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EUROPEAN INTEGRATION PROCESS OF THE TWENTIETH CENTURY: KEY ASPECTS OF UNITY FORMATION

The article analyzes the key aspects, on which the unity of the European Community is based nowadays. The author points on the existence of important prerequisites for integration, which may determine its actual success. Using so-called historical method, author tries to conduct direct analysis of the basic principles and ideological foundations of the European integration process. A particular attention is also paid to the problem of definition the political, cultural and legal impact on the nature of the described process. It is highlighted that such an influence may affect different countries in unequal proportions.

Key words: European Union, European integration, the principles of European integration

Introduction. European integration is rightly considered as one of the most interesting and complex problems of modern scientific research. There are several major approaches for studying these issues, but none of them enables deep analysis of the nature of its most significant achievements – the European Union. It should be noted that despite the EU may be considered as the subject of numerous fundamental scientific work, the study of its guiding principles and ideological bases still remains the most controversial in modern political science. Today the EU stands as a unique place where you can watch as sustainable development in the field of regional cooperation and within the global order. The grading spread of European values in the world is caused primarily by economic attractiveness of the European Community as a center of integration and the realization of high standards of democracy¹.

Analysis of key studies and publications. The major issues of European integration processes in their historic retrospective were studied with an attention by not only foreign, but also Ukrainian scientists. In particular, especially should be noted V. Andriichuk, V. Baranovsky, R. Krivonosa, V. Manzholy, M. Strezhnovoi, T. Shinkarenko, N. Yakovenko.

The inhabitants of the continent made a long and difficult path to understand what was the model that was to ensure peace and sustainable development on the continent. Thus, the creation of a European Union was one of the most significant events of the twentieth century, which led to a fundamental change in established principles for centuries of social and political life and state-legal development of European countries.

Direct analysis of the basic principles and ideological foundations of the European integration process and, therefore, the use of so-called historical method, which, according to I. Hrytsiak helps to recreate development of theoretical and conceptual discussions in various stages of Europe's unification, helps to understand under the influence of which theories and concepts EU was formed².

Today there is no unity among the scientists about the actual start of the integration process in Europe. Officially, the start of the unification process that led to the emergence of the first European Community was made after Robert Schumann's report (1950) and also after signing in 1951 the Treaty establishing the European Coal and Steel Community (ECSC). But, according to the author, it does not mean that the unification process started exactly in early fifties. Moreover, there are actually two structures which helped to unite Europe: theoretical and practical. They gradually evolved with European society's awareness of a necessity to change the social vision of the state and the institutions, which were made directly by it³. The integration ideas and projects which mentioned some various spheres of public life occurred at different ages and, as a result, they had a completely different pace of development. That problem also creates lots of periodization difficulties of the unification process.

¹ Седляр, Ю. (2008). Інтеграційні процеси в Європі в ХХ ст.: ідейні засади та механізми реалізації.

Сучасна українська політика. Політики і політологи про неї, 13, 331–332.

² Грицяк, І. (2006). *Право та інституції Європейського Союзу*. Київ: К.І.С.

³ Луць, Л. (2002). Генезис ідей європейської єдності. *Актуальні проблеми політики*, 13–14, 671.

From that point of view, as we can see, the phenomenon of European integration stems from the creation process between the European institutions and policies that are evolving in the direction of forming specific international center. It is considered that around this kind of center a common European space was actually created¹. Concerning the fact that the countries of the EU through an agreement established some joint institutions and have delegated to them some of their national powers, it is necessary to say that this kind of integration can also be defined as the convergence on a voluntary and peaceful basis of societies, states and economies. It also goes beyond existing national, political and economic boundaries.

Analyzing the theory and practice of integration development of the EU, we must state that there were three major principles created by Jean Monnet and set out in the above Schumann Declaration.

The first principle claims that integration is only a method, not a goal. This means that integration involves some mutual benefit, but not a universal ways of solving all problems. In particular, it is noted that economic cooperation between the members of New Europe must be appropriate to everyday practical needs of participants. It also must promote the welfare of people and, at the same time, cause smaller affection to such sensitive spheres as state sovereignty, national security, defensive and foreign policy².

The basis of the second principle is the need for moderation and gradual integration of motion. That means the evolution from initial and limited forms of regional integration to more complex and wide-ranging; of customs union and common market for goods - up to a common market with free movement of goods, services, capital and people, and then – to economic and monetary union which finally leads to the creation of the political union. In this context, it should be emphasized that the evolutionary model, in which the integration process is not limited to certain part of the overall concept, is usually called the "Monnet method".

