There shall be peace. This has been decided. We have decided that, as the people of the United Nations, who constitute more than nine tenths of the people on the face of the earth. For once, let us be impatient. Let us brush aside all the timidity, all the hesitancies of mere talk about the “hope” of men, women and children to have the chance to live in peace. It has been decided. There is more than talk and hope.

For five years ago our DETERMINATION that there shall be peace was written — written not only in ink but large and clear enough in our faith and will to justify all the blood, sweat and tears that had gone before. Five years ago, we said in our Charter, the Charter of the United Nations, that we are: “DETERMINED to save succeeding generations from the scourge of war.” Now, five years later, the slogan for United Nations Day — for the generation of the United Nations, for the century of the United Nations — is: “THERE SHALL BE PEACE.”

But peace is not merely an absence of war — a refuge for cowards, a cave for hermits, a playground for idlers — a kind of surrender in the face of the enemy.

Peace calls for heroes, who do more than hold their ground and rest on their fading laurels. It comes from the power, the courage, the intelligence of man, age-old weapons against the traditional enemies of men — war, famine, pestilence, ignorance.

This is the kind of peace we are building — we the people of the United Nations — five years after we signed the covenant we call the Charter.

And of the new weapons we are using, the new tools we are using, none is more important than the United Nations Programme for Technical Assistance. For this programme will help in a great task of peace — a difficult, yet entirely feasible task — nothing less than the remaking of the world — in which men, women and children may live in the reality of peace and with the sound hope for a better life.
The rich complexity of civilization in advanced countries is frequently advanced as an argument in support of the basic human capacity for cultural "expression" in character and intellectual achievement. The "Middle Kingdom" of the Chinese, the "Maya" of the New World, and the "Bamoun" of the Cameroon produced "closed" and "self-contained" civilizations, a "Newton" in the sciences, a "Guillaume Tell" in the arts, and even the most discerning of modern critics with a slightly different bias in cultural history, would be hard pressed to explain, on even the most phonetically equal abilities of all branches of the human family.

To compare such varied cultures as the Chinese, the Maya, and the Bamoun, we must look to the extent of their cultural interaction with the more open and receptive cultures of the world in which their original cultures were situated. The development of writing in the ancient world was certainly far behind that of the Egyptians, but the ancients were able to incorporate the idea of writing into the basic structure of their culture. They used the writing system to express ideas and feelings, to communicate with others, and to record events. This writing system was, therefore, an essential part of their culture and helped to shape their society.

In 1899, when the Germans occupied the region, Njoya needed to communicate with his own people and with those of his people. The German government did not want the Njoya to communicate with his own people. Therefore, he decided to invent a new way to communicate. He explained his idea and his new system to his people and to the government. His government was interested in the idea, and the government decided to support his work. The government gave Njoya a grant to help him with his project.

The system of writing invented by King Njoya was truly a stroke of genius. It was no longer necessary to draw symbols for each sound. Njoya decided to keep only 80 of the 360 original signs, and those that represented the first ten numbers. He stipulated that "each of the alphabet signs should represent one sound because the numerical sense kept in, in addition, the value of figures."

Frankly speaking, this last step towards alphabetic writing was by no means perfect. The royal phonetician did not succeed in breaking entirely free from syllabism. The phonetic value of the 80 signs was not easily shown. Aware of the faults in his system, he made several modifications in it. By 1905, the year when his writing was finally ready for use, the scope of the subject here outlined, his system seemed well on the way to becoming purely alphabetic. The signs were placed in the same order as in the Latin alphabet, and the sounds they represented were in the correct sequence. This system of writing was called "Njoya's alphabet" and was used in the Cameroon region for many years.

The King of the Bamouns and His Alphabet

by Dr. Alfred Metraux

The development of social sciences during the last few years constitutes as much of a promise for mankind today as the discovery of the natural sciences at the beginning of the last century. Man has become very sensitive to what science can do for him, but he does not know what science can do for him. There is a great need for scientific knowledge and research in order to bring about the social changes that are needed in our society.

The project of Unesco is still under way. For the first time in recent history, Unesco gives to nations a plan for the future. It is a plan that will enable nations to develop their own resources and to control their own affairs. The plan is based on the principle that every human being has a right to a life of dignity and freedom. This right is the foundation of the programme of social sciences that Unesco is proposing to place before governments and international organizations in order to preserve peace. The programme of social sciences is composed of four main parts: (1) the study of the social problems of the world, (2) the study of the problems of the future, (3) the study of the problems of the past, and (4) the study of the problems of the present.

The programme of social sciences is designed to help nations to plan their future, to understand their problems, and to find solutions to those problems. The programme of social sciences is the responsibility of all countries, and it is the responsibility of each individual to work for the betterment of his own country and for the benefit of all mankind.