs for ESEs<sup>+</sup> describes eight possible labels: three for the *basic types* W<sup>+</sup>, V<sup>+</sup> and G<sup>+</sup>; four for the *polymorphic types* WV<sup>+</sup>, WG<sup>+</sup>, VG<sup>+</sup> and WVG<sup>+</sup>; and the unknown ethotic category of "Default Inference". Polymorphic ESEs<sup>+</sup> contain more than one type of support (W<sup>+</sup>, V<sup>+</sup> or/and G<sup>+</sup>) with respect to a single Y, i.e., the source-speaker might support the referent-speaker on different grounds. The "Default Inference" label is applied to those cases in which the statement has a positive ethotic flavour, but it is not possible to determine any of the above types of ethotic support.

### 2.1.1 Basic ethos elements: $W^+$ , $V^+$ and $G^+$



Figure 2: Decision tree for annotating ethos supports with basic types of ethos: Goodwill ( $G^+$ ), Practical Wisdom ( $W^+$ ), and Moral Virtue ( $V^+$ ).

♣ **Rule 3.1.1 ( $G^+$ )** This question makes you consider whether the  $ESE^+$  states that the source-speaker X supports the referent-speaker Y, because **Y aligns herself with some group of people** by stressing that she is “one of them”. For example, a politician Y might align herself with citizens, voters, local community, minority, etc by presenting herself as one of them, as equal to them, as close to their needs, as understanding their needs etc. In such cases, you should annotate this  $ESE^+$  as a support on the grounds of goodwill, i.e.  $G^+$ .

♣ **Rule 3.1.2 ( $G^+$ )** This question draws your attention to two further situations in which an  $ESE^+$  should be annotated as  $G^+$  – when the source-speaker X supports the referent-speaker Y, because

1. **Y says truth (is truthful, sincere) to a group of people**, i.e. she *shares with others* only this infor-

mation that she believes is true. For example, a politician Y might tell citizens, voters, local community, minority etc about *true* plans for a new policy that she knows, an *actual* agreement between parties, the *real* results of a policy, etc; and/or

2. **Y doesn't say lies (isn't a liar or insincere) to a group of people**, i.e. she *doesn't mislead others* by saying an information that she believes is false. For example, a politician Y is not telling citizens, voters, local community, minority etc about *false* plans for a new policy, *fake news*, *gossips*, etc; and/or

NOTICE THAT the rule 3.1.2.2 excludes the negative versions of Y's properties described in the rule 3.1.2.1

♣ **Rule 3.1.3 (G<sup>+</sup>)** This question excludes negative versions of Y's properties described in the guidelines 3.1.2. More specifically, this rule specifies two further cases when support of goodwill should be annotated:

1. **Y does good to a group of people, i.e. Y is doing right to others or Y is advising others well.**  
In the first case, a politician Y might for example help citizens, voters, local community, minority etc to collect money for charity, invest public money to help the minority, etc. In the second case, a politician Y might give useful advise to citizens, voters, local community, minority etc how to run a business in a current political situation, whether to vaccinate children etc. Notice that while *aligning with others* points to Y being good to others in general, *doing right to others* points to a specific action that Y does for others; and/or
2. **Y does not do wrong to a group of people, i.e. Y is not doing wrong to others or Y is not advising others badly.** In the first case, a politician Y isn't for example using citizens, voters, local community, minority etc to attract more votes or get rich, doesn't invest public money in her own business, etc. In the second case, a politician Y isn't giving bad advises to citizens, voters, local community, minority etc which would lead to losses in their business or would result in their children getting sick because of bad advise on vaccines etc.

NOTICE THAT the rule 3.1.3.2 excludes the negative versions of Y's properties described in the rule 3.1.3.1

- (5) 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?*

This ESE<sup>+</sup> should be annotated as G<sup>+</sup> by applying the rule 3.1.3.1, since the source-speaker KB (X) is saying that the referent-speaker the Government (Y) is **doing good to the people of Wales**, i.e. Y is trying to achieve benefits for this group.



(6) Mr. Moore: *Mr. Meyor is **assiduously pursuing his constituents' interests***

This ESE<sup>+</sup> falls under the same category as the example (5).

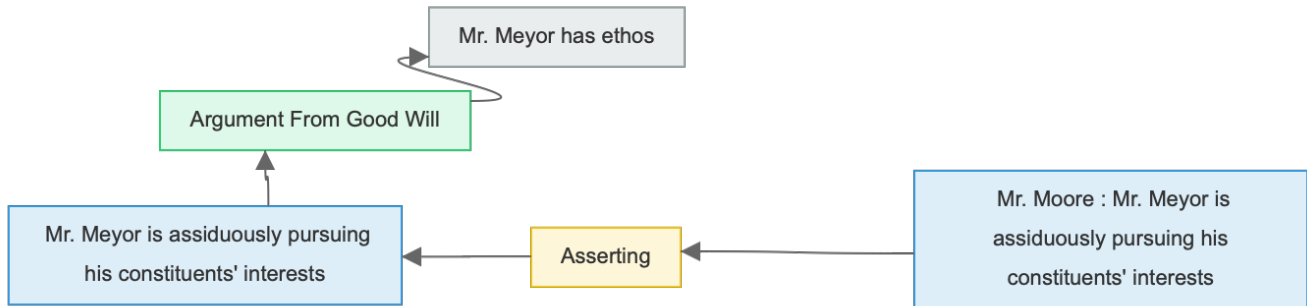


Figure 3: Annotation of G<sup>+</sup>; map of Example (6).

(7) ABS: *It is **significant** that the **leaders of the industry** have accepted the Government's **assurances***

This ESE<sup>+</sup> should be annotated as G<sup>+</sup> by applying the rule 3.1.3.1, since the source-speaker ABS is supporting the Government for **advising others well** by assuring the leaders of the industry about something (we do not know what the assurance referred too, still X is suggesting by using the word “significant” that the assurance was beneficial for the leaders).

♣ **Rule 3.1.4 (W<sup>+</sup>)** This question describes a situation when the source-speaker X attributes to the referent-speaker Y the ethos category of practical wisdom because of one of the following Y's properties or because of both of them:

1. **Y has a practical knowledge (expertise, credibility) of some matter** which means that she possesses this knowledge from what she experienced rather than from a classroom. For example, we might listen to an advice about a strategy in a war offered by a general who has participated in many battles, as he has seen them himself and knows which strategies worked and which ones failed; and/or
2. **Y draws right conclusions from her practical knowledge** (the result of Y's property described in the rule 3.1.4.1).

(8) DM: *I am particularly encouraged because of **his knowledge** of our law*

This ESE<sup>+</sup> should be annotated as W<sup>+</sup> by applying the guideline 3.1.4.1, since the referent speaker **possesses knowledge** of some specific actual law.

- (9) GH: *It is encouraging to have the confirmation of the right hon. Gentleman with his **distinct-guished 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.*

This ESE<sup>+</sup> falls under the same category as the example (8).

