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The Model of A Polish Diplomat and Its Evolution From the 16th to the 21st century, in the Context of Education, Axiology, Professionalism and Socialization

Abstract

The contemporary model of a Polish diplomat is the result of a long evolution. The first mentions of the topic date back to antiquity and the Middle Ages. It was not until modern times, however, that more interest was vested in this issue. In Western Europe, Niccolo Machiavelli, Torquato Tasso, Abraham de Wicquefort, François de Callierrès, Harold Nicolson, and others have commented on this topic. In Poland, Jakub Przyłuski, Krzysztof Warszewicki, Wawrzyniec Piaseczyński, Stanisław Miński, Tadeusz Morski, Adam Czartoryski – and currently Jerzy M. Nowak, Roman Czyżycki, and Bogdan Grzeloński – have discussed the virtues and vices of diplomats. Their remarks provide a sufficient basis for developing a model of a diplomat and following its evolution over the span of five centuries. To achieve this goal, I utilized my proprietary method of pattern research, analyzing the four components of genealogical, personality, professional, and social conditions. The first is related to one's birth, which can lead to a comprehensive education, good physical condition and inherited wealth. The last one was important in the past, but of no importance now. The second concerns the personal predispositions of a diplomat, in which effectiveness initially took precedence over morality, but morality is now on par with effectiveness.

The next set of determinants relates to professionalism, which entails a great responsibility for the position of the state in the international arena and for the fate of one's fellow citizens. Thus, it is more than a profession, as it constitutes a kind of mission and service to one's country. The last component – social conditions – determines the relationships with members of the diplomatic corps, which is especially important today, now that diplomacy has become a team sport. Such a pattern remains difficult to follow, both for past and present generations. However, it is still a desired object of aspiration meant to transform into actual patterns.

Keywords: diplomat, role model, education, axiology professionalism, socialization, evolution

Introduction

The figure of a diplomat has as long a tradition as diplomacy itself. Still, while the latter may boast many a study devoted to it, the figure of the diplomat himself has been treated quite marginally. Little attention was paid to it in either ancient or medieval times. Only in modern times has there been a gradually developing interest in those people referred to as envoys, parlementaires, negotiators, or ambassadors and appointed to represent the state or its institutions externally and to pursue its interests. This is evidenced by many publications, starting with *De legato* (1485) by Guondislavus, *The Prince* (1532) by Niccolo Machiavelli, *De officio legati quem vigio Ambassiadorem vocant* (1541) by Etienne Dolet, *De legationibus libri quinque* (1548) by Konrad Braun, *De legato libri duo* (1566) by Ottavian Maggi, *The Six Books of the Republic* (1576) by Jean Bodin, *Il Messaggero* (1582) by Torquata Tassa, and *De legationibus libri tres* (1585) by Alberico Genitili, through the 17th century maxims by Belshazzar Gratian, the most detailed work, *L'Ambassadeur et ses fonctions* (1681), by Abraham de Wicquefort, and the 18th century remarks contained in *De la manière de negocier avec les souverains ou de l'utilité de negociations, du choix des ambassadeurs et des envoyés et des qualités neccesaires pour réussir dans ces emplois* (1716 and subsequent editions) by François de Callierrès, to the

regularly reissued *Diplomacy* (1939, 1950, 1963, 1964, 1966) by Harold Nicolson (1939, pp. 54–61), especially in the chapter titled “Ideal Diplomat.”

Poland also joined in this interest. The discussion of a model diplomat was initiated by Jakub Przyłuski in the 16th century, in Chapter 5 of his *Leges seu Statuta* (1553). His contribution is not very original, as the author relied on the above-mentioned work by Braun, copying entire passages with minor adjustments (Boczek, 1953, pp. 189–220). Priority in this regard should therefore undoubtedly be given to Krzysztof Warszewicki and his *De legato et legatione*, which was published in 1595 in Krakow and reissued in 1935. This journalist, historian, politician, and diplomatic practitioner (he was an envoy to Sweden) was recorded in historiography as the creator of insightful and extremely useful advice for envoys. He is considered one of the main teachers of the art of representation due to the originality of his thought and his achievements as a writer. Second place is taken by Wawrzyniec (Ławryn) Piaseczyński, a representative of the Republic of Poland in the Crimea from 1601 to 1603. He made some observations there, and then recorded them in the form of a brief set of instructions entitled *Powinności poselskie* (1947, pp. 164–172), summarized in 34 points of practical advice to candidates for Eastern missions. The list of the authors of 17th century diplomatic manuals ends with Stanisław Miński, also a practitioner, who was a delegate to the Vatican between 1593 and 1595. He offered his observations in a publication titled *Sposób odprawowania poselstwa, ceremonii, zachowania posłowi z obediencją od Króla Jego Mości do Rzymu* (1889, pp. 440–468), written in 1606 and 1607. From the following century, the end of the First Polish Republic, special attention should be drawn to Tadeusz Morski, a royal envoy to the Spanish court and the author of *Myśli o potrzebie i sposobach przysposobienia młodzieży do służby dyplomatycznej w Polsce*, from 1792 and reissued in 1919.

