

Verschijnt 14-daags,
uitgez. juli en aug.
Afgiftekantoor
Hasselt 1

België-Belgique
P.B.
3500 Hasselt 1
12/39

K.U. Leuven CAMPUSKRANT *international*



April 2000 * international magazine of/revista internacional de la K.U. Leuven



Photo's: Rob Stevens

April 2000

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campuskrant

Campuskrant
International magazine of K.U.Leuven

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Layout
Total Design Belgium

Photography
Rob Stevens, Johan Van Cutsem

Circulation
8.500 copies

Print
Van In, Lier

Publisher
Githa Roelans, Oude Markt 13, 3000 Leuven, Belgium

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Subscription
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With this *Campuskrant International* - named after the Dutch university newspaper - we wish to inform you twice a year about academic life in Leuven: research, student activities, culture, university policy, personnel matters, et cetera.

If you have any suggestion for future issues don't hesitate to contact the editorial board. We are looking forward to hearing from you soon!

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February 2 Patron Saint's Day

Every year, on Candlemas, our university celebrates its Patron Saint's Day. This most prominent feast of the academic year is the day on which the university's honorary doctorates are presented to outstanding people in science, culture or socio-economic life.

This year was something very special, because the Patron Saint's Day was also the official starting point of the 575th anniversary of our university. The Pieter De Somer Aula was fully packed with dignitaries, foreign guests, professors and students. Rector Oosterlinck hosted the whole ceremony. The major part was devoted to the honorary doctorate promotion ceremony. The new doctors honoris causa are: former Belgian prime minister Jean-Luc Dehaene, Sister Jeanne Devos, working in India, former Irish president and current United Nations High Commissioner for Human Rights Mary Robinson, and professor Mildred Dresselhaus of the American Association for the Advancement of Science.

EDITORIAL

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Dear Alumni,

This is the third issue of *Campuskrant International*. The previous two issues have prompted many of our alumni to send us very positive reactions. What more do we need to continue this initiative?

This issue illustrates that this year is something very special for our university. We are celebrating our 575th anniversary. Many - many - exhibitions, congresses, publications etc. will stress this truly historic event. A whole year of celebrations is going on. It started on our Patron Saint's Day, February 2nd, when the K.U.Leuven awarded its honorary doctorates. You will find an interview with one of the new doctors in this issue.

You will also be interested in finding out about our international programmes in the new *International Study Programmes* brochure (see article on page 7).

Campuskrant International functions as the solid link between K.U.Leuven and its international alumni. Should you feel tempted to contribute to this publication, please feel free to do so. After all, this is *your* magazine!

Professor Guido Langouche, Vice-rector K.U.Leuven

Queridos Alumnos,

Esta es la tercera edición de *Campuskrant International*. Las dos anteriores han animado a mucha gente a mandarnos reacciones muy positivas. Qué más necesitamos para continuar con esta iniciativa?

Esta edición demuestra que este año es un año muy especial para nuestra universidad. Estamos celebrando nuestro 575 cumpleaños. Muchas exposiciones, congresos, publicaciones etc. animarán este acontecimiento verdaderamente histórico. Un año entero de celebraciones que empezó el día de nuestra Santa Patrona, el 2 de febrero, cuando la K.U.Leuven premió a sus doctorados honoríficos. Usted encontrará una entrevista con uno de estos nuevos doctores honoris causa en esta edición.

Usted también estará interesado en conocer los programas internacionales y en encontrar el nuevo folleto *International Study Programmes*.

Campuskrant International funciona como lazo sólido entre la K.U.Leuven y sus alumnos internacionales. En caso de que Usted se sienta tentado a contribuir a esta publicación, por favor, no dude en participar. En el fondo, ésta es *su* revista!

Profesor Guido Langouche, Vice-rector K.U.Leuven

Want to study (again) at K.U.Leuven?

