

Review article

## Distinguishing attributes of a commander in the light of selected views of military theorists of different eras

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### INFORMATION

#### Article history:

Submitted: 15 November 2021

Accepted: 28 February 2023

Published: 15 March 2023

### ABSTRACT

In this article, the author seeks to answer the question “what attributes should a commander possess?”, defining a commander’s attributes as a set of qualities, skills and abilities that they should possess in order to command effectively. The main analysed materials were the works of famous representatives of the art of war, Generals: Sun-Tzu, Carl von Clausewitz and Franciszek Skibiński. The analysis of the views contained in the works under consideration indicates that the main attributes that distinguish a commander should be wisdom, character and physical fitness. A general’s wisdom is the ability to make good use of knowledge obtained from reading and experience. Character is a set of qualities, which include above all: goodness, strictness, reliability and the cardinal virtues: fortitude, prudence, justice and temperance. Physical fitness is understood more broadly as a general state of health, which is a fundamental prerequisite for efficient command and should be shaped for command purposes mainly through combat sports.

### KEYWORDS

leadership, wisdom, character, physical fitness



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## Introduction

A lot of attention is currently being paid to issues related to leadership in the broadest sense. Most of the material on the aforementioned issues draws inspiration from overseas. Due to his research interests in the area of the art of war, this aroused the author’s cognitive curiosity and, as a result, led to the formulation of a research problem expressed in the question: what attributes should a commander possess? with attributes understood here as qualities that distinguish a person, an object, a phenomenon from others [1]. Based on the analysis of the literature on the subject, it was decided that three authors dealing with the present issue would be selected, i.e. Generals: Sun-Tzu, Carl von Clausewitz and Franciszek Skibiński. The reason for choosing the aforementioned persons is, on the one hand, their reputation as prominent military theorists and, on the other hand, their cross-sectionality. One may, of

course, have reservations about the insufficient number of theorists presented as well as the fact that views from the area of leadership were not cited in the paper. Therefore, it should be emphasised once again that the purpose of this article is to present the views of the most prominent representatives of the practitioners of the art of war who base their views on experience. We will take a closer look at:

- Sun-Tzu – an outstanding representative in the field of the art of war of ancient times, from the East Asian culture,
- Carl von Clausewitz – the most famous and extremely talented theoretician and practitioner of the Prussian army of the early modern period, a representative of Western (European) civilisation,
- Franciszek Skibiński – our most contemporary figure, a Polish General and a very experienced researcher of the theory of war.

Due to the different eras in which the named commanders operated, it is difficult to identify links between them. It can be assumed, however, that Franciszek Skibiński was familiar with the works of Clausewitz, while there is no certainty as to Clausewitz's familiarity with the works of Sun-Tzu. Nevertheless, all three undoubtedly shared a knowledge of both the theory and practice of warfare, albeit in different eras and using different combat techniques.

A chronological order in the presentation of their views was chosen, starting with the commander who lived in the earliest times.

## 1. Qualities of a general according to Sun-Tzu

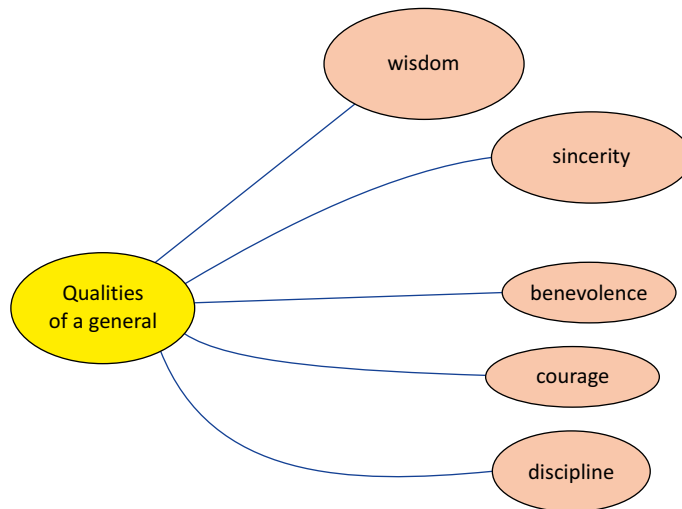
A chronological order in the presentation of the views was chosen, starting with the earliest. General Sun-Tzu is, as far as we know today, the author of the first and therefore the oldest written work on the comprehensive ways of preparing for and waging war. In this work, he also described what qualities a general should have when commanding an army. When writing about them, we can with high probability assume that the author also extended them to commanders at other levels. In the first chapter of *The Art of War*, entitled *Preliminary Reckoning*, Sun-Tzu clearly indicates that "Generals are characterised by wisdom, sincerity, benevolence, courage and discipline" [2, p. 60].