- (10) Mr. H. Atkins: *The hon. Gentleman is **right** on the latter point*

This ESE<sup>+</sup> should be annotated as W<sup>+</sup> by applying the rule 3.1.4.2, since Mr. H. Atkins (X) supports the referent-speaker for **drawing right conclusions** from his knowledge of the matter.

NOTICE THAT in specific contexts some linguistic cues typical for a given WVG category, such as e.g. the word “expert” and its analogues and “sincere” and its analogues, might not necessarily denote the ethos categories normally associated with them, i.e. “expert” might not denote wisdom, and “sincerity” might not denote virtue or goodwill. In other words, the lexical cues can be used in an **idiomatic, ironic, interrogative** (see a notice in Example (17)) or **embedded** (see Example (20)) **manner** which will change their standard meaning, and as a result – the standard annotation of these words.

♣ **Rule 3.1.5 (W<sup>+</sup>)** This question describes a situation when the source-speaker X supports wisdom of the referent-speaker Y because:

1. X might also refer to **Y’s practical experience directly** in the support of Y’s ethos. For example, we might support someone, because he is an experienced general rather than because he has knowledge acquired from this experience; or/and
2. **Y makes right decisions or takes right actions relying on her practical experience** (the results of Y’s property described in the rule 3.1.5.1).

- (11) Mr. R. Johnston: *Following the Government’s **enlightened decision** not to sell the Hawk trainer aircraft to Iraq*

This ESE<sup>+</sup> should be annotated as W<sup>+</sup> by applying 3.1.5.2, since Mr. R. Johnston supports the referent-speaker for **making right decision** relying on his experience.



Figure 4: Annotation of  $W^+$ ; map for Example (11).

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

This  $ESE^+$  should be annotated as  $W^+$  by applying 3.1.5.2, since AK supports the referent-speaker for **taking right (wise) actions** relying on his experience.

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

This  $ESE^+$  also falls under 3.1.5.2, since PW's **positive attitude** (of congratulating) towards the referent-speaker is grounded in Y's **actions** that has been **rightly** consulted with the industry which has an experience in a discussed matter.

♣ **Rule 3.1.6 ( $V^+$ )** This question draws your attention to two situations in which an  $ESE^+$  should be annotated as  $V^+$ : when the source-speaker X supports the referent-speaker Y, because

1. **Y says truth (is truthful, sincere) in general**, i.e. she *reveals* the information that she believes is true.

For example, a politician Y might reveal *true* plans for a new policy that she knows, an *actual* agreement between parties, the *real* results of a policy, etc; and/or

2. **Y doesn't say lies (isn't a liar or insincere) in general**, i.e. she doesn't say information that she believes is false. For example, a politician Y is not telling about *false* plans for a new policy, is not spreading *fake news*, *gossips*, etc.

NOTICE THAT the rules 3.1.6.1 and 3.1.6.2 are analogues of the rules 3.1.2.1 and 3.1.2.2 – the only difference is that in  $G^+$  the properties refer to “others”, while in  $V^-$  the referent-speaker possesses these properties in general. In other words, if you will identify that  $ESE^+$  refer to some group of people, then you should apply the rule 3.1.2 instead of 3.1.6 (see the **upward arrow in the left-hand side of Fig. 2**).

(14) KB: *My hon. Friend the Minister of State has already emphasised the impetus that we are putting into increased teacher training*

This  $ESE^+$  should be annotated as  $V^+$  by applying the rule 3.1.6.1, since the source-speaker is supporting the referent-speaker (the Minister of State) for **saying truth** (being sincere) about teacher training.

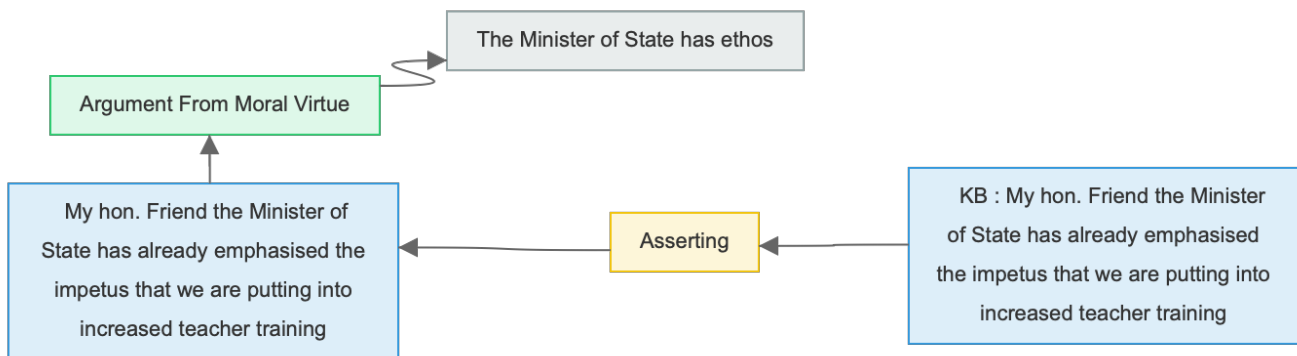


Figure 5: Annotation of  $V^+$ ; map for Example (14).

♣ **Rule 3.1.7 ( $V^+$ )** This question draws your attention that the support of virtue should be annotated when:

1. **Y does good in general, i.e. Y does the right thing**. For example, a politician Y might for example help to collect money for charity, invest competently and successfully public money, is hard-working, show moral excellence, is courageous etc; and/or
2. **Y doesn't do wrong things in general**. For example, a politician Y isn't corrupted, isn't lazy, isn't morally weak, isn't coward etc.

NOTICE THAT these rules are analogues of the rules 3.1.3.1 and 3.1.3.2 – the only difference is that in  $G^+$  the lack of these properties refers to “others”, while in  $V^-$  the referent-speaker doesn’t possess these properties in general. In other words, if you will identify that  $ESE^+$  refer to some group of people, then you should apply the rule 3.1.3 instead of 3.1.7 (see the **upward arrow in the left-hand side of Fig. 2**).

(15) 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.*

This  $ESE^+$  should be annotated as  $V^+$  by applying the rule 3.1.6.2, since the Government (Y) is described by PJ (X) as **doing the right thing** by being courageous.

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

This  $ESE^+$  also falls under 3.1.6.2, since the referent-speaker Mr. Ridley (Y) is described by the target speaker JH (X) as **doing the right thing** by being sensitive and flexible.

NOTICE THAT the property of **doing the right thing (in general or towards others)** associated with  $V^+$  and  $G^+$  looks similar to **taking the right actions relying on Y’s practical experience** which is associated with  $W^+$ . The difference lies in Y’s intentionality – if she had an intention to be doing good, i.e. she made a conscious decision to be doing good, then  $ESE^+$  should be annotated as wisdom. If, on the other hand, Y is doing right actions just because she has such a character traits that she is doing good, then  $ESE^+$  should be annotated with the category of virtue (if she is good in general) or goodwill (if she is good to others). For instance, in Example (12) X supports Y to be wise to be acting in a specific way which means that X thinks that Y consciously considered how to act and wisely chosen the right action. In Example (13), X supports Y for the right decision consulted with the industry which additionally stresses that the action was a result of conscious decision. In contrast, Examples (15)-(17) does not assume Y’s intentions to do good – it is just that the referent-speakers have some specific character traits that predispose them to do good. In Example (17), X is even explicitly suggesting that Y might not be aware that he is performing good actions.