For information and application forms Trees Deloddere, Office for International Students and Scholars, Oude Markt 13, 3000 Leuven, phone +32-16-32 40 2 4, fax +32-16-32 37 73, admission.officer@dsa.kuleuven.ac.be

Honorary doctor Jeanne Devos "Child slavery does exist"

Ludo Meyvis

I visited her twelve years ago. It was my first day in India, my first real culture shock. The small congregation in which she was living, was literally drowning in the ocean of people that is called Bombay. The country and the town were overwhelming me, the crowd, the odour, the sound, and so intensely different from what I knew. Sister Jeanne Devos showed what the word misery actually means, but also what is the meaning of real hope. She made quite an impression, more than she seems to realize.

Her gentle way of talking doesn't suggest that she is actually and determinedly changing something in one of the very sore spots of Indian society. Our university gave her an honorary doctorate for her work.

Bitten

She doesn't use empty words, like 'structure' or 'system'. When she delivered the homily during the Patron Saint's Eucharist, she used several dozen of children's names. Exploitation has a name. It is not the percentage or the social category that matters, but Xavier, Kavita, Pratap. "Slavery exists as long as there are people with no name. The movement which I work for, has become quite big, but every month, every day, small children come to our house in Nesbit Road or our other houses, small individual children *with* a name, and with very deep wounds, sometimes even physical, but always wounds in the soul. We are talking about *that* particular kid, an individual with a very personal value, which must be respected by the entire world."

"Officially, slavery does not exist. India has accepted a whole series of international treaties concerning child protection, but very often these treaties are not put into actual practice. Worst off is the domestic staff, the vast majority of which are girls, one-fifth below the age of 14. The major problem is that Indian law does not recognize domestic work as 'real' work. The result: no protection, no social security, no minimum wages, no anything. The luckiest are those who are 'only' materially exploited. But in a number of cases we are talking about very severe abuse. Some time ago, we came to know about a girl who was living with her 'employers', two doctors. Her body was literally covered with wounds, not caused by beatings or kicks, but by *bites*. Human bites, that is... I have seen many things, but that night I did not sleep. I just wept. You do need Somebody's support at times like that. To me, that is God."

"Currently, we are working with some 40,000 members in our *Domestic Workers Movement*, people of all social levels. Its most important activity is to be a network. Domestic workers usually lead a very secluded life, and if they themselves don't come to us, it is quite difficult to find out if there is a problem. But we do have a lot of antennas, which is our strength. And things are a little less formal in India than over here. You don't think in terms of administrative competence - 'which would be the service authorized to do this or that?' - but you just do something."

Recognition

"The last couple of years, our movement has really gained momentum. In July '99, the *International Labour Organisation* has recognized domestic labour as one of the four worst sources of child labour. For us, that was a real breakthrough. The Indian government is slowly starting to show some interest. In December 1999 a law was passed which forbids government officials to employ

children as domestic staff. Of course, a law like that doesn't actually change much, but legally speaking it can be the big stick. If the law is put into practice, obviously. I also feel a slight change of mentality, in the sense that the idea that was dominant just a short time ago - 'domestic work is what you do when you are good at nothing else' - is slowly giving way. Most often, it is replaced by a slightly more pragmatic attitude: 'if we don't treat our domestic workers a little bit better, soon we won't have any workers at all'. Sometimes, and more and more, you notice that people are starting to be aware of the importance of a fair treatment, because in the end it increases domestic harmony."

"Our *child line*, a green telephone which can also be used by children, has a lot of 'success', if I may use that word. If, one way or another, we find out about something, we can call upon a group of very good and very involved lawyers, who don't have any objections to liberating a child from its molesters, even in the middle of the night. Legal support is quite essential. If the 'employer' goes to the police before we can file a complaint, my collaborators or myself can be accused of child trafficking. I have been arrested several times already, even now, just a couple of months ago, by a group of policemen who entered into our congregation. The case was quickly dismissed, however, when it turned out that the child that was being abused was the daughter of the commissioner himself..."

"Of course, we provide the child with medical and psychological care. Very often, the children are so traumatized that it can take months before they really are aware of the fact that their suffering has stopped. Later on, children like this very often turn out to be our best advocates. After all, they have first-hand experience of what it is that we fight. For them, it is no abstract evil, but harsh reality."

"We try to reintegrate the children into their original community.