In order to properly understand the essence of the qualities and to determine their hierarchy, each of the given traits is discussed separately.

Wisdom is defined in the Dictionary of the Polish Language [3] as "knowledge acquired through study or experience and the ability to use it"; nevertheless, this definition can be significantly extended, as suggested by literature data:

- 1) "broad and deep knowledge combined with intelligence; maturity, erudition, scholarship,
- 2) the ability to have a mature understanding of the world, phenomena, the relationships between them, people and human affairs; reason, prudence, sapience,
- 3) the ability to cope with various situations, being prudent and resourceful; forethought, cleverness, shrewdness in life,
- 4) a wise, sensible aphorism or statement; maxim, adage, words of wisdom, motto" [4].

In the author's opinion, the third quality is the closest to the Far Eastern Civilisation in terms of understanding its essence, but in order to fully understand it, it is also worth looking at the rather interesting examples of definitions of wisdom contained in the PWN Encyclopaedia:



**Fig. 1.** Qualities of a General by Sun-Tzu  
*Source: Own study based on: [2, p. 60].*

- 1) “discernment of what is right and wrong (Socrates),
- 2) perfect mind or reason elevated to the highest level (Seneca the Younger),
- 3) knowledge of divine and human affairs (Cicero),
- 4) the ability to use reason accurately and do what is best (R. Descartes),
- 5) knowledge that helps to achieve happiness (G.W. Leibniz),
- 6) the rarely attained pinnacle of knowledge (D. Hume),
- 7) the ability to use things according to their nature (G. Vico),
- 8) skill in choosing means for one’s own greatest benefit (I. Kant),
- 9) the ability to directly recognise values (M. Scheler)” [5].

The widely quoted definitions show the multiplicity of approaches and attempts to explain what wisdom is, nevertheless, in order to use the word precisely in the discussion, it was necessary to narrow down the definition and consider mainly the Far Eastern way of thinking. This allowed the following conclusion to be drawn: General’s wisdom is the ability to make rational use of knowledge gained from reading and experience. In this context, the concept of prudence, which is also one of the cardinal virtues, defined as that “which enables reason to discern the good and to choose the right means for its fulfilment” [6]. Although in the context of military operations this seems questionable to some, the definition of good itself indicates that it is “...that which is considered valuable; the opposite of evil” [7]. Thus, in this sense, as a virtue, it is most useful to a general. The topic will be further expanded upon when analysing the quality of benevolence.

Sincerity is “the attribute of someone or something that is beyond doubt and that can be trusted” [8]. Analysing the definition cited above, the question arises: how does one not raise doubts? The first association may be consistency and authenticity. The former is defined as “the characteristic of something that is [...] composed of elements that form a logical and orderly whole” [9], while the latter, although it has many meanings, two of them were considered relevant for further consideration, namely authenticity in *honesty* and *feelings*. In the former case, authenticity is “the characteristic of someone who does not hide his or her

feelings, thoughts and intentions” while in the latter, “the fact that something has all the essential characteristics of a thing or phenomenon expressed by a neighbouring noun and is therefore deemed as conforming to reality” [10]. To conclude, it can be said that the sincerity of a general lies in his or her possession of knowledge gained from reading and experience, as well as the ability to analyse the situation (position) in a logical and orderly manner, draw correct conclusions and assign comprehensible and appropriate tasks.

Further qualities identified by Sun-Tzu: benevolence, courage and discipline, complement those characterised above, enabling the general to achieve excellence in commanding. The harmony of these qualities that are seemingly mutually exclusive, in the reality of armed conflict (the conduct of warfare), will determine issues related to the theme of leadership in generalship.

Benevolence is “the quality of someone who is kind to others, acts with integrity and fairness” [11] but it is also described as “the perfection of some object or person, the directing of the will towards the good” [12]. As mentioned earlier, benevolence itself is the opposite of evil, it is valuable. Thus, the benevolence of a general should mean that they ought to be kind to people, treat them fairly, be able to see the value in them and, finally, know how to use them.

Courage, on the other hand, is defined as “the quality of someone who is not frightened or discouraged by difficulties and dangers” [13]. One synonym for courage is fortitude, understood as “bravery and courage, especially in battle but also as mental strength, the strength with which one endures adversity” [14]. On the other hand, as one of the cardinal virtues, it provides us with perseverance in difficulties and persistence in the pursuit of the good. In summary, courage can be seen as the ability to persevere in one’s resolutions under adverse conditions, to stay focused on the task at hand, and this will allow the person to avoid emotional turmoil, the sense of mental discomfort that is often referred to as fear.

