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Dragos Ionut ONESCU
Strasbourg University/Babes-
Bolyai University, Cluj
Napoca, Romania

Factual and conceptual aspects of the European Union

Dragos Ionut ONESCU

Abstract

The European Union is presented as an entity that lacks consensus on their common values. From a global point of view the EU consists of a number of actors each with distinct common values.

In other words, diversity is an essential characteristic in terms of values for the existing EU mechanisms, guaranteeing national identity simultaneously with the European identity and vision centered on the Union poles.

Amongst these, harmony, solidarity and prosperity is the basis form of European Union to start from the point of cohesion policy and Common Security and Defense Policy.

Europe's future can only be the result of a process of unification with East West in terms of both space and below the value. In terms of the latter, the West's advance cannot be disputed. It is the result of a historical experiences of Central and Eastern Europe declined. To be sustainable, an integrated Europe will have to dedicate for their members the "solidarity rights" and "right to be divers".

To the extent that they want to overcome their current deficit through unity of power and insecurity derived from it, European nations will be forced to understand that their identity is composed of negative elements or absolute, to be abandoned and positive elements that must be preserved.

In turn, the European Union today will be indispensable to notice that her problem is that of transferring the pattern in the eastern half of the continent, but to assist countries there in building institutions compatible, based on a set of shared values and executed with "bricks national traditions".

Keywords: European Union, Values, Common Security and Defense Policy

Introduction

Europe is a forest of ideas, symbols and myths; is a mirror reflecting a multitude of meanings and concepts, more so than a prism that focuses the minds and hearts of its peoples around a single central themes.¹

The European Union has been in a continuous oscillation between training since its transformation into a political and economic cooperation entity. There were a number of debates on establishing the European Community under certain norms and values.

The two Europe (Eastern and Western) had their common cultural sources in Greek literature, Jewish religion and Roman law. Rivers left a unique place parted, however, to irrigate spiritual territories and different histories, reaching two seas to flow into the meaning of life two distinct models.

European identity and European citizenship, values are interconnected notions from becoming increasingly pronounced in the public agenda after 1992 as a result of the dissolution of the Soviet bloc, economic globalization, the intensification of the democratic deficit and the decline in the number of voters.²

Thus existence argues Guibernau European values a list of five characteristics that influenced this process:³

1. Historical memory of two world wars;
2. The experience of colonial empires;
3. The emergence of a transnational political cultures;
4. Globalization

Correspondence:

Dragos Ionut ONESCU
Strasbourg University/Babes-
Bolyai University, Cluj
Napoca, Romania

¹ Peter van Ham, *European Integration and the Postmodern Condition. Governance, Democracy, Identity*, London: Routledge, 2001, p. 58

² Cezar Bîrzea, *Cetățenia europeană*, Editura Politeia, SNSPA, 2005, p. 7.

³ Guibernau citat în Cezar Bîrzea, *Ibid*

To be able to analyze and explain the concept of the European value some authors have considered that it is used in three senses:⁴

1. The Values of European Union are at the foundation of the acquis on fundamental freedoms, human rights, democracy and freedom;
2. The Core values they underlie the formation of the European Community. But that value is strictly politics;
3. The existing of the ideological Positions in debates on European identity. It refers specifically to their personal beliefs.

In particular, the European Union is presented as an entity that lacks consensus over its common values and the dot sight is formed by a number of actors with shared values.

In additional, variety is an important feature from the point of view of European Union because the values exist with some mechanisms which ensure the national identity at the same time as the European identity but also poly centric vision over the Union.

The European Union has been in continuous oscillation since its formation between turning it into a political entity and value and economic cooperation. There were a number of debates about the formation of the European Community under certain norms and shared values.

The two Europe (Eastern and Western) have common cultural literature Springs, Talmudic and roman law.

Western Europe has reached an identity characterized by political pluralism, social participation, and respect of diversity, free and fair competition, the rule of law and the primacy of human rights. (These values are often summarized as participatory, pluralistic democracy/rule of law and human rights, to which we believe should be added and what we call «economic democracy», i.e. the sacred nature of private property and the free formation of prices on the market. They include, of course, equality). In parallel with these traits thought to be positive, the West European and vulnerabilities has been having its roots in negative behavioral patterns.

Beyond all this, the West, even though the States are still affected by some nationalist, females have left to a very large extent the independence of culture to live the culture of interdependence. Instead, the East European had an autonomous nation State and the character of its sovereignty endure the essential identity between the traits. The Central and Eastern Europe is still considered by insecurity-existentially, different cultural identity and poverty. Insecurity and social and economic disparities, as well as the lack of a developed civil society and, most importantly, a strong middle class, have printed the peoples and States of the eastern half of the continent's mentality and attitude of treating life models characterized by a strange combination of individualism and collectivism through a chronic weakness of rational and positive spirit.