In a lot of cases, these children have come from the countryside. Their parents have brought them to town, hoping that they will find at least some sort of future there. We still need more experience with this reintegration, to find out if it is really the best approach. But all too often the alternative is the orphanage, which, consequently, causes a lifelong stigma. It is of the utmost importance that we provide these children with a sense of purpose, which means that we actively guide them towards school and study."

"We also focus on increasing a sense of awareness. The root of the problem is located very deep down in Indian culture, which causes even the worst cases of abu-

se to be looked upon as 'normal', something which one simply doesn't pay attention to. It takes a lot of publications, lectures, training programmes etc. to change that."

Trophy

"My honorary doctorate? Well, what can I say. I definitely did not expect it. When it became known that I would be given a doctorate, some people even asked me what they were supposed to do to also get one, as if it were something one can actually work for."

"In the morning, we were escorted by motorized police, and, well, I simply am not used to something like that. What I liked really very much, was the choir on the steps of the University Hall. My, I just wanted to stand there and listen. Splendid. Also the evening concert was magnificent."

"The atmosphere in our gang was quite something. No fuss, just the four of us. I had already met *Jean-Luc* (Dehaene, former prime minister of Belgium - ed.) and *Mary* (Robinson, former president of Ireland, currently United Nations High Commissioner of Human Rights - ed.). It was the first time I met *Millie* (Mildred Dresselhaus, American physicist, president of the American Association for the Advancement of Science - ed.). She is a very endearing person. I was surprised by her offer to increase awareness through science. 'If we, scientists, can do anything, just say the word', she said. I had never paid much attention to the scientific angle to our work. We make use of a wide variety of channels, but I have come to realize now that science too can be made use of. I really have to look into that."

"When I found out that *they* wanted to give me a honorary doctorate, I was very surprised. I didn't quite expect the university to be very interested in my work, but I was wrong. It means quite a lot when an important and well-known university such as the K.U.Leuven awards an honorary doctorate, because that also means

that this university truly recognizes the existence of slavery and that it wants something to be done about it."

"A couple of weeks ago, I was afraid that it would just be a ceremony. But I soon found out that there is much more to it. You really feel that you are recognized and appreciated by an important institution, and that is quite something. To me, this honorary degree is something like a shield, something which I can make good use of in my work. And I also found out that a *lot* of people in the university are genuinely interested in what is happening in India. One way or another, they want to contribute, through their work, their contacts, or whatever. I honestly did not expect that."

"Back home, the kids who know me don't fully understand what an honorary doctorate actually is. To them, it is like being given some sort of a prize. But a prize requires a trophy, a big and shining cup or something - which is what you *don't* get in Leuven. But *Jean-Luc* would do something about that, he promised me. He said that he would send a huge trophy to India - apparently, he has a whole collection of these things... The *children* have won a prize, *that* is what it is all about."

To contact Jeanne Devos, write to Domestic Workers Movement, 104-A St. Mary's Apts., Nesbit Road, Mazagon, Mumbai 400 010, India, or: admin@hum.ilbom.ernet.in



photo: Rob Stevens

"The only acceptable aid is the kind that makes itself superfluous"

Reducing Third World Debt

Anne-Mie Jaspers/Translation Jack Dick

As Bono from U2 writes in his new year's message to the West: the towering debt of the third world has to be eliminated. On the 11th and 12th of February, Broederlijk Delen organized a colloquium about debt in collaboration with representatives from civil society, academics, a representative from the World Bank, and prominent politicians. K.U.Leuven professors Lode Berlage (Department of Economics), Antoon Vandeveldde (Centre for Economy and Ethics), and Johan Verstraeten (Faculty of Theology) here offer their reflections on the fascinating but difficult discussion.



Prof. Berlage

Conditional Help

Professor Vandeveldde: "The colloquium was organized at the request of the Belgian Bishops. During the Jubilee year, the church wants to do something about the debt problem confronting the poorest countries. The Bishops directed their questions to the faculties of theology in various universities, who had some difficulties with the matter because they had no specialists in that field. That is why professors from economics and ethics were called upon with a very concise charge: put a project together about reduction of the debt of poor nations that is first of all doable and secondly that demands an effort by the wealthy nations without going overboard."

