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Challenges of the Future for Irish and Gaeltacht Identity

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Abstract:
The purpose and goal of the research is to examine the relationship between Irish language and Gaeltacht identity. The article analyses data from the qualitative research which was carried ou through the medium of semi-structured interviews and focus-group discussion in the Republic of Ireland. All our findings are based on the evaluations made from the point of view of external, non-Irish researcher. Our findings showed that there is still a substantial relationship between Irish language and Gaeltacht/Gaelic ethnocultural identity. Irish language is an essential element of cultural and national identity and for many people living in Gaeltacht it transcends culture. We assume that language determines our individual/personal identity as well as collective identity. We also highlight some of the most challenging aspects of language revitalization and sustainability of Gaeltacht communities. Identity and language evolve in time so there is a huge space for further research pertaining to the question of language revival and its future which could be examined in the long-term horizon.

Keywords: Irish language,Gaeltacht, identity, culture, Gaeltacht identity / Gaelic ethnocultural identity, language revitalization.

1 Introduction

Many people think that language is primarily about communication, but language does not perform only communicative function. There is much more in it. We can express our identity through the medium of language. Language and culture are intrinsically linked together. It is not wise to teach language without culture and culture without at least some key facts about the language. Thanks to a language we know who we are and where we are heading. We are also aware of our place in a particular society or community thanks to the language we use. There is a human tendency to be a part of something, be it any form of collective or social identity. When using a specific language we also define our borders. We can use one language or more languages as our mother tongue(s). Mother tongues are used subconsciously without too much thinking about grammar and vocabulary.

Language defines our national and cultural identity. Therefore, language is not only a medium of communication. Language helps us confirm our roots and express affiliations towards ourselves and other people. It gives us a feeling of belonging or togetherness towards larger

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group or community.Can we consider language as an important element of cultural and national identity expression and cultural distinctiveness in the context of 21st century?

The performance of identity is more salient when it is expressed through regional, lesser-used or minority language(s). As it was mentioned before, language constitutes our identity. It makes us distinct in such a way that it differentiates the users of one language group from another. This can happen on a daily basis, but it can be more visible during particular cultural, festive or sportive activities. These are the occasions for identity manifestation.

The purpose and goal of our qualitative research is to examine the mutual connection between Irish language and Gaelic ethnocultural identity, the challenges of the future for Gaeltacht communities and Gaeltacht identity. Specifically, we analyse the importance of the Irish language for Gaeltacht communities and Gaeltacht identity.The research on language and identity is very important as it opens new questions and views on language revitalization and can have impact on other minority, lesser-used and regional languages´ revitalization.It is written from the perspective of external/non-Irish researchers residing in Slovakia who carried out their research in the Republic of Ireland during their short-term stay within National University of Ireland in the city of Galway.

2 Theoretical framework

There are many authors in Ireland dealing with the topic of Irish language and identity. Recently there have been many books and articles published examining the role of Irish within Irish society (McCubbin, 2010, NicPháidín, Ó Cearnaigh, 2008, O´Malley-Madec, 2008, etc.). There is a multitude of other authors residing in Ireland as well as outside Ireland focusing on the significance of Irish in the context of 21st century. In our research we are focusing on the importance of Irish for Gaeltacht communities which can be described as officially designated Irish-speaking regions.

Many people living in Gaeltachtaí (plural from Gaeltacht) have got emotional bond towards Irish. Even today they feel more comfortable when communicating in Irish, preferring Irish to English as a communication code. Irish language gives these people purpose and meaning in life. Therefore, this paper tries to examine the anatomy of the relationship between Irish language and Gaeltacht identity. Following Brown (2015) the interconnection of people and culture is the main reason why we are here. It is coded in us that we maintain and keep contact with others who belong to the same community which gives us a sense of belonging or togetherness. People living in the real Gaeltacht regions feel this cultural and emotional bond towards other people who speak Irish and regard it as their mother tongue. Gaeltacht/Gaelic ethnocultural identity can be described as a collective identity which is shared by the people who share the same values and cultural/linguistic patterns. These people opine that there is a huge value in Irish.

We assume that Irish language plays an essential role for Gaeltacht communities and can be regarded as an important element fostering cultural identity/Gaelic ethnocultural identity. The abovementioned hypotheses are based on the fact that Irish language is still used actively by many people living in Gaeltacht areas and is considered by many of them as a crucial element determining their identity. It is therefore essential to study the relationship between language and identity in Gaeltacht regions as they are supposed to be the last bastions of the Irish language and their role and existence is viewed as crucial for Irish language revival as well as survival.

Our hypotheses are based on the fact that language is not only about communication. It is more than the sum of grammatical rules which serve us to express ourselves. Each language is a living organism and except for its instrumental function it performs symbolical as well as national-representative function. In the Irish case the Irish language is not a necessary part of constructing ethnicity. The Irish case is very peculiar because the knowledge of Irish does not determine the Irish ethnicity although speaking Irish can play a huge part in individual´s life as it is in the case of true Gaeltachtaí (pl. from Gaeltacht, Irish-speaking regions).Despite the fact that the Irish language is not a precondition to Irish ethnicity, we assume that it can continuously support the stability of ethnicity and identity construction. The presence of the Irish language on the island of Ireland is a part of Irish history and enormous language shift towards English is a part of colonial history. The Irish language is underlying element of culture. It is an essential element of cultural heritage. It connects the Irish people with their roots on which their present and future is built. It is more visible in Gaeltacht where Irish is more actively spoken and it is considered a vivid part of individual cultural identity in comparison to the rest of predominantly English-speaking Ireland. We suppose that in Gaeltacht regions the Irish language is more salient and emotional element of identity. In the case of the true Gaeltacht areas the Irish language determines Gaeltacht identity or Gaelic ethnocultural identity.

Nowadays The Republic of Ireland is a multicultural country which is home to a multitude of people coming from different European and non-European countries belonging to different cultures and speaking different languages, simultaneously contributing to country´s diversity in the context of 21st century. The traditional essentialistic views that one language represents one nation or ethnic group are far from the truth now. In the present times cultural and national diversity is viewed in a positive way when it adheres to the key values of the 21st century, namely, tolerance and respect. They are the cornerstones of intercultural communication.

Another important fact is that language does not exist on its own, in terms of by itself, but only in terms of socially controlled linguistic practices which are performed by people who speak the particular language on an active basis. By linguistic practices any language can be kept alive so that it can be passed later on to the future generations in terms of intergenerational transmission, which is inevitable for the language vitality. Active use of language supports language life, enhances the process of minority, lesser-used or regional

language revitalization and prevents language death. Daily usage of a particular language makes it more sustainable and healthy in comparison to those languages which are on the verge of extinction nowadays or are dead already.

Language is part of our identity. Cultural and national identities are based on the collective. They can be described as collective/social identities as they are more grounded in a more or less collective knowledge system. Language per se, either one or more, is a part of collective/social identity. It defines who we are not only in terms of nationality, but also in terms of culture. Language can be a bridge connecting its speakers with their culture and identity. There can be many bridges across one river or more languages spoken in one country. As it was mentioned before, identity is not a fixed entity. It evolves in time. People can now possess different identities at the same time. The identities can be performed by using a particular language in a particular situation. There are multilingual individuals whose identity is truly multicultural. Language is part of our roots, representing our predecessors, expressing values, binding us together, constituting unique identity, making us different from others.

When dealing with the topic of language and identity, it is essential to mention that language awareness is stronger in terms of minority, lesser-used or minority languages, at least among those individuals whose identity is primordially expressed by that language. The speakers of healthy or vital languages view their language differently. They take it for granted and maybe they do not ask what the future holds for their mother tongue´s existence. On the other hand, endangered languages are very fragile, sensitive to any unpredictable conditions which might arise at any time unexpectedly.

As it was said earlier, language is a testimony of our origin. Irish language is part of Irish history. Today Irish is being revitalized and only the future will show the success of revitalization activities. *20-Year Strategy for the Irish language 2010-2030*, adopted in 2010 for the period of twenty years, presupposes the rise of active users of Irish in Gaeltacht as well as an increase in the number of bilingual individuals across the whole country. The strategy creators view the language as an essential parameter of national and cultural identity of the Irish. The strategy is built on the fact that Irish is a genuine part, testimony and a storehouse of Irish culture and it would be a pity to let it abandoned. There is still a chance to reach a substantial number of active Irish language users and to build the foundations for bilingual society, which is already happening in Ireland through the medium or Irish-language schools (gaelscoilenna), Irish-medium broadcasting (TV TG4, Raidió na Gaeltachta) and Irish-language cultural activities. All these activities are institutionalized and performed through the medium of different Irish-based national as well as local/regional organizations e.g. *Conradh na Gaelige (Gaelig League), Údarás na Gaeltachta, Foras na Gaelige, Gaillimh le Gaelige, National Irish Language Theatre, National University of Ireland in the city of Galway*, etc.

3 Method

This paper is based on the short-term qualitative research which was realized in the Republic of Ireland in 2015. We were given the possibility to realize our research within the National University of Ireland in the city of Galway (NUIG) at the Centre for Irish Studies. The city of Galway is very close to Gaeltacht communities. We interacted more closely with different informants coming not only from Galway but also from nearby towns like Moycullen, Barna, Furbo etc.All the data was obtained through the medium of semi-structured individual interviews and focus-group discussions realized with the citizens as well as within particular institutions and organizations residing in the city of Galway and nearby areas aimed at Irish language revitalization. The very purpose of this research was to focus on the Irish language and identity. We used grounded-theory when analyzing the collected data.

The majority of our respondents came from the city of Galway and nearby areas which are situated very close to or are part of the Irish-speaking communities or Gaeltacht areas. A total of 80 respondents took part in the study. Initially, contact was made with the key persons working within and outside academia, just to obtain the most versatile sample of respondents. Afterwards, a snowballing technique was used, whereby our first respondents/informants introduced us with other potential respondents/informants. This enabled us to construct our study. Before we elaborated the study, a detailed coding and analysis had been carried out, according to the principles of grounded-theory. We do not suggest that the opinions of our respondents on Irish language and Gaeltacht identity (Gaelic ethnocultural identity) or their language practices are entirely monolithic. We claim that all informants provided us with a wide range of opinions, that are noteworthy and they offer us a lot of interesting views on such a diverse topic as language and identity is. The sample is otherwise quite heterogenous comprising respondents of different age groups working within but also outside academia.

The collected data was analysed according to the principles of grounded-theory. Each interview was re-written and it underwent a detailed analysis which included creation of codes which were used strategically to point out to the most recurrent topics which were later on placed under deep scrutiny.

4 Results

Why is it essential to revitalize the Irish language?One view is that for the country to feel comfortable there needs to be a sense of cohesion or unanimity in the Irish society about their original language. Irish language is not considered as the language of the rural, inferior or backward people anymore in comparison to the past as it is documented in the opinion of one informant:

Excerpt 181: „Now Irish comes to fashion, people would have before negative opinion on Irish, now opinions reversed. I think now it is important how language is connected to identity, to culture“.

Irish has gained a new status. In 2007 Irish language was declared as one of the official languages of the EU. This opened new horizons for those speaking Irish fluently or those who are currently studying Irish in terms of new job opportunities. This is the way how to make the language more attractive for young learners.

Excerpt 175: „I am from Donegal – Irish speaking area, my mum is from Connemara, my first language is Irish, we learnt English later as kids, we moved to Galway then, now Irish comes to fashion".

Creation of jobs where Irish language is required contributes to Gaeltacht identity enhancement. The point is that if people feel confident about the stable position of Irish in the Irish society, the language becomes more sustainable. It all requires a degree of trust in revitalization activities or authorities which aims at Irish language revitalization.

It is amazing to see that there are more and more young people in Ireland who feel proud about the Irish language and who would like to bring up their children through the medium of Irish. Such attitudes can trigger intergenerational transmission of Irish and sustain language vitality.