The last trait mentioned is discipline, which can be said to be the characteristic of someone who is very demanding and ruthlessly enforces the performance of duties [15].

However, the most important conclusion of the analysis of Sun-Tzu’s *Art of War* is that the above-mentioned qualities must be present at the same time, consequently producing the right effect, which can be described as the general’s excellence.

This synergy is understood as the interaction, the co-operation of factors being more effective than the sum of their separate effects [16].

At the same time, Sun-Tzu lists five dangerous character traits of a commander:

1. *One who is ready to die can be killed.*
2. *One who wants to live too much can be taken captive.*
3. *One who is irritable and acts rashly is easily offended.*
4. *One who is virtuous and pure can be dishonoured.*
5. *One who loves people can get in trouble.*

Seemingly, the examples outlined above appear to be insignificant and unthreatening to both the commander and the troops entrusted to him. Nevertheless, it is important to bear in mind the pillars of Eastern philosophy according to which they upset the balance, which can lead to their over-materialisation in the commander’s attitude, causing his ineffectiveness (or ultimately his defeat). Although death is a natural consequence of life, it will come at the right time, and therefore a person should enjoy life and try to make it productive. However, they should not take too much pleasure in luxuries because this will make them lazy, uninclined

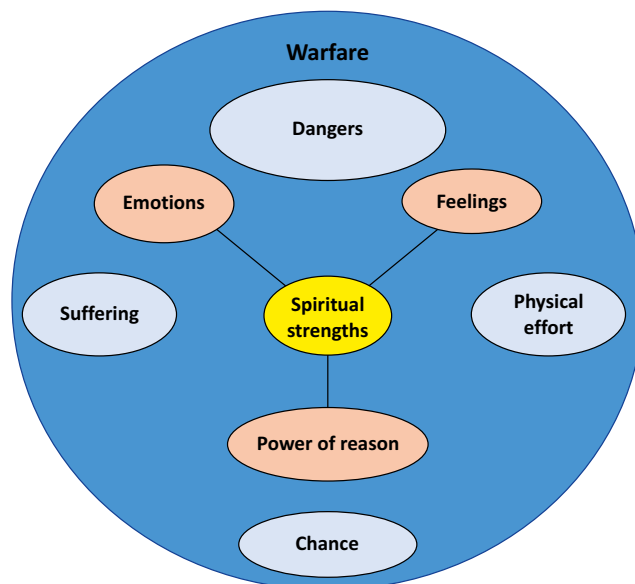
to make sacrifices, and thus they will lose the will to fight faster and give up more easily. Excessive irritability influences impulse decision-making, which is why it is necessary to think carefully about the consequences of each decision and, despite everything, judge people by their usefulness. Addressing the fourth quality seems very difficult, but if we associate sincerity with innocence and relate it to the very nature of war, then it becomes clear that every decision of a commander can be misunderstood and misjudged, which is why they must be immune to criticism. The last of the dangerous traits is known to all commanders. In the author's opinion, it boils down to excessive efforts to satisfy the expectations of subordinates and, at the same time, in combat situations, it can lead to a failure to or tardiness in making decisions which, by their nature, involve the risk of the death of subordinates. Therefore, in order to achieve a relative balance, the means, methods and techniques of interacting with oneself, one's subordinates and one's environment must be chosen carefully.

## 2. The qualities of a general according to Carl von Clausewitz

*O wojnie (On war)* is a work written by Carl von Clausewitz in which he generalises the qualities of a commander to one – which he himself refers to as military genius.

Writing about military genius, Carl von Clausewitz points out that this should be a quality inherent in all commanders. According to him, in order to perform "outstanding deeds in war, a certain special genius is needed in even the lowest positions". He goes on to elaborate on this trait: The "military genius is a harmonious combination of spiritual strengths" [17, p. 44] subject to warfare, which consist of physical effort, suffering, danger and chance. The spiritual strengths are, according to von Clausewitz, both emotions, feelings and the power of reason. The first two result from certain inherited qualities in each of us, the latter is subject to conscious human influence. At the same time, he points out that "a great share is played by the power of reason in a superior kind of military genius" [17, p. 45]. It can be concluded that, in his view, military genius is a desirable attribute of a commander, shaped by conscious, active participation in warfare. Analysing the source material further, we come across the sentence "A common understanding may accidentally stumble upon this truth, extraordinary courage may rectify a mistake, but in most cases mediocre success will be the result of a lack of deeper understanding" [17, p. 46]. What then is this deeper understanding? Is it just about obtaining raw information concerning war activities? Or is it important that this information is verified in practice? From the general tone of the author's statement, it can be inferred that he would favour the latter view.

