

involves not only higher standards of material well-being but also the sense of responsibility and self-reliance that can come only from the successful achievement of a common goal by means of one's own efforts. The role of aid is to make this task easier and less costly in terms of social and human values, but aid can never be more than a supplementary factor in the overall process of development. Unfortunately, aid may have a tendency to enhance the cultural influence of the developed countries within the developing world, at a time when the most profound problems of the developing countries involve the need to break with this influence, at least to some extent. To recognize this is not to question the value or necessity of aid programmes; it is rather to point out some of the pitfalls, and to underline the need for true generosity of spirit, as well as generosity of purpose, in approaching the task of international development.

In this lecture, I have attempted to outline Canada's approach to international development, and how the form and direction which Canadian aid programmes have taken reflect Canada's own make-up and economic capabilities, as well as its outlook on the world. To conclude both this lecture and the series, I can think of no more fitting words than those of Pope Paul VI in his recent encyclical - words which can, I believe, serve as an inspiration to us all:

"Excessive economic, social and cultural inequalities among peoples arouse tensions and conflicts, and are a danger to peace.... To wage war on misery and to struggle against injustice is to promote, along with improved conditions, the human and spiritual progress of all men, and therefore the common good of humanity. Peace cannot be limited to a mere absence of war, the result of an ever-precarious balance of forces. No, peace is something that is built up day after day, in the pursuit of an order intended by God, which implies a more perfect form of justice among men."