The period of the partitions served neither diplomacy nor its practitioners, yet that was when Adam Czartoryski, an émigré politician and ambassador of a non-existent state – or a state understood as a deposit of values – published his treaty, *Rozważania o dyplomacji* (1830). The first part of his work is devoted to the profile of a diplomat, mainly focusing on ethical values – or rather the lack thereof – in relation to the profession. Even

less progress in constructing a model of a diplomat was recorded in the times of the Second Polish Republic. Admittedly, a lively foreign policy was pursued at the time, but within the theoretical domain it was limited to re-issues of previous works by Tadeusz Morski and Krzysztof Warszawski. The latter remained fresh and up-to-date for a long time, as his publication was used by Jerzy M. Nowak, a practitioner and theorist of diplomacy in the times of the People's Republic of Poland (2014, p. 162). That period had little to offer in this regard. It is commonly held that by ideologizing the diplomatic service, they diverged from the previous principles, shifting the established pattern to the anti-pattern. Thus, with the establishment of the Third Polish Republic, there was an urgent need to return to the old tradition and to modify it in light of the new requirements and related standards. Discussions on the matter took place among both specialists with experience in embassies and historians of diplomacy publishing their findings in scientific journals or in wider editorials. From this group, authors such as the above-mentioned J. M. Nowak (2008), Roman Czyżycki (2005), Tomasz Orłowski (2005), Cezary Ikanowicz and Jan W. Piekarski (2004), Bogdan Grzeloński (2006), and Przemysław Grudziński (2008) deserve special attention along with the others cited in the present sources. The model of a diplomat from the historical perspective is also one of my research interests, as attested to by several publications (Świdarska-Włodarczyk 2016, pp. 537–555; 2017, pp. 64–72).

Methodological Note

The list of authors presented above covers a period of nearly five hundred years, not including Jan Długosz's comments on the attitudes of medieval envoys (Świdarska-Włodarczyk, 2018, pp. 131–132). Thus, the whole is characterized by a broad chronological range, a variety of forms, and an individual perspective, depending on the time and place in which a statement originates. As such, it constitutes a significant cultural capital, as understood by Pierre Bourdieu (1989, pp. 241–258) and subject to Braudel's (1971, p. 55) principles of "long duration," which require analytical reflection culminating in a final synthesis.

In order to achieve this goal, I shall rely on my own method of examining personal patterns, based on the logical structure of its components, arranged vertically. Then, the *sui generis* matrix shall be juxtaposed with the horizontal sub-periods marked with subsequent publications in order to capture some evolutionary changes within the pattern. The latter was defined in detail in my earlier works, listed in the footnotes. In this case, I shall use a brief observation, which is necessary for the clarity of the further reasoning. Thus, the personal pattern shall be understood as a fictitious, personified yet depersonalized being. Like the actual models concerned with authentic characters, it is always connected with the axiological system of the respective times, thus constituting a desired point of reference for social aspirations. The common part for the templates and patterns was four components: genealogical, personality, professional, and social conditions. The first of them is an objective, external determinant and the result of such values as birth, education, wealth, age, and appearance. The second component is located in the internal sphere and its direct exponents are characterological features, one's talents, predispositions, and qualities of a moral and intellectual nature. Next, the professional dimension, is considered to be equal to the skill and proficiency necessary to perform various functions, in this case those of a diplomat. I assumed the last component to be social determinants, translating into one's public image according to familial, civic, and religious aspects.

The order of these conditions is by no means accidental. It is determined by the axiological weight and hierarchy of the individual components, which also determine the order of further argument, inscribed in the cultural framework of the period under study. As such, it refers to the spectral approach of Jacques Derrida (2006, pp. 10–11), according to which it was assumed that the model of a diplomat was initially based on pan-European (thus also Polish) values, and will eventually contribute to the final result of a contemporary model of a Polish diplomat.

