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## ON FORESIGHT FUNCTIONS OF RHETORICAL INVENTION IN ACTS OF COUNSELLING

An important part of rhetorical communication activities is the formulation of counselling messages. Formulating advice relevant to someone's needs requires that the counsellor should have an array of capabilities, conditioned by the sphere of practical cognition. Acts of counselling are characterised by the fact that they point to appropriate actions which lead to remedying deficiencies or imperfections occurring in human life. Therefore, counsel is preceded by the deliberation process in which a counsellor considers a specific counselling situation. This process is shaped as part of practical cognition which guides counselling activity by means of the faculty of prudence (S. THOMAE AQUINATIS *Summa theologiae*, II-II, q. 49–56 — THOMAS AQUINAS 1952). Its element which we consider to be pivotal for the counselling process is foresight i.e. an act of cognitive anticipatory reflection which relates the projected counsel to its practical implementation (PILSNER 2006). In counselling activity, well-trained foresight opens up a possibility of prospective forecasting of distant events, which enables an anticipatory determination of proposed counselling acts.

The actualisation of a counselling act requires content formulation and an appropriate form of conveying it, which is accomplished by means of communication tools. Therefore, there arises a question of functions which the rhetoric of counsel plays in this respect. The tools included in the canon of the methodology of rhetoric define the manners of constructing persuasive counsel messages as a verbal actualisation of counselling acts. Rhetorical invention, being the first stage of the canon, seems to include factors which

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may affect the content proposed in the counselling process. Invention factors contain a potential for anticipatory formulation of content in counselling acts. At the level of rhetoric, they accomplish anticipatory functions which are convergent with the tasks of foresight in practical cognition. The action of developing inventively counselling contents corresponding to people's needs falls within the framework of functions attributed to rhetoric in the peripatetic tradition (ARISTOTLE, *Art of Rhetoric*). There, it was considered to be a capacity belonging to ethical spheres, with its language and persuasive tools facilitating the performance of actions whose end is the good of other people (ARISTOTLE, *Nicomachean Ethics*, 1094 b 1–5). We draw upon the philosophy of action developed in the Aristotelian-Thomistic tradition, including the issues of foresight counsel in prudence faculties and in this context, diagnosing the value of the rhetoric of counsel (LOVERIDGE 2017, 178–200). The heuristic and justifying ordering of these issues provides an inspiration to pose and outline the problem of improving the capability of anticipatory formulation of the content of counselling acts by the methodology of rhetoric.

#### FORESIGHT IN COUNSELLING ACTS AND RHETORIC

Counselling is a type of human activity of a communicational and social nature oriented towards the good of other people (cf. ARISTOTLE, *Art of Rhetoric*, 1354 b 8 – 1355 a 4). It encompasses the needs of man and of various communities created by people. In this interpersonal context which involves a counsellor and a person needing counsel, counselling action reflects properties of moral conduct (cf. GONDEK P. 2020, 71–85). Since counselling consists in diagnosing a counselling situation and in indicating to someone actions appropriate to them, it requires a subjective activity of the counsellor i.e. a process of intellectual deliberation, leading to specific counselling decisions. Therefore, what is of particular significance is the scope of the capacities which a counsellor has with respect to guiding counselling activity. Hence, in the process of counselling activity a special position is occupied by prudence (Gr. φρόνησις [*phrónēsis*], Lat. *prudentia*) as a specific capacity which guides the process of man's practical cognition. It is practical since action is actualised in direct correlation with such cognition (MACIEJEWSKI 2014, 33–42). The very apprehension of the structure of prudence concerning its constituent acts of cognitive reflection depicts their

significant role in constructing counsel messages. It would be impossible to formulate counselling acts useful for the person in need without the involvement of individual constituents of prudent cognition (LOVERIDGE 2017, 183–185). Traditionally quoted as elements of reflexive prudent cognition: memory (*memoria*), as well as understanding (*intellectus*), docility (*docilitas*), shrewdness (*solertia*), reason (*ratio*), foresight (*providentia*), circumspection (*circumspectio*) and caution (*cautio*) participate in the process of constructing counselling acts.