(17) Mr. Jessel: *Is my right hon. Friend aware that the **action** that he has already taken **is warmly welcomed**?*

The recognition of the support of virtue in this  $ESE^+$  is more difficult, since in saying “Is my right hon. Friend **aware**” the source-speaker seems to refer to Y’s knowledge which suggests that the  $ESE^+$

should be annotated as  $W^+$ . Yet the knowledge is what X is asking about rather than using it to support Y's ethos. Instead, this  $ESE^+$  should be labelled as  $V^+$  following the rule 3.1.6.2, because Mr. Jessel supports the referent-speaker for **doing the right thing**, i.e. taking an action which is warmly welcomed.

(18) Mr. Luce: *There is **no lack of commitment** by the Government to the library system.*

This  $ESE^+$  should be annotated as  $V^+$  by applying the rule 3.1.7.2, since the source-speaker (Mr. Luce) supports the referent-speaker (the Government), because Y **doesn't do wrong things**, i.e. Y doesn't show lack of commitment to the library system.

NOTICE THAT in many contexts "committed" or "commitment" means that a person who committed herself to something (good or bad) – just performed a good or bad action.

(19) Mr. Blaker: *The Government **are not reneging** on any of their undertakings.*

This  $ESE^+$  falls under the same category as Example (18), since the referent-speaker, the Government, is described by the source-speaker as **not doing wrong things** of not reneging on any of their undertakings.

NOTICE THAT the property of **credibility** (and its analogues such as expertise) is typically associated with the ethos category of wisdom, while the property of **sincerity** (and its analogues such as truthfulness) – with goodwill or virtue depending whether this property refers to others (in this case, we deal with the category of goodwill) or holds in general (in this case, we deal with the ethos type of moral virtue).

### 2.1.2 Polymorphic ethos elements: $WV^+$ , $WG^+$ , $VG^+$ and $WVG^+$ , and unknown type of ethos: Default Inference (DI)

Polymorphic types of ethos are applied when: you are not able to distinguish whether the referent-speaker is supported on just one  $WVG$  ground; or you are able to determine that the referent-speaker is supported through more than one ethos element. In the first case, the decision which  $WVG$  category to annotate would require to know some additional context which is not accessible to you through what has been said in  $ESE^+$ . As a result, you need to label  $ESE^+$  as supporting wisdom or goodwill ( $WG^+$ ); virtue or goodwill ( $VG^+$ ); wisdom or virtue ( $WV^+$ ); or wisdom or virtue or goodwill ( $WVG^+$ ). Amongst such an unknown context, you may encounter:

- semantic context when  $ESE^+$  is formulated in a **vague or ambiguous** way which means that Y's property to which X appeals seems to match more than one category;

- pragmatic context when the interpretation of  $ESE^+$  is dependant on the **intentions of the source-speaker** which are not surfaced linguistically, i.e. you would need to “look into X’s head” to see which WVG category she had in mind (see Example (22));
- external knowledge context when the interpretation of  $ESE^+$  is dependant on the **the knowledge of the world** which is not surfaced linguistically, i.e. you would need to search e.g. Wikipedia to identify what event, policy, law etc X is talking about and therefore to recognise on which WVG ground X supports Y.

In the second case, X is supporting Y on more than one ground in a single  $ESE^+$ , i.e. the source-speaker appeals simultaneously to X’s wisdom and goodwill ( $WG^+$ ); virtue and goodwill ( $VG^+$ ); wisdom and virtue ( $WV^+$ ); or wisdom and virtue and goodwill ( $WVG^+$ ):

- the interpretation of  $ESE^+$  is clear and the source-speaker **supports Y on more than one WVG ground** (see Example (20)).

NOTICE THAT the use of **pronouns** (such as he, she, this, that) should not result in annotating polymorphic types, i.e. in these cases you should go back in the text to what proceeds the pronoun and try to identify a person and an object to which the pronoun refers to. In this way, you will be able to resolve the pronoun in the propositional content and/or ethotic component.

DTsupp-polynomial\_3rd.pdf

Figure 6: Decision tree for annotating ethos supports with polymorphic types of ethos:  $WG^+$ ,  $VG^+$ ,  $WV^+$  and  $WVG^+$ ; and unknown type of ethos: Default Inference (DI).

- ♣ **Rule 3.1.8 ( $WG^+$ )** This question suggests that the source-speaker might appeal to the referent-speaker's wisdom or/and goodwill in the  $ESE^+$  you annotate. You might need to look at the rules 3.1.1-3.1.5 to double check that Y's property, to which X refers, falls under  $W^+$  or/and  $G^+$ .
- ♣ **Rule 3.1.9 ( $VG^+$ )** This question suggests that the source-speaker might appeal to the referent-speaker's virtue or/and goodwill in the  $ESE^+$ . You might need to look at the rules 3.1.1-3.1.3 and 3.1.6-3.1.7 to double check that Y's property falls under  $V^+$  or/and  $G^+$ .



(20) Mr. Wilberforce: *The society was incorporated in the year 1709, by a charter from her majesty queen Anne, for the farther **promoting of Christian knowledge and increase of piety and virtue within Scotland, especially in the Highlands, Islands, and remote corners thereof***

This ESE<sup>+</sup> should be annotated as VG<sup>+</sup>, i.e. as a support on the grounds of virtue and goodwill, by applying the rule 3.1.9, since the source-speaker, Mr. Wilberforce, is supporting the referent-speaker, the queen Anne, for **her doing good** by promoting Christian knowledge (see the guideline 3.1.6.2 for V<sup>+</sup>) and for **her doing good to others** by increasing piety and virtue amongst a group of people (see the guideline 3.1.2.2 for G<sup>+</sup>).

NOTICE THAT a linguistic cue “knowledge”, which normally is associated with W category, is used here in a very specific manner which does not denote this category. That is, the word “knowledge” in this ESE<sup>+</sup> does not describe Y’s property – X is pointing out that the queen Ann was promoting knowledge, i.e. Y was performing an action with respect to knowledge, rather than that Y possessed this knowledge herself. Mr. Wilberforce might think that the queen was knowledgeable herself as well, yet in this ESE<sup>+</sup> he does not refer to this property of the queen, thus the category of W<sup>+</sup> should not be annotated here.