Genealogical Conditions

In line with the above assumptions, I used the analysis of genealogical conditions as a starting point for constructing the model of a diplomat. Proper birth is the first criterion here. In fact, at the end of the 16th century, a leading expert on the subject placed ethical values over the quality of one's blood, writing that "it is not the origin, but personal qualities that attest to the value of a diplomat" (Warszewicki, 1935, p. 238). On the other hand, following the example of Maggi, Gentili, and many others, he still favored noble genealogy. This choice was dictated by utilitarian considerations. In the times of the Polish–Lithuanian Commonwealth, it was preferable to have come from "an excellent and noble family" (Warszewicki, 1935, p. 196). Only then, given the dominant role of the nobility in European and non-European courts, could the king be properly represented, especially if the legation was of the representative type. The practice would go hand in hand with these recommendations. Although it is known that diplomats were recruited from various backgrounds, the majority of them represented the nobility (Grzybowski, 1966, p. 175). This unwritten rule was followed until the partitions, only to return in a modified form in the interwar period. The priority in diplomatic careers was then given to the gentry (Grzeloński, 2006, p. 43), that is, the direct heir to the nobility, who were stripped of their titles under the March Constitution. At first glance, one might think that the birth criterion must have lost some of its importance in the Polish communist era. Contrary to appearances, this was not the case; in fact, it remained as important and perhaps became even more important than before. Nonetheless, the beneficiary of the diplomatic promotion shifted to representatives of the working-and-peasant class associated with the communist party (*PZPR*; Grzeloński, 2006, p. 69), while the part of the landed gentry that managed to survive the war and the repressions of the new authorities was deprived of such opportunities. The real changes came after 1989 with the emergence of democracy, when this criterion of birth ceased to be a *sine qua non* condition for diplomatic careers.

A noble birth is naturally connected with the property census. In each epoch, this concerned either inherited goods, which of course does

not exclude the possibility of their further multiplication, or the wealth accumulated by an individual. In the Old Polish period, the first variant was extremely desirable, as the genealogical age constituted an additional asset. It is also not without significance in modern times. Today, however, we remain closer to intellectuals' axiology. We value an individual's specific achievements much higher than those attributed to them by virtue of their birth (Jakimiuk, 2017, pp. 83–98). Regardless of time, however, affluence in itself has never been a sufficient prerequisite for verification and moralists have always argued about its value and anti-value. It is no wonder, then, that wealth for the sake of wealth was not explicitly praised. On the contrary, the complaint was that "everything succumbs to Mammon" (Kochanowski, 1982, p. 172) and "the scabby figures of the rich" (Warszewicki, 1935, p. 51) were criticized. On the other hand, wealth was perceived as being advantageous. It allows a high-ranking official to "properly fulfil his duties, assist fellow citizens, and do what his virtue suggests he should do" (Goślicki, 2000, p. 509), while a diplomat is able to continue the tasks entrusted to him, especially in the event of delays in payments, necessary to accomplish his mission (Kromer, 1981, pp. 78, 81). For such reasons, Tadeusz Morski argued, in the election of envoys, "priority should be given to the wealthy, when they have equal qualities, so that they are able to protect the public treasury from their own property, covering some of the costs" (Morski, 1919, p. 73). In general, however, in line with the principle that gentlemen do not talk about money, financial matters were rarely discussed. Warszewicki wrote little about it, while Piaseczyński, Miński, and Czartoryski did not discuss the matter at all. Contemporary diplomats also tend to ignore this issue, perhaps because it is no longer necessary, since their remuneration is regulated by the Foreign Service Act (Polish Journal of Laws, 2001, no. 128, item 1403, art. 29, 30).

While birth and wealth, in the context of genealogical conditions, are inherently optional, the same cannot be said about the education criterion. It is always associated with one's social background, as confirmed by the findings of pedagogical and sociological research (Hinc, 2009, pp. 9–23; Sawiński, 2009, pp. 89–114). Proper upbringing, crowned with an education from a well-established school and supplemented by educational journeys

and self-improvement in adult life, is a *sine qua non* condition of the model diplomat. This requirement was mentioned by all theoreticians of the art of representation, from the Renaissance to the present day. It concerned more than the general knowledge acquired in colleges, and later in middle schools, secondary schools, and universities. From the very beginning, the emphasis was on the need to establish a specialized educational program to professionally prepare its students for diplomatic work. Such demands in the times of the First Republic were put forward by Jakub Przyłuski, Krzysztof Warszawicki, Reinhold Heidenstein (1960), and Tadeusz Morski.