The third principle appears as the thesis of the necessity for an adequate mechanism for the integration process implementation. This would allow, on the one hand, to consider the current conflicts as a source of further development of integration processes, and, on the other, to make some balanced choices, regarding the interests of various sides. That means that the united Europe cannot be created immediately or according to a single plan. It actually must be built through the achievements, which first arise due to the so-called de-facto solidarity. The population of the European continent will gradually distribute the solidarity among all areas of common activities. By this Monet "... made the fear of the possible conflicts to become the driving force of European consolidation and left uncertain the purpose of this consolidation, allowing everyone to believe that Europe goes its own way"³.

Fernand Braudel in his work "A history of civilizations" notes the immediate grounds of constructing a common European space. He states that there are spiritual, economic and political aspects of European integration⁴. Thus, he claimed that Christianity and humanism became so-called spiritual basis of the united Europe. The industrial revolution considered by him as an economic basis of integration. Finally, the ancient thesis "every human being is sacred," which was also crucial for some classical liberal thought representatives acted as a certain ideal of European civilization.

As we said before, Braudel identified some important components in the construction of a common European space. He pointed on some "brilliant", "reliable" and "problematic" elements of the European solidarity. The first are such implicit virtues as consent and harmony which provide European civilization with "fraternal, almost monotonous appearance and give the impression that it is all illuminated by the same light". Moreover, through art and science, the initial parts of the European cultural space are interconnected with the world and should be considered as one. The "reliable" components are considered mainly as economy. Braudel describes them with an example of material life concentration around a number of key European centers, which were different for different eras. So-called "problematic" components are directly related to the institutional difficulties in the formation of a politically united Europe. For example, the problem of qualified majority, which, compared to veto, may act as a result of some backstage negotiations. Braudel also claimed that so-called "problematic" components might be removed only by free discussion of

¹ Шульга, М. (2012). Принципи та аспекти європейської інтеграції. *Освіта регіону. Політологія. Психологія. Комунікації*, 1, 143.

² The Schuman Declaration May 9, 1950. <http://europa.eu/about-eu/basic-information/symbols/europe-day/schuman-declaration/index_en.htm> (2015, November, 12).

³ Шульга, М. (2012). Принципи та аспекти європейської інтеграції. *Освіта регіону. Політологія. Психологія. Комунікації*, 1, 144.

⁴ Бродель, Ф. (2008). *Грамматика цивілізацій*. Москва: Весь мир, 373.

all European states on solving the urgent problems of global development¹.

Regarding the influence of the economic and political factors on the European integration process, it is necessary to say that there are some momentous driving forces of this process, which weren't mentioned before. The evolution of integration was caused with the help of certain European values, which have the most important impact on the formation of a "European identity". One of the key components of these values is the Christianity. Despite the divisions and diversification of trends within Christianity the documents of the Holy Alliance (1815) assigned the duty of monarchs to see in their patrials only "members of the Christian single people". Although the role of the religious factor in the modern integration process decreased significantly, but this makes no objective reason to belittle its significance in the history of formation and development of European integration.

The appearance of various kinds of theological integration projects can be explained as a general trend to a narrowing rational science, as the response to the growing influence of the Islamic factor, or to the widespread trend "Europe in apostasy". This trend, firstly, means the strengthening dechristianization of Europe, regarded as one of the reasons, which helped some far-right political movements to consolidate. Secondly, it is a so-called phenomenon of pagan desecration, the image of which is the emersion of different sects that professed ideology and even the end of the world. The importance of theological reflection of integration processes may be confirmed by the following example: the failure of the European Constitution in May 2005 is connected, among others, with the fact that the thesis of the Christian origins of Europe was not included into the preamble to the European Constitution. Instead, the preamble makes reference to "cultural, religious and humanist heritage of Europe"².

