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Foreword

It is with joy and a sense of accomplishment that we have launched the volume dedicated to the proceedings of the 13th edition of the European Culture Conference, held at the Faculty of European Studies of Babes-Bolyai University, in Cluj, on 29–31 October 2015, under the patronage of its Rector, Prof. Dr. Ioan-Aurel Pop, member of the Romanian Academy.

The Conference «European Culture» takes place every two years and it was first organised in 1990 hosted by the Centre for European Studies at the University of Navarra until its 9th edition in 2007. From the beginning it was coordinated by Professor Enrique Banús, since 2003 a Jean Monnet Ad Personam Chair holder. In 2009, the 10th edition of the Conference «European Culture» was organized by the Charlemagne Institute of European Studies of the Universitat Internacional de Catalunya (UIC), which became its regular host. The Charlemagne Institute of European Studies was created in 2000 out of the need to establish an area dedicated to teaching, studies, research and dialogue about Europe in the University environment.

In 2015, the Conference was hosted by the Faculty for European Studies at Babes-Bolyai University, in the Romanian city of Cluj-Napoca. It was co-organised by the Institute for European Studies at the Peruvian University of Piura, where Prof. Banús moved in July 2013. It is an international and multidisciplinary conference that fosters dialogue between experienced teachers and young researchers, therefore accepting also papers from PhD students.

It should be stated from the very beginning that the scientific event, literally gathering both experienced and young researchers from all corners of the world, took place in the most auspicious place of all: one that illustrates multiculturalism as well as Europe's diversity, namely the historical capital-city of Transylvania.

It is a fact that Cluj does not need too many analyses so as to position its identity. Many speak about the corporate environment, information technology, artificial intelligence, or even liken it to Silicon Valley. This is all true, but in my view, the brand of this superb city on the banks of the Someș River are its Universities. In 2015, Cluj played the role of European Youth Capital, and we enjoyed the presence of hundreds of thousands of young people attending a broad variety of cultural events. But even more, our ambition is to acquire the title of European Capital of Culture in 2021, which would be an acknowledgement of the city's prolonged efforts to shape its new destiny as a successful and prosperous location in East-Central Europe, in the last decade.

Romania and the international intellectual cooperation during the interwar period

Anișoara Popa

Abstract: The purpose of this article is to point out on the role that the international intellectual cooperation had during the Interwar Period. We also try to conclude on the importance of the Romanian contributions in the framework of the International Institute for Intellectual Cooperation (body of the Society of Nations), using the most recent historiographical contributions and primary source documentary: the official publication of the International Institute for Intellectual Cooperation, *The Three Cris Rivers* etc.

Keywords: Culture, Cooperation, League of Nations, International Institute of Intellectual Cooperation, Interwar Period

1. Introduction

After the First World War that has profoundly shaken the humanity, a prominent role in promoting peace and in contributing to the emergence of a new international order which would eliminate the possibilities of the new wars, had the League of Nations. With a particular philosophy, focused on the "interwar liberal internationalism", this institutional representative body would judicially organize the partnership among states² and desired to surpass the international anarchy, which practically led to the (former) war.

In the context of a profound moral crisis after the end of the IWW, the League of Nations, founded in 1919, had the ambitious objective to solve the conflicts through a diplomatic way and negotiation³ and to conquer the peace by cultural cooperation also.

A. Popa, Popa Anișoara, *International Institute for Intellectual Cooperation and the scientific study of International Relations*, AUDRI, Vol. 7, No. 2, 2014, pp. 135-145; Biro, D., „Idealismul utopic” și gândirea internaționalistă liberală în perioada interbelică, „Utopic Idealism” or Liberals’ Internationalists’ Thinking during the Interwar Period in *Manual de Relații Internaționale*, (Eds.) Andrei Mironiu, Radu-Sebastian Ungureanu, Iași: Polirom Publishing House, 2006.