However, the execution of counselling processes requires one to have, first of all, such an ability which is directly linked with the cognitive reference of the action projected in the counselling act to its real accomplishment. The projected action will be actualised in the future. Such a reference of a counselling act to its execution in the future constitutes the very core of the ability to foresee (*providentia*). Therefore, an act of cognitive reflection, characteristic and specific for the faculty of foresight, concerns a temporal aspect (cf. S. THOMAE AQUINATIS *Summa theologiae*, II-II, q. 49, a. 6, resp.). Referring the content of a counselling act to the future occurs against the background of discerning various contexts connected with the reality of performing what someone is advised. The very centre of counselling foresight is the ability to correctly direct measures i.e. actions proposed in counselling acts aimed at accomplishing the end which determines all conditions of a particular counselling act. Thus, the ability of anticipatory cognition consists in apprehending these determinants in terms of a relationship, specific for a counselling act, engaging a temporal factor. Elements of this temporal relationship are positioned between the present, i.e. the current state, and the future in which the desired counsel end is to be accomplished. The ability to foresee requires one to adopt a cognitive stance towards the fact whether the employment of the proposed counsel measures will allow one to reach the intended end, whether the counselling act will turn out to be useful and will remedy the deficiency which was an essential reason for the occurrence of the counselling act.

The role of foresight for counselling activity is pivotal due to the internal relationship, engaging foresight reflection with the remaining cognitive elements belonging to the process of counsel deliberation. All the constituents of prudent cognition are subordinated to the fact that the proposed actions should be appropriately related to the end of counselling activity (LOVERIDGE 2017, 183–185). The faculty of foreseeing binds and consolidates the elements of prudent cognition through the disposition of operating

with the temporal factor. The integrating role of foresight consists in the fact that it guides individual acts of reflection towards the end of counselling activity, which will be accomplished in the future. Thus, foresight employs actively all the elements of prudent cognition since in order to foresee accurately, one needs to exercise memory as memory assigned to the future of accomplishing the counsel content, penetration as penetration assigned to the future of the execution of what is counselled etc. Therefore, acts of cognitive reflection constituting prudent counselling, despite having their act distinctiveness, are functionally assigned to foresight. The position of foresight in counselling acts which consolidates acts of prudent cognitive reflection is highlighted by the Latin term for prudence (*prudencia*), which is etymologically derived from foresight (*sumitur a providentia*) (cf. S. THOMAE AQUINATIS *Summa theologiae*, II-II, q. 47, a. 1 resp.). A prudent counsellor is such a counsellor who shows the capacity to “see beyond,” who has the faculties of discerning individual things and relationships, which they conceive of as though from a distant perspective.<sup>1</sup> This cognitive positioning points to the potential of the capacity of foreseeing for the diagnosis and discernment of execution, in spite of the difficulty associated with temporal determinants. An integrating role of foresight in the process of prudent cognition is directly complemented by two acts of cognitive reflection: *circumspectio* and *cautio* relating, similarly to foresight, to the performance of a counselling act. Each of them is oriented towards the future connected with the actualization of counsel, yet it also has its individual specificity. *Circumspectio* concerns learning about the future of the performance of an act of counselling with respect to the diagnoses of the alleged conditions or possible circumstances. Whereas *cautio* pertains to the aspect of potential obstacles which may threaten the performance of an act of counselling. Thereby, the cognitive acts *providentia*, *circumspectio* and *cautio* by means of their specific functions relating to the performance of action together characterize the foresight process (ABIZADEH 2002, 267–279).