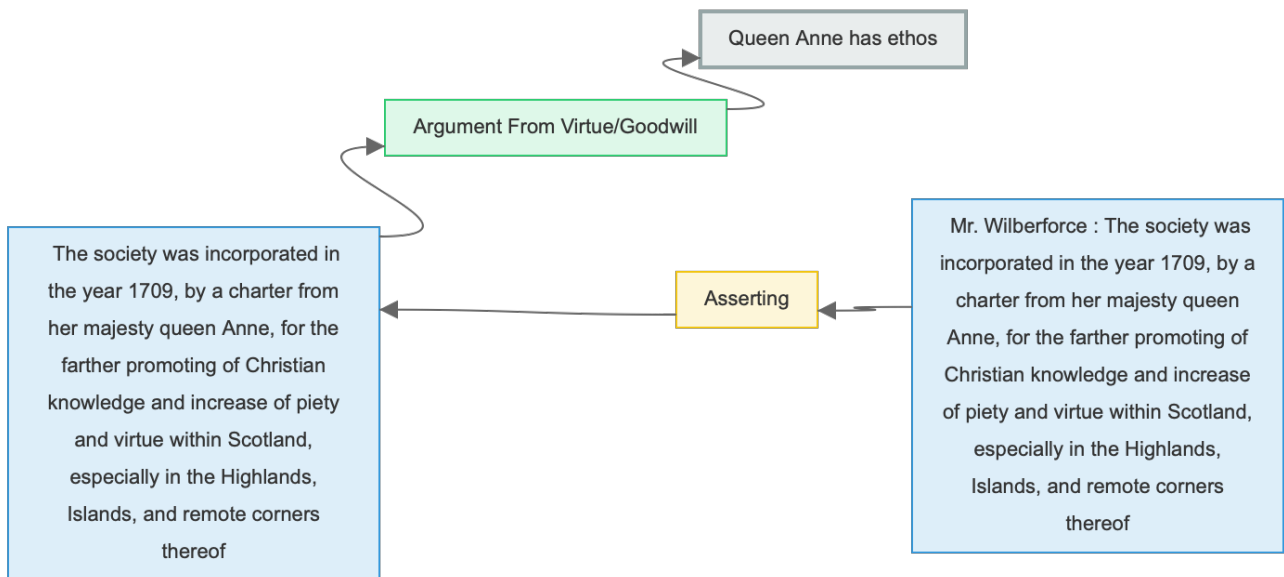


Figure 7: Annotation of VG<sup>+</sup>; map of Example (20).

♣ **Rule 3.1.10 (WV<sup>+</sup>)** This question suggests that the source-speaker might appeal to the referent-speaker's wisdom or/and virtue. You might need to look at the rules 3.1.4-3.1.7 to double check that Y’s property falls under W<sup>+</sup> or/and V<sup>+</sup>.

(21) Mr. Jenkin: *the Government were right to have the **courage to bring forward the necessary measures to bring public expenditure under control***

This ESE<sup>+</sup> should be annotated as WV<sup>+</sup> by applying the rule 3.1.10, since the source-speaker, Mr.

Jenkin, is saying that the referent-speaker, the Government, is **doing the right thing** of having courage and is **making right decisions** and taking right intentional actions of bringing forward the necessary measures.

♣ **Rule 3.1.11 (WVG<sup>+</sup> or DI)** This question asks whether the source-speaker appeals to the referent-speaker's wisdom or/and virtue or/and goodwill in the ESE<sup>+</sup> you annotate (you might need to look at the guidelines 3.1.1-3.1.7 to double check whether Y's property falls under these categories):

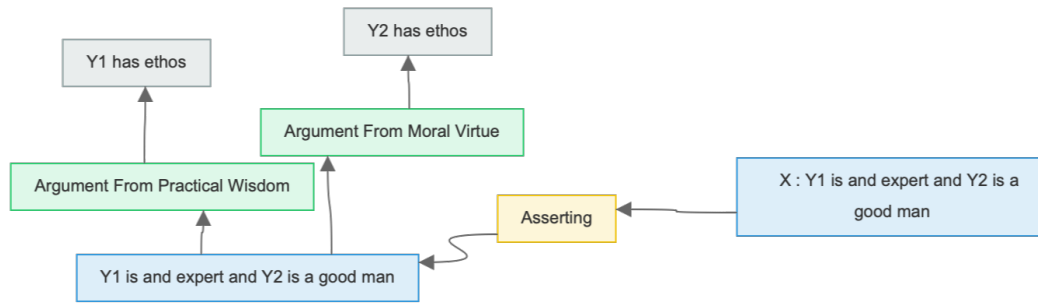
1. the answer is 'yes' to this question, if it is clear that the source-speaker appeals to Aristotelian WVG categories, but it is unclear to which one X appeals; or X appeals to all of them simultaneously. In both cases you should label the ESE<sup>+</sup> as WVG<sup>+</sup>;
2. the answer is 'no' to this question, if it is clear that the source-speaker does not appeal to any of Aristotelian WVG category, but to some other Y's property such as appearance, being celebrity etc. In such a case, you should leave a "Default Inference" annotation meaning that X supports Y on some ground other than WVG.

(22) Mr. Nott: *I realise that the Government are being **blamed for many things**, and all Governments will so be blamed for transitional difficulties*

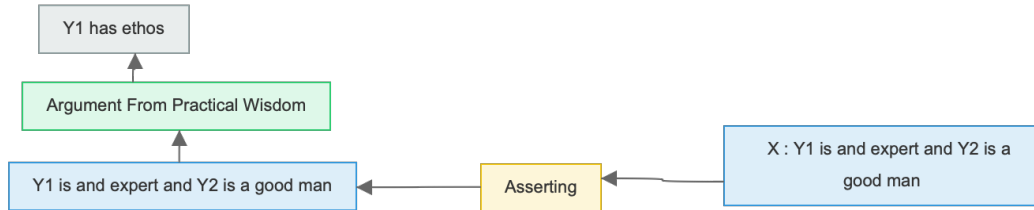
This ESE<sup>+</sup> should be annotated as WVG<sup>+</sup> (i.e. as a support on the grounds of wisdom or virtue or goodwill) by replying 'Yes' to the question 3.1.11, since **it is unclear to which WVG category** Mr. Nott (X) appeals when saying that the Government (Y) can be blamed for many things. The context is that X is supporting Y, but X does not make it clear which ethos component is specifically addressed.

### 2.1.3 Complex cases

In a single ESE<sup>+</sup>, the source-speaker can support **more than one referent speaker** on the same WVG ground or on different ones. For example, X may say that Y1 is an expert and Y2 is a good man. In such a case, the full annotation would include two ethotic nodes: "Y1 has ethos" and "Y2 has ethos", and each of them would be an output of inference nodes annotated as W<sup>+</sup> and V<sup>+</sup>, respectively, with the content "Y1 is an expert and Y2 is a good man" as an input of these inferences (see Fig. 8a). However, in our corpus we will annotate only one of the ethotic node and one inference node: the choice of the ethotic node will be determined by the map that you will be re-annotating, i.e. if the pre-annotated map contains an ethotic node "Y1 has ethos" and a "Default Inference" which supports it, then you should re-annotate this structure as W<sup>+</sup>, i.e. you should edit "Default Inference" and change it to "Argument from Practical Wisdom" (see Fig. 8b).



