

The aim of the Ethos Analytics (EthAn) project is to understand the **communicative structures of ethos** related to a speaker's character. In other words, EthAn will deliver a model that formally describes how people design the communication in order to interact with who they are (whether or not they have authority, position in an organisation, education in a given field, moral virtues such as sincerity and good will, etc.) rather than solely with what they say, e.g.:

1. John says, *I am credible* (**circular ethotic structure**)
2. Donald Tusk says, *Mister Prime Minister, I am sorry to say, but it seems like you haven't been properly prepared in the topic of healthcare, because the taxes constitute 99% of the budget of the National Health Service. (...) And the second question: three million new flats. Please look me in the eyes now and tell people where are these flats?* (**structure of ethos attack**)
3. Professor Ron Eccles, of the Common Cold Centre at Cardiff University, says, *There is much confusion between colds and flu and influenza.* (**structure of ethos support**)

The significant status of ethos has been recognised since the very beginning of the philosophical reflection on communication and language. Nowadays, the nature of ethos is extensively studied within rhetoric, epistemology and Artificial Intelligence, however, these disciplines do not concentrate on formal aspects of ethos. On the other hand, theories that focus on communication structures, such as logic and argumentation theory, do not study ethos systematically. For example, they explain the circularity of (1) as the fallacy of circular reasoning ("I am credible, because I am credible") which means that they attribute this circularity to structure of logos (reasoning) rather than to structure of ethos. As a result, there is no framework that allows us to analyse how people express credibility and trust in natural language. The EthAn project aims to fill this gap and provide a **methodology for analysing ethotic structures**.

We assume the following research hypotheses:

**RH1: Ethotic structures are independent from, yet often used in accompany with, structures of logos.** Theories of communicative structures like argumentation theory focus on these ethotic structures that are dependent on logos (such as argument from position to know). On the other hand, more real-practice oriented approaches, such as rhetoric, recognise that ethos can be a communication mode in its own rights. As the initial research in the Exploring Rhetorical Strategies in a Dialogue project (OPUS 2, the National Science Centre) has demonstrated, we can explain the circularity of (1) with its simpler assertive interpretation, if we allow the ethotic structures to be independent from logos.

**RH2: Many features of ethotic structures cannot be explained in isolation from their dialogical context.** The primary environment for ethos is not its argumentative, but rather dialogical context. For example, the OPUS 2 project established that some ethotic manoeuvring such as ad hominem arguments (i.e. attacks on speaker's character) are in fact not arguments at all, and their structure should not be represented as argumentation scheme, i.e. premise-conclusion structure, but as dialogical scheme, i.e. a locution-locution structure.

**RH3: Techniques called arguments ad have a strong ethotic component.** In the literature, arguments ad have been typically associated with the pathotic mode of influencing the audience, i.e. when the influence is obtained through audience's emotions. For example, an argument ad baculum "Give me money or I will kill you" is presented as a technique that aims to scare the hearer so that he does what the speaker demands. Yet, as shown in the OPUS 2 project, this technique in fact heavily relies on the ethotic mode, since the threat "I will kill you" aims at the establishment of the speaker's authorisation to perform the felicitous orders "Give me money". The hypothesis holds that other arguments ad, such as ad vanitatem (appeal to shame) or ad ignorantiam (appeal to lack of knowledge), share this strong ethotic character.