Having the capacity to rationally foresee, as a certain cognitive insight into the future, enables one to occupy a dominant position in society. The social status of a counsellor results from having anticipatory discernment of relationships between different occurrences of variable reality, recognised as part of counselling processes. Counsellors anticipatively project various levels and systems of relationships connected with human activity, thereby

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<sup>1</sup> “Prudens quasi porro videns. Perspicax est enim et incertorum praevidet casus.” (ISIDORI HISPALENSIS EPISCOPI *Etymologiarum sive originum libri XX*, Lib. X, n. 201).

accurately recognising the future realm of performing the action being counselled. However, in prudent counselling activity, capacities concerning foresight do not operate only at the cognitive level, but in the correlation characteristic for practical cognition with the good of the person in need of counsel. The limiting point to which foresight applies is the recognition of deficiencies and imperfections. The right choice of means, or proposing the right action, occurs only if the proposed means (action) is good and appropriately selected for the end (cf. S. THOMAE AQUINATIS *Summa theologiae*, II-II, q. 49, a. 7, resp.). An adequate selection of means to actualise the counselling act occurs when the counsellor is guided by remedying a person's inadequacies as the end of the counselling action. Therefore, counselling foresight shows the moral context of counselling activity. What is involved is the will and counselling intellect of the counsellor who is striving to remedy the imperfection of the person in need of counsel and is dealing with cognition oriented towards the performance of a counselling act.

A counselling act is connected both with formulating and conveying counsel contents. For this reason, it is associated with the rhetorical-communication context. Rhetoric of counsel deals with the persuasive aspects of counselling content. Counsel communications usually concern matters that are close to each person and largely dependent on them. Object references of counsel content encompass everything that man is concerned with during their lifetime: health, education; family, professional relationships; state, economic, legal, religious etc. issues. Hence, counselling one by what measures to attain some specific good or remedy a deficiency of certain perfection has a universal dimension, important for everyone. For this reason, in his *Rhetoric*, Aristotle distinguished a realm of persuasive messages of counselling nature. The starting point for the analysis of the rhetoric of counsel indicated by Aristotle was the factor of the teleological orientation of rhetorical message. Counselling action involves an orator-counsellor, effectuating a counsel message in relation to an auditor receiving the counsel content directed towards them (ARISTOTLE, *Art of Rhetoric*, 1358 b 1–2; KENNEDY 1999, 86). The counsellor points to the auditor some useful means i.e. actions leading the auditor to achieving the willed concrete good. Thereby, in counselling there appears a factor of benefit, whereas in dissuading, an element of harm (cf. ARISTOTLE, *Art of Rhetoric*, 1362 b 18–23). In counsel messages one concentrates on the means of attaining the superior good which is remedying concrete imperfections of a person in need. Only against the background of the relation to this end can individual measures

display their usefulness or harmfulness and can the advisor present to the person he is counselling something recommended as better and something dissuaded as worse for them.

At the same time, what is indicated as advisable or beneficial involves a special persuasion power since it is connected with the needs of the auditor expecting counsel. If counselling relates to goods-means bringing the hearer closer to the attainment of the end intended in a given action then such a situation makes it possible to eliminate or to remedy a concrete deficiency of the hearer. Thereby, it is the hearer who is the main end (Gr. τέλος [*télos*]) of counsel messages, playing the role of the reason for which the message is actualised (see GONDEK M.J. 2018, 181–199). The analysis of the functions played by the auditor-receiver in relation to the counsel message allows one to infer that he is the deciding judge (Gr. κριτής [*kritēs*]), i.e. someone who makes judgement-assessment (Gr. κρίσις [*krisis*]) of the usefulness of the counsel contents addressed to them.