Excerpt 182: *„I study Irish because I had a passion about it. If I had kids, I would definitely speak in Irish to them, I would love my kids to be able to speak Irish and English, I would speak both languages to them, for me it is very important"*

The key to successful revitalization is also based on economic support of Gaeltacht areas which are economically deprived. Language and culture are mutually connected entities and the support of economy is of paramount importance especially for those regions which are viewed as the bastions of cultural heritage. In the Irish case we refer to the Gaeltacht areas. People in the Gaeltacht regions feel generally disadvantaged. There is a lack of investment in the area. If Irish language is going to survive, real Gaeltacht communities must be supported economically as it was stated by our respondents:

Excerpt 155: „If the Gaeltacht areas were not deprived economically, the Irish language would be in better position."

Excerpt 156: „The key is that economy and culture go hand in hand, until there is sufficient investment in Gaeltacht regions to young people, it will continue to decline. Irish language speakers should not be disadvantaged."

Irish language is very important for people living in the true Gaeltacht regions. It is a determinant of their identity and a very vivid part of who they are. Knowledge of Irish language gives people living in the Gaeltacht another dimension in life. It shows them a different perspective how to view the world through the lens of Gaelic ethnoculture. It is said that more languages you know, the more persons you are. Irish language can enrich man´s life. „Irish also plays a role in the construction of Gaelic identity" (McCubbin, 2010, p.

466).There are still people in Ireland who feel more comfortable when speaking Irish as the below informant describe:

Excerpt 186: „My language is very important and still there are people in Ireland who do not feel comfortable in speaking English like people from the Islands and we should look after them“.

As it was shown above speaking Irish generates a different feeling. It enriches the life and opens new horizons for its speakers. It is believed that speaking Irish can also symbolize home as an abstract entity. Many of our respondents viewed Gaeltacht as an archetypal element interconnected with cultural identity and soul of the country. Home can be regarded as an essential area to which the human soul belongs. Individual or collective souloften resonates with the soul of the landscape/country (Biarinec et al., 2015). Irish language is interconnected with Gaeltacht regions.Many authors in Ireland have found inspiration in Gaeltacht which has got a very unique character, e.g. Conemara is a place of contrasts, so rugged and breathtakingly beautiful at the same time generating an extraordinary feeling when crossing its different parts. Therefore, the land inside the writer resonates with the land outside and the literary work is a final aesthetic product of original value. Many people decided to stay, move or return to Gaeltachtaí. To settle in Gaeltacht with the aim to bring up children in Irish is an individual decision which is totally voluntary. As it was said by one of our informants: *Excerpt 88,,Your parentsdecideaboutthefirstlanguage, itis a hugeimpact“* A couple of our informants decided to return to Gaeltacht and raise their family right there and not anywhere else.

Excerpt 106: „Nowwehavetwokids, theirfirstlanguageisIrish, wehavegotIrishhousehold“

Excerpt 177: „Until 4th class we did not speak English, only in school, so we were slightly disadvantaged, we never felt comfortable with English, I do not like speaking English language so much“

Learning a language with resentment does not bring any fruits. A key to success is when learning goes hand in hand with joy andhumour. Many of our informants studying Irish language or Irish studies stated how teachers´positivemindset and attitudes towards Irish language could trigger students´ interest.

Excerpt 172: „Everybody is responsible, I am making my contribution to survival of Irish, you must be positive and not negative if you want to inspire other people, to show people, to make them wanting be like you“

Excerpt 68: „Positivityis a hugething in doinganything, I work in Irishcollege in summer. I teachthroughpositivity, itisallabouthavinggoodtime, it has gothugeimpact, view on life and language, ithelps so much more, peopleneed to embracepositivity and to get ridofopinionsthatIrishlanguageispointless, thatitdoesnotbringanything, itisnice to seethepeoplechangingtheirattitudes.“

The identity in the 21st century is influenced by globalization and incredible movement of people who travel across countries and continents. A new transnational identity has been created. People feel like being at home in different places in the world. There are also hybrid identities on the island of Ireland. Our informants were generally proud of hybridity of which Irish is a substantial part. It is all about looking for the roots and tracing theancestors and constructing thefamily tree.

Excerpt 180: „I am coming back to my roots, my children are bicultural and bilingual, both Irish and English and they are happy about it. My Irish identity is hybrid, there are a lot of people born in England with Irish ancestry – called plastic paddies. Irish language is part of my identity".

Gaeltachtregions are veryunique. They are alsodescribedasbastionsoftheIrishlanguage. Ifthedeprivationcontintues,itwillbeverydifficult to sustainIrish and keepitaliveforfuturegenerations. Thisfactworriesmanyofthepeopleliving in GaeltachtregionsforwhomIrishis a key element oftheir identity. In the words of our last informant*: Excerpt 112 „TheheartlandofIrishlanguageis in danger, ifitcollapses, wewillnotbeable to reviveIrishlanguageanymore, thatconnectionwillbegone, thestrengthfromgeographicalcommunitywouldbelostifthatisnotsupported."*

5 Discussion

In this section we focus on preconditions to Irish language revitalization. Firstly, Ireland should be reasserted as a country proud of the Irish language. Secondly, it should be made evident that the country believes in Irish language revitalization and considers Irish as part of national cultural values and heritage. In the past Anglicization was on its way to destroying the Irish language. The Irish language was almost forgotten as the language shift towards English was enormous. We suppose that it is not reasonable to be oblivious to cultural roots and to what constitutes our identity, who our ancestors are and how they lived as well as what language(s) they used. As we grow older we become more aware of our roots and culture. We become more patriotic and culturally sensitive.

Luckily, the Irish people did not abandon all the traditions connected with Irish and we can still hear Irish language spoken in many areas and listen to different Irish songs and sean-nós. It is one of the aims of the *20-Year Strategy for the Irish Language 2010-2030* to foster societal bilingualism. Although this aim has not materialized yet fully, there are still a few years left to achieve this goal. The creation of more sustainable and confident Irish-language networks outside Gaeltacht in now predominantly English-speaking areas would be an ideal outcome on the way to foster the future bilingual Irish society. However, a certain degree of geographical/social isolationism and deprivation of Gaeltachtaí militates against the idea of the future creation of happy bilingual society assuming the fact that such a division keeps

communities separate/distant. This is one of the challenges which should be tackled carefully in the Irish society.

There is a multitude of cultural activities realized in the Republic of Ireland aimed at Irish language revitalization. Many of them are carried out every year in the city of Galway and nearby areas, which we visited during our field research. There are many cultural festivals organized in Galway. We participated in the *Fleadh na Gaillimhe* which was a tangible demonstration of identity performed through the medium of Irish all accompanied by Irish dancing and singing showing uniqueness of Irish culture and identity. There are many organizations in the city of Galway which provide Irish language courses, Irish-language cafés and other educational and cultural activities (ConradhnaGaelige, Údarás na Gaeltachta, Gaillimh le Gaelige, NUIG, etc.). Some of them try to link Irish language with business and show how Irish can be used as an important economical asset (Gaillimh le Gaelige). There is a number of kindergartens (naíonraí) where young kids can be taught through the medium of Irish in a very practical way. It is one of the preconditions to language revitalization. Following Brown (2013) collective dancing and singing and using a particular language are essential elements of self-performance and self-expression. Learning language through songs is a very productive teaching method. Through songs we can feel emotional attachment to a community, thus our social identity is fostered. It gives us a sense of togetherness. Words in the song can be used a means to collective or individual cultural identity expression/manifestation. Through the medium of Irish dancing, singing and music the Irish people perform their roots, their culture and themselves. If used from the very early age (e.g. in kindergarten and homes) with joy and fun, the language is capable of remaining a part of child´s identity. It is also about how we treat our identity expressed by language. Language used in a particular cultural activity or through the medium of different cultural forms can help sustain and support our authenticity. Learning Irish with joy, humor and smile cannot be underestimated. It is through laughter that we share common experience and values (Brown, 2013).

Speaking particular language can generate a feeling of home. According to Moore (2010) home is mutually connected with a deep feeling based on archetypal experience. The feeling of home can arise in different places and contexts. Language isan intrinsic part of home. Using particular language can generate the vision of home even when being far away from the mother country. For many people living in or outside Gaeltacht the Irish language is important part of this archetypal feeling of home.

Last but not least we would like to focus on what the future holds for Gaeltacht communities and Irish language revitalization. As we have seen from the research results, Gaeltacht communities are not monolithic. They vary according to the real number of Irish languages users. Irish identities are complex and heterogenous. In the Republic of Ireland the Irish language is not an exclusive expression of Irish identity. Moreover, there is a general decline of Irish speakers in Gaeltacht regions.Despite this fact, the Irish language is a clear expression of Gaelic ethnocultural identity.

In Ireland the situation with the original (autochthonous) language is very complex and it is important to take into account different identities residing on the island of Ireland and all of them can have a say on matters concerning language and identity or language policy. Language policies in Ireland are treading a very difficult terrain as they must take into account the questions and opinions of different groups or communities living in predominantly English-speaking or Irish-speaking areas. As a result, each language policy should be as sensitive as possible to different language views, which seems to be quite difficult to materialize. If the Irish language is to survive, it must be used by the people in different social domains, not only at home or within specific groups. There is, however, a gap between symbolic and instrumental importance assigned to Irish. If the instrumental importance of Irish is about to rise, then the increase of Irish speakers might follow, which is a good view for any minority language. As it was pointed out, the Irish language is a crucial element of Gaeltacht identity. Gaeltacht areas were demarcated according to the number of Irish language users. Moreover, these areas are unique bastions of peculiar Gaelic ethnocultural identity. Gaeltacht areas are deemed as essential for language revitalization.

Based on our research, it was proved that Irish language is a crucial element for Gaeltacht/Gaelic ethnocultural identity. Keeping Irish language alive in Gaeltacht can save the language for future generations so that language transmission can follow. Gaeltacht communities' survival is therefore viewed as a precondition to Irish language revitalization.

To sum up, it is essential to support Irish-speaking Gaeltacht citizens economically so that they are not forced to leave the region. It is extremely crucial for young people who have got a tendency to leave Gaeltacht areas to other prosperous parts of the country or abroad. It happens often that after their departure, some part of cultural tradition is lost. There are also cases when Irish-speaking men or women return home with their English-speaking spouses. The language continuance is thus severely hampered.

Irish language is a challenge for many people. It can be a barrier for those who want to integrate with the Gaeltacht communities. In terms of social inclusion a significant number of policies will have to be rethought in the future to avoid exclusion. In this view, the government will need an expert help and ideas from the grass-root level too. There must be greater encouragement for Irish speakers to be heard more clearly. Many young people do not think that it is advantageous to speak Irish so this must be tackled too. If the language is going to pass on the future generations, young people should be willing to learn the language and use it in different social domains on a daily basis.

6 Conclusion

All in all, as long as the Irish language is able to/enough vital to perform corresponding social functions, it will not cease to exist. If it happened, the loss of the Irish language would probably not implicate the loss of Irish culturein general, but certain cultural traditions might

be lost with the language death. But only the future will respond to all our questions and assumptions about the Irish language vitality. Nobody can say for sure what will happen in the long-term period. We can just hypothesize and hope that the Irish language will not be lost for future generations assuming the fact that Irish language is part of world´s heritage.

It is true that revitalization activities can fade or decay or become defensive. But we need ties that bind us together, a new shared sense of Irishness which is deeply rooted in society. Few would deny that there has been at least a partial progress in Irish language revitalization but possibility of Irish language death continues to lurk about.

The notion of Irish identity goes beyond Irish language now. Although many Gaeltacht people feel connected to Irish, their identities are changing in unpredictable ways. Cultures cannot remain static or settled whatever purists may say/wish. Radical idea of one nation and one language is based on the assumption that there was once a large, homogenous, Irish-speaking majority. These facts are even less defensible in a complex, diverse society of today grappling with globalization, des/integration into Europe, USAdomination, collapsing values, fragmentation, refugee question, migration, etc. More than ever, a national debate about Irish language and Irish collective identity is needed. Following the data analysed from semi-structured interviews and focus-group discussion there is a need to concentrate energy on the ties that bind the Irish people together and use this to create a new Irish identity which is not oblivious to its roots.

We cannot escape diversity, multiculturalism or multilingualism of modern life. Respect and tolerance for using either Irish language or English language or both cannot be allowed to destroy any sense, values and traditions that Irish people appreciate. Irish society is very diverse nowadays and every language spoken in Ireland, be it official or not, frees individuals from the cage of ignorance and opens new horizons and worldviews.