(a) Full annotation



(b) Intended annotation used in these guidelines

Figure 8: Annotation of complex cases

## 2.2 Types of negative ethotic statements

Decision trees (DT) for types of  $ESE^-$  are shown in Fig. 9 and 11. These  $ESE^-$  represent ways in which the source-speaker X can express a negative sentiment about the referent-speaker Y, i.e. the types of WVG grounds for attacking the referent-speaker Y by the source-speaker X.

DTs for  $ESE^-$  describe eight possible labels: three for the *basic types*  $W^-$ ,  $V^-$  and  $G^-$ ; four for the *polymorphic types*  $WV^-$ ,  $WG^-$ ,  $VG^-$  and  $WVG^-$ ; and the unknown ethotic category of “*Default Conflict*”. Polymorphic  $ESE^-$  contain more than one type of attack ( $W^-$ ,  $V^-$  or/and  $G^-$ ) with respect to a single Y, i.e., the source-speaker might support the referent-speaker on different grounds. The “*Default Conflict*” label is applied to those cases in which the statement has a negative ethotic flavour, but it is not possible to determine any of the above types of ethotic attack.

## 2.2.1 Basic ethos elements: $W^-$ , $V^-$ and $G^-$

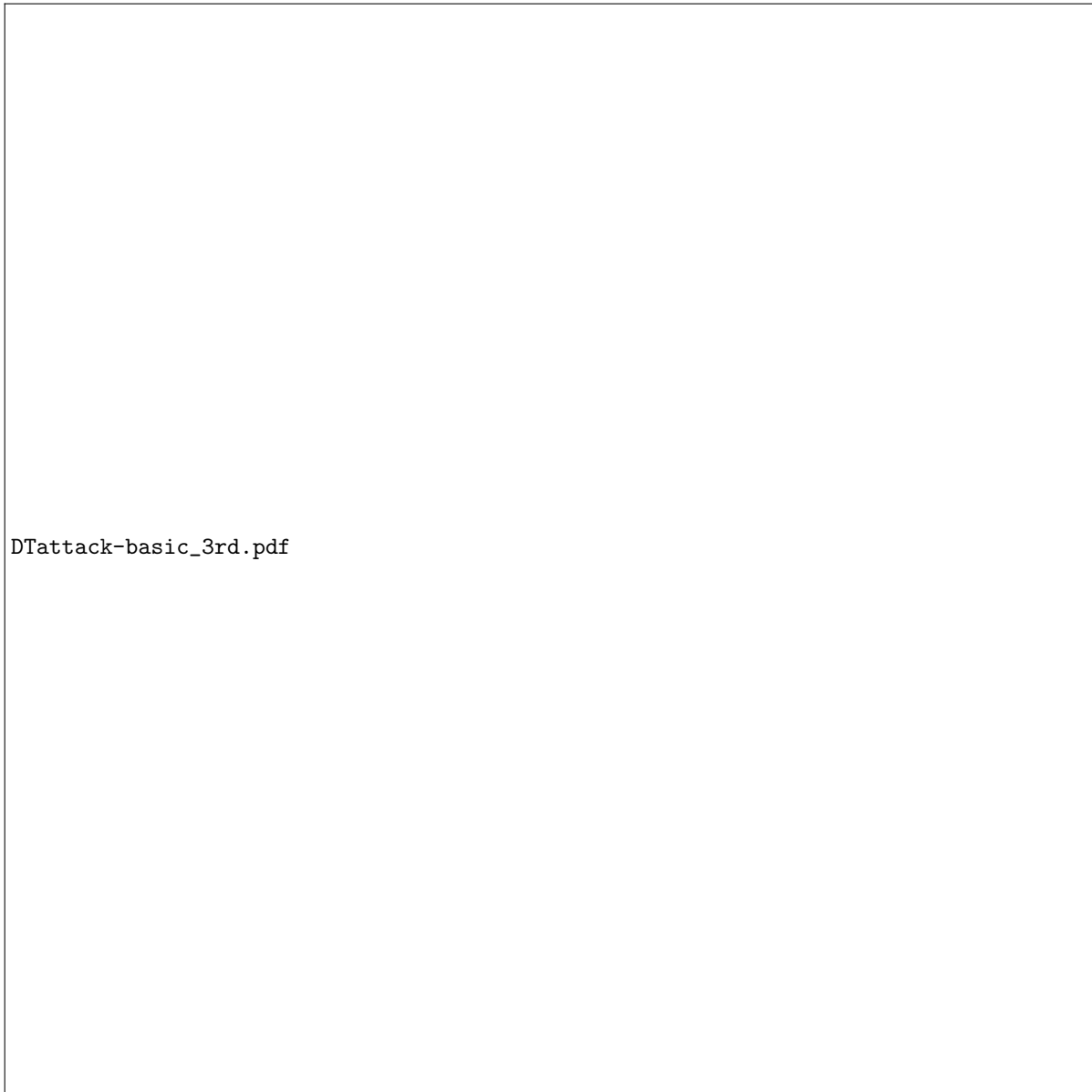


Figure 9: Decision tree for annotating ethos attacks with basic types of ethos: Goodwill ( $G^-$ ), Practical Wisdom ( $W^-$ ), and Moral Virtue ( $V^-$ ).

♣ **Rule 3.2.1 ( $G^-$ )** This question draws your attention to two situations in which an  $ESE^+$  should be annotated as  $G^-$  – when the source-speaker  $X$  attacks the referent-speaker  $Y$ , because

1.  **$Y$  lies (is a liar or insincere) to a group of people**, i.e. she *misleads others* by saying an information that she believes is false. For example, a politician  $Y$  is telling citizens, voters, local community, minority etc about *false* plans for a new policy, *fake news*, *gossips*, etc; and/or
2.  **$Y$  doesn't say truth (isn't truthful, sincere) to a group of people**, i.e. she *doesn't share with others* the information that she believes is true. For example, a politician  $Y$  might not tell citizens, voters, local community, minority etc about *true* plans for a new policy that she knows, an *actual* agreement between parties, the *real* results of a policy, etc.

♣ **Rule 3.2.2 (G<sup>-</sup>)** This question specifies two further cases when attack on goodwill should be annotated:

1. **Y does wrong to a group of people, i.e. Y is doing wrong to others or Y is advising others badly.** In the first case, a politician Y is for example using citizens, voters, local community, minority etc to attract more votes or get rich, invests public money in her own business, etc. In the second case, a politician Y is giving bad advises to citizens, voters, local community, minority etc which would lead to losses in their business or would result in their children getting sick because of bad advise on vaccines etc; and/or
2. **Y doesn't do good to a group of people, i.e. Y isn't doing right to others or Y isn't advising others well.** In the first case, a politician Y might not for example help citizens, voters, local community, minority etc to collect money for charity, invest public money to help the minority, etc. In the second case, a politician Y might not give useful advise to citizens, voters, local community, minority etc how to run a business in a current political situation, whether to vaccinate children etc.