In our analyses of the rhetoric of counsel, an essential element is the temporal aspect, connected with the temporal orientation of the messages proposed by the counsellor. The auditor receiving counsel contents decides on the issues presented by the speaker, the actualisation of which is projected in time after the moment of oral counsel message. The message does not concern the present or the past, but the future. It encompasses events which are only going to happen therefore, concrete counselling contents can be attained only at the time that will come. Counsel message concerns only those events in relation to whose course man has an agent influence (ARISTOTLE, *Art of Rhetoric*, 1359 a 32 – 1359 b 2). Counsel related to the past would not involve the factor of agency, thereby revealing a fundamental lack of reasonability of such counsel. Hence, there are two factors which show the most important features of counsel messages: the teleological one pertaining to the auditor's adjudication-assessment of the presented counsel contents as useful or useless in remedying their deficiencies, as well as the temporal one consisting in orienting the message content towards the future. Orientation towards the future is so essentially characteristic for counselling content that it provides the grounds for distinguishing it from other types of rhetorical activity. Due to such a status of the temporal factor in counsel messages one may argue that the capacity to foresee accurately (*providentia*) is the fundamental faculty needed to formulate counsel messages.

FORESIGHT FACTORS IN THE INVENTION  
OF THE RHETORIC OF COUNSEL

Counsel messages are actualised in interpersonal relationships. This is why they require the employment of specific techniques of formulating content and appropriate manners of communicating it adjusted to individual people. The functioning of any counsel message supposes some methodology of effectuating it. In this context, an important role is played by the rhetoric of counsel which is equipped in instruments of persuasively shaping counsel messages. A particular role is played by the canon of the rhetoric of counsel, mainly with respect to its invention techniques which are associated with foresight planning and discovering persuasive justifications of counselling contents. In the context of formulating and planning performance of counsel messages, rhetorical invention plays heuristic and foresight functions. It constitutes a collection of rhetorical techniques, oriented towards foresight selection of contents adequate to the end of persuasion (GOODNIGHT 1982, 214–227). In counselling acts one may use techniques of rhetorical invention to plan and shape such counselling contents which will meet the needs of people requiring counsel.

An important element of anticipatory formulation of counselling content is engaging the rhetorical factor of probability crucial for justification. It belongs to the points of inventive planning of rhetorical argumentation and it has features of *topos* consisting in the fact that it may be a source of confirming or refuting arguments. Probability belongs to the main points presented in rhetorical exercises, didactically dealing with predictive planning of argumentation, employed in various rhetorical situations (“Preliminary Exercises of Aphantonius the Sophist”, in *Progymnasmata* — KENNEDY 2003, 101–103). Intentional probability used for predictive formulation of contents of counselling concerns planning counsel argumentation. On the one hand, probable contents are ones which are generally accepted, reasonable and credible i.e. they show more reasons for their existence. Hence, everything that is usually true is regarded as probable (see ARISTOTLE, *Art of Rhetoric*, 1357a). Probability strengthens prediction by means of the fact that a counsellor seeks and diagnoses a certain regularity and typicality of the occurrence of specific features. Thereby, the counsellor diagnoses that something is usually or most frequently like that. However, on the other hand, for improvement that predicts the formulation of justifying content, it is important for the counsellor to consider the factor of

lack of necessity. Therefore, inventive discovery of typicality needs to be complemented by the constatation that the typicality and regularity of phenomena is not of necessary nature. Therefore, justifying the content of counselling acts on the grounds of probability requires a parallel reference both to the factor concerning the typicality of the occurrence of events and to the factor not excluding the occurrence of their alternative. While formulating the content of counselling acts one needs to predictively assume that in spite of the regularity or typicality of specific events, features or phenomena there may occur an alternative event, feature or phenomenon. Such a parallel system of the inventive factor of probability affects the predictive formulation of counselling content.