The future of language revitalization is not a one-way act but a process! Unconditional appreciation of culture is based on our own values. Expressing identity through the medium of minority, lesser-used and regional languages is not only about pride but also about fostering courage, compassion and connection. The research on language and identity is never-ending given the fact that language and language attitudes change in time so there is much more space than one would think for further research. The question of Irish language survival or revival is still open as well as the future of Gaeltacht communities. Therefore there is a wide spectrum of new phenomena that could be evaluated and examined in the long-term horizon.

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Vpliv partnerskega odnosa na vodenje družinskih podjetij

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Povzetek:

Namen in originalnost: Namen raziskovanja je preučiti in razumeti medosebne odnose in njihov vpliv na kakovost vodenja v družinskih podjetjih. Cilj pa je predstavitev medosebnih odnosov v družinskih podjetjih, njihovi vzroki in vpliv na kakovost vodenja.

Metoda: Cilj članka bo preučitev in predstavitev medosebnih odnosov v družinskih podjetjih, njihovi vzroki in vplivi na kakovost dela. Predstavili bomo pozitivne in negativne dejavnike medosebnih odnosov ter vzroke za nastanek konfliktov.

Rezultati: Pri vzpostavljanju dobrih medosebnih odnosov pa imajo velik vpliv tudi nadrejeni v organizaciji. Za dober poslovni rezultat so pomembni tako medsebojno sodelovanje kot tudi dober pretok informacij.

Omejitve/nadaljnje raziskovanje: V vsakem družinskem podjetju se zavedajo, da so urejeni medosebni odnosi pomembni za uspeh organizacije. V članku se bomo omejili na medosebne odnose in kako vplivajo na kakovost dela v organizaciji. Omejitve vidimo le v premajhni količini praktičnih izkušenj na tem področju raziskovanja.

Ključne besede: vodenje, medosebni odnosi, kakovost, družinska podjetja, partnerstvo, konflikti.

1 Uvod

Vsi ljudje smo družbena bitja, katerih temeljna potreba je tudi stik z drugimi ljudmi. Medosebni odnosi pa vplivajo tako na počutje posameznika kot na celotne skupine. Medosebni odnosi vplivajo na kakovost procesov in izdelkov, na motiviranost za delo, na ustvarjalnost in sodelovanje med zaposlenimi v organizaciji.

Organizacijo ustvarjajo ljudje. Pomembno pa je, kakšen odnos imajo ti ljudje med seboj, kako ravnajo drug z drugim in v kakšnih razmerjih so. Za vsako organizacijo pa je pomembno, da ustvarja pozitivne poslovne izidi ter kakovostne izdelke oz. storitve. Da pa organizacija doseže kvaliteto poslovanja, so pomembno tudi dobri odnosi med vsemi zaposlenimi.

V Sloveniji je vedno več družinskih podjetij, le-ta pa imajo tako pozitivne kot negativne strani poslovanja. Slabost se kaže na primer pri medosebnih odnosih, pri ločevanju zasebnih in poslovnih odnosov. Pri tem pa je družina tista, ki je v teh podjetjih glavni dejavnik in je vir

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zaposlenih, novih idej in kapitala in zaradi nje družinsko podjetje tudi obstaja in se razvija. Za vsa družinska podjetja pa je pomembno, da so medosebni odnosi dobri, da ne prihaja do konfliktov med družinskimi člani, saj se tako krhajo tudi odnosi v podjetju.

Vodenje kot menedžment obstaja zaradi zagotavljanja ciljev organizacije, vodenje kot leadership pa se pojavi vedno, ko nekdo želi vplivati na vedenje posameznika ali skupine ne glede na razlog, saj gre lahko tudi za cilje posameznika, ki niso nujno skladni s cilji organizacije. (Možina, 1990, str. 10)

V članku bomo preučili partnerske odnose v družinskih podjetjih in kako le-ti vplivajo na kakovost dela v teh podjetjih. Skozi članek bomo analizirali medosebne odnose, tako njihov pozitivni kot negativni vpliv na odnose v samem podjetju, na kulturo in klimo, na motivacijo zaposlenih ter zadovoljstvo zaposlenih za delo. V članku bomo predstavili tudi konflikte, ki nastanejo v podjetju in za katere je kriva sama organizacija oz. klima in kultura ter njihovi medosebni odnosi.

Možina (et al., 2002, str. 581) opredeljuje konflikt kot obliko organizacijskega procesa, v katerem skušamo zajeti narav in kompleksnost znotraj podjetja ali katerekoli druge združbe ljudi, saj gre za večdimenzionalen in kompleksen pojav. Konflikt je nasprotovanje, ki nastane zaradi nezdružljivih ciljev, misli, čustev med posamezniki ali med člani, v skupini ali v organizaciji.

Z raziskovalnim člankom se bomo poskušali osredotočiti na medosebne odnose v družinskih podjetjih ter kakšen vpliv ima ta odnos na kakovost dela oz. celotno poslovanje podjetja. Osredotočili pa se bomo tudi na konflikte in reševanje le-teh. Uporabili bomo deskriptivni pristop, s katerim bomo opisali dejstva in procese ter metodo kompilacije, s katero bomo povzeti tako domačo kot tuji literaturo, ki je vezana na družinska podjetja, njihovo organizacijo, vodenje ter medosebne odnose.

2 Teoretična izhodišča

Obstaja veliko definicij, ki opredeljujejo družinsko podjetje, navadno pa to vključuje razlago lastništva, vpletenost družinskih članov, prehode med generacijami ali pa več dimenzij družinskega podjetništva skupaj. Vandjal (2002, str. 166) pravi, da je družinsko podjetje dobičkonosna organizacija; samostojni podjetnik, partnerstvo ali podjetje, za katerega je značilno, da ga nadzorujejo člani družine, pri čemer je pomemben vpliv družinskih odnosov na lastništvo in vodenje. Pri vpletenosti družinskih članov gre za sodelovanje, prepletanje ter nasprotovanje dveh sistemov: družine in organizacije, ki delujeta po različnih zakonitostih. V družinskih podjetjih pa se navadno predvideva, da mlajši družinski član oz. člani.

Pri družinskih podjetjih ne gre za homogene skupine, saj se med seboj družinska podjetja razlikujejo tako po obsegu, kot po na činu, kako se družina vključi v podjetje. Družinska podjetja se tako oblikujejo na različne načine: preko razvoja lestvic, ki opisujejo različne

udeležene družine, preko razvoja tipologij družinskega podjetja ter uporabe več operativnih definicij. (Duh, 2008, str. 102)

Družinsko podjetje je tudi tisto podjetje, ki ga preko lastništva in menedžmenta vodi družina in je tako glavni pomen medgeneracijska orientiranost. (Zellwege in drugi, 2011, str. 3) Družinsko podjetje pa je lahko vsako podjetje, kjer na poslovanje vplivajo družinske povezave in generacije. (Leach, & Hayward, 1991, str. 3)

Družinsko podjetje je tisto podjetje, ki je v lasti družine in jo upravljajo družinski člani, nanjo pa ima vpliv tudi ustanovitelj, čeprav je že v upokoju. Kljub temu so družinski člani močno vpleteni v delovanje organizacije. Glavna prednost družinskih podjetij je organizacijska kultura, ki je vsem zaposlenim v podjetju zelo blizu, saj se zaradi družinskih vezi prekriva z individualno vlogo vskega zaposlenega. V družinskem podjetju pa so družinski člani po navadi prisotni tako pri odločanju kot pri poslovanju podjetja. (Huang et al., 2009, str. 313)

Kunstič (2009, str. 465) pravi, da je družinsko podjetje tisto, ki ga vodi družine in je v njihovi lasti. Obstaja pa tudi možnost ter želja po prenosu podjetja na naslednje generacije. V družinskih podjetij morajo biti tako cilji, kot vrednote in prepričanja ter norme in načini interakcij in čas usklajeni med družino in podjetjem. (Zellweger at all., 2011, str. 5). Družinska podjetja pa družbi ne dajejo prispevka le z zaposlovanjem in ustvarjanjem dodane vrednosti, ampak s pomenom, ki ga imajo za družbo; zavezanost lokalnemu okolju, stabilnost, odgovornost, vrednote za katere se zavzemajo. (Duh, 2010, str. 66)

Med glavne vrednote družinskih podjetij uvrčamo kvaliteto izdelkov oz. storitev, delavnost zaposlenih, etično poslovanje ter ugled celotnega podjetja. Pomembno je izražanje vrednot družine, zato je tudi ohranjanje le-teh bistvenega pomena za organizacije. Na splošno pa so družinska podjetja nagnjena k družbeni odgovornosti, filantropiji in zagotavljanju dobrobiti svojih zaposlenih. Družinska podjetja so ustanovljena z namenom, da zagotavljajo ekonomske vire za družino, v odločanju pa vseeno prevladujejo družinske vrednote. (Huang et al., 2009, str. 313–314)

Mitchell in drugi (2003, str 537–538) pa navajajo nekaj bistvenih razlik med družinskim podjetjem ter poslovno organizacijo:

- razlog za obstoj (vzgoja v družinskih podjetjih in zagotavljanje dobrin v poslovnih organizacijah),
- ključna orientacija (emocionalna v družinskem podjetju in opravilna v poslovni organizaciji),
- dvojna merila pri izbiri, usposabljanju in ocenjevanju posameznikov (netržno v družinskih podjetjih in tržno v poslovnih organizacijah),
- drugačni kriteriji za članstvo (pri družinskem podjetju gre za neprostovoljnost, pri poslovni organizaciji pa za prostovoljnost),
- kulturni trki (netekmovalnost pri družinskih podjetjih in tekmovalnost v poslovnih organizacijah),

- variacija sprejetega načina obnašanja (neformalno v družinskih podjetjih in formalno v poslovnih organizacijah.

Vse te razlike pa sprožajo probleme v družinskih podjetjih, ki vsebujejo obe institucionalni logiki, zato tudi večkrat prihaja do napačnega razumevanja navodil, slabe komunikacije in povečane politizacije delovnih vlog ter deloanje v dveh različnih smereh.

Prednosti družinskih podjetij so (Leach, & Hayward, 1991, str. 10):

- predanost poslu in družini,
- združeno večgeneracijsko znanje,
- fleksibilnost v času, delu in denarju,
- dolgoročno razmišljanje,
- stabilna organizacijska kultura,
- hitro sprejemanje odločitev
- zanesljivost in ponos.

Med slabosti družinskih podjetij pa uvrščata (Leach, & Hayward, 1991, str. 10):

- togost in nepripravljenost na hitre spremembe,
- poslovni izzivi so povezani z modernizacijo zastarelih metod vodenja,
- težka tranzicija in težave nasledstva,
- težje pridobivanje kapitala,
- čustveni vplivi na poslovanje podjetja,
- težave z vodenjem in legitimnostjo vodje.

Na kakovost dela in produktivnost organizacije imajo predvsem medsebojni odnosi; odnosi med delavci, med menedžerji in tudi med delavci in menedžerji. Možina (2002, str. 596) medosebne odnose opisuje, da so najpomembnejši dejavnik, ki vpliva na zadovoljstvo zaposlenih, na izpolnjevanje delovnih nalog in doseganje zastavljenih ciljev organizacije. Ti odnosi pa izvirajo iz ljudi, iz njihovih osebnih lastnosti in so usmerjeni na druge ljudi. Odnosi so pomembni za ustvarjanje in razvoj etike, delovne morale, za humanizacijo ljudi ter njihovega dela.

Nadalje pa Goleman (2010, str. 33) pravi, da so dobri odnosi tisti, ki so prijetni in vzbujajo simpatičnost in občutek prijateljstva, pri katerem vsaka od oseb čuti toplino, razumevanje in medsebojno prisotnost. Le-ti pa krepi medsebojno vez. Uletova (2009, str. 316) pa navaja, da je za medsebojne odnose med dvema ali več osebami znalilna soodvisnost, ki naj bi trajala dlje časa.