♣ **Rule 3.2.3 (W<sup>-</sup>)** This question describes a situation when the source-speaker X attacks the referent-speaker Y on the ground of the category of practical wisdom because of one of the following Y's properties or because of both of them:

1. **Y doesn't have a practical knowledge (expertise, credibility) of some matter.** For example, we might not listen to an advice about a strategy in a war offered by a professor of economics, as his expertise is in other domain; and/or
2. **Y draws wrong conclusions because of her lack of knowledge** (the result of Y's property described in the rule 3.2.2.1).

(23) NR: *The hon. Gentleman is wrong to say that English Heritage has recommended scheduling*

This ESE<sup>-</sup> should be annotated as W<sup>-</sup> by applying the rule 3.2.3.2, since NR (X) attacks the referent-speaker for **drawing wrong conclusions**.

♣ **Rule 3.2.4 (W<sup>-</sup>)** This question describes a situation when the source-speaker X attacks wisdom of the referent-speaker Y because of Y's properties which result from properties described in the rule 3.2.3, i.e. because:

1. X might also refer to **Y's lack of practical experience directly** in the attack on Y's ethos. For example, we might attack an advise from a professor of economics on a strategy in a war, because he hasn't seen or participated in any battle; and/or
2. **Y makes wrong decisions or takes wrong actions because of her lack of experience** (the results of Y's property described in the rule 3.2.4.1).

(24) NR: *The hon. Gentleman clearly comes new to this subject.*

This ESE<sup>-</sup> should be annotated as W<sup>-</sup> by applying the rule 3.2.4.1, since NR attacks the referent-speaker for his **lack of practical experience** as he is new to the subject.

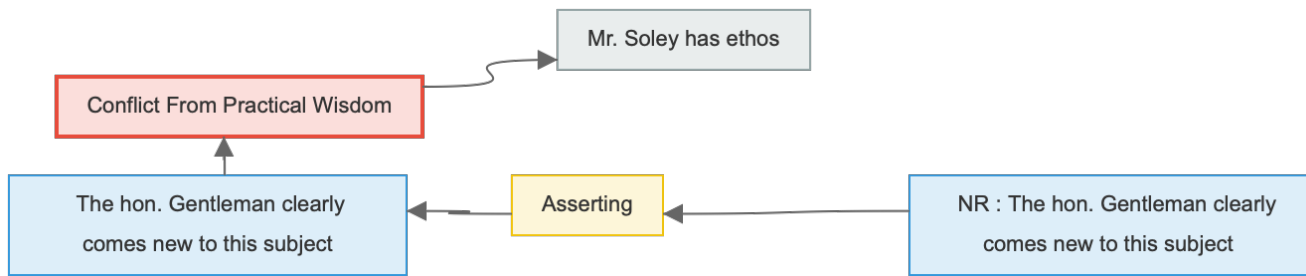


Figure 10: Annotation of  $VG^+$ ; map of Example (24).

♣ **Rule 3.2.5 ( $V^-$ )** This question draws your attention to two situations in which an  $ESE^-$  should be annotated as  $V^-$ : when the source-speaker X attacks the referent-speaker Y, because

1. **Y says lies (is a liar or insincere) in general**, i.e. she says information that she believes is false. For example, a politician Y is telling about *false* plans for a new policy, is spreading *fake news*, *gossips*, etc; and/or
2. **Y doesn't say truth (isn't truthful, sincere) in general**, i.e. she *doesn't reveal* the information that she believes is true. For example, a politician Y might not reveal *true* plans for a new policy that she knows, an *actual* agreement between parties, the *real* results of a policy, etc.

(25) NR: *The consequences that will flow from that **are not those suggested by the hon. Gentleman***

This  $ESE^-$  should be annotated as  $V^-$  by applying the rule 3.2.6.1, since the source-speaker is attacking the referent-speaker because of **him saying lies** as Y suggested some consequences which are not real ones.

(26) LC: *My hon. Friend **knows that we have called upon the ANC to renounce violence***

This  $ESE^-$  should be annotated as  $V^-$  by applying the rule 3.2.5.1, since the source-speaker is attacking the referent-speaker because of **being insincere** as X says that Y knows something but he suggests that Y declares something else.

(27) JS: *Will he **come clean and tell the House** at what level he will set the GREA?*

This  $ESE^-$  should be annotated as  $V^-$  by applying the rule 3.2.5.2, since the referent-speaker (Y) is described by JS (X) as **not saying the truth** about the level Y will set the GREA.

♣ **Rule 3.2.6 ( $V^-$ )** This question specifies two further situation when the attack on virtue should be annotated when:

1. **Y does wrong things in general.** For example, a politician Y is corrupted, is lazy, is morally weak, is coward etc; and/or
2. **Y doesn't do good in general, i.e. Y doesn't do the right thing.** For example, a politician Y might not for example help to collect money for charity, invest competently and successfully public money, isn't hard-working, doesn't show moral excellence, isn't courageous etc.

(28) Mr. Fisher: *Will he now stop wringing his hands and start providing money to save this institution, if he believes that it is worth saving?*

This ESE<sup>-</sup> should be annotated as V<sup>-</sup> by applying the rule 3.2.6.2, since the referent-speaker (Y) is described by PJ (X) as **not doing the right thing** by not providing money to save the institution despite believing that it should be saved.

### 2.2.2 Polymorphic ethos elements: WV<sup>-</sup>, WG<sup>-</sup>, VG<sup>-</sup> and WVG<sup>-</sup>, and unknown type of ethos: Default Conflict (DC)

Polymorphic types of ethos are applied when: you are not able to distinguish whether the referent-speaker is attacked on just one WVG ground; or you are able to determine that the referent-speaker is supported through more than one ethos element. The polymorphic types of ethos attack are analogous to the polymorphic types of ethos support.

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Figure 11: Decision tree for annotating ethos attacks with polymorphic types of ethos:  $WG^-$ ,  $VG^-$ ,  $WV^-$  and  $WVG^-$ ; and unknown type of ethos: Default Conflict (DC).

- ♣ **Rule 3.2.7 ( $WG^-$ )** This question suggests that the source-speaker might attack the referent-speaker's wisdom or/and goodwill in the  $ESE^-$  you annotate. You might need to look at the rules 3.2.1-3.2.4 to double check that Y's property, to which X refers, falls under  $W^-$  or/and  $G^-$ .
- ♣ **Rule 3.2.8 ( $VG^-$ )** This question suggests that the source-speaker might attack the referent-speaker's virtue or/and goodwill in the  $ESE^-$ . You might need to look at the rules 3.2.1-3.2.2 and 3.2.5-3.2.6 to double check that Y's property falls under  $V^-$  or/and  $G^-$ .
- ♣ **Rule 3.2.9 ( $WV^-$ )** This question suggests that the source-speaker might attack the referent-speaker's wisdom



or/and virtue. You might need to look at the rules 3.2.3-3.2.6 to double check that Y's property falls under  $W^-$  or/and  $V^-$ .