It should be especially noted that there can be defined several concepts of confessionally common European space. For example, some Catholic Church officials claim that Europe's borders coincide directly with the boundaries of Christianity. According to this statement, that is why Christian Europe should be considered as the spiritual basis of integration processes. Christianity, with its faith, moral and ethical values, with the ideas of solidarity, equality and brotherhood of peoples and cultures provides the complex solution for the problems facing Europe nowadays. Catholic concept of a united Europe may be called as modern Christian liberalism, which the basic principles are: unity of freedom and truth, unity of culture in the European Union, the formation of European nation on the basis of Christian associations. At the same time, European sociocultural space according to representatives of the Catholic clergy has to form a human being as a universal, independent personality, which at the same time acts as a representative of its nation and the European Union. Considering the expansion of the latter the concept of "universal good European" is often used here by Catholics. It is intended to ensure the establishment in Europe some higher religious spirituality level and to increase the spread of social justice by overcoming the split between Western and Eastern Europe.

Unlike described above Catholic vision, Protestant vision of European integration processes reflected in the concept of "pluralistic Europe" and "postchristian modernization". Both concepts classify Europe as a broad spectrum of churches, denominations, religious pluralism of beliefs and ideologies, seen as a positive contribution to the political culture of Europe. In general to imagine the future of Europe directly in terms of the Protestant faith means to recognize the difference and even to abandon the Christian claim for a monopoly on organizing common European home.

Equally important role in the political and legal associations is played by European legislative traditions, which are also associated with the creation, storage and transmission of values in the law sphere³. Speaking about the legal culture of Western Europe, leading researchers refer to the main characteristics the Romano-Germanic legal system. It includes the law systems that have appeared in mainland Europe from Roman, canonical and local legal traditions⁴. Such a system differs due to special regulatory order, structured legislative sources, stable democratic legal principles and ensuring strict legal procedures. The Western society's development of legal consciousness is strictly related to the creation of necessary law

¹ Бродель, Ф. (2008). *Грамматика цивилизаций*. Москва: Весь мир, 408.

² Treaty establishing a Constitution for Europe October 29, 2004.

<<http://www.cvce.eu/en/collections/unit-content/-/unit/d5906df5-4f83-4603-85f7-0cab24b9fe1/0a763119-b665-4710-9a3d-2a931285fd0c/Resources#6ea22f22-4455-431f-a30d-c1e719c6aa43>> (2015, November, 12).

³ Яковюк, І. (2008). Генезис правової культури об'єднаної Європи. *Право України*, 11, 116.

⁴ Саміло, Г.О. (2009). Правосвідомість західноєвропейського та мусульманського суспільства. *Вісник Запорізького національного університету*, 2, 12.

sources, the judicial system and general principles of law. Furthermore, Western European solution to the problem of freedom is inseparable from the Christian context of its formation. It affects primarily the formation of Western justice, which may be represented as the foundation of human and social existence and, at the same time, as existence of the regulatory function of the human community. Formation of Western legal consciousness is the result of consistent development of Western civilization in its interaction with the Christian religion and the direct reflection of social consciousness and culture.

Thus, the legal culture of the European Union is a complex and ambiguous phenomenon. It is characterized mainly through the prism of freedom, because the essence and purpose of the European countries association is to ensure the four freedoms: freedom of movement of people, goods, services and capital¹. Thereby, the legal culture of the whole society and every citizen of a country which is a member of the EU, implies the recognition of a plenty equivalent national rights and freedoms of citizens of other countries who are also members of the European Union. The principle of formal equality emerges as the foundation of international law, providing even greater legal protection capabilities of citizens using both national and European legal remedies. EU Legal System ensures fair competition and collaboration of various countries to expand the markets significantly and guarantee the legal protection of person and property in the Court of Justice of the European Union. The formation, development and functioning of democratic institutions in the European Union clearly demonstrate the need for a middle-class society, as a condition for legitimation the elected representatives of the people.

It is also necessary to mention some important legal aspects, which were actively used during the twentieth century to describe the process European integration. Among them are: the theories and concepts of constitutionalism, rule of law, the inviolability of human rights, separation of powers, etc. They were pretty well adapted to the needs of building a united Europe.

Summarizing the forgoing, it can be concluded that the history of European integration is a long and complex process. European Union countries integration was historically conditioned by a number of factors, political (the struggle against the external enemy, the need for suspension of internal wars in Western Europe), which in the second half of the twentieth century added considerable economic factors. Moreover, an important prerequisite for integration, which to some extent determines its success, have become cultural (the existence of common European democratic and legal traditions and values) and ideological (awareness of the historical civilization of unity) factors.

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¹ Ganzenko, O.O. (2009). Теоретичні аспекти інтеграції України в європейський культурно-правовий простір. *Вісник Запорізького національного університету*, 1, 25.