Medosebni odnosi, njihovo oblikovanje, preoblikovanje in prekinjanje, so trajne dejavnosti vsakega človeka in so temeljni znaki človekove družbene narave, čemur ustreza tudi potreba po druženju, ki je osnovna človeška potreba. (Ule, 2004, str. 227)

V vsaki organizaciji, tudi v družinskem podjetju, so zelo pomembni odnosi sodelovanja, ki nastanejo, kadar so sodelavci usklajeni in se delovne naloge uspešno opravljajo, tako se povečuje uspešnost dela, sodelavci pa se med seboj spoštujejo, si zaupajo, pomagajo in skupaj rešujejo nastale probleme. (Možina, Bernik, & Svetlic, 2004, str. 198)

V organzacijah pa lahko pride tudi do odstopanj zaradi različnosti med zaposlenimi, kar lahko privede do nezaupanja in konfliktov. Ljudje smo si različni, zato se moramo do ostalih ljudi obnašati tako, kot želimo, da bi se oni obnašali do nas. (Smith, 2002, str. 28)

Možina (at al, 2000, str. 181) pravi, da so medosebni odnosi v organizaciji pomembni, saj se z njimi izpolnjuje delovne in poslovne naloge ter dosega zastavljene cilje, ustvarjata in razvijata se etika in morala. Pomembni pa so tudi zaradi humanizacije zaposlenih ter njihovega dela.

Medosebni odnosi nastanejo na dva načina; institucionalni in spontani. Pri institucionalnem odnosu gre za način, kako se oblikujejo odnosi med ljudmi v delovnem okolju ter ljudmi, ki v to delovno okolje šele vstopajo. Z vstopom v novo okolje, se oblikujejo odnosi, čemur pa se prištevajo tudi dolžnosti, ki se morajo opravljati ter pravice in odgovornosti za delo. Kot drugi način, pa Možina (at al., 2000, str. 181) omenja spontani način, ki izvira iz osebnih vprašanj in težav vsakega posameznika. Med njimi se tako oblikuje medosebni odnos že s tem, ko se pogovarjajo na primer med malico. Način komuniciranja med posamezniki pa je pri tem zelo pomemben in jo določa to, kaj si mislijo drug o drugem in koliko so pripravljeni komunicirati z drugimi.

Dejavnost, ki jo navadno označujemo kot vodenje, upravljanje, poslovodenje oz. menedžment, je v vsaki organizaciji dejavnost tistih zaposlenih, ki niso neposredni oz. končni izvajalci delovnih nalog. Drugače rečeno, v hierarhični organizaciji so to vsi tisti, ki imajo podrejene ali sodelavce, katerih delo načrtujejo, usmerjajo in kontrolirajo. Kljub velikemu številu strokovnih del, ki se ukvarjajo s to problematiko, je med strokovnjaki malo soglasja o tem, kaj je pravzaprav vsebina vodenja oziroma upravljanja. (Lipič, 2008, str. 11)

Velika izziva za sodobne organizacije sta potreba po obvladovanju sprememb in ustvarjanje kulture osebne odgovornosti. Kadar ljudje ravnajo odgovorno, je to zanje dosežek in prednost za organizacijo, v kateri delajo. Najpomembnejše je, da morajo biti vodje in menedžerji zgled tega, kar bi ustvarili okrog sebe, oz. tistega, kar bi radi videli pri drugih, kar pomeni, da mora vodja ali menedžer biti dejaven, ne samo reagirati, izražati mora visoko raven zavedanja, osredotočenja in odločnosti. Prevzemati mora odgovornost za svoje izbire, odločitve in dejanja, brez zavračanja krivde na druge in iskanja izgovorov. Biti mora popolnoma odgovoren za dane obljube in zagotovila in jasen o tem, kaj je in kaj ni v njegovi moči. Vodja mora biti osredotočen na delo, ne pa na poveličevanje samega sebe in biti mora osredotočen na rezultate, ne pa na ščitenje lastnega položaja. Biti mora sposoben pobrati se po porazu ali zastoju in nadaljevati pot proti ciljem, ne da bi se vdal obupu. Vsak vodja v organizaciji mora izražati jasno zavezanost soočanju z realnostjo, pa naj bo ta prijetna ali ne. (Branden, 2000, str. 53)

Vodje se morajo zavedati, kako je njihovo delovanje pomembno za vse zaposlene. Zavedati se morajo, koliko prispevajo k okolju, v katerem delujejo. Zato je glavna lastnost vodij, da imajo sposobnost komuniciranja in sposobnost voditi organizacijo s pomočjo kulture. (Castilla, & Ruiz, 2008, str. 137)

Vodja pritegne delavce k stalni odprti razpravi o oceni in kakovosti dela, kakršno potrebuje za svojo uspešnost. Svoje sodelavce ne le posluša, ampak jih tudi opogumlja k vsakršnim prispevkom za izboljšanje kakovosti in znižanje stroškov. Vodja nazorno pokaže, kako naj bi delo potekalo, tako da zaposleni, ki ga mora opravljati, natanko ve, kaj vodja pričakuje. Vodja si prizadeva, da bi pri zaposlenih povečal občutek, da obvladuje svoje delo. Vodja odpravi večino nadzornikov in nadzorovanja. Zaposlene uči, naj sami nadzirajo in ovrednotijo kakovost svojega dela; razumeti morajo, da vedo zaposleni veliko, tako o visoko kakovostnem delu, kako o tem, kako delati ekonomično. Vodja nenehno uči zaposlene, da so bistvo kakovosti stalne izboljšave. Da bi jim pomagal, jim jasno pove svoje prepričanje, da je njihovo delo pomembno zanj in za službo. (Škulj, 2010, str. 6)

Konflikt v širšem pomenu pomeni vsako srečanje dejavnikov, ki niso usklajeni, soočenje neusklajenosti ali neharmonije. Konflikt je stanje, ko sistem zaradi neusklajenosti na tak ali drugačen način, ne deluje optimalno. Je tudi stanje, ki sili v odzivanje in terja spremembe. Konflikti predstavljajo tako nevarnost, kot tudi priložnost za razvoj posameznikov, odnosov z drugimi in skupnosti. (Posedel, 2008, str. 2)

Konflikt je pojav, ki nastane, ko akcijo ene strani, ki poskuša uveljaviti svojo voljo, interes, ustavi, blokira akcija druge strani. Konflikt je stanje, ko dva ali več sistemov znotraj istega sistema oziroma teritorija na funkcionirata optimalno zaradi (delne) neusklajenosti sistemov (Iršič, 2004, str. 66)

Konflikt je pogost pojav v organizacijah in v vsebini dela menedžmenta. Konflikt je specifična oblika interakcije med člani v skupini oz. organizaciji, v kateri je dejavnost enega usmerjena proti dejavnosti drugega, zaradi določenih dobrin, tako da ena stran poskuša ovirati ali onemogočiti realizacijo ciljev, potreb in želja druge strani. (Iršič, 2004, str. 66)

Konflikt razumemo kot nasprotovanje, ki nastane med dvema ali več osebami, ko se srečajo z različnimi situacijami, pri tem pa izražajo različna mnenja in interese, kar pa vodi do boja, da bi, tisto, kar si želi, obveljalo. V primeru, da nasprotna mnenja izhajajo iz vlog ali razmerij med zaposlenimi, govorimo o organizacijskem konfliktu. Konflikte lahko delimo glede na čas trajanja, glede na področje nastanka, pojavno obliko, obseg, na način manifestiranja, itd. (Iršič, 2004, str. 66)

Možina (et al., 2002, str. 584) loči tri osnovne vrste konflikte: konflikt ciljev, kjer gre za nasprotje, ki izvira iz različnosti ciljev posameznikov in skupin, konflikt spoznanj, kjer gre za nasprotje, ki nastane iz nestrinjanja z mislimi, idejami drugih in konflikt čustev, kjer gre za nasprotje, ki izvira iz čustev in občutkov, ki so zaznani kot nezdružljivi.

Brajša (1994, str. 254) pa konflikte deli na tiste, ki so v posameznih sodelavcih (intrapersonalni) in na tiste, ki so med sodelavci (interpersonalni). Nadalje jih razdeli na tiste, ki so znotraj skupin ali med skupinami sodelavcev. Vzrok, ki lahko povzroči konflikt v organizaciji po navadi ni en sam, ampak jih je več in se velikokrat med seboj prepletajo. Glavni vzrok za konflikte v organizacijah je različnost vsakega posameznika, ki se kaže skozi njegovo osebnost, znanje, izkušnje, različnimi cilji in prepričanji. Možina (et al., 2002, str. 584) predstavlja tri najpogostejše skupine vzrokov konfliktnosti v podjetju: osebni, položajni in komunikacijski vzroki.

Najpogostejši vzroki medsebojnih konfliktov so osebni vzroki. Sodelavci smo različne osebnosti z različnimi osebnimi lastnostmi. Naše sodelovanje pri reševanju konfliktov je pod močnim vplivom vsega, kar se dogaja v nas samih. Lahko smo napeti, napadalni in neposredno iščemo in ustvarjamo konfliktne vsebine. Konflikt potrebujemo in si ga ne želimo premagati, ker se velikokrat skrivamo za njim. (Anderson, 2007, str. 37)

Položajni vzroki konfliktov pomenijo, da se med seboj ne moremo sporazumevati na vsebinski ravni, ker začenjamo z različnih pozicij, ker imamo različna stališča, različne zorne kote, različna prepričanja in vrednotenje. Drugačno razumevanje in stališča do vsebine, nam omogoča rešitev konfliktne vsebine. Te vzroke pogosto zanemarjamo in se o njih ne pogovarjamo. (Anderson, 2007, str. 37)

Vzroke za konflikte med sodelavci najdemo tudi v komunikaciji o konfliktnih vsebinah. Gre za komunikacijske vzroke konfliktov, predvsem za medsebojno nerazumevanje, ki je posledica nerazumljivosti oz. nejasnosti povedanega. Sem sodi tudi nezaupanje med sodelavci. Nekdo ne verjame tistemu, kar govorimo. (Anderson, 2007, str. 37)

Konflikt ima tako pozitivne kot negativne posledice na posameznika, skupino, organizacijo in družbo. Konflikt na eni strani spodbuja razvoj in je zato določena mera konflikta v skupini, organizaciji in družbi pozitivna. Premočan konflikt pa lahko uniči skupino, organizacijo ali državo. (Bernik, 2000, str. 113)

Negativne posledice nerazrešenih konfliktov poslabšajo medsebojne odnose, spodbujajo sovražna čustva med posamezniki in skupinami, povzročajo napetost ter destruktivno in agresivno obnašanje, nezadovoljstvo, razbijanje enotnosti sistema, zmanjševanje delovne uspešnosti, upadanje komuniciranja med ljudmi, oviranje oz. oteževanje doseganje cilja. (Bernik, 2000, str. 113)

Ni podjetja, v katerem med sodelavci nebi bilo konfliktov. Podjetje brez konfliktov je utopija in iluzija. Odnosi med zaposlenimi so redkokdaj harmonični, brez vsakršnih nasprotij. Nastale konflikte je treba spoznati in jih reševati. Medosebni konflikt je pojmovan kot nestrinjanje s cilji, pravili, odločitvami in nesprejemljivo vedenje, ki mu sledijo jeza, nezaupanje, bojazen, užaljenost ali zavračanje. Vsi, ki se srečujemo z medsebojnimi nasprotji, uporabljamo eno ali več načinov reševanja. (Bernik, 2000, str. 114)

Uporaba sile, moči in represije pri reševanju konfliktov vodi v odvisnost, strah in tesnobo. Sodelavce sili k prilizovanju, med njimi samimi pa izziva tekmovalnost in konkurenco. Ločimo štiri metode ravnanja ob konfliktnih situacijah: vztrajanje na svojem (mi dobivamo, partner pa izgublja), prilagajanje (ko mi izgubljamo, partner pa dobiva), kompromis, v kateri mi in partner nekaj dobimo in nekaj izgubimo, sodelovanje, kjer dobimo tako mi kot partner. (Black, 2000, str. 648)

Birkenbihlova (1994, str. 108) opisuje pet različnih ravnanj ob konfliktu: razhajanje v konfliktu, bodisi enostransko ali obojestransko, bojevanje v konfliktu, bodisi enostransko ali obojestransko, beg od konfliktne vsebine, bodisi enostransko ali obojestransko, zedinjenje, to je gradnja mostu med partnerjema , ki sta v konfliktu, podvajanje, ki pride prav v primeru, kadar zedinjenje ni uspešno. V taki situaciji poskušajo najti kako drugo področje, ki je sprejemljivo za oba.