We further read that "...a strong mind is not only capable of strong emotions, but at the same time knows how to keep itself balanced during the strongest upheavals, and thus, in spite of the storms raging, prudence and conviction can freely guide it" [17, p. 53]. Of course, there are some people who appear composed despite being in a new, dynamic situation, but it is only experience in the field that enables them to maintain the state described above. The author then goes on to point out that since "...war is a realm of danger, courage is therefore above all the most virtuous quality of a warrior" [17, p. 45]. Stressing that there are two types of it, Clausewitz emphasises that there are two types of courage: one related to responsibility (now called civil courage), the other, in the case of warfare, characterised either by indifference to danger or stemming from motives such as ambition or love of the fatherland. The former characterises people who are persistent and guided by prudence, while the latter fosters fortitude, is able to rise to the occasion but can, by over-interpreting facts, distort the perception of reality [17, p. 45]. The author further points to decisiveness



**Fig. 2.** Components of warfare  
 Source: Own study based on: [17, p. 44-57].

as a complementary trait to courage: it is defined as overcoming a state of doubt as a result of mental work [17, p. 47]. He also specifies that decisiveness is developed through awareness of the need to take risks and thus influences the will [17, p. 47]. This type of courage is linked to the responsibility of making decisions, which is the first case discussed. It can turn into a character trait and then become a habit. Character, on the other hand, he defines as “lasting fidelity to one’s convictions” and he also indicates “that balance of spirit promotes strength of character” [17, p. 54]. Sometimes it can turn into stubbornness, although it is understood in the most positive way because it indicates that “appearances suffice for vanity, whereas stubbornness consists in being satisfied with essential things” [17, p. 46].

War as a domain of chance results in the occurrence of uncertainty, which “muddles the course of events” and thus negatively affects prompt and accurate decision-making [17, p. 46]. Nowadays, it is also possible to see regularities indicating that, despite the development of decision-making support systems, the dynamic nature of developments on the battlefield make it difficult to make quick and accurate decisions mainly due to the gradual flow of information and its reliability. This creates a situation in which the state of possessed knowledge is successively supplemented by new events, which may be more or less relevant, as well as false. Such conditions mean that “one’s spirit must always be ready to make the right decision”, which requires reason and courage. At the same time, the ability to see the truth and make a decision is called the “accuracy of the perception or coup d’oeil”, i.e. a glance [17, p. 46]. The author also states that the basic factors influencing the commander’s decision are *time and space*; those are still of decisive importance nowadays and are the main skills necessary for efficient command. Attention should also be paid to the arguments included in the analysed work that indicate the special nature of the space for military activity:

1. “No warfare of trained troops can be imagined except in space.
2. It is of decisive importance because it modifies, and even sometimes completely changes, the way of operation of any force.

3. On the one hand, it leads to taking into account the smallest details of the terrain, on the other hand, it covers the largest spaces” [17, p. 55].

These days, the concept of space is highly appropriate as it is much broader than the notion of terrain or area and also includes cyberspace and outer space, which are quite prominent at the moment. He also points out that a “commander must entrust their work to the cooperating space” [17, p. 55], which should be understood in such a way that regardless of desires or expectations, it is the terrain, environment and information linkages that determine the course of the fight. Therefore, the necessary skill is *the sense of the terrain*, which is the ability to imagine not only the terrain in *its accurate geometric shape* but also consider other factors, including cyberspace. Therefore, the term sense of the terrain should be replaced with *sense of the space*, especially at higher levels.

In light of the facts presented above, it is extremely important to raise and educate a war genius capable of meeting the challenges and bringing things to the desired conclusion in these extraordinary circumstances. Significant is the statement of Clausewitz that “...the welfare of our brothers and children, the honour and security of our fatherland would most willingly be entrusted to minds that are investigative rather than creative, to minds that generalise rather than go into details unilaterally, and finally, to cool rather than explosive minds” [17, p. 59]. One can clearly see the attitude of a person who needs to examine and understand, who tries to be objective and is able to keep a distance and does not overreact in crisis situations.