Ionel, Mihail, *Romania and the Society of Nations 1919-1929*, Bucharest, Academy of the Romanian Republic of Romania Publishing House, 1988, p. 47.

In 1922, in Geneva, the International Committee of Intellectual Cooperation (ICIC) was organized and soon after, in 1924, the Institute of Intellectual Cooperation (IIOC) in Paris. Later, in 1928, the International Educational Cinematographic Institute (IECI) was created in Rome.

The Romanian diplomat Nicolae Titulescu was one of the twelve eminent personalities (later 19), members of the ICIC who met in 1922 under the chairmanship of the French philosopher Henri Bergson. The Committee provided a permanent secretariat for the League of Nations and aimed to promote international cultural/intellectual exchange between scientists, researchers, teachers, artists and other intellectual. To do this, a great number of congresses, conventions and conferences were organised with an international participation.

1.1. Objective and Hypotheses

The objective of this approach is to point out on some aspects of the role that the international intellectual cooperation had during the Interwar Period. We also try to conclude on the importance of the Romanian contributions in the framework of the International Institute for Intellectual Cooperation (body of the Society of Nations), using the most recent historiographical contributions and primary source documentary: the official publication of the International Institute for Intellectual Cooperation, *The Three Cris Rivers* etc.

We start from the hypothesis that the Romanian participation was originated and was maintained by the interest of the country to defend, through the international frame, the national accomplishments consecrated by the Versailles System of treaties, and to serve the cause of peace by using all the released national energies.

1.2. Context and concepts

Despite that the history of the Intellectual Cooperation is at the origins of what we know nowadays as international cooperation and cultural diplomacy, the topic has offered few studies.

After 1930's and 1940's, a great silence followed, to reappear toward the end of the twentieth century associated to the more positive reinterpretations of the League of Nations⁴, initiated a truly thematic renovation of study through the specific articles.

In the mid-eighties and to the end of the bipolar security system, new historical investigations were published from the perspective of a transnational history. For Romania the quantity of written work about the topic is radically minor-numerous monographs with valuable conclusions, taking into consideration the

age, even since 1975, respectively 1988⁵), or by volumes dedicated to the activity of contemporary political figures⁶, after the revolution, the Romanian historiography records only occasional approaches by the developed studies and projects dedicated to the problematic of the elites, educational history or by publish volumes of correspondence or monographs of that times known personalities⁷. Although, in the last years, some exceptional monographic contributions appeared in this area⁸.

Analysts used different concepts⁹ referring to the *cultural dimension of international relations*, *cultural history of the international relations*, *cultural diplomacy* etc.

Joseph Nye used in the early 1990s the term "*soft power*" to suggest that power should not be considered exclusively as coercion by "hard power" but as a cooperation, a capacity to attract another state by your model and to reach the desired results.

This area of investigation was denominated by Dumond as the *cultural history of the international relations*¹⁰. The idea of the role that culture could have in serving the "national interest" lead to the key concept of "*cultural diplomacy*" that allows us to study the intellectuals' involvement in the international cooperation, the mechanisms of power through culture created by states to achieve their objectives.

2. Analysis

1.1. Considerations on the role of the international intellectual cooperation during the Interwar Period

As a result of the institutional materialization of the intellectual cooperation concept, in 1922, the International Committee for Intellectual Cooperation (ICIC) brought together famous intellectuals as H. Bergson, Marie Curie, Einstein, Th. Mann, Paul Valery, N. Titulescu. This first meeting in Gene-

⁵ Bărbulescu, Petre, *Romania at the League of Nations 1929-1939. Moments and Moments*, București, Political Publishing House, 1975; Iacobescu Mihaela, op. cit.

⁶ Titulescu and the peace strategy, (Ed.) Buzatu, Gh., Iasi: Junimea Publishing House, 1982.