3 Metoda

Cilj članka bo preučitev in predstavitev medosebnih odnosov v družinskih podjetjih, njihovi vzroki in vplivi na kakovost dela. Cilje, ki smo si jih zadali, bomo poskušali doseči s pomočjo analize dostopne literature ter jo medsebojno primerjati. Namen našega raziskovanja je preučiti in razumeti medosebne odnose in njihov vpliv na kakovost vodenja v družinskih podjetjih. Cilj pa je predstavitev medosebnih odnosov v družinskih podjetjih, njihovi vzroki in vpliv na kakovost vodenja.

Cilj članka bo preučitev in predstavitev medosebnih odnosov v družinskih podjetjih, njihovi vzroki in vplivi na kakovost dela. Opisali in predstavili bomo različne pojave in karakteristike medosebnih odnosov ter preučili dejavnike, ki vplivajo na medosebne odnose. Predstavili bomo pozitivne in negativne dejavnike medosebnih odnosov ter vzroke za nastanek konfliktov.

V primerjavi z različnimi teoretiki v raziskani literaturi, se mnenja o zaposlenih v družinskih podjetjih in vodenju razlikujejo. Huang in drugi (2009, str. 314) pravijo, da so zaposleni družinski člani, obravnavani drugače, zaradi družinskih vezi, kot ostali zaposleni, ki niso družinski člani. Kunstičeva (2009, str. 465) pa pravi, da naj družinski člani v družinskih podjetjih ne bi bili privilegirani in bi morala biti enaka pravila za vse zaposlene. V takšnih podjetjih interni odnosi temeljijo na osebni interakciji, pozitivni naklonjenosti in medsebojni podpori. (Zellweger et al., 2011, str. 5).

Pri vzpostavljanju dobrih medosebnih odnosov pa imajo velik vpliv tudi nadrejeni v organizaciji. Za dober poslovni rezultat so pomembni tako medsebojno sodelovanje kot tudi dober pretok informacij. V vsakem družinskem podjetju se zavedajo, da so urejeni medosebni odnosi pomembni za uspeh organizacije. V članku se bomo omejili na medosebne odnose in kako vplivajo na kakovost dela v organizaciji. Omejitve vidimo le v premajhni količini praktičnih izkušenj na tem področju raziskovanja.

4 Rezultati

V praksi obstaja veliko različnih oblik obnašanja in odločanja med družinskimi in ne-družinskimi organizacijam. Huang (et al., 2009, str. 310) pravi, da do razlik pride zaradi različnih organizacijskih tipov organizacij ter drugačne kulture v organizaciji, kar pa na koncu menedžerje pripelje do drugačne odločanja.

Na vodenje in odločanje menedžerjev vplivajo njihove osebne vrednote, prepričanja in stališča. Na te odločitve pa vpliva tudi njihova delovna preteklost, delovne izkušnje, njihovo pridobljeno znanje ter vrednote. Na odločitve menedžerjev pa vplivajo njihovi dražljaji in spodbude, ki so jih prejeli od zunaj. (Mitchell et al., 2011, str. 236–237)

Družinska podjetja so ustanovljena z namenom, da se zagotavlja ekonomski vir za družine, v odločanju pa prevladujejo družinske vrednote. Ko se menedžerji odločajo med dobičkom za lastnike, člane družin in v dobro zaposlenih in celotne družinske organizacije, po navadi prevlada družinsko podjetje, kar postane model odločanja in procesiranja informacij za organizacijo. Menedžerji so motivirani, da prisluhnejo svojim zaposlenim in ostalim deležnikom. Pojavi pa se težave zaradi družinskih vezi, saj družinska podjetja težko prisluhnejo svetovalnim podjetjem. (Huang et al., 2009, str. 313–314)

Vadnjal (2002, str. 49) pravi, da ima v družinskih podjetjih, pri odločanju, glavno vlogo menedžer oziroma direktor podjetja. Prednost tega je njihova hitrost in fleksibilnost pri odločanju.

V družinskih podjetjih pa je stalnost, da ima vodstvo nadzor nad podjetjem preko dedovanja položajev, kar velja za vodilne položaje in položaje članov uprave. Če pa družina nima dovolj kvalificiranih družinskih članov, pa se delovna mesta zapolnejo z družinskimi prijatelji ali zaposlenimi, ki so vredni zaupanja. (Huang et al., 2009, str.314)

V veliki večini družinskih podjetjih sta posel in družina med seboj prepletena in je pogosto težko ločevati vpliv enega in drugega. Družinskim članom je podjetje njihov način življenje in ne le služba. Družinska podjetja imajo tudi zelo velik vpliv na privatna življenja vseh družinskih članov, ki so v podjetju zaposleni.

5 Razprava

Vsak posameznik si želi ustvariti kariero, zato veliko načrtuje, išče primerna dela, da bi se lahko izkazal, mogoče še bolj izboljšal, pri tem pa uporabi vse svoje spretnosti, pridobljene izkušnje in nenazadnje talent, če ga le ima. A v družinskih podjetjih le redko pride do »kariernega razcveta«.

V družinskih podjetjih je na prvem mestu vedno le sorodnik, partner, tisti, s katerim sta skupaj ustvarila podjetje, izjema so le samostojni podjetniki. Tako je delovno mesto vedno že v naprej rezervirano za sorodnike, čeprav je na trgu delovne sile lahko še bolj primeren človek za tako delovno mesto. Vandjal (2001, str. 168) pravi, da gre tukaj predvsem za zaupanje, saj

domačemu človeku bolje zaupamo, kot nekomu, ki ga ne poznamo. Večkrat pa se zgodi, da si posamezniki – sorodniki, delovnega mesta v družinskem podjetju ne zaslužijo, ampak imajo do njega pravico, ne glede na to ali imajo potrebne sposobnosti in znanja.

Vsi družinskin člani v družinskem podjetju pa morajo izpolnjevati tudi vse delovne obveznosti. Jasno mora biti opredeljeno, kaj se od koga pričakuje, pa naj bo zaposleni družinski član ali zunanji zaposleni. Tako se zagotovijo dobri poslovni odnosi, ki pripomorejo k uresničevanju zastavljenih ciljev. (Vandjal, 1997, str. 49)

Zelo veliko težavo pa vodji družinskega podjetaj predstavlja nagrajevanja zaposlenih sorodnikov. Nekateri vodje se odločijo, da zaposlene plačuje bolje kot druge uslužbence, ker so sorodniki, nekateri pa jih plačujejo slabše, saj menijo, da delajo za našo stvar in denar tako in tako ostane v podjetju. Obe možnosti pa sta slabi, saj ima predobro plačevanje za posledico nezadovoljstvo nedružinskih uslužbencev, spor pa lahko nastane tudi med sorodniki. Zaradi slabega plačevanje sorodnikov, so le-ti nemotivirani za delo in ne bodo razvijali vrlin, ki so pomembne, da je podjetje nenehno konkurenčno; ti zaposleni se ne prilagajajo, niso predani delu in nimajo občutka, da pripadajo podjetju.

Medosebni odnosi v družinskem podjetju se lahko tudi skrhajo, če družinski člani nimajo enakopravnih del, zaradi tega pa običajno pride do konfliktov, ki imajo za posledico ohromitev podjetja. V vsaki organizaciji si želijo, da ne bi prihajalo do konfliktov in bi imeli dobro medsebojne odnose. A po drugi strani pa je zdrava tekmovalnost zelo pomembna za razvoj samega podjetja. Je gonilna sila za spremembe in je moč, ki spodbuja zaposlene, da izboljšujejo stanje in pridobivajo nove ideje.

Tako konflikti kot slabi medsebojni odnosi so lahko različnega izvora, kar pa je odvisno od tega, v kakšnem odnosu sta sodelavca v družinskem podjetju, med katerima pride do konflikta, ki pa lahko izvira iz poslovnega ali iz družinskega sistema. Veliko dilem, pri katerih pride do neskladnosti in napetosti so običajno: poslanstvo podjetja, delitev dobička, politika sprejemanja poslovnih tveganj, rast in diverzifikacija, usposabljanje družinskih članov in njihovo nagrajevanje ter zaposlovanje zakonskih partnerjev in zunanjih ljudi. (Duh, 2003, str. 28)

Problemi se lahko pojavljajo, če se pri delovni disciplini preveč popušča, kar vodi do nasprotnih skrajnosti, saj lahko zaposleni ne razlikujejo več, kaj je služba in kaj družba. Tako na primer lahko v delovnih sestankih klepetajo o nepotrebnih stvareh ali pa se celo določi dežurnega, ki bo sprejemal klice, medtem ko bodo ostali tekali po osebnih opravkih. Ker so vsi prijatelji, nihče nikomur ničesar ne reče. Zato pa se lahko pojavijo težave in zamere, ki se prepletajo s poslovnimi težavami, trpeti pa začne delo in zasebna razmerja.

Vodja družinskega podjetja mora pravilno presoditi, kaj ima prednost; objektivna rešitev poslovne težave ali ščitenje prijateljev. Delu pa bi spet škodilo, če bi se prijateljstva nehala in bi prišlo do nasprotnega razmerja, celo do sovraštva. Ti konflikti pa lahko resno predstavljajo ovire za nadaljnji uspeh in razvoj družinskega podjetja. Konflikte je potrebno ustrezno

obvladati, jih poznati in razumeti. Le tako se udeležba družine v podjetju krepi in ne slabi podjetja. (Duh, 2003, str. 29–30)

Za uspešno reševanje konflikta mora vsak posameznik imeti občutek spoštovanja, sprejemanja in zaupanja, kajti vsak človek je drugačen, ima drugačne vrednote, življenjske izkušnje ter ima pravico do lastnega mnenja. Naloga nadrejenih je, da zaposlene spodbujajo v tej smeri. Ključno za uspešno razreševanje konfliktov je, da se njihove prisotnosti zavedamo in jih razumemo kot normalen pojav v medčloveških odnosih, saj bomo le tako lahko izbirali konstruktivne odzive nanje.

Zaposleni, ki niso družinski člani v družinskem podjetju, imajo drugačen pogled na delovanje podjetja, kot zaposleni družinski člani. Zunanji zaposleni morajo sprejeti drugačen način razmišljanja in podjetju, da so lahko v njem učinkoviti, funkcionalni in da pripomorejo k skupnemu cilju. (Mithcell at al., 2003, str. 533–538)

V družinskem podjetju služba ne ustreza vsakomur, saj se nedružinski zaposleni ves čas zavedajo, da ne bodo nikoli enakopravni z družinskimi člani in da imajo slabe možnosti napredovanja. A včasih za nedružinske člane pomeni zaposlitev v družinskem podjetju tudi večjo dolgoročno socialno varnost, za svoje delo so tudi bolje nagrajeni, nizka pa je tudi fluktuacija zaposlenih. (Vandjal, 2002, str. 19)

V vseh organizacijah je pomembno nenehno izobraževanje zaposlenih in postopno grajenje kariere in zaupanja. Pomembna je tudi lojalnost zaposlenih, kar je velika prednost v družinskih podjetjih, saj poznajo ustanovitelja, ki mu zaupajo. (Petkovšek Štakul, 2013, str. 37)

V družinskih podjetjih so pomembni odnosi, ki so vredni zaupanja, so dolgoročni in empatični in so tisto, kar vzdržuje dobre odnose in zadovoljstvo med zaposlenimi. (Zelweger et all., 2011, str. 10) Za vse zaposlene v družinskem podjetju, tako družinske člane, kot zunanje zaposlene je pomembno, da naj ne bi bili v privilegiranem položaju in bi morala za vse zaposlene veljati enaka pravila. (Kunstič, 2009, str. 465)

Odnosi vplivajo na produktivnost in delovno uspešnost organizacije, saj delovna uspešnost izhaja iz odnosov. Pri tem pa ni pomembno, s katero dejavnostjo se organizacija ukvarja in kakšen vpliv in moč ima, na koncu so še vedno pomembni odnosi. Vsepovsod pa se srečujemo z ljudi, ki nam narekujejo, v kakšnih različnih okoliščinah bomo delali in kako se bomo počutili. Petkovšek Štakul (2013, str. 31–32) pravi, da so odnosi ključ do uspeha in v primeru, ko ni vse prav v odnosih, ni mogoče uspeti, pa čeprav so ljudje še tako nadarjeni in strokovno usposobljeni ter prizadevni. Velikokrat se zgodi, da se znajdejo v vlogi osamljenega bojevnika v sovražnem okolju, kar pa negativno vpliva tako na njegovo delo, kot na samo kakovost.