### 3. Attributes of a commander according to Franciszek Skibiński

Franciszek Skibiński, in *Rozważania o sztuce wojennej (Reflections on the art of war)* [18], presents a set of his remarks on the theory of conducting military operations. An interesting observation, taking the subject of the research into account, can be found in the chapter entitled: *On teaching the art of command*. Already the title itself indicates that, according

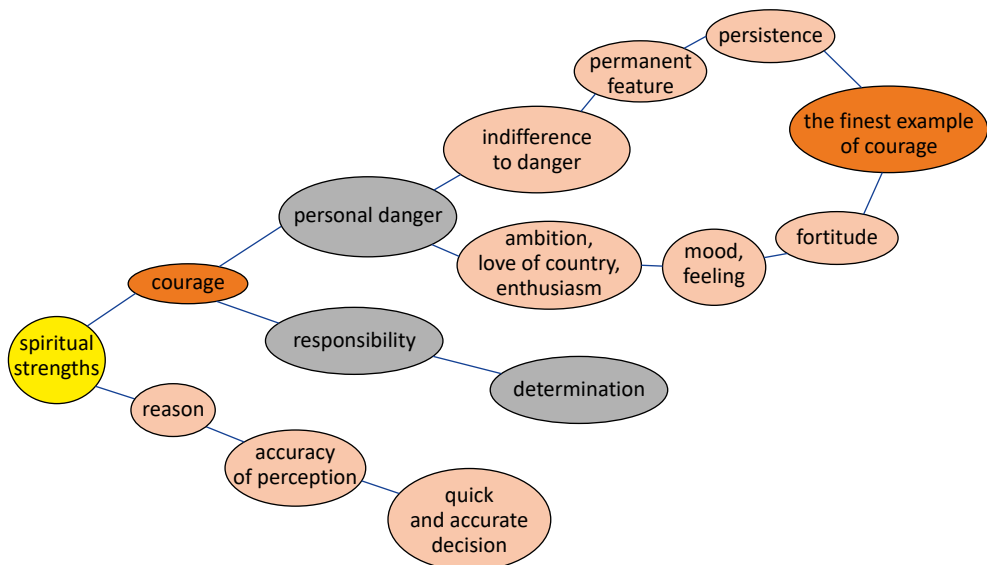


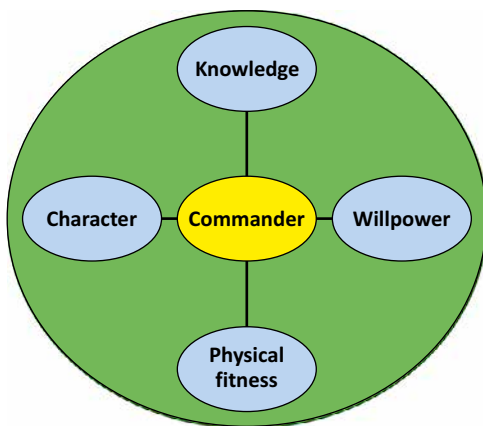
Fig. 3. Components influencing martial genius  
Source: Own study based on: [17, p. 44-57].

to the author, it is a practical skill that can and should be developed practically. Knowledge is most important according to the author, and it is presented as the major attribute, fundamental to the art of command [18, p. 359]. Then, the author lists: willpower, character and physical features.

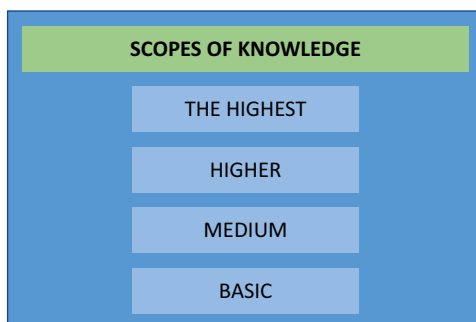
Knowledge, according to the author, consists of four scopes: “basic, medium, higher, the highest” [18, p. 360-361]. At the same time, he considers the creation of a detailed catalogue of skills, and thus detailed programmes, as a solution that could systematise in some respects and, on the other hand, introduce restrictions; however, two regularities can be specified:

1. “Mastery of military knowledge must begin with its lowest scope and proceed successively through the medium to the highest one.
2. There is a confirmed phenomenon, [...], which I would call the individual borderline threshold of command” [18, p. 363].