⁷ Carbanaru, Fl., (2013) *Istorie intelectuală și cooperarea elitelor. Comisile Ligii Națiunilor pentru Cooperare Intelectuală și România (1921-1939)*, „Anuarul Institutului de Istorie „George Barițiu din Cluj-Napoca”, tom LII, 2013, p. 127-143; Bragaru, C. A., *Ion Pillat european în țara sa, rom în Europa (Ion Pillat, European in His Own Country, Romanian in Europe)*, Bucharest, National Museum of the Romanian Literature Publishing House, 2013.

⁸ *Lucian Blaga in the Romanian Diplomacy*, (Ed.) George G. Potra, Sebes, 2011.

⁹ Pita A., op. cit, p. 122-124.

¹⁰ Dumond J., *Le Brésil de Vargas: entre l'Institut International de Coopération Intellectuelle l'Union Panaméricaine, en Politique Étrangère dans les Amériques: entre Crises et Alliances*, Paris 2008, apud: Pita A., *A Case of Study: Mexico and the International Intellectual Cooperation during the Interwar Period*, in *AUDIR*, vol. 6, No.2 /2014, p.122.

⁴ Renollet, J., *L'Unesco oubliée. La Société des Nations et la Coopération Intellectuelle (1919-1946)*, Paris, Publications de la Sorbonne, 1999.

(1922) decided on the creation of an executive body, International Institute for Intellectual Cooperation (IIIC). Founded in Geneva and moved in Paris, in 1924, this Institute played a double role: to make the connection between the Council and the Assembly of the Society of Nations, on one hand, and to involve governments of the states and the national commissions, on the other hand. Between 1922 and 1939, national commissions were created in the member or non-members states.

The Committee, the Institute, the national commissions and the delegates of the member states formed the International Organization for Intellectual Cooperation with a structure that was confirmed by the International Agreement concerning Intellectual Cooperation, adopted during a conference in Paris in December 1938¹¹. Closed down in Paris, by Henry Bonnet, in June 1940, but ignoring the war, the intellectual cooperation was kept alive in the Western Hemisphere, where Latin America and USA planned to continue the League's work in Havana¹². The importance of the cultural and intellectual cooperation has led to a stronger post-war organization, UNESCO, created in 1945, on more strict inter-governmental basis than IIIC. This took over the most important objectives of the IIIC.

The SN's activity for intellectual cooperation, analyzed by J Renollet as forgotten steps in UNESCO's historical path¹³, regarding the role of culture in the peacekeeping problematic (is the culture the fundament or it is the product of a political construction based on nations or even more, supra-nationality?), pointed out two different visions: French for IIIC, that engage elites in guiding to "a Society of Spirits" and Anglo-Saxon, for UNESCO¹⁴.

There are analysts who talk about a paradigm shift in the IIIC activity: from the international intellectual cooperation and the universal intellectual community envisaged in the 1920s to the particularity of cultures and an organization among regional or national cultures, a "League of Cultures" providing the international basis of the national organizations for cultural exchanges¹⁵.

The image of the activity that IIIC developed during the Interwar Period is offered by the *List of Publication of the International Institute for Intellectual Cooperation 1925-1946*, prepared by the UNESCO Archive Section, starting the *List* realized by the Institute, in 1945¹⁶. We had emphasized the influence and echo of the *Collections (Entretiens, Correspondences, Cahiers, Collections)*, *Volumes* and

*Periodical Publications*¹⁷. The struggle for the substitution of the war by peace and of the international anarchy by the order, justice and solidarity was the most important objective for the IIIC. As long as the war is born in our intellect first, the culture was the most important tool in this fight for that "society of spirits" about which Paul Valéry was talking.

1.2. Romanian contributions in the framework of the International Institute for Intellectual Cooperation

The Romanian National Commission for international cooperation was built in 1923 by the initiative of the Romanian Academy, with the governmental support and reorganized in 1929¹⁸. V. Parvan and Titeica managed it and Dr. Gh. Marinescu and after, Al. Busuioceanu, were Commissions Secretaries. Among the members we discover great personalities like Nicolae Iorga, Al. Lapadat, Elena Vacarescu, Ovid Densusianu, Dimitrie Gusti, C. Chiriacescu, Emil Racovita and the four rectors of the biggest universities from Iasi, Cernauti, Cluj and Bucharest.