6 Zaključek

Vodenje je funkcija menedžmenta in se nanaša na ljudi, njihovo usmerjanje, motiviranje in vplivanje na zadane naloge ob čim manjši porabi energije in s čim večjim osebnim zadovoljstvom. Z vodenjem se oblikuje vedenje posameznika in skupine pri doseganju delovnih in organizacijskih ciljev. Vodje vplivajo na ljudi, da bi se dosegli zastavljeni cilji organizacije. Vodje delegirajo naloge, spodbujajo in usmerjajo sodelavce, se dogovarjajo, preprečujejo in rešujejo konflikte, se odločajo in sporazumevajo. (Hrovat, 2008, str. 8)

Dobri vodje so tiste osebe, ki znajo motivirati ljudi in jih usmeriti v pravilno razmišljanje in ki dosegajo dobre uspehe s svojim timom. Vsak vodja mora biti usmerjen v ljudi in vsako nalogo mora opraviti kar se da najbolje. Glavne značilnosti voditelja so razmišljanje v prihodnost in sposobnost dolgoročnega videnja. Vodenje je proces, ki ga lahko izvedejo le uspešni in motivirani menedžerji oz. vodja. (Klopčič, 2015, str. 177)

Konflikti so vsako dneven pojav, ki imajo tako pozitivne in negativne posledice in pomenijo izziv tako za posameznika kot skupino. Do konfliktov v organizaciji prihaja zaradi različnih ciljev in interesov posameznika, položaja posameznika v organizaciji in zaradi različnih osebnostnih lastnosti. Pomembno je, da konflikte rešujemo, da jih ne spregledamo ali se pretvarjamo, da jih ni oziroma da bodo minili. V konfliktu ni pomemben zmagovalec ali poraženec. Ko je konflikt rešen, ne sme biti zmagovalca in poraženca, temveč morata z rešitvijo pridobiti oba udeleženca konflikta.

Če v podjetju konfliktov ne bi bilo, bi lahko podvomili v njegovo učinkovitost, konkurenčnost ter možnost nadaljnjega razvoja. Velik delež zaposlenih v organizacijah se izogiba soočenjem v konfliktih, ne pove jasno svojih zahtev in stališč in pogosto ne preuči predlogov nasprotne strani. Vloga vsakega posameznika je, da prevzame odgovornost za svoje ravnanje, da ne obtožuje drugih in ne krivi sebe, temveč ugotovi, kaj lahko sam naredi za rešitev konflikta.

Konflikt lahko predstavlja nevarnost, hkrati pa je priložnost za razvoj posameznikov, odnosov in skupnosti. Zaradi neposredne povezave med poslom, ki nam prinaša denar, in zadovoljevanjem naših osnovnih življenjskih potreb sta naši ranljivost in občutljivost izredno veliki. Če v podjetju ni konfliktov, lahko dvomimo o njihovi učinkovitosti, podjetje zaostane za drugimi konkurenti in ne sledi novostim, kar lahko povzroči neustvarjalnost in nazadovanje. Težava je seveda v tem, da zelo težko določimo, kdaj konfliktov ni premalo, obenem pa ne preveč, saj za to nimamo nobenega posebnega orodja.

Vodje in člani skupin se morajo pri tem predvsem zanašati na svoje znanje in izkušnje ter presoditi, do katere stopnje je konflikt še funkcionalen, torej prispeva k boljšemu delu, in kdaj začne skupini škoditi.

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Abstract:

The impact of partnership in the management of family businesses

Purpose and Originality: The purpose of the survey is to examine and understand interpersonal relationships and their impact on the quality of governance in family businesses. The aim is to present interpersonal relationships in family businesses, their causes and impact on the quality of management.

Method: The aim of the article will review and presentation of interpersonal relationships in family businesses, their causes and impacts on the quality of work. We will present the positive and negative factors of interpersonal relationships and the causes of the conflict.

Results: In establishing good interpersonal relationships have a major impact in the parent organization. For good result is important both mutual cooperation as well as a good flow of information.

Limitations/Future Research: In any family business, they are aware that they are regulated interpersonal relations are important for the success of the organization. In this article, we will limit ourselves to interpersonal relationships and how they affect the quality of work in the organization. Restrictions only be seen in the insufficient amount of practical experience in this field of research.

Keywords: leadership, interpersonal relations, quality, family businesses, partnership, conflicts.

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Sovereignty: Analysis of its Current Issues in Certain Countries

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Abstract:
The work is divided into two parts. In the first part, work describes the sovereignty of the state since its creation in the work of Jean Bodin and its subsequent development until now. This development is documented in the work of major theorists such as Bodin, Hobbes and Jellinek as well as on modern theories which are still under development, with a focus on international legal aspects of national sovereignty.
Subsequently, the second part in the work deals with recent cases relating to the sovereignty of the state. We analyze perhaps the most famous cases of countries which are seeking to gain national sovereignty with all characters. Choosen countries are briefly historically characterized with description of events, as individual countries try to obtain international acknowledgment and sovereignty. Those states (Kosovo, South Ossetia and Abkhazia, Tibet, South Sudan) still seems a long way to achieve sovereignty. In individual cases, therefore there is describtion of their development of those states, especially attitudes and influence of the international community and then they are partly compared individual cases with some of the theories contained in the first part. The aim is to determine whether Kosovo, South Ossetia and Abkhazia, Tibet and South Sudan can be considered as sovereign states.
Purpose and Originality: The purpose of my seminar work is analyzingof the issue of sovereignty in international law. Originality of my article is that events described in the text are for people little known.
Method: In the text I used to describe the method.
Result: I evaluated the most important facts and influences for States Kosovo, South Ossetia, Abkhazia, Tibet and South Sudan.
Society: The lives of people in the above countries, the history and present.
Limitation: I clarified the important facts and dates, also bring compararison between past and the future.

Keywords: State sovereignty, acknowledgement of the state of Kosovo, South Ossetia, Abkhazia, South Sudan, Tibet.

1 Introduction

A state sovereignty is one of the basic principles of an international law and essential expression of an international legal personality of the state. A term of sovereignty is used in many fields e.g. in political science, in constitutional law, economics etc. Each of these sectors has a different perspective on sovereignty. In all societies, the political government is carried out through government, in other words by state institutions. We do not know what should be an appropriate unit of political governance, over which group of people and in what limits should state power work.

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The state power is one of the signs of the state, together with state sovereignty as well, which we will further discuss in greater detail. We add, for completeness, that the other characters of the state are national territory, citizenship and national symbols.
In a recent years, for such a group of people – an objective unit – is considered a „nation“. The nation state was considered the highest form of political organization and is the only legitimate political community. After World War II when the national economies integrated into the global economy and created the United Nations and the European Union, some countries argued that the international federation and world government are the only viable political units of government, but on the other hand, other states protested against the loss of national independence and national self-determination. This discussion primarily focuses on the question of sovereignty, if national sovereignty is or is not important. Who should be the proprietor of sovereignty, whether it is necessary to exercise sovereign power for the existence of a stable political community in what sovereignty should lie and who should be its proprietor.

The first part of our work will deal with the theory. We will describe the development of the concept of sovereignty and the statehood criteria. In the beginning of this part we defined the concept of sovereignty as well as three important signs of sovereignty which are authority, dominance and territoriality. In this theoretical part we described internal and external sovereignty, which are both characterized there. We described historical development of the concept of sovereignty from the Middle Ages, together with the disputes that were connected with sovereignty, to the completion of disputes by Peace of Westphalia. We also mentioned theorists who dealt with sovereignty such as J. Bodin, T. Hobbes, J. Locke, or Montesqueieu and Rousseau. We mentioned Sorensen from authors who construed modern sovereignty and in the last part we looked at sovereignty through the lens of international law.

The second part deals with selected states which have been trying to achieve its sovereignty with all the standard features for a long time. We deals with historical development of these countries with a short analysis of the existing condition. Ultimately, this unstable condition does not suit either of the interested parties of individual listed states and suitable solution cannot be found. The worst impact of the situation bear the simple people living in these countries, because on a daily basis they directly have to survive unrest and instability. They wake up to uncertainty every morning and many times they have to fight for their lives. Some of their political leaders often do not know the real fact of their sufferings and do not solve problems with the required razantnosťou and within a reasonable timeframe which cause further misery and strengthen of nationalist sentiments before pragmatic solutions.

2 Sovereignty and features of a state

The theoretical section will be devoted to sovereignty. We will explain the term of sovereignty, we analyze the characteristics of sovereignty, historical development and we

also discuss how international law looks at the sovereignty. We also define features of the state.

2.1 The concept of sovereignty

Before we deal with the historical development of sovereignty, we need to define what sovereignty is and what sovereignty is characterized by. International law defines sovereignty as an independence of state power on any other power, both in international relations as well as internal matters. (Potočný – Ondřej 2011, p. 14).
This means the outside independence and autonomy of the state as well as independence within the state itself. Furthermore a sovereign state is not limited by anything more than further sovereign rights of the other states, general international law and freely accepted international commitments. (Potočný – Ondřej 2011, p. 14).
Königová argues that sovereignty entails two important elements. The first is universality, the ability to subject all entities in a particular territory, regardless of their mode of grouping. The second element is right-creation which is characterized by the fact that all areas of activities are regulated by legal standards that are recognized by the state authorities (Königová, 2001, p. 42). Sovereignty is characterized by three important features. The first feature is the authority, the law of the state to command, and at the same time being obeyed. We must not confuse authority with power. The authority differ from the power in a way that the power is done by someone who has the ability to influence the others despite his real interests. Outside of authority and power, sovereignty also includes a supremacy and territoriality. Sovereignty is an authority within the area defined by the boundaries (Waisová, 2009, pp. 65-66).
As already noted, the state is the independent outside and separate inside. Sovereignty of the state has two dimensions, internal and external. We understand, under the internal sovereignty, sovereign rights of the state in decision-making and enforcement authority in a given territory inhabited by certain populations (Königová 2001. 42). External sovereignty of the state means acceptance of the authority by the other states. (Waisová 2009, p. 66). Furthermore, outside the internal and external sovereignty, we also distinguish absolute and non-absolute sovereignty. Absolute sovereignty means that there does not exist relevant reason to interfere in the internal affairs of the state. On the contrary, non-absolute sovereignty is based on the idea that there may be circumstances when the state sovereignty may be violated. Such circumstances may be, for example. Ongoing genocide (Waisová 2009, p. 66).

2.2 Historical development and the concept of sovereignty

The modern concept of sovereignty grew up in the Middle Ages from the victory of the state over the church. In the Middle Ages the pope had the greatest ambition to become the overlord. The medieval Catholic doctrine claimed that the king is political authority but he respond to the spiritual authority to the pope. Thanks to the Protestant Reformation in the 16th century the requirement of the rulers was fulfilled for full and definitive property of

sovereignty and it was completed by secularization of sovereignty. At that time, the principle, that the sovereign rulers and only they have the right and authority to control people and events within them controlled territory, began to be applied (Krejci, 2001, p. 233).

The medieval disputes over sovereignty ended thans to the Peace of Westphalia. Westphalian system is built on the idea that no supranational authority has no legal jurisdiction within the states. Thanks to the Peace of Westphalia two basic dimensions of sovereignty began to be distinguished , internal and external sovereignty (Krejci, 2001, p. 234). The concept of sovereignty was first defined by J. Bodine as the definition feature of the state. Bodin defined sovereignty in the negative sense as the independence on the other institutions of power. Sovereignty is power which is absolute and permanent. Meaning of the Bodine theory about sovereignty mainly lies in refusing of influence of the church and the nobility and in the construction of the monarch as the absolute and unlimited sovereign. Bodin has been established to T. Hobbes who took over the concept of the refusal of the church and rationally justify the necessity of separation of church from state, which laid the foundations of absolutism (Tomoszek, 2011, pp. 91-92). Locke, Montesquieu and Rousseau, responded to the absolutist concept of sovereignty who laid the foundations of modern constitutionalism, which is based on the theory of social contract, separation of powers and the existence of natural rights. Contemporary, modern concept of sovereignty as sovereignty of the people which is source of all power in the state is based on these ideas. (Tomoszek, 2011, p. 92).