Probability functions in concrete relationships, hence the predictive formulation of counselling content is oriented towards discovering probability or improbability conditioned by a concrete reference. Relational context of predictive probability diagnosis brings concreteness to counselling content. As was aforementioned, in prudent deliberation, the capacity to foresee by orientation towards specific determinants of counselling activities concerned cognitive reflection *circumspection* (cf. S. THOMAE AQUINATIS *Summa theologiae*, II-II, q. 49, a. 7; PILSNER 2006, 173–185). Etymologically, the term *circumspectio* (from Lat. *circumspecto*, *circumspicio*) means looking around. Acts of foresight reflection are oriented towards the contingencies of a given situation, which surround specific counselling activity and which need to accompany projected counselling activities. Thereby, distinctive reflective cognition *circumspectio*, similarly to acts of anticipatory reflection (*providentia*), concentrates on a counselling act in terms of its future performance, but adds the characteristic factor of the changing circumstances surrounding counselling processes.

In formulation and delivery of content, the rhetoric of counsel introduces the methodology of concretizing counselling content, which is supportive and convergent with the tasks of *circumspection*. Predictive confrontation with the reality of variable determinants is accomplished by extracting counselling content from factors resulting from the rhetorical methodology of circumstances (*circumstantiae*). The circumstances that determine every human action in terms of content are extracted by reference to a person (*persona*), event (*factum*), place (*locus*), possibility (*facultas*), cause (*causa*), manner (*modus*) and time (*tempus*) (PILSNER 2006, 178). Prior methodological diagnosis of these circumstances allows to concretise the undertaken counselling issue, thanks to which the essence of the counselling problem is



defined and formulated in relation to the conditions. Methodical recognition of the circumstances of a specific counselling situation allows one to precisely construct persuasive justification of the counselling content. Concretisation opens up the planning of various forms of persuasion in counselling messages, including those referring to motivation and feelings. In addition, the employment of the methodology of circumstances is each time subject to the factor of appropriateness (*aptum*). Counselling rhetoric introduces the main rule of anticipatory adjustment of the employed methodology and rhetorical means to the conditions of a counselling message. In the light of the *aptum* rule, every counselling message is an individual and unique event, therefore it requires finding and employing unique techniques of actualisation adjusted only to it.

The supportive role of the methodology of rhetoric encompasses also a predictive formulation of content due to the factor of potential obstacles threatening its implementation. At the level of practical cognition, *cautio* concerns an anticipatory discovery of potential obstacles which may threaten the actualisation of counselling activities. The point is to advise such actions by virtue of which one may avoid possible difficulties in performing them, and even if they do occur, to reduce their detrimental impact as much as possible. This kind of cognitive prevention or careful caution (*cautio*) diagnoses the obstacles which may arise as well as recognises and prepares measures which may prevent or overcome them (S. THOMAE AQUINATIS *Summa theologiae*, II-II, q. 49, a. 8, ad 3). Thereby, it accomplishes the tasks of predictive cognition in terms of anticipatory recognition of difficulties which may be associated with an effective implementation of counsel. It needs to be emphasised that accurate prediction of obstacles enables one to take actions preventing difficulties i.e. it may preemptively prevent them from arising. At the same time, preventative caution involves projecting such adequate measures which will help to eliminate the difficulties which may arise.

At the stage of planning counselling content, rhetorical invention displays functions convergent with the tasks of *cautio*. The recognition of the essence of the counselling matter is accomplished by means of the inventive factor of possibility, referred to the justification of performing counselling acts. Determination of possibilities also requires a procedure of concretisation, which is actualised by engaging the methodology of circumstances (“Preliminary Exercises of Nicolaus the Sophist”, in *Progymnasmata* — KENNEDY 2003, 145). What is possible is determined based on external things, with the involvement of justifications derived from personal or object *topoi*. This