Romanian intellectuals were involved in the debate of the concept of culture and intellectual cooperation in relation with law/peace and force/war. In the *Correspondence Collection* entitled "Why War?" Einstein and Freud engaged in 1932 an epistolary dialog on these concepts in the context of a growing concern about the danger of war. Freud talked about the fight against war by appealing to Eros, part of culture. This is able "to modify the quasi-organic impulses, assisting the development of the intellect against the pulsating life and insuring the inner reverse of the aggressive instinct. Everything that strives for the development of culture, strives against the war" he concluded¹⁹. Familiar with Freud's theory, the professor Eugene Speranta insisted in an article published in Otadea city publication, *Cele trei Crisuri*, in 1929, on the role of culture in sublimation of the destructive individuals' impulse. In the interwar Romanian cultural environment, culture is seen not only as a dimension of the joint constructive effort for peace but also as a new, noble and spiritual land, were is moved the confrontation, the spiritual competition²⁰. "I do not know if the organizers of the League of Nations, while embracing the intellectual cooperation as one of the greatest concern, took into consideration the truth that to combat forces of the People we had to find a way of inhibition but this action has an unsurpassed importance and its success presents a great additional warranty" he concluded in the same article²¹.

¹⁷ A. Popa, *Culture and Cooperation During the Interwar Period*, in *EIRP Proceedings*, Galati, 2015, pp. 673-674.

¹⁸ Iacobescu, *op.cit.*, p.243; Carbutaru, *op. cit.*, p. 138

¹⁹ Renollet, *op. cit.* p.318.

²⁰ Speranta, *Eugene, Pace si cooperarea intelectuala in lumina stintei contemporane*, in *Cele trei Crisuri*, Otadea, X, ian-febr. 1929, f. 21.

²¹ *Ibidem*.

¹¹ <http://atom.archives.unesco.org/international-institute-of-intellectual-co-operation>
¹² Pernet, Corinne A., *Twists, Turns and Dead Alleys: The League of Nations and Intellectual Cooperation in Times of War*, p. 358
¹³ Renollet, J., *L'Unesco oubliée. La Société des Nations et la Coopération Intellectuelle (1919-1946)*. Paris, Publications de la Sorbonne, 1999, p. 325.

¹⁴ *Ibidem*, pp. 319-320.

¹⁵ Pernet, C. A., *op. cit.*, p.357.

¹⁶ *List of Publication of the International Institute for Intellectual Cooperation 1925-1946*, p.3, (online): <http://unesdoc.unesco.org/images/0009/000928/092853pb.pdf>

part of the cultural dimension of the international relations during Interwar Period, base for the actual cultural diplomacy.

1.2.1. Some Romanian reasons and initiatives

Romanian reasons for the attachment to the work for peace and international understanding that are subject of the SN were expressed by the king of Romania, Ferdinand himself, during his visit from 9th of Mai 1924 in Geneva, to the premises of the Society. He concise highlighted that: "Realizing, after centuries of suffering and persecution, the national unity, looking for peace in order to strengthen, not aiming an aggressive purpose, desiring the integral maintain and the faithful respect for the treaties in effect, Romanian people is particularly connected to the work for peace, consolidation and understanding which are the subject of the Society of Nations".²²

Numerous Romanian initiatives were accomplished at the international level by the Romanian intellectuals²³ who were feeling, as Mircea Eliade confessed, that the national energy eliberated by the accomplishment of the great national unity, could be used creatively in the humanity's interest.²⁴

A great number of congresses, conventions and conferences were the frame that stimulated creativity focused on the most important directions of the intellectual activity: education, with academic exchange of students, professors, summer courses and revision of the manuals for history for an education in a vision of less prejudiced of the others, arts, with an accent on the radio and cinematography, sciences, with the care for the intellectual property, the intellectual workers' status, also the transmission and using of the bibliographic material, creation of international bibliography and collections, care for historical archives, even realization of an international artificial language, care for history and international studies in order to find the best international solution for that "Society of spirits" about which Paul Valéry talked.