The modern concept of sovereignty by Sorensen is based on non-intervention and reciprocity. Non-intervention means an exclusive right of the state to solve their own affairs without outside interference. Important feature of the modern concept of sovereignty is also the premise of self-help. This meant that the states are responsible for ensuring their own safety, well-being and are able to decide for themselves. The states are able to develop their own strategies, practices and are able to decide how to fulfill their interests. The modern sovereign state has a functioning national economy, efficient and effective political institutions and is supported by the population. The state is able to provide „the good life“ to its citizens (Sorensen, 2005, pp. 177-178).

Regarding negotiations with other countries, this is based on reciprocity. The hearing is symmetrical and participants and actors have the same opportunities to benefit from the bilateral and multilateral agreements. The modern sovereign state does not expect exceptional treatment and assistance from other states, but even he does not offer it to the other states. In the modern concept of sovereignty is clear distinction of what is national and what is international. (Sorensen, 2005, p. 177-178).

2.3 Sovereignty through the lens of international law

In the previous part we dealt with theoretical view of sovereignty. In this subsection we look at sovereignty through the lens of international law. International law also reflects the internal

and external sovereignty of the state. The fact that the state has external sovereignty means that state is a full subject of international law, which is equal to all other sovereign states. The state is an equal member of the international community. Sovereign state has no problem to take international legal obligations, while the lack of sovereignty is manifested in inability of the state to accept international agreements (Potočný-Andrew, 2011, p. 15). Sovereign state is able to freely determine its state constitution, has complete freedom to adapt their internal affairs, has a margin of national territory and natural resources. It also has the exclusive right to their territories to all people and things. It is important that any action of a foreign state in the territory of a sovereign state is prohibited. (Potočný – Andrew, 2011, p. 15).

Sovereign state begins to exist at the moment when it is able to assert its statehood internationally and they are to keep. Generally, there are three basic elements of statehood: territory, population and exerciease the law. However, These three elements are sufficient only to the expression of national statehood The expression of international statehood is required by power. (Blade – Sturm, 2008, pp. 52-53). In the past, in traditional international law was necessary, to the newly formed state was recognized by other states as legal entity, but today 31 tis not longer necessary. In today‘s international law is an expression of recognition of the state of preparedness and readiness of newly formed States to establish a contractual – legal relations and diplomatic relations. As part of the international order are considered merely states that have demonstrated their statehood while diplomatically and power enforced. (Blade – Sturm, 2008, pp. 54-55).

2.4 Logo of the state

There are three basic characters of the state, the territory, population and public authorities. State gains full legal personality in the presence of all three main characters. This state becomes eligible to be negotiated from the view of national and international term. (Tomšová, 2011, p. 75).

The first character of the state is territory. The territory defines the sphere of influence of state the power. The area is made up of terrestrial and surface waters, the Earth‘s interior and airspace. The state has the right to dispose of state territory without the involvement of the other powers. If indeed this state law, it acquires territorial sovereignty. State should dispose with territorial highness, what is the right to issue the national territory laws, collect taxes and so on. The territory is created originally or derivatively. It originally means that the state is in the territory first, for example in settling the new territory, or natural or artificial gain. This is created derivatively, so that the state receives part of the territory at the expense of another country, which is possible in three ways; by cesium, adjudication and auctions. The area is defined by the state border either orographic (natural) or geometric (artificially created). The delimitation is generally caused by international agreements (Tomšová, 2011, pp. 77-78; Holländer, 2009, pp. 92-93).

The second feature is population, what is organized community of people on the certain area which is of staid, natural and permanent character. Natural character marks such commonalities such as population, language, culture, religion, race. Permanence is formally

registered as a citizenship, which guarantees to its citizens the natural human rights, including political and economic rights. Political rights enable citizens to check power and will of the state to actively participate in it. (Tomšová, 2011, pp. 78-80).

The state has the need to regulate the activities of its inhabitants. This is done by power through certain predetermined mechanisms and rules that are called public authorities. The role of each state should be to create the order and bodies which will require maintaining of order that is the creation of rules for the functioning of operational legal system. Another task of the state is to establish standards and sanctions for non-compliance. Equally important is the system of administrative, financial, administrative and judicial organs. (Tomšová, 2011, p. 82).
It should be mentioned that the functioning of the state is not excluded until for some reason loses part of its territory or occur limits or lack of efficient public authorities. Such cases are occupation, the establishment of the protectorate, anarchy or waiver of sovereignty in favor of another state. Public authorities may be absent in the case of anarchy or in the case of revolution. This causes the anarchy, which is a temporary condition and the subsequent change of state power has no effect on the existence of the state. (Tomšová, 2011, p. 76)

3 Selected States which fights for their sovereignty

3.1 Kosovo

The territory of today‘s Kosovo (Girgle 2009, p. 148) belonged in ancient times under the domination of the Macedonian empire, then it came under the control of the Roman Empire and after its distribution it was a part of the Eastern Rome Empire. The first Serbs in this area began to settle in the sixth century, the territory of Kosovo became a cradle of the Kingdom and the cultural center of the country. After the Battle on Kosovo field, the territory passed under the rule of the Ottoman Empire, which was its part until 1912. At this time there were many uprisings against the domination which were suppressed bloodily. (Girgle, 2009, pp 9-24).
After this battle a separate Albania was created. Kosovo Serbs captured the territory in Albania. After World War I. Kosovo became a part of the newly created Kingdom of Serbs, Croats and Slovenes. After attacking of Germany and Bulgaria in 1941 and the defeat of Kingdom, its territory was divided and part of Kosovo devolved to Italy and Bulgaria. Albanians in Kosovo regarded Italy as its liberator. Many Serbs had to leave Kosovo. After the end of World War II., a law was passed, that many Serbian settlers displaced during the war, were prevented from returning to Kosovo, but rather opening the border with Albania, enabled the arrival of thousands of Albanian immigrants. The reason was the effort of Yugoslavia to avoid further conflict and also in those years Yugoslavia seriously considered about joining Albania. Autonomous province of Vojvodina and Kosovo – Metohija were declared in new constitution from 1945. In 1974 Kosovo was based on a new Yugoslav constitution free of control by the Serbian Government and its position was almost at the

level of the Federal Republic. Based on demographic development the proportion of the Serbian population still decreased while the number of citizens of Albanian origin almost tripled since 1950 (Girgle 2009, p. 157), to which also contributed the policy of receiving refugees from Albania, which has a lower standard of living, and who received support from the Yugoslav government in Kosovo. (Girgle, 2009, pp 45- 52).

The current situation in Kosovo is the result of a long process of disintegration of Yugoslavia, which is connected with the collapse of the Soviet Union in the late 80s. The former Yugoslavia was split into 5 separate parts – Slovenia, Croatia, Bosnia and Herzegovina, Macedonia and the Federal Republic of Yugoslavia. Disintegration was accompanied by armed conflicts after declaration of independence of Croatia and Slovenia in 1991 and after independence of Bosnia and Herzegovina in 1992. The core of the conflict was particularly nationalism and the question of setting boundaries in the ethnically and religiousl mixed Yugoslavia. Thus Kosovo after the breakup of Yugoslavia found itself in the newly established Federal Republic of Yugoslavia which was proclaimed on 27th of April 1992. The area of the southeastern province is 10.887 square kilometers and has approximately 2,126,708 inhabitants, of which 88% is of Albanian origin,7% of Serbian and 5% are other nationalities. (CIA, The World Factbook, 2008).
Although, Kosovo is the area historically linked with the history of Serbia, at present there is clearly predominant Albanian population of Muslim faith. Religious differences, mutual hostility and nationalism are the hallmark of almost all Balkan conflicts and even while accepting the conflict between Kosovo Albanians and Serbs. The Kosovo crisis fully erupted and internationalized in February 1998. The tension between Kosovo Albanians and Serbs had deeper roots in the past. Until 1989, Kosovo enjoyed a high degree of autonomy within the former Yugoslavia. After taking the Milosevic regime in the Federal Republic of Yugoslavia this status was lost and came under the direct management of Belgrade. After this period many attempts took place to resolve the situation, but practically they still fail due to disagreement by either of the parties. 33 tis worth noting the plan of former Finnish President Martti Ahtisaari. He suggested an independent Kosovo under the international supervision. Kosovo according to Ahtisaari should not have been fully independent and sovereign, but separate from Serbia and democratic, so that minority rights are respected there. In Kosovo, there had beem established relatively strong government in order to satisfy the area inhabited by the Serbian population. In late March 2007, the plan was presented for approval in The UN Security Council. There was no consensus in The UN Security Council. Serbia disagreed with the plan supported by the Russian Federation, which blocked the Ahtisaari plan and his modifications in RB The UN Security Council . In August 2007 a new round of negotiations began. The Contact Group summoned „Troika“ mediators – Frank Wisner representing the US, Wolfgang Ischinger for the EU and Alexander Botsan-Kchachenka for the Russian Federation. The United States was more inclined to Kosovo Albanians, while Russia has traditionally supported Serbia. EU formally supported the Ahtisaari plan and Kosovo‘s independence, but its members are not uniform. Slovakia, Greece, Cyprus, Romania and

Spain are more *„cautious because of traditional ties with Belgrade, or fear of the repercussions of Kosovo's independence in their domestic affairs"*(Canas, 2007: 13).

Negotiations „Troika" ended December 10, 2007, again to no avail. All subsequent attempts do not bring any solution which stakeholders would adopt and accept.

3.2 South Ossetia and Abkhazia

Abkhazia for the first time came under the influence of tsarist Russia in the second half of the 19th century. After the Great October Socialist Revolution, it was proclaimed Abkhazia Socialist Republic, which joined the Soviet Union in 1922. In the mid-thirties the status of Abkhazia was reduced to an autonomous republic within Georgia. Towards the end of World War II Abkhaz schools were closed, which were replaced by the Georgian schools and Abkhaz language stopped to be an official language. The situation changed after the death of Stalin, when the Abkhazian nation was rehabilitated, re-Abkhaz schools were opened and management area was handed over to the hands of Abkhazians.

Disorder that were in that territory escalated until 130 intellectuals demanded courageously in 1978, that the Abkhaz could join to Russia because of an infringement of Georgia'sto the rights Abkhazians. The tenth years later Abkhazians demanded restoration of the status of the Federal Republic, which Abkhaz had in the twenties. Abkhaz Soviet Socialist Republic was declared in 1990, which expressed willingness to negotiate with Georgia about federated organization of the state, which would preserve the territorial integrity. However, this statement did not recognize Georgia. In the following years, the Abkhaz tried to enforce federal or confederative arrangement with Georgia, which was refused by Georgia and sent troops to Abkhazia. This army was bloody suppressed and in 1994 in Moscow was ceasefire. (Potier, 2001, p. 9)
The main issues of the peace process were political arrangement of Abkhazia and its relation to Georgia and the return of the expelled people to Abkhazia. Abkhazians rejected the return of refugees on its territory, because they feared that they would become a minority again. They linked the issue of return with the resolution of political status of the country. Abkhazia refused to become any autonomous departments within the Georgia again, denied any federal or confederative model of constitutional arrangement.
The escalation of the situation occurred in 2008. In March, Georgian President Saakashvili presented a new peace initiative for Abkhazia, including the establishment of a free trade zone, representation of Abkhazians at all levels of the Georgian government and a very wide autonomy for Abkhazia.