It follows from the above that knowledge acquisition should take place successively and the essential stage of a thorough and complete education is perfect mastery of the basic scope [18, p. 363]. It is the scope of knowledge that includes the basic knowledge about the art of command within one type of weapon from platoon to battalion. It should be noted that in addition to technical knowledge in the field of combat technique, fire training and tactics,



**Fig. 4.** Attributes of a commander according to Franciszek Skibiński  
 Source: Own study based on: [18, p. 362].



**Fig. 5.** Scopes of knowledge  
 Source: Own study based on: [18, p. 363].



the primary skill that a commander should develop is knowledge about a man in a military context in terms of “upbringing, education, coexistence, mental and physical hygiene” [18, p. 364]. This is also due to the fact that, at this level, one can speak rather of military craftsmanship, which requires constant repetition and is characterised by qualities such as difficulty, precision and artistry [18, p. 365].

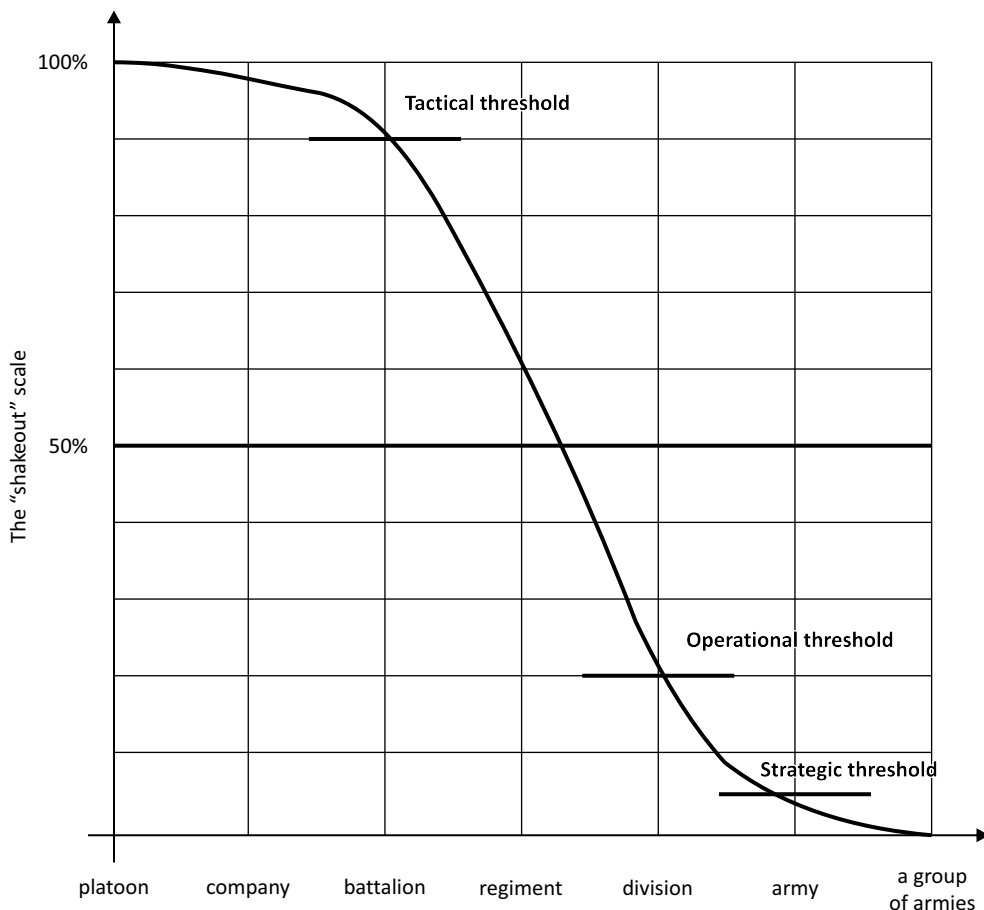
Although, in the opinion of General Skibiński, the first regularity is a truism, i.e. an obvious thing, it is worth recalling the above-average commanders who started their command from the medium or high levels; however, it does not mean that the initial scopes of knowledge were omitted in the process of their education.

It seems almost impossible to skip the basic level because the appropriate level of mastering it gives a proper basis for learning the next ones. With regard to the second regularity, the main causes of the borderline threshold of command are related not so much to the appropriate level of mastery of knowledge and skills but rather to the personal characteristics of a commander [18, p. 366]. It is mainly the lack of ability to use the gained knowledge in practice. They are presented in Figure 6.