♣ **Rule 3.2.10 ( $WVG^-$  or DC)** This question asks whether the source-speaker attacks the referent-speaker's wisdom or/and virtue or/and goodwill in the  $ESE^-$  you annotate (you might need to look at the guidelines 3.2.1-3.2.6 to double check whether Y's property falls under these categories):

1. the answer is 'yes' to this question, if it is clear that the source-speaker attacks Aristotelian WVG categories, but it is unclear to which one X refers; or X refers to all of them simultaneously. In both cases you should label the  $ESE^-$  as  $WVG^-$ ;
2. the answer is 'no' to this question, if it is clear that the source-speaker does not attack any of Aristotelian WVG category, but attacks some other Y's property such as appearance, being celebrity etc. In such a case, you should leave a "Default Conflict" annotation meaning that X attacks Y on some ground other than WVG.

### 2.2.3 Complex cases

In the similar manner to ethos supports, in a single  $ESE^-$  the source-speaker can attack **more than one referent speaker** on the same WVG ground or on different ones. For example, X may say that Y1 isn't an expert and Y2 is a bad man. In such a case, the full annotation would include two ethotic nodes: "Y1 has ethos" and "Y2 has ethos", and each of them would be an output of conflict nodes annotated as  $W^-$  and  $V^-$ , respectively, with the content "Y1 isn't an expert and Y2 is a bad man" as an input of these inferences. However, in our corpus we will annotate only one of the ethotic node and one conflict node: the choice of the ethotic node will be determined by the map that you will be re-annotating, i.e. if the pre-annotated map contains an ethotic node "Y1 has ethos" and a "Default Conflict" which supports it, then you should re-annotate this structure as  $W^-$ , i.e. you should edit "Default Conflict" and change it to "Conflict from Practical Wisdom".

## 2.3 Examples for practising

- (29) Mr. Lawson: *I share my hon. Friend's (Mr. Viggers') view that the proposals will be good for British industry, for the successful development of our oil and gas industries and, above all, for the nation*
- (30) Mr. Viggers: *Does my right hon. Friend (Mr. Lawson) accept that his proposals will be enthusiastically supported on the Conservative Benches and, indeed, in the country*
- (31) Dr. David Owen: *Is the right hon. Gentleman (Mr. Lawson) aware that his statement will be seen as pure party political dogma?*
- (32) Mr. Luce: *I am sure that he (Mr. Meyer) is right in stressing the importance of the collection to the drama world.*
- (33) Mr. Home Robertson: *Since the tribunals' recommended allocations of secondary quota are being scaled down by 42.5 per cent. in Scotland and 35 per cent. in England and Wales, and since it is likely that Britain could be 200 million litres short of its national quota this year, which is equivalent to the production of about 40,000 cows, will the Minister (Mr. Jopling) now accept that he has made a shambles of this*
- (34) Mr. Lawson: *My hon. Friend (Mr. Marshall) is right to point to the fact that some golden shares are time-limited, whereas others are not.*
- (35) Mr. Hamilton: *Has there been any new initiative by the Government designed to decrease unemployment rather than increase it?*
- (36) a. Context: *Does the right hon. Gentleman agree with the appalling fact that 9,000 youngsters who left school four months ago are still searching for a job? Has there been any new initiative by the Government designed to decrease unemployment rather than increase it? Does he further agree that the unemployment rate has accelerated since the accession of his Government?*  
b. Mr. Younger: *The hon. Member (Mr. Hamilton) is wrong in that.*
- (37) Mr. Home Robertson: *Is the Minister aware that those who are threatened with unemployment in Scotland wish that he would use those powers instead of behaving like the Prime Minister's lap dog in Cabinet (Mr. Younger)?*
- (38) Mr. Sproat: *Will my right hon. Friend (Mr. Sproat) lose no opportunity to point out to the people of Scotland the sickening hypocrisy of Labour Members? It was the Labour Government that presided over the doubling of unemployment in Scotland and left us with the situation with which we now have to cope.*
- (39) Mr. McElhone: *Will the Secretary of State (Mr. Younger) take it from me that that answer is totally unacceptable and a gross insult to Patrick Meehan, myself and many hon. Members who have taken a keen interest in this case?*
- (40) Mr. Younger: *My hon. and learned Friend (Lord Hunter) is in as good a position as anyone to know that any comment on the report—which owes much to the hard and effective work of Lord Hunter over a long period—will need a great deal of detailed study*
- (41) Mr. Phillip Oppenheim: *Does my right hon. Friend (Mr. Jopling) remember that some nine months ago he committed himself to sort out the situation as soon as possible?*
- (42) a. Context: *Is the Secretary of State aware that the London borough of Newham is still in dispute with his Department about the outturn of the borough's budget for 1985–86? As that obviously very much affects the calculation upon which he has based Newham's rate capping, it means that less*

*agreement can be reached in favour of Newham. Next year the London borough of Newham, which is the second most deprived local authority area in the country, will have to make a reduction of about £20 million in its budget. Will the Secretary of State please tell the London borough of Newham, since he has taken over control of local government, where it should make the cuts in expenditure? Is he aware of the enormous social and economic problems in Newham?*

b. Mr. Tony Banks: *does he (Mr. Ridley) not care?*

- (43) Mr. Wall: *I congratulate my hon. Friend (Mr. Buchanan-Smith) on the immediate action that he has taken in consultation with the industry.*
- (44) Mr. Buchanan-Smith: *The Government have already taken action on two fronts.*
- (45) Mr. Strang: *How many more hundreds of jobs will be lost in the industry before the Government take action*
- (46) Mr. Prior: *That is why it is so important that no hon. Member (Mr. Molyneux) should say anything that makes the task of peaceful persuasion more difficult.*
- (47) Mr. McQuarrie: *Is the Minister (Mr. Sproat) aware that all sensible observers of the shipping industry agree with his refreshing and robust action in support of the industry?*
- (48) Mr. Fowler: *I understand and admire the concern that he (Mr. Pollock) shows for the line*