In April Abkhazia declared that Georgia reinforces troops on the border with Abkhazia and their relations remained still very tense. (Čepelka, Šturma, 2008)

A little different was the situation in South Ossetia. At the beginning of the 19th century the area together with Georgia was affiliated to Russia. After the communist coup South Ossetia in Georgia became autonomous region which was until the dissolution of the Soviet Union. After regaining independence, the South Ossetian region of Georgia retained its autonomy for a short period of. In 1991, Georgia‘s regional government banned regional political parties as a Osetci interpreted as an attack on their newfound autonomy and declared fully independent Ossetia republic in the Soviet Union. The Republic, however, was not accepted by the Soviet Union. Subsequently Ossetian Autonomous Region was canceled and it was declared as an integral part of Georgia .In a referendum in 1992 about the destiny of Ossetia, the majority of voters expressed for connecting South Ossetia to North Ossetia within Russia. In 1992 an agreement on ceasefire was accepted. (Potier, 2001, p.14)

Georgian President Mikhail Saakashvili after coming to power in 2004 promised, that he will unite the country again. However, these efforts were considered as an attack on the independence by Ossetia and ended in failure and nearly provoked armed conflict.
Georgia tried to resolve the situation peacefully. It began to promote alternative South Ossetian government, which has received support in the areas of South Ossetia with a majority of Georgian population. Dual power was created after the elections in November 2006, when almost two presidential elections and two referendums about the future status of the territory took place. (Konigová, 2001)

The tensions in the area began to rise again in April 2008, when Russian president Vladimir Putin instructed the Russian government and the regions to launch cooperation with the governments of South Ossetia and Abkhazia in trade, economic, social and scientific issues. Georgia interpreted this action of Russia as a step towards the legalizing of the Russian annexation of these two regions. (Čepelka, Šturma, 2008)

The situation still culminated and shoot-outs and bomb attacks were occured. In August, the President of South Ossetia and Abkhazia appeared before the Federal Council of Russia with a request of acknoledgment of independence. On 25th August Russian parliament submitted a request to President Medvedev for acknoledgement of Abkhazia and South Ossetia as independent states. On 26th August 2008 Russian President Medvedev signed decrees recognizing Abkhazia and Ossetia as sovereign states meanwhile Russia called on other states to follow their example. (Sorensen, 2005)

Four states currently acknoledge South Ossetia and Abkhazia. Besides Russia it was Nicaragua in 2008, Venezuela in 2009 and Nauru. Western countries criticized and were opposed for the acknoledgement of South Ossetia and Abkhazia as independent states.
The European Council condemned the unilateral acknoeledgment of South Ossetia and Abkhazia by Russia and called on other countries to acknoedge their independence. It also recalled that a peaceful and lasting solution to the conflict in Georgia must be based on full

respect for the principles of independence, sovereignty and territorial integrity recognized by international law.
The European Parliament also joined the criticism of Russia. It urged Russia to respect the sovereignty, territorial integrity and inviolability of internationally acknoledged borders of Georgia and denoted the recognition of South Ossetia and Abkhazia by Russia in contradiction of international law. (Girgle, 2009)
The member States of the European Union, unlike Kosovo had a single position on the attitude to the acceptance of South Ossetia and Abkhaz. None of the Member states did not accept South Ossetia neither Abkhazia.
Nor the attitude of the United States of America was different. During the war, president Bush said that the Georgia is a sovereign state and its territorial integrity must be respected. (Krejčí, 2001)
Due to the strong influence of Russia, it was not posiible to considered neither South Ossetia nor Abkhaz as a sovereign state.

3.3 Tibet

Interpretation of the 1400-year history of China-Tibetan relations is a textbook example of the use of history to legitimize the current political goals. The historical claim is one of the main arguments in the debate about Tibet for China. Rich Chinese sources offer many records about contacts with the surrounding empires, which are in the spirit of sinocentristic perspective interpreted as unequal and on their basis China still raises its claims to sovereignty in Tibet for example, referring to the historic rights.

The current Chinese propaganda materials, as well as specialized publications present history of Tibet, as if from a political unification in the early of the 7th century, the Tibetan sense of history is joining to China.

From the point of view of extending Chinese power to Central Asia (Tibet, Mongolia, Xinjiang) crucial period was during the reign of the Qing Dynasty Manchuria and mainly 18th century. Current territorial arrangement and ethnic composition of China is the result of the expansion of the Qing Dynasty to the West Central Asia – such a dynasty never ruled in China for so long period. Due to political instability in Tibet, the Central Tibetan became a vassal of the Qing Dynasty from 1793, but even then it did not have a status of province, but separately managed dependent territory. The end of the Qing Dynasty represents turning point in history.

Originally dependent areas, Tibet and Mongolia, took advantage of the disintegration of the empire to clearly articulate their claims to own statehood. Unlike Mongolia, which in 1924 formally gained independence thank to political support of the Soviet Union (which meant the import of the Stalinist regime with all its horrors), Tibet was not successful. Then the 13th Dalai Lama Thubten Gyatso tried to proclaime the independence in the trilateral agreement

with China and Britain in 1914, but British were not willing to compromise their own commercial interests in China and they did not want politically or even militarily involved themselves in the Chinese-Tibetan dispute. Literature on the period 1913-1950 referred to as de facto but not de jure independence of Tibet.

No State established diplomatic relations with Tibet, but political, economic or judicial power in Central Tibet was fully in the hands of the government in Lhasa, presided over by the Dalai Lama and the Chinese government there had no real influence or even their own administrative authorities. Republic of China in international forums but also in the Constitution repeatedly declared Tibet as part of its territory (as well as the Mongolian People‘s Republic until 1945). Constitutional status of Central Tibet remained unsolved. The change occurred after the foundation of the Chinese People‘s Republic of 1 October 1949.
The new power in January 1950 presented interest „liberate“ Tibet and in October, Chinese troops entered the Eastern part of Central Tibet. Lhasa government was under the threat of continuing of military incursions forced to negotiate about the status of Tibet with the new communist power in Beijing. May 23, 1951 there was signed the so-called. 17-point agreement regulating the political, administrative, economic and military process of „peaceful liberation“ which ensure central Tibet a high degree of autonomy (also guaranteed all existing rights of ruling class and not mentioned in it any changes of unfair position of farmers and nomads). 37 tis the first document in a 1400-year history of bilateral relations signed by both parties, which clearly states that Tibet is part of China. The wave of protests began to rise over the time in Tibet.

The wave of protests escalated into a large uprising in Lhasa in1959 which were suppressed by Chinese army the inhuman bombing of civilians protesters. There were killed about 87,000 people. The Dalai Lama and the exile government fled to India, where they are till now. Even after such a time exileTibetans elected Lobsang Sanggjäho as its political leader in 2016. Sangye will lead administration for the next five years. CTA organization, also known as the Tibetan government in exile does not recognized any country and China refuses negotiation with its representatives. The exiled prime minister – like the Dalai Lama – support the so-called middle ground, that is autonomy of Tibet within China, not its sovereignty. However, he failed to convince Beijing to dialogue during his first term.

Tibetans blame Chinese authorities for disruption of their Buddhist culture by banning religious rites and for the fact that they settle amount of Chania in this Himalayan region – the most numerous members of China‘s ethnic groups. Beijing argues that in this „backward areas“ brought development, and blame the Dalai Lama of disruptive sedition.
The Constitution of the People‘s Republic of China (as opposed to the constitution of the Soviet Union and Communist Czechoslovakia) does not recognize the right for self-determination. According to the Chinese interpretation of the various ethnic groups once and for all they decided for political bond with China. After nearly 70 years of intense

propaganda, the vast majority is the majority ethnic groupof Chanel, convinced of the righteousness of the historic Chinese claim to Tibet.

The sad fact is that the situation in Tibet has not changed to this days. China continues to violate human rights, despite the fact that they are in the Constitution itself. China uses Tibet for testing the chemical weapons and for nuclear waste storage. There is no doubt that this is a genocide – the destruction of a peculiar culture and the nation of Tibetans.

China violates human rights even in children. An example is even six years old Tibetan boy who became the youngest political prisoner in the world, and nobody knows if he is still alive. Children are also often victims of protest. UN asked for an explanation of the death of several children who participated in the protest, which was forced by the police. China said that there was no shooting. The large protest was held in 2008, and subsequently Chinese police arrested around 6,000 demonstrators, and fate of thousands of them is still unknown. After the release of the prison most of arrested claim that they were beaten, tortured, not regularly feeded. The use of torture is evident in the report of the United Nations.

China tries to control all information which goes over the borders of Tibet. Media, internet and printing are strictly controlled and censored. That is why, „Reporters Without Borders“ placed China at the 174th place out of 179 countries on its Press Freedom Index. The issue of human rights, including the right to self-determination and the right of the Tibetan people to maintain their identity and autonomy, are, of course, legitimate objects of international interest, regardless of the legal status of Tibet. 38 tis certain that that Tibetans are not satisfied at all with this situation and ask for assistance from the international community but many world powers keep silent because of economic issues with China.

3.4 South Sudan

Prolonged war, between the north, inhabited mostly by Muslims, and the south inhabited mostly by Christians, went on the territory of Sudan. The conflict between them took place since 1956 and ceasefire was signed in 1972. The situation changed in the eighties. South Sudan parliament was dissolved and the whole area was introduced to Islamic Sharia law. The conflict is intensifying thanks to the discovery of oil in southern Sudan. In 1989 there was a military coup when General Al Bashir took power there. Further, persecution of opponents of the regime took place and the civil war continued until 2005, when a peace agreement, called. Comprehensive Peace Agreement was signed. (Potier, 2001)

The priority of each Party was united of Sudan based on the free will of its citizens, democratic governance, responsibility, equality, respect and justice for all citizens with the possibility of redress the people of Southern Sudan and satisfy their efforts in this context. Residents of southern Sudan should have the right to manage their own affairs and a fair share for the national government.

After a six-month period, in which institutions should have been based and mechanisms for the implementation of the peace plan and the evaluation committee also provided, which would oversee on the implementation of the peace plan was established six-year transition period during which the parties of the peace agreement to cooperate with the review committee and improve the institutions and agreements established under the auspices of the peace plan with a view to make the unity of Sudan attractive for the population of Southern Sudan. (Tomoszek, 2011)

At the end of the six-year transitional period it will hold an internationally monitored referendum, organized together with two parties for the people of Southern Sudan to confirm the unity of Sudan by choice for the adoption of a system of government based on a peace agreement or to establish the separation of South Sudan. The parties of the conflict during the transitional period refrain from taking any unilateral termination or withdrawal of the peace agreement. (Waisová, 2009)

Referendum took place in January 2011, and 98% of residents mostly decided for separation from Sudan. The new state shoul have been created in July 9, 2011. Although the referendum was accompanied by armed clashes, the president of Sudan said that the results are respected by him. (Potočný, Ondřej, 2006)

The biggest advantage of this plan is just that transitional period which both parties had, under international supervision, used to create such a position separatist region in the state, which would then remain part of the state from which they originally wanted to secede. If this fails, after a transition period, the population of the separatist region can decide in referendum about separation from the state.

Unlike the Ahtisaari plan in Kosovo, this solution gives the possibility to preserve the territorial integrity of the state. The question is, how much 39 tis likely, that the breakaway territory want to remain the part of the state, which they fought for many years against. Solition of referendum in Sudan suggests, that 39 tis not very likely, but the mere existence of the possibility of preserving the territorial integrity makes this plan more equitable, which unlike the Ahtisaari plan gives the state at least theoretical chance to influence the final status of the separatistic territory.

South Sudan declared independence on 9th July, 2011. The impetus for the creation of a new state was prepared by peace agreement in 2005 which ended the civil war between North and South lasting since 1983. On 9th July 2011 South Sudan was established as the youngest state in the world.

4 Conclusion

The issue of the state sovereignty is a difficult topic. It touches the most basic obligations but also the rights of every sovereign state. That is why we will probably never find a clear view of the understanding of state sovereignty and its universal application in all countries. Individual states have their own characteristics and they force them to approach the issue of dealing with the national sovereignty individually and heterogeneously. It is a big shame of most developed countries, that at present there is combating a right to their own sovereignty. The above examples of some of the countries give us the truth. It does not make strong pressure on the already mentioned strongest powers in the world, which in their political or economic interests blind eye to the miscarriage of justice against small and uninteresting partners for cooperation. Disregard for vulnerable children, mothers, and other socially disadvantaged groups that are most hurting by disinterest to solve their existential problems.

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