Our documentary sources made possible sensing the effervescence of the international intellectual cooperation, the multitude of the initiatives and the grandeur of the projects, the amplitude of the communication flows from and to both sides, national and international. In this context, in 1929, when Aristide Briand proposed the building of the United States of Europe, Elena Văcărescu²⁵,

²² *The Three Cris Rivers*, Oradea, X, jan-febr. 1929, f.3.

²³ Iacobescu Mihai, *Romania and the Society of Nations 1919-1929*, Bucharest: Academy of the Socialist Republic of Romania Publishing House, 1988, pp.240-247; *The Intellectual Cooperation/La Coopération intellectuelle*, Société des Nations, Institut international de la coopération intellectuelle, 1929-1939, <http://gallica.bnf.fr>

²⁴ Mircea Eliade, *The attempt of the labyrinth*, Dacia Publishing House, Cluj-Napoca, 1990.

²⁵ Iacobescu Mihai, *op cit*, pp. 261-262.

pleaded for "unity in diversity", for a kind of "artistic and literary protectionism", especially for preventing a "fight" with unequal forces, of the great literatures with the literatures of the new states or not so strong ones. She forewarned on the "danger as big as the war of the leveling of the societies and individuals". This is why many Romanian initiatives stressed on the necessity of knowing and preservation of the popular art. As a result, C. Brăiloiu founded in Geneva, in 1927, "The International archive for folklore", the first collection of popular testimonies from the world, centered on the popular music²⁶. In order to maintain the diversity of Ion Pillat proposed to the CIICI, in 1935, a project for realisation of an encyclopedia of the most representative works of the European people, published in the foreign languages²⁷. An Index translationum with a system by countries and another by the authors' name was also initiated²⁸, a complete glossary of the Romanian museums and collections and also, another, of Romanian intellectual institutions, a really Romanian Minerve²⁹. With the same purpose, Romanian savants Emil Racoviță and then Virgil Madgearu, Sextil Pușcariu and Dr. Gh. Marinescu have proposed granting aid for cultural rebuilding of the states that could request it as well as it has been done for the economical rebuilding³⁰.

Another very important Dr. Gh. Marinescu's initiative, supported by many delegations, was the creation of the International Diplomatic Academy (1926). Another Romanian, the famous diploma Nicolae Titulescu was a vice-president of it contributing to the coordination of the diplomatic activity and to the solution of the different problems of the times. This cooperation between politicians and intellectuals open the field of a new science, "the science of the Peace", as Titulescu told.

Another Romanian diplomat, N. Petrescu Comnen perceived and acted in the same direction of creating a very important international force against war, "this formidable power that *public opinion* is"³¹.

The same role as Titulescu for diplomacy, for the international intellectual cooperation G. Oprescu had. Very active at the national and international level was the Romanian Social Institut led by Dimitrie Gusti, extensively presented in the official publication of the IIC³².

In the field of history, famous scholars as Nicolae Iorga and Vasile Pârvan contributed to the progress of this science by their participation in the international

²⁶ *Ibidem*.

²⁷ Carbușanu, Fl., *op. cit.*, p.141.

²⁸ *Intellectual Cooperation*, January, 1933, p. 716.

²⁹ *Ibidem*, Nr. 37, 1934, p.33

³⁰ Iacobescu M., *op.cit.*, p. 251-252.

³¹ *Ibidem*, p. 252.

³² *Intellectual Cooperation*, January, 1929, p.683-687.

congresses and offering their expertise by conferences and creation of new institutions in their area. The most known are the Congress in Byzantinology, the Institute of the Studies of the South-East Europe, the Romanian School from Rome. During the Congresses of historians from Venice and Oslo Iorga asked for the help of the CICI to recuperate the Romanian archives from Moscow³³ and this preoccupation for an international inventory of these sources preoccupied Romanian scientists. Many students' and professors' exchanges were organized, an Office for international scholar correspondence and, even, a Little Entente of the Students was created in 1929³⁴.