Individualism has its origins in passive resistance against the experience of totalitarianism and explains a low social participation, each trying to save him by practicing a zero-sum game.

Collectivism is an expression of the experience of Communist social inertia and the lack of the spirit of initiative and fear taking risks, as well as by the tendency

to transfer full responsibility and the whole community for solving any problems, by State.

Collectivism is as far and social solidarity is the individualism. He is responsible for maintaining administrative centralism and modest evolution of the principle of subsidiarity, as well as for economic demands, inefficient consecutive welfare without regard to labor productivity.

Finally, rational and positive spirit gaps do in Eastern and Central Europe to a place unknown to the West today (sometimes even the agenda is marked by anti-clericalism movements), of practicing a 19TH-century nationalism rhetorically in form and in content, as retrograde and recourse to violent confrontation as form of solving ethnic conflicts (cultural identity) and religious.

Identity politics may be referred to different objectives, actors and structures as well as a political system including political values encoded as law and even political institutions and processes.

Irredentism, religious wars and thinking solutions to the problems of political and economic in ethnic terms - as, indeed, and other traits mentioned above - are part of the identity of these pieces of Europe (including as regards the countries of Visegrad) being so more pronounced as we move further east. Here should not, however, to conclude from absolute superiority of Western Europe. This, primarily, as in identity is dangerous to judge in terms of moral "good" and "bad", or in the all subjects, "upper" and "lower" but must be rational the ontological and pragmatic context, as regards the options of how to exist and the adequacy of the challenges and opportunities offered by the environment.

Secondly, because Eastern Europeans bring heritage common identity trumps certain deduced from a story relatively harsh, and a high level of adaptability (flexibility), imagination more developed, a spirit of sacrifice much more pronounced - consequence of familiarity with lack of comfort and religiosity increased, greater devotion to family, a rate somewhat accentuated birth (particularly important given that the decrease of population in the West will generate a more acute shortage of educated workforce capable, without intake eastern Europe, to attract migration of cultural spaces on European standards), greater stamina and increased availability for work, especially hard - even if labor their is also very disciplined.

In speaking about the relationship between national identity and European identity must be started by setting the related concept of identity, so when bearing in mind in what way and at what time Europe are concerned Countries to join into the future United Europe. It involves making a distinction between civic nation-linked to the territory and its management for the benefit of those who live primarily as citizens-and cultural nation-linked to a certain specific way of producing universal values. Also to be taken into account the cultural dimension of Europe and the cultural impact of the process of European integration, European-over the Nations that participate in it as Europe itself.

The chronological moment of the redrawing of European building matched with, if it is not determined, even returning to the themes of culture and identity in worldwide relations. David Campbell acknowledged in national identity tool whereby a state its call to discipline society, identity as a strategy for the establishment of

⁴ Gabriel Toggernburg, „The Debate on European Values and the Case of Cultural Diversity”, European Diversity and Autonomy Paper, 1-2004, p. 7.

"difference".⁵ Thus, one can classify the specific dangers against which the countries claim to have specific cures in providing protection to those who are afraid of those threats.

In the case of the European integration process identity paradigm in international relations is to be used for the purposes of implementation of the emphasis on similarities rather than differences, as well as the distinction between the personnel and structural differences between the essence of things and the nature of things.

Using the concept of identity in terms of exclusion, Iver Neumann⁶ defined the construction of European identity as the contrast of civilized Europe in relation to the Eastern barbarian. But in the face of EU enlargement or the idea of European unification the contrast is dominated by the need to develop consistency and similarity between the nation which wants part of United Europe (i.e. seeking accession to the EU) and all the other Nations that want the same thing and I'm already times will become a party to the lawsuit.

In what concerns, European identity should be the result of a process of negotiation between participants of the "process".⁷

At present the EU acquis enlargement of uptake coincides with redefining acquis-s identity, in particular through the development of strategic objectives, concepts and institutions consistent both in EU member countries and candidate countries.

In terms of its object, European identity might include the following five elements:⁸

1. The synergy in national identities of the Member States from European Union;
2. The Identity of the principal establishments from Brussels (European Commission, European Council, European Parliament) which is under enduring observation of the Member States;
3. Identity as a result of a common behavior and shared objectives (the development of the CFSP should reflect most faithfully such identity);
4. Multinational companies enable identity in European countries and promoting European interests in the global market;
5. Identity networks made up of socio-professional groups, institutions, organizations, etc., which promotes actions, initiatives and ideas.