## 2.4 Decision trees

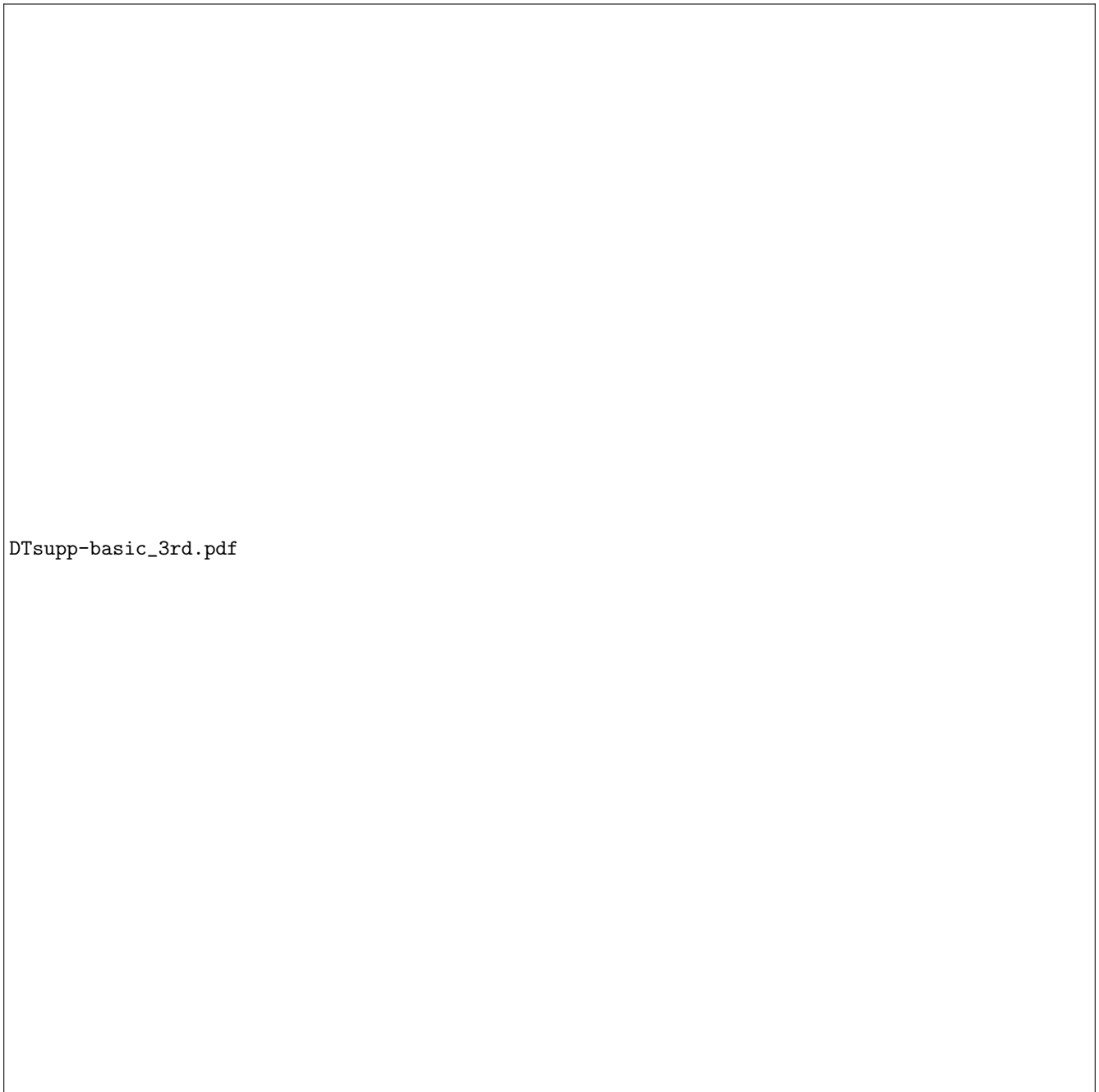


Figure 12: Decision tree for annotating ethos supports with basic types of ethos: Goodwill ( $G^+$ ), Practical Wisdom ( $W^+$ ), and Moral Virtue ( $V^+$ ).

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Figure 13: Decision tree for annotating ethos supports with polymorphic types of ethos:  $WG^+$ ,  $VG^+$ ,  $WV^+$  and  $WVG^+$ ; and unknown type of ethos: Default Inference (DI).

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Figure 14: Decision tree for annotating ethos attacks with basic types of ethos: Goodwill ( $G^-$ ), Practical Wisdom ( $W^-$ ), and Moral Virtue ( $V^-$ ).

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Figure 15: Decision tree for annotating ethos attacks with polymorphic types of ethos:  $WG^-$ ,  $VG^-$ ,  $WV^-$  and  $WVG^-$ ; and unknown type of ethos: Default Conflict (DC).

## 2.5 Solutions for examples for practising

Example (29): **W+** being right (rule 3.1.4.2)

Example (30): **V+** doing good (*supported*) thing (*proposing something*). It is not goodwill, because the Conservative Party or the country is not Z – they just support his proposals (which means that actions are good), but are not targets of this proposals (they are not target-speakers & it is not stated by Mr. Viggers that they will benefit from these ). It is also not wisdom, since the actions are unintentional which is suggested by the use of “Is xxx aware that”, i.e. it is suggested that Mr. Lawson wasn’t aware that he is doing good thing. (rule 3.1.7.2)

Example (31): **V-** doing sth bad (*pure political dogma*) unintentionally (*Is xxx aware that*) (rule 3.2.4.1)

Example (32): **W+** X is saying that Y is right (rule 3.1.4.2)

Example (33): **V-** Doing sth wrong (*made a shamble of it*), but it is wasn’t intentional – “will xxx accept” can’t be interpret as “will xxx confess”, which would mean that xxx knows that xxx did bad, but was hiding it, but should be interpreted as “will xxx realise”, which means that xxx didn’t know that xxx is doing bad (rule 3.2.4.1)

Example (34): **W+** being right (rule 3.1.4.2)

Example (35): **V-** didn’t do good (*decrease unemployment*) and did bad (*increase unemployment*) (rule 3.2.4.1 and 3.2.4.2)

Example (36): **W-** being wrong (rule 3.2.3.2)

Example (37): **G-** doesn’t do good towards others (*those who are threatened with unemployment in Scotland*) (rule 3.2.2.2)

Example (38): **G-** not being truthful towards the people of Scotland (rule 3.2.1.2)

Example (39): **G-** his answering is unacceptable (which means that he is saying lies) towards others (*gross insult to Patrick, himself* etc) (rule 3.2.1.1)

Example (40): **V+** “is in as good a position as anyone to know that” is basically equivalent of “is xxx aware that” meaning unintentionality of actions which are good (*hard and effective work*) (rule 3.1.7.1)

Example (41): **V-** didn’t do something good even though he committed himself to do it (rule 3.2.6.2)

Example (42): **VG-** not doing good (not caring) – but it is not clear about what he doesn’t care, i.e. to which part of the context Mr. Banks refers to – depending on which one, it can be either not caring about something in general (V) or not caring about something which would benefit others (G) (rule 3.2.8)

Example (43): **W+** we have an evidence that it was intentional action, because he consulted the decision with industry (rule 3.1.5.1)

Example (44): **WV+** we don’t know whether this action is intentional (W) or unintentional (V) (rule 3.1.10)

Example (45): **V-** Not doing good (rule 3.2.6.2)

Example (46): **Mistake in pre-annotation** This example is not ethotic. But we have to follow pre-annotation, so if it is pre-annotated as “Default Inference”, then it would be V+, because Mr. Molyneaux would be praised for not doing wrong (*didn’t say anything that would prevent peaceful persuasion*). And if it is pre-annotated as “Default Conflict”, then it would be V-, because Mr. Molyneaux would be accused of doing wrong (*said something that prevented peaceful persuasion*). (rule 3.1.7.2 or 3.2.6.1)



Example (47): **G+** it is unintentional (*is xxx aware that*) good (*refreshing and robust*) action towards a specific target who will benefit from this action (*industry*) (rule 3.1.3.1)

Example (48): **V+** Doing good (*showing concern, caring*) (rule 3.1.7.1)

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