"Vademecum Academicum" published by the University of Bucharest for 1928-1929, with important statistics data, since 1864 to 1928, became a model asked by the IHC to the other universities.

For the women' and children rights pleaded at the international level Elena Vacarescu, member of the CICI and Alexandrine Cantacuzino who proposed in 1929 the creation of an International Institute for the children Studies with branches in every continent³⁵.

2.2.2. Romanian Intellectuals – Diplomatic officials during Interwar Period

The historiography of this topic is getting richer day-by-day but "there are not a few men of culture who are waiting for the evocative pages of "their passage" through the Romanian diplomacy"³⁶. Investigating the restorative efforts in this area, George G. Potra talked, after mentioning the most important restitutions for Nicolae Titulescu and Lucian Blaga, about Dimitrie N. Ciotor, Dimitrie Draghicescu, Mircea Eliade, Eugen Ionescu, Marcel Romanescu, Aron Cotruș, Iosif Igrosianu who worked during Interwar Period and also about their predecessors, from the beginning of the Romanian diplomacy, after the Union of 1859³⁷.

Lucian Jora also talks in his article named *Romanian Interwar Cultural Diplomacy: Mircea Eliade's case*, about a distinct category of diplomatic officials, "writers, philosophers, men of letters and press" as Lucian Blaga, Eugen Ionescu, Emil Cioran, Mircea Eliade – all future diplomatic officials³⁸. Mircea Eliade, cultural counselor in London (1940-1941) and cultural attaché in Lisbon (10 feb. 1941-5 September 1945) did not consider himself a *career diplomat* but a *volunteer*

*diplomat*³⁹. *The Portuguese Journal*, published in Romania in 2006 containing his daily notes during the Lisbon mission, offers suggestions about how the great historian of religions conceived the cultural and diplomatic activity of representing his country and concerning the effects of this activity on his conception. His synthesis *Os Romanos Latinos del Oriente*, published in April 1943, is "an initiative that in its way was not equalized in the Romanian cultural diplomacy in the sense of a history written from the perspective of the interests and the horizon of expectation of the public opinion of the host country"⁴⁰.

Lucian Blaga, philosopher-poet, was press adviser since 1926, than cultural attaché to the Romanian Legation in Warsaw, Lisbon, Bern and Vienna and minister plenipotentiary in Portugal (1938-1939) working for fourteen years in this field. His original conception on the culture, expressed in *Trilogia Culturii (The Trilogy of Culture)* underlies his diplomatic activity and also his attachment to the Society of Nations' values. The philosopher-diplomat talks about culture as being the "the specific way of existence of the human being in the Universe", "an ontological mutation" that it distinguishes man from other animals, "the result of human efforts to reveal the Mystery" "in whose dimensions he lives. He distinguishes between culture, which "responds to the human existence through mystery and revelation", and civilization, that "answers to the existence through self-preservation and security". Unlike O. Spengler, Lucian Blaga claims that between these two forms there is a profound difference of ontological nature and not "biological age differences", not being possible to transform cultures through aging in civilization, as Spengler believes when he states that every culture transforms itself through aging in a civilization. He talks about a "stylistic seal" of a culture. Eliade confessed that he highly appreciated Blaga's conception because he brought the highest possible praise to the Man while defining him as a "creator of culture"⁴¹.

A special admiration had Blaga for Nicolae Titulescu the most authorized Romanian interwar voice in the field of international politics and international law⁴². He confessed on that Titulescu was for him "the most brilliant intelligence that I met in life. A kind of incarnation of intelligence, understood as an archetype"⁴³.

³³ *Ibidem*, p. 86.

³⁴ *Ibidem*.