According to currently available it can be said that the EU requires decisions in the military and foreign policy both at the intergovernmental level and at the level supra governmental. Delegation of authority that pertain to sovereignty - or exercise those powers in an indirect manner - is indisputable in this respect. Nothing, however, the present data do not suggest the existence of symbolic-cultural order effects from this point of view cannot determine how common defense and foreign policy would achieve the cultural sphere national identity. In the current system, no national military symbols are not jeopardized. It is indeed possible that the future European integration to bring about changes in policies - such as the generalization

⁵ David Campbell, *Writing security: United States Foreign Policy and the Politics of Identity*, Manchester University Press, 1992, p.56.

⁶ Iver Neumann, *Use of the other: "The East" in European identity formation*, Manchester University Press, 1999, p.80.

⁷ Ibidem, p.81.

⁸ Liviu Muresan, *National and European Identities in EU Enlargement*, Institute for International Relations, Prague, 2001, p.154

of the use of the professional army - but it remains functional aspects. The choice of a professional army in contrast to tradition popular army out of the question anyway, whether State concerned join the EU or not.

Further than the symbolism of the attendance, traditional opponents of issue and traditional allies do not keep nor her national identity. Enemies and allies is changing depending on the evolution of the game of interests and the balance of power in an international environment changing himself.

What can be done on the identity of European integration is to determine the output of independence in order to enter the culture of interdependence and, along with it, replacing diplomacy with distributive integrative diplomacy, the abandonment of zero-sum in favor of joint projects, as well as strategy and understanding that security through multiculturalism, democracy, development and cooperation is greater security through confrontation, as geo-economy is preferable to avoid. Because such a change in the cultural identity should take place within a reasonable time will require a program of outreach and public education of particular magnitude. Only such a program can change the message to critical mass level hereditary population, causing the transition from the war instinct (which is in fact the biological fresco) from instinct.

It is anticipated and even desirable that the sharing of such identities behavioral scale thematic whole Europe to lead to deepening integration in the area of foreign policy and common security. This will lead to the emergence of a true European defense identity, all the more necessary as the face with unconventional threats which it carries with itself the globalization, security issues cannot be resolved than in common. Despite the ongoing confrontation between the civilized world and globalized terrorism substantiate such a claim.

The relatively smaller States and the most vulnerable from Central and Eastern Europe seem better placed to understand the most constructive sense the need for a foreign policy and a European defense identity. It turns out so essential in achieving her level of compatibility in terms of political values, and not the level of economic development.

Since their foundation, the European Union has put importance on certain ideologies set out in the treaties, speeches of representatives of European entities and be transformed into policies.

Between them, peace, prosperity and solidarity lies at the basis of European integration and forms the starting point of policies such as cohesion policy or foreign policy and common security.

What can European integration in the field of identity to determine the output of independent cultures to engage in the culture of interdependence and with it, replace diplomacy distribution diplomacy integrative abandon zero-sum game for the strategy of joint projects and understanding that security through multiculturalism, democracy, development and cooperation is the top security through confrontation, as geo-economics is desirable geo-politics. Because such a change in terms of cultural identity take place within a reasonable time will require a program of information and education of great magnitude.

Only such a program can change the message inherited the critical mass of the population, causing transition from war

instinct (which is actually the natural biological) from instinct peace. It is expected and even desirable that sharing such ideas behavioral identical to the whole Europe to determine a deepening of integration in foreign policy and security policy.

This will lead to a true European defense identity, the more necessary in the face unconventional threats that carries globalization, security issues can only be solved jointly.

The dramatic confrontation underway between the civilized world and globalized terrorism substantiate such a claim. A united Europe equipped with its own political institutions that generate and manage European security and defense identity will also allow solving the transatlantic relationship by strengthening, not weakening them.

Having a technological base capable to allow a fair sharing of the burdens of defense between America and Europe and understanding in a context rid of complexes, frustrations and prejudices, the need to combat the dangers of global strength as dimensions of globalization will lead to this conclusion.

Conclusion

Europe's future can only be the result of a process of connecting the West with the East both in terms of space and under that of the values. In terms of the latter, the advance of the West cannot be disputed. It is the result of a historical experience of Central Europe and returned East.

To be viable, the United Europe will need to enshrine the "right to diversity" and "right to solidarity". This means tying competition with justice, efficiency with generosity and respect for diversity with equality.

To the extent that they want to exceed their current unit power deficit and insecurity deducted from it, European Nations will be forced to realize that their identity is composed of elements negative or absolute, to be abandoned and the positive elements that should be preserved.

Moreover, other values are often invoked: Unity, equality, freedom, the rule of law, preserving the national identity and traditions, tolerance, and pluralism. It remains, however, discussed how these values are those which motivates decisions of European States or if they are present in the interaction that the EU has with other States and international entities and how foreign policy changes the content of the treaties and security.

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