The last one in particular left behind a wide-ranging plan for modern education. Due to the lack of professional staff, he suggested that a school based on a multi-year curriculum in preparation for foreign service be established. He considered the practice of diplomats in the royal chancellery and on parliamentary missions to be a significant supplement to theoretical education (Morski, 1919, p. 51). The loss of independence impeded the implementation of this plan. As a result, the issue of educating diplomats did not re-emerge until after 1918, when the School of Political Sciences (later transformed into the Academy of Political Sciences) became the place for staff development. It contributed to the formation of specialized diplomatic corps, which are highly valued in the international arena (Nowak, 2008, p. 151). After the Second World War, the school was nationalized, and then replaced by the Main School of Foreign Service. The latter, for ideological reasons, and especially out of fear of educating overly neutral diplomats, was shut down at the beginning of the 1960s. The only alternative for ambassadors-to-be was the Diplomatic Academy in Moscow or courses and training sessions organized by the Communist Party in the country (Sutor, 2010, pp. 16–18). It is no wonder, then, that after the political system changed, it became necessary to redefine education. As a result, first the Diplomatic Academy was established, and then the Polish Institute of Diplomacy named after Jan Ignacy Paderewski (2012). It was there that all training courses for future diplomats and consular officials took place, until 2016. Applicants were required to possess a master's degree and knowledge of at least two languages, and the condition for graduation was a passing score on the consular and diplomatic exam (Łakota-Micker, 2016, pp. 88–92).

Currently, candidates for the diplomatic service learn from annual courses organized by the Diplomatic Academy of the Ministry of Foreign Affairs. They involve five months of traditional classes, five months of internship in ministerial units in the country, and two months of internship in foreign institutions. Upon completion, participants take the final examination and, as before, obtain a first degree in the foreign service (Polish Journal of Laws, 2016, no. 128, item 11174).

Regardless of the epoch and form, all the theorists of education stressed the importance of knowledge and the competences necessary for the proper performance of an envoy's duties. Despite the long time span, they remained surprisingly consistent in their ideas. For each of them, general knowledge was an important starting point for detailed knowledge (Pielgrzymowski, 2010, p. 152). An exemplary envoy should be "familiar with ethics, the judiciary, and the art of governing" (Warszewicki, 1935, p. 196) and be conversant in philosophy and literature in order to always keep up with the intellectual pace of his interlocutors. The skill of erudition was also considered very useful, which translated into the art of communication in this profession. As Wawrzyniec Piaseczyński noted: "*Oratia*, or speech, is to be able to use consistent words and reasoning to be sure and show true *clare* while having a business with someone or a dispute on one's own or someone else's behalf" (1947, p. 171). At times, there were arguments about educational priorities. For Warszewicki, the most important thing was history, as "the knowledge of history is even more necessary for diplomats than the undeniably useful skill of languages" (Warszewicki, 1935, p. 46). He put language learning second, although he considered it crucial. Stanisław Miński also made proficient knowledge of a foreign language a top priority, recommending that an envoy who was "skilled at language and aware of local customs" be delegated to Rome (1889, p. 446) as well as to France, Germany, or Turkey. However, we owe the broadest educational curriculum to Morski (1919, pp. 35–48). Among the compulsory subjects he listed were knowledge of languages, geography, history, and foreign governments and of the laws of nations and the trade relations and treaties between them. Similar requirements are placed on today's candidates for foreign service.

The condition for admission to the course is not only a certified higher education and knowledge of foreign languages, but also confirmation of a general familiarity with national and international politics, an understanding of alliances, administrative structures, financing, trade, minority problems, armed conflicts, the personalities of the main luminaries of power, and the rules of operation of interstate organizations, with the historical context in mind (Ministerstwo Spraw Zagranicznych, n.d.). To quote Krzysztof Skubiszewski, "professionalism, diligence, and full loyalty to the government should be expected" (Nowak, 2008, p. 155) from a graduate.

A list of genealogical conditions of the model diplomat would not be complete without a consideration of the criterion of physical condition. It is the result of such values as good health, an appearance that fosters acceptance, appropriate age – preferably middle age (Świdarska-Włodarczyk, 2008, pp. 81–89) – and even appropriate clothing, that enables the performance of assigned tasks. Without strength, endurance, and resistance to the hardships of travel and climatic differences or without a favorable appearance, no mission had any chance of success. Maggio, Tasso, and Dolet paid attention to such assets. The same was expected of an ideal senator by Goślicki (2000, p. 493) and by Warszawicki, Piaseczyński, Miński, and Morski from a model envoy. Someone aspiring to represent the state "should be of significant height, adorned with elegant attire and gestures, that is, a modest attitude" (Piaseczyński, 1947, p. 171). Under no circumstances should the mission be entrusted to a disabled person, as those "humpbacked, lame, or handicapped by other body defects risk being laughed at" (Warszewicki, 1935, pp. 48–49), and worse, may expose the vital interests of the country to irreparable losses.