may concern a state of health, the friends one has, the amount of money, a kind of education, family relationships, place or time (SAIZ NOEDA 2003, 95–110). Therefore, rhetorical methodology as a crucial factor of justifying the possibilities of the actualisation of the projected counsel content points to factual states derived from specific circumstances. In each counsel state, they are individual, unique and variable. Counselling contents impossible to actualise have an internally contradictory semantic system. With respect to external circumstances, impossibility is diagnosed in relation to a lack of reason for implementing a contradictory content system. Hence, the possibility of using adequate counselling content in planning allows such content extracted from external circumstances which is not an obstacle to actualising it. Therefore, circumstances extracted from the *circumstantiae* methodology enable one to predict the possibility of the occurrence of particular difficulties in the implementation of counselling content. Against this background, a huge role is played by correlating content with the context of cause-and-effect relationships (JACKSON i JACOBS 1980, 151–165). They enable one to assert that there is a possible obstacle to implementing counselling content if in a particular situation there arise causes, indicated by circumstantial factors, bringing about difficulties. The counsellor formulating the message content predictively finds reasons allowing one to causatively justify the possibility of the occurrence of difficulty. Rhetorical methodology requires an anticipatory demonstration of difficulty, that is, the exclusion of the possibility of some obstacle to the implementation of the projected counselling content. Operationalising the rhetorical point of possibility predictively diagnoses difficulties by proposing derivations of content justifications from concrete factual states via topics and circumstance methodology.

Counselling content is formulated by employing the inventive conflicting factor. Discovering the possible contradiction in proposed counselling content also requires the use of content extracted from circumstances as justifying factors. In counsel justification, diagnosing two conflicting contents indicates a design error of bringing one of these contents as false. Rhetorical invention supports the development of a critical counselling stance, consisting in recognizing possible conflicts, regarding it as a testimony to the irrationality of the projected counselling content (“Preliminary Exercises of Aphantius the Sophist”, in *Progymnasmata* — KENNEDY 2003, 101–103). Diagnosing contradictions of proposed content is facilitated by a methodology of making comparisons, which juxtaposes individual content extracted from circumstances. Relating the projected content to such justi-

fications makes it possible to predictively introduce a rational counsel thesis and, in correlation to it, to project the use of forms of persuasion.

A fundamental difficulty for a counsellor is the emergence of a thought contrary to the thesis which provides the grounds for the introduced counselling content. Counselling rhetoric supposes an anticipatory recognition of this main doubt, as well as a projective response to the opposing justifications that sustain it (ARISTOTLE, *Art of Rhetoric*, 1417 b 34 – 1418 a 20). Thus, the arrangement of counsel argumentation shows a course convergent with the cognitive tasks of *cautio*, related to the anticipatory diagnosis of obstacles. Since rhetorical argumentation contains not only an explanation of the counselling case confirming own position (*confirmatio*). A necessary element of the argumentative process of constructing the counselling content is the projective formulation and facing of an opposing thought to the one being sustained. In this context, the most important arguments supporting the opposing thought are preemptively recognised. This tactic of argumentation is completed by refuting the arguments supporting the opposing thought (*refutatio*) (“Selection from Commentary on the Progymnasmata of Aphthonius Attributed to John Sardis”, in *Progymnasmata* — KENNEDY 2003, 200). The parallel confirming-refuting system of rhetorical argumentation introduces not only a methodology of anticipatory recognition, but also of predictively overcoming possible difficulties that may arise. Thus, the factors that threaten the justification of the counselling content are adequately minimized by employing the methodology of the parallel arrangement of rhetorical argumentation. This type of invention factors and strategies influence the anticipatory formulation of content in counselling acts. In this way, they support the effectuation of a counselling act in a practical order.

## CONCLUSIONS

The crucial matter in each counselling act is the fact that the actions proposed to someone should turn out to be adequate means for achieving the end willed by them. However, the natural perspective of the actualisation of a counselling act is the future which is characterised by variability and conditionality on a complex of uncertain factors. The prospect of the future determines the fact that foresight plays an essential function in counselling processes. Since a counsellor needs to engage such acts of cognitive reflection which will relationally relate counsel proposals to a remote prospect

of their performance. Reference to an uncertain future, with the view to ensuring the desired relevance and accuracy, cannot be merely a spontaneous cognitive act. It requires the employment of appropriate diagnostic tools and an initial, anticipatory determination of what is yet to come.