Having analysed the document, it can be concluded that this threshold is relevant only to a small group of officers, and it may increase with the achievement of successive levels of command. F. Skibiński presents it on the “command threshold curve diagram” (Fig. 6). At the same time, he notices that the scale of eliminating weaker candidates is not based on precise statistical data, which thus gives it only an illustrative character, which, in practice, disqualifies it as a model. Nevertheless, one can notice that the first tactical threshold is found at the Battalion level, the next operational threshold is located above the Division level, and finally, the strategic threshold is placed above the Army level, which was treated as an Operational Union. Taking into account the examples presented above, the following question arises: *What do the command thresholds look like nowadays?* Considering the current conditions as well as the area and method of task implementation, it can be clearly stated that the first threshold should be moved to the Company level. At the same time, it can be stated that, contrary to the times of F. Skibiński, currently, it is now possible to prepare only partially a candidate to command a subdivision. Since, as far as possible, in the area of combat training, the ability to operate not only in different environments but also in domains requires a much higher level of operability, resourcefulness and self-education from commanders at those levels. Education was divided into two stages: the first one is theoretical and practical preparation for command at the Military Academy and during practical training, the second one is “supplementation of practical skills” in a military unit, which should last until the end of life [18, p. 366]. The medium scope, which includes the knowledge necessary to command Brigades and Divisions, classifying them as combined arms units that require “reliable and detailed” knowledge of several types of weapons, must not be characterised by excessive meticulousness as this can be counterproductive [18, p. 367]. The author points out that it should be remembered that this is mainly about theoretical knowledge necessary for a person to navigate in the field of cooperation. Therefore, to avoid the trap of excessive specificity, it is important to determine:

- a) the minimum knowledge that must be mastered by commanders, chiefs and staff officers at specific levels of command,
- b) the organisational relationships of commanders, chiefs and staff officers [18, p. 370].

Also in this case, the author maintains that the conceptual side of command can be learned; nevertheless, there are two thresholds that “a certain number of adepts are not able to cross”



**Fig. 6.** Command threshold curve diagram  
 Source: Own study based on: [18, p. 362].

[18, p. 380]. Similar methods of teaching refer to the third – higher scope of knowledge; however, the nature of operational art is taken into account. As for the form of teaching the fourth scope, the author emphasises that it is impossible to teach it in an organised form due to the lack of possibility to involve appropriate teaching staff with relevant experience and the necessary scope of knowledge. Therefore, individual studies are necessary as part of self-improvement of future candidates for strategic-level commanders [18, p. 393].

Willpower, mentioned as one of the commander’s attributes, is classified by Franciszek Skibiński as a character trait. The reason for its separation is its uniqueness and, at the same time, the difficulty of separating it from, for example, courage. Meanwhile, the author points out that it can be identified with mental toughness or moral strength. It is hard to find a clear definition of willpower; however, one can come across a view that it is similar to determination or internal motivation. To sum up, it can be concluded that willpower is the ability to face adversities and traumatic phenomena occurring during the performance of a task, while its source may be both internal and external motivation and experience.

As far as character is concerned, the author mentions only the fact that the qualities comprising it give rise to an individual style of command despite the same doctrines and regulations

in force [18, p. 364]. He emphasises the importance of good health and fitness and points out that one can, with the right knowledge and willpower – “bring one’s own physical condition to an achievable and necessary optimum” [18, p. 401].

From the content presented above, a question arises: Is there a close correlation between willpower, physical fitness and good health? Certainly yes, but it is difficult to find a balance point for them. It is advisable to give them adequate attention so that, taking into account personal limitations, one can maintain a balance that is key to success.

## Conclusions

As defined in the introduction, for the purposes of this study, the commander’s attributes are understood as the properties that should make that person stand out from others. Table 1 contains a list of the quoted attributes.

The presented examples indicate the dominance of qualities associated with the mind: wisdom, reason and knowledge. They are seemingly similar, but very different in detail. As previously mentioned: *A general’s wisdom is the ability to make good use of knowledge obtained through reading and experience*. In turn, according to the dictionary of the Polish language, “reason” is: the ability, “proper to a human being, to think, learn about the world, analyse and draw conclusions, as well as the ability to cope with life” [19]. That is, it is the ability to acquire knowledge, and that knowledge is nothing else but a collection of information in a given field, sufficiently researched and empirically verified [20]. In that context, those are ordered from least to most comprehensive (Fig. 7).