An appropriate outfit was a necessary complement to proper appearance, which was unanimously emphasized by all the authors of handbooks for envoys. It would distinguish a diplomat from the commoners, but at the same time remain free of unnecessary pomp. "An envoy does not need to dress up" (Miński, 1889, p. 459) in satins and velvets, as these are not the factors that determine the success of the mission. On the contrary, excessive lavishness can make a bad impression. Most of these recommendations have lost little of their relevance in modern times. Although

political correctness precludes formulating certain recommendations too directly, the requirement of good physical and mental health has been prescribed by law (Polish Journal of Laws, no. 128, item 1403, art. 12). This value was also pointed out by practitioners of the foreign service. Good physical condition is a factor in the success of the mission in difficult climatic conditions, which are conducive to tropical diseases. It is equally necessary because of the non-standard working hours, as are a number of necessary skills, such as playing tennis, golf or squash, or jogging, which can be important for establishing and maintaining proper relations in the country of residence (Czyżycki, 2005, pp. 4–5). An equally important issue is appropriate dress, governed not only by the provisions of the diplomatic protocol (Orłowski, 2005, pp. 311–326), but also by personal taste and attention. Any kind of “neglect and sloppiness should not be tolerated, as they affect the image and reputation of Polish diplomacy” (Nowak, 2008, p. 165). As in the times of Warszewicki, even today outfits should be adapted to the occasion as well as to the figure, but by no means should it be too conspicuous (Ikanowicz & Piekarski, 2004, p. 163). Good taste and elegance form the basis of good manners and, at the same time, a pass to diplomatic careers.

Personality Conditions

As can be seen from the above, possessing the right genealogical conditions is an important element of the model diplomat. One’s personality seems to be of equivalent weight. Without entering into definitions compiled for the purposes of psychology, philosophy, pedagogy, or sociology, I understand it as a result of character traits – innate ones and those perfected by individual talents or predispositions – and qualities of a moral and intellectual nature. All the theorists and practitioners of diplomacy, from the Renaissance to the present day, have written on such values, treating them as a cardinal requirement. They primarily appealed to the four basic virtues: prudence (*prudentia*), justice (*iustitia*), courage (*fortitudo*), and self-restraint (*temperantia*). The first of them was

equated with wisdom, cleverness, and intelligence. The importance of such advantages was emphasized by Krzysztof Warszawicki, followed by Andrzej Maksymilian Fredro, as “the wisdom of a man” (Fredro, 1999, p. 143) inspires respect from strangers. “Prudence is the first and most important attribute of an envoy;” wrote Tadeusz Morski (1919), provided that it remains within certain limits: “when it is excessive, it becomes timidity or slyness” (pp. 79–80). Timidity, or excessive caution, is not desirable, as it voids the chances of successfully pursuing matters. Slyness, on the other hand, is a kind of craftiness that uses cunning and deception, far from honesty and integrity. An exemplary diplomat should steer away from such flaws, yet at the same time be aware that such methods may be employed by counterparts. Thus, he should not be misled by empty declarations or promises. He should, however, “hardly trust anyone and be slow to believe the reports and advice that are given to him” (Morski, 1919, p. 82). He should at all times be accompanied by “moderation, that is, prudence and freedom of steps, which is known as phlegm,” as it “is an essential part of prudence and indispensable in the diplomatic service” (Morski, 1919, p. 84).

As can be seen from the above, a model envoy should be alert to any attempts at obfuscation from their political partners. At this point, the honesty of those aspiring to become role models becomes problematic, especially since many commentators have admitted a peculiar kind of moral immorality. One of them was Wawrzyniec Piaseczyński, who formulated his recommendations explicitly:

Don't be eager to say what you know.

Don't do what you can.

Don't believe what you hear.

Don't judge what you see.

All this do *peccato animo*. (Piaseczyński, 1947, p. 170)

Warszewicki (1935, p. 161) proves to be equally categorical on this matter. He recommends telling the truth, but maintaining silence about what is to remain secret. He advises against lying, but if required by the *raison d'état*, a “compulsory lie” is allowed. He recommends being honest, but

far from frank, straightforward, and sly at the same time, as an envoy has two faces: their own and the royal one. Morski, on the other hand, warns against double standards, as “an envoy may indeed mislead everyone on one occasion, but then he won’t be found trustworthy even if he provides the most salutary advice and suggestions” (1919, p. 80). As a result, credibility – once lost – disqualifies an envoy and their case forever. This attests not only to the deputy’s lack of credibility, but, even worse, it undermines the success of the mission. Adam Czartoryski took an even more critical position on the issue of double morality, writing with a great deal of irony and disapproval about those who made it a virtue:

What are the attributes that shall adorn the picture of an excellent diplomat? The very sound of the word conjures up a smart man who rarely tells the truth or tells half the truth; who knows how to turn his speech so that its ending contradicts what the beginning seemed to announce; who pretends to know when he doesn’t know or that he doesn’t know a thing while he knows; who secretly tries to surprise others, and is guided in his actions by personal advantages and interests, without due regard to truth and justice. Finally, we see a man who, if necessary, will lure the gullible and naive into the trap, to keep the appearances, more or less successfully, and important adversities obscure the meanness of his behavior. Saying that someone is a good diplomat is not a reason to boast, and a similar reputation will not earn anyone friends. (Czartoryski, 2011, p. 22)

Czartoryski’s assessment is interesting for many reasons. After all, he was an important figure in the field of diplomacy, so he draws his conclusions from his own experience. Hence, his judgments are credible. It follows from such devastating comments that the moral condition of diplomats must indeed have left a lot to be desired. There is no doubt, however, that, in general, such practices were accepted at worst and tolerated at best. The combination of prudence and rationing of the truth, dictated by a higher interest – in the name of the Machiavellian principle

that the end justifies the means – was then and for a long time afterwards considered a condition of diplomatic effectiveness. Representatives of Western thought also wrote in the spirit of praise for moral relativism. One of them was François de Callierrès, who believed that the success of states depends on the negotiating skills of their envoys. As he himself wrote, “I know that if you are always guided by the truth, it is difficult to negotiate successfully” (1997, p. 64). Therefore, he did not rule out resorting to bribery when the interests of the highest importance were at stake. The same remark, albeit less categorical, was heard in the second half of the 20th century and later. It concerns the very popular publication by Harold Nicolson, a great expert in the art of diplomacy, in which he emphasizes the value of truth as a *sine qua non* condition of interstate negotiations. However, he understands it as a precise statement which does not change the meaning of the message, and thus does not lead to serious misunderstandings. In no way, however, does he identify instrumental truth with absolute truth. In line with his predecessors, he considers it advisable to rely on pragmatism, which allows for the transfer of information that is beneficial in the course of affairs and conceals information that could burden the final stage of negotiations (Nicolson, 1939, pp. 58–60).

In the 21st century, the relationship between prudence and moral relativism already seems to be an anachronism. At least, Jerzy M. Nowak, the author of *Model idealnego dyplomaty*, adopted this position. This change is related to a change in the concept of loyalty. In the face of the processes of globalization, the alliance with NATO, and the membership in the European Union, Polish diplomats do not serve only their country, but the commonwealth of states. Thus, they must act as a team for mutual benefit, pushing the political individualism of those in power to the background. In this situation, “truthfulness constitutes the basis of effective action The discovery of a lie damages the reputation oftentimes forever and, worse, it also jeopardizes the reputation of the embassy, one’s own agency, or even country” (Nowak, 2008, p. 167).

This ethically conditioned prudence aroused and continues to arouse great interest among theoreticians and practitioners of diplomacy, as confirmed by comments from former ambassadors. This does not

mean ignoring the remaining cardinal virtues – justice, fortitude, and self-restraint – which respectively require one to act within the limits of the law, demand the courage to present one’s own position in external contact and towards one’s superiors, and always follow one’s conscience, since “we owe the greatest obligations to ourselves and our dignity” (Warszewicki, 1935, pp. 56–57). François de Callierrès and Harold Nicolson held similar positions. This recommendation is still valid, as evidenced by the comment made by Jerzy M. Nowak:

If a diplomat was fully convinced that the orders and instructions he had received are contrary to the Polish *raison d’état* or his internal conviction, then he should be bold and refuse to perform such tasks. This is, however, an extreme situation that is rarely faced by a diplomat in a normally functioning democracy. If he does, however, he should make sure that he does it in a restrained fashion, not revealing the backstage of his decision and not criticizing his superiors. (2008, p. 164)

As can be seen from the above, a model representative of the foreign service should not be merely a blind executor of orders, forsaking subjectivity, dignity, and honor. They must remain both distant and objective, which excludes any political or nationalist sentiment or resentment. Regardless of the circumstances, they should always remain faithful to their homeland. As Warszewicki wrote, “the most valuable asset of an envoy is and has always been loyalty Treason is the most shameful of crimes: There is no greater gulf than that between treason and virtue” (1935, pp. 55–56). Similar criteria apply today, and traitors must consider the severe penalties called for by the penal code.

The last of the cardinal virtues is self-restraint, equated with moderation in all aspects of diplomatic activity. Any excesses in this regard have always been criticized. Warnings have been issued against immoderate consumption, extravagance in clothing, luxury in everyday life, and talkativeness and even over-zealousness in performing diplomatic duties. “For all of boastfulness and empty words cannot earn sympathy and

sophistication in clothes, splendor in equipment, horses, etc. is very unpleasant" (1935, p. 62), Warszewicki warned. The same convention included an excessive sense of personal pride, since "a conceited envoy is pleasant neither to God nor to people" (1935, p. 61). Moderation is an important skill to move within the golden mean between greed and extravagance, laziness and workaholism, withdrawal and hyperactivity, excessive commitment and distance, self-criticism and complacency, because moderation is based on properly understood professionalism.