The methodology of counsel rhetoric plays determining auxiliary functions encompassing the level of delivery of the content of counselling. Seeking the persuasive actualisation of the counselling message, it provides the tools for a predictive formulation of the counselling content. A particular role in this respect is played by invention factors, concerning planning the course of argumentative justifications. An important procedure is the prospective determination of probabilities, possibilities and contradictions in justifying the content of counselling messages. The effect of an intentional employment of these factors is the anticipatory diagnosis of the typicality of content justifications, the admission of alternative justification contents, the determination of the possibility of content execution in relation to circumstantial and causal justifications, and the exclusion of content factors remaining in contradictory relations. In counselling processes, a huge role is played by the invention methodology, which consists in extracting justifications of counselling content from circumstances. It is from the circumstances that one extracts and considers all those justifications that can potentially influence and determine the content of the act. The use of circumstance methodology leads to the important procedure of initial concretization of counselling content. Such concretisation largely guarantees the success of the anticipatory content justification.

This methodology is supported by general rhetorical rules and strategies. The methodology of the application of the factors of argumentative justification and the methodology of circumstances is implemented in the light of the rule of recognition of the uniqueness of each counselling action. The rule of *aptum* strengthens the anticipatory formulation of the content of the act. A similar role is played by the strategy of confrontational planning of advisory justifications, which involves the parallel recognition of refuting factors. The use of such a parallel technique during the determination of counselling content introduces the anticipatory diagnosis and dismissal of obstacles that threaten their implementation. It should be emphasised that the methodology of inventive rhetoric, introducing anticipatory determination and concretisation of formulated counsel contents, functions convergently to anticipatory cognition. Thus, it contributes to the accomplishment of goals reached in the framework of counselling activities.

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ON FORESIGHT FUNCTIONS OF RHETORICAL INVENTION  
IN ACTS OF COUNSELLING

## Summary

Counselling acts consist in indicating useful activities, remedying human deficiencies. Counselling acts are guided by practical cognition. Since counselling activities are oriented towards the future, their crucial element is foresight. It is cognitive reflection foreseeing the imple-

mentation of counselling acts. Counselling acts are actualised in rhetorical and communicational context which is associated with persuasive delivery of counselling content. Belonging to the rhetorical canon, invention disposes of factors that influence the justifying formulation of advisory content. Invention factors introduce the anticipatory determinations and concretisations of counselling content. At rhetorical level, inventive methodology plays anticipatory functions which are convergent with tasks of foresight in practical cognition.

**Keywords:** practical cognition; foresight; the rhetoric of counsel; invention; inventive factors; counselling activities.

## O PROWIDENCYJNYCH FUNKCJACH INWENCJI RETORYCZNEJ W AKTACH DORADCZYCH

### Streszczenie

Akty doradcze polegają na wskazaniu pożytecznych działań, uzupełniających niedoskonałości człowieka. Aktami doradczymi kieruje poznanie praktyczne. Ponieważ działania doradcze nakierowane są na przyszłość istotną funkcję pełni w nich providencja. Jest ona poznawczą refleksją przewidującą wykonanie aktów doradczych. Akty doradcze realizują się w kontekście retoryczno-komunikacyjnym, który łączy się z perswazyjnym przekazem treści doradczych. Należąca do kanonu retorycznego inwencja dysponuje czynnikami, wpływającymi na uzasadniające formułowanie treści doradczych. Czynniki inwencyjne wprowadzają uprzedzające determinacje i konkretyzacje treści doradczych. Metodyka inwencyjna na retorycznym poziomie realizuje funkcje przewidujące, które są zbieżne z zadaniami providencji w poznanu praktycznym.

**Słowa kluczowe:** poznanie praktyczne; providencja; retoryka doradcza; inwencja; czynniki inwencyjne; akt doradczy.

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