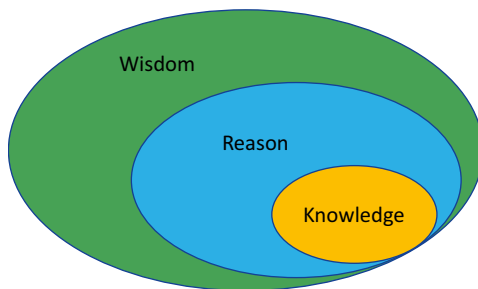
Taking the above into account, wisdom should be considered the first attribute of a commander. With regard to the next attribute, both Sun-Tzu and Clausewitz mention courage, while Skibiński indicates willpower in his work, which can actually be considered a certain “form” of courage. In turn, the third attribute mentioned by F. Skibiński is character, which Clausewitz defines as “permanent faithfulness to one’s beliefs” [17, p. 54]. On the other hand, while analysing the literature on the subject, it can be concluded that it is a certain set of psychological characteristics inherent in a commander [20]. The qualities mentioned by Sun-Tzu (benevolence, discipline and sincerity) fit into that definition perfectly well. In the author’s opinion, those features are complemented by the cardinal virtues perfectly well: fortitude, prudence, justice and temperance (Fig. 8).

The last of the mentioned attributes is physical fitness understood more broadly as general health condition. In principle, today, the unambiguous specification of the motor attributes

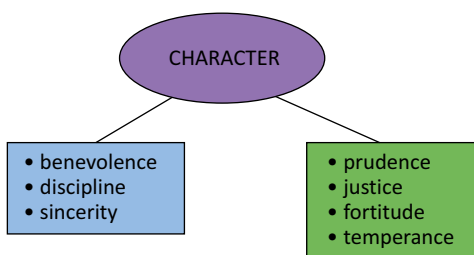
**Table 1.** Comparison of the attributes that distinguish a commander

No.	Sun-Tzu	Clausewitz	Skibiński
1.	Wisdom	Reason	Knowledge
2.	Courage	Courage	Character
3.	Benevolence		Physical fitness
4.	Discipline		
5.	Sincerity		

Source: Own study.



**Fig. 7.** The correlation between knowledge, reason and wisdom  
*Source: Own study.*



**Fig. 8.** Character traits of a commander  
*Source: Own study.*

necessary for a commander to be able to manage others depends on the level of command. Considering the outcomes from the analysis of the literature on the subject, experience from combat operations and drills with troops, it can be concluded that the highest level of fitness is required at the lowest levels of command, and it should be adequate to the higher positions in the chain of command. In principle, all motor characteristics such as strength, balance, coordination, litheness and endurance are necessary and can be obtained through practicing different sports; nevertheless, an important resultant of their formation are character traits. That is why the most predisposed disciplines are combat sports, which comprehensively shape both mental and motor qualities.

Apart from the above-mentioned commander’s attributes such as wisdom, courage, character and physical fitness, there are complementary ones: regularity and efficiency.

**Acknowledgement**

No acknowledgement and potential founding was reported by the author.

**Conflict of interests**

The author declared no conflict of interests.

**Author contributions**

The author contributed to the interpretation of results and writing of the paper. The author read and approved the final manuscript.

**Ethical statement**

The research complies with all national and international ethical requirements.

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### **Atrybuty wyróżniające dowódcę w świetle wybranych poglądów teoretyków wojskowości różnych epok**

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#### **STRESZCZENIE**

W niniejszym artykule autor stara się znaleźć odpowiedź na pytanie: „jakie atrybuty powinien posiadać dowódca?”. Definiując atrybuty dowódcy jako zbiór cech, umiejętności i zdolności, które powinien posiadać, by móc sprawnie dowodzić. Głównym materiałem do analizy były dzieła znanych przedstawicieli sztuki wojennej, generałów: Sun-Tzu, Carla von Clausewitza oraz Franciszka Skibińskiego. Analiza poglądów zawartych w rozpatrywanych pracach wskazuje, iż głównymi atrybutami wyróżniającymi dowódcę powinna być: mądrość, charakter i sprawność fizyczna. Mądrość generała to umiejętność rozsądnego wykorzystania wiedzy wynikającej z odczytania oraz doświadczenia. Charakter to zespół cech, do których zaliczyć należy przede wszystkim: dobroć, surowość, wiarygodność oraz cnoty kardynalne: męstwo, roztropność, sprawiedliwość i umiarkowanie. Sprawność fizyczna pojmowana jest szerzej jako ogólny stan zdrowia, będący fundamentalnym warunkiem sprawnego dowodzenia i powinna być kształtowana na potrzeby dowodzenia głównie przez sporty walki.

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**SŁOWA KLUCZOWE** przywództwo, mądrość, charakter, sprawność fizyczna

#### **How to cite this paper**

Kalisiak M. *Distinguishing attributes of a commander in the light of selected views of military theorists of different eras*. Scientific Journal of the Military University of Land Forces. 2023;55;1(207):43-56. DOI: 10.5604/01.3001.0053.4103.



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