Professional Conditions

Professional conditions are a key component of the model of a diplomat. Nonetheless, it has never been defined through the prism of the profession as understood today. Even today, diplomats are more than salaried employees. Their work is a kind of mission and service, as it is associated with great responsibility for the place of the state in the international arena, and thus for the fate of their fellow citizens. That is why they are not mere passive executors of their principal's orders, but "the eyes and ears of the state" (Warszewicki, 1935, p. 60). They are to guard political agreements and, following the example of the progressive tradition initiated by Jakub Przyłuski, to prevent war and strive for peace (Świdarska-Włodarczyk, 2016, p. 548). According to Tadeusz Morski (1919), "a Polish envoy represents the king and the states gathered; he is the visible knot between the two courts and the link of all relationships connecting these two nations" (p. 71). Nowadays, they are defined as "a member of the broadly understood foreign service effectively defending and pursuing the country's *raison d'être*" (Czyżycki, 2005, p. 4). Regardless of the time, they can play a double role: the representative and the causative. In the former, they are the embodiment of the state, while in the latter, they pursue its vital interests. However, as Morski noted:

to know the true purpose of a relationship with a foreign nation,
one must keep in mind the actual interest of their homeland,

with its history, government, needs, and ways, and know exactly when the previous relationships with this foreign nation took place. Speaking on behalf of the entire nation, one must know all of what the entire nation can know about its relations with this court. (Morski, 1919, pp. 26–27)

For a model diplomat, the starting point for all their actions has always been their home *raison d'état*, though today the concept has been extended. It not only concerns a sovereign state, but also its place within the EU and NATO, and alliances with other entities. Such an arrangement forces old interests to be redefined bilaterally and written into the community perspective. In this context, as J. M. Nowak notes, the concept of professionalism “must include the ability to absorb the European culture of political and social life, especially at the level of international relations, the ability to weave realism, national patriotism, and Europatriotism into its attitude” (2008, p. 162). Timeless professionalism also means effective dialogue and negotiations in accordance with the instructions from the top. It involves building multi-dimensional coalitions. Finally, it is the fulfillment of one’s obligation to provide current information to the superior minister and to submit a final report at the end of one’s mission.

Successes of a substantive nature are always the measure of the model diplomat, but the form or the way in which they are secured play an important role alongside their content. Previously, this was associated with the ability to move according to the rules laid down by the court ceremonial (Taźbierski, 1986); today it concerns the requirements listed in the diplomatic protocol. Both are

the technique of the work of the foreign service, the task of which is to create the climate of respect due to them in relations between countries, which is an expression of recognition of their sovereignty and equality, and to harmonize contact between their official representatives, that is, the diplomatic corps. (Orłowski, 2005, p. 15)

Despite the rigidly established rules, it is not limited to properties of a formal nature. At the same time, it plays the role of a kind of transmission of content that is not formulated directly, but consists of easily readable instruments of foreign policy. An exemplary diplomat must be familiar with gestures of this kind, and at the same time must avoid breaching the etiquette in place. They should therefore know the diplomatic *dress code*, adhere to the procedures of welcoming and saying goodbye during official and informal meetings, raising toasts and broadly understood *savoir vivre*, and must not commit any disqualifying blunders. After all, their professionalism is a showcase of the state, and thus any flaw in it is tantamount to a flaw in the image of the state. Professionalism also means caring about language, culture, erudition, and avoiding the language of violence and harassment in international relations (Nowak, 2008, pp. 162–163). Finally, it is a practical implementation of the oath that a representative of foreign policy takes when they receive their diplomatic appointment:

I hereby promise and undertake to represent the Republic of Poland with dignity, to see to her interests and good name, to perform the duties entrusted to me reliably and conscientiously.
(Foreign Service Act, 2001, Art. 14)

Social Conditions

The above discussion of the professional aspect of the model diplomat is far from exhaustive. I consciously avoided a meticulous analysis of the competences associated with individual levels in the clerical hierarchy, with its division into ambassadors, counsellors, secretaries, attachés, and consuls, as this is the subject of a specialist study. As for my research, values that are not legally decreed remain less tangible, but are no less important in terms of image. In this convention, apart from the genealogical, personality, and professional conditions discussed above, there is the last type – social conditions – which constitute a kind of clamp binding all the other components together. They concern the quality of the relationship between

the personal model and its closer and more distant surroundings, from the family, through the professional environment, to relationships with the nation at large and religious co-followers. Therefore, each envoy, depending on his stage of life, should be a good son, husband, or father, a caring relative and kind neighbor, and an exemplary citizen and zealous Christian (Świderska-Włodarczyk, 2017a, pp. 72–96; 2017b, pp. 149–155). Such criteria were in force in the Old Polish period, addressed mainly to noble hosts, parliamentarians, and soldiers. They were therefore probably also to applicable diplomats, although in their case, the substantive requirements were more often emphasized than the social ones. The same is true for modern recommendations for the diplomatic service. This does not in any way mean that it remains free from such expectations.