³⁵ *Eliade de vorba cu Blaga despre spatiul minoritic si omul universal romanesc*, in *Vremea*, Anul X, Nr. 501, 22 August 1937, p. 10-11, [online] <http://www.ziaristionline.ro/2011/01/03/>

³⁶ *eliade-de vorba cu blaga-despre-spatiu-mioritic-si-omul-universal-romanesc/*

³⁷ Lucian Blaga, *Insomnia close to the country's destinies*, in *Lucian Blaga in the Romanian Diplomacy*, (Ed.) George G. Potra, Sebes, 2011, See also about this Dagovicu, N., *Public international law course*, Iași: Gh. Chișner Publishing House, 1935.

³⁸ Lucian Blaga, *op.cit.*, p. 162.

³⁹ *Ibidem*, January, 1929, p. 460.
⁴⁰ *Ibidem*, p. 633.
⁴¹ Iacobescu M., *op.cit.*, pp. 265-266.
⁴² George G. Potra, *Lucian Blaga in the Romanian Diplomacy*, (Ed.) George G. Potra, Sebes, 2011, p. 8; the erudite researcher offers there important repers of this restorative work.
⁴³ *Ibidem*, pp. 7-8.
⁴⁴ Jora, Lucian, *Diplomatie culturala a Romaniei interbelice. Cazul Mircea Eliade*, *Revista de Stiinte Politice si Relatii Internationale/ Romanian Interwar Cultural Diplomacy: Mircea Eliade's case*, *Review of Political sciences and International Relations* Tom VI, Nr. 1, pp. 83-94, online at <http://revista.ispri.ro/wpcontent/uploads/2012/09/1-2009.pdf>

Emphasizing that "the Society of Nations is not a moral Academia", nor a "fraternity of technicians", but a "political institution with the mission of preventing war", Nicolae Titulescu, synthesized, in 1937⁴⁴, "the essence even of his life", talking about the necessary actions and Romanian political and theoretical / cultural contributions for maintaining the Peace in the new international context. His conclusion was that "Peace in order, law in perpetual becoming, to follow the changing course of the life, the human soul in constant work to make itself to achieve even concrete forms of thinking with an incessant ascent generosity, these are the conditions required to overcome the chaos and for an organized life to which all human beings aspire"⁴⁵. He was for the Society of Nations in the framework of the International Committee for Intellectual Cooperation, a "soldier of his country in the trenches of the Peace", struggling for the same values of Order, Justice, Peace.

2. Conclusions

By our approach we found some elements for a better understanding of the vision and the role that Romanian society and Romanian intellectual elite had by involving in the international intellectual cooperation for preventing the war during Interwar Period.

Important diplomatic and cultural Romanian personalities were involved in the organization of the international intellectual cooperation, "soldiers in the in the trenches of the Peace", struggling for a new, formidable and powerful ally, that *public opinion* could be.

As Florentina Carbutaru recently observed⁴⁶, the mechanisms of generation of the interwar Romanian political and cultural elite, aspects of the images of it at the international level as well as monographical restorative approaches, are still important tasks for the Romanian contemporary historiography.

This prodigious Romanian activity for international intellectual cooperation sustained by all the released national energies was originated and maintained by the interest of the country to defend, through the international frame, the national accomplishments consecrated by the Versailles System of treaties, and to serve the cause of peace.



1920 Nicolae Titulescu next to the members of the Committee of International Intellectual Cooperation of the League of Nations July 25, 1930, Thoiry, Hotel Leger.
<https://cutiacuvechiuri.wordpress.com/2012/02/21/1930-nicolae-titulescu-si-albert-einstein/>

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⁴⁴ Conference held by Nicolae Titulescu at the University Komenský in Bratislava when it awarded the title of Doctor Honoris Causa, Bratislava, 19 July 1937.

⁴⁵ Nicolae Titulescu *Political and Diplomatic Work*, 2007, p.229

⁴⁶ Carbutaru, Fl., *op. cit.*, p. 143.

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