What connects the past with the present is an incidental and laconic form of social admonitions, while what divides the two is axiological priorities. In the first case, great importance was attached to piety and active participation in religious life. Krzysztof Warszawicki (1935, p. 78) explicitly recommended that the parliamentary missions be entrusted to good and zealous Christians, preferably Roman Catholics. Others pointed to generosity toward church institutions. Baltazar Gracjan put this postulate most succinctly in the last point of his diplomatic maxims: “Live a holy life” (2004, p. 27).

There are no such recommendations in the contemporary literature on the subject. Religious affiliation or lack thereof remains the private matter of every diplomat, and thus, in no way determines his image. On the other hand, proper civic and patriotic attitudes should be considered common to all periods. Declarations of attachment to these values were made, at times indirectly, by Warszawicki, Miński, Piaseczyński, and Pielgrzymowski (2010, p. 211). Later, Morski and Czartoryski (2011, p. 24) subscribed to them. It seems, however, that the current diplomats pay the most attention to those. On the one hand, they feel they are citizens of the world, and on the other, they warn against weakening ties with their home country. Not only that, they recommend promoting their homeland at every opportunity. The basis for such activities is solid knowledge, which is necessary to enable one to talk about it beautifully, with deep

knowledge and commitment. Our words, albeit void of exaggerated and artificial pathos, are supposed to show genuine attachment to it (Czyżycki, 2005, p. 8). It is also important that this attachment remains far removed from political sympathy. Party affiliation, or merely sympathizing with a specific ideological group, distorts the essence of patriotism and destroys its modern understanding. Although national interest is at the root of all patriotism, the concept of this interest today is different than in the past centuries. As Jerzy M. Nowak admits, "opening up a wide space to Poland after 1989 created an opportunity to shape modern patriotism, and rebuild the state and its economic power, integrating her with Europe, taking pride in the achievements of the past and present times in civilization" (2008, p. 163). In this context, this interest is still one of the state's main goals, and remains tangent to the community's interest, while maintaining the priority of the Polish *raison d'état*. In order to implement each of these aspects, considering their importance, a model diplomat or one who aspires to such heights must demonstrate a number of social skills with an interpersonal dimension. It is emphasized that a person representing the state cannot be an introvert; on the contrary, desirable people are empathetic, full of positive energy, outgoing, and tactful (Morski, 1919, p. 26). Each of these features is very important, as it allows one to establish proper relationships with one's colleagues, which in turn translates into good results of the entire embassy's work. It also provides a greater opportunity to establish contacts, especially informally, among foreign partners. Hospitality, sociability, and an interesting way of being a diplomat are important prerequisites for personal friendships (Grudziński, 2008, p. 158) and in consequence to what is most important in diplomacy: closer friendly cooperation between states.

Conclusion

The sum of genealogical, personality, professional, and social conditions translates into a complementary model of a Polish diplomat. This figure has crystallized in the course of a long evolution. It was marked by

gradual changes taking place in Poland and Europe that were primarily dictated by the political reality. In practice, they resulted in a re-evaluation of axiology, in which efficiency initially took precedence over morality, but now morality is on par with efficiency. The final result of this process is a contemporary picture of a perfect diplomat, personified in a fictional, and therefore imaginary and ideal, form. Such a construct remains difficult to follow, both for past generations and for today's diplomatic corps. However, it is a desired object of aspiration meant to be converted into actual patterns. The long existence of the model for diplomats has its advantages and disadvantages. The positive aspects concern the continuation of universal principles as predictable and constant values. Paradoxically, however, what remains constant also serves to consolidate the values that have nowadays passed into the sphere of anti-values, namely, the model of a diplomat being defined from the male perspective. Today's world is becoming unified, with women playing the same roles as men. Women have become prime ministers, senators, and ambassadors. Nevertheless, men are still in the foreground of the current model of diplomats, and women are only in the background, filling offices and secretariats. This suggests that this contemporary point of reference has become at least partially obsolete in the present day, prompting the need to rewrite the model of the diplomat.

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