"Right from the beginning, the ethicists were concerned about the pitfalls. Debt reduction can be a reward for bad management; and charity and good intentions can be rewards for irresponsibility. There are very poor countries with a relatively low debt, while others have a bottomless pit. This is why we designated 41 heavily indebted countries and about eight with a lower debt. Our purpose after all is not to support governments but to do something tangible in the poorest segments of the population. The project should support primary objectives such as healthcare, education, etc."

"Another problem is that many of the nations so heavily in debt are caught up in civil war or foreign tensions, whereby debt reduction is of little help. We start with the ethical consideration that the money given must not be lost in political chaos, and that it must help the poorest countries. That is why we have built in some preconditions."



Prof. Vandeveldde



Prof. Verstraeten

Politics of Justice

Professor Berlage: "In the project, you have profits on one side and expenses on the other. Those expenses are of two sorts. Part of the money goes to taking over the debt, or really the buying of it by a new organ; and the majority goes to human development: basic health care and basic education. The profits come from donations by wealthy nations, who, over a term of 15 years, pay one tenth of 1 percent. The poor countries themselves pay a second part. Their debts in fact are not completely dissolved. They will have to pay part of it, whereby each country is treated equally. After 15 years the debt should be paid off."

Professor Vandeveldde: "The alternative is a complete lifting of the burden, without many preconditions. But there is a big difference between the politics of pity and the politics of justice. You can feel compassion for just about anyone, but justice goes with criteria. The idea behind the project is that the debts have to be lifted, but attention also has to be given to justice. Otherwise you would give an advantage to countries with poor government in comparison to those with good government."

"If you try to help, there is always 'a leak'. An important ethical question is: how large can the leak be? If you want to minimize the amount, then you help countries that can help themselves. In Chile for example, all projects succeed, which maybe indicates that it is no longer a developing nation. In black Africa, many projects have failed. The leaks there are very large, but the needs are also the highest. It is difficult to balance. How tolerant of leaks are you? On top of that, aid, no matter how serenely given, is always humiliating, even at the international level. The only acceptable aid is aid that creates self-sufficiency, aid that makes itself superfluous."

Fundamental Reconciliation

Professor Verstraeten: "My approach to the project is naturally more theological and is rooted in a biblical context of 'forgiving debts'. The idea behind the Jubilee year, as in the Bible, is that every 50 years all inhabitants must free their slaves. Everyone will be returned his or her possessions, and be sent back home. Concretely, that means that the poor who have had to sell their land, should have their land returned to them every 50 years. God is the true owner, who has given universal use of earthly goods. Everyone must have his or her share of the goods of the earth. Forgiveness of debts means then a fundamental reconciliation, a sort of conversion of a people that is prepared to mend relationships that have gone astray."

"I don't think there is a dilemma between gift and justice. I join the American bishops, who state that it is the duty of citizens to contribute to society and that it is the duty of society to enable its citizens to contribute. That is after all what it is all about: the restoration of possibilities, as well as the question of education and healthcare. On the other hand, there is also the element of solidarity: the donor - or the creditor - is obligated to self-conversion. Finally, who has the ultimate right to the goods of the earth and to what is produced by them? We have to distinguish between, on one hand, the countries and, on the other, the people. Human rights must take priority. The contract made with them can only be legitimate when state governance is for the people - when it enhances the sense of being human. People after all have already paid by their labor, as John Paul II says: 'capital is always a history of human labor', whether borrowed or not."

Professor Vandeveldde: "But between the people and the giving society are the states, there's no escape from that. If you decide to relieve the burden of debt without preconditions, then you support countries like Iraq which starves its citizens and denies medical help because the powerful are not given the freedom to do what they want."

Professor Berlage: "We economists are especially concerned about the future. I can understand the ethical and biblical motivation of theologians, but we cannot examine every contract. Then all contracts would be called into question, and the rich nations would be hardly inclined to give."

"You cannot give aid and avoid the top at the same time. We simply must build in a few preconditions that force governments to clean up their acts and that reward them if they do."

'What Kind of Debt Relief for the Third World?' was an interdisciplinary colloquium organized by the K.U.Leuven and UCL in collaboration with 'Rechtvaardigheid en Vrede' and 'Broederlijk Delen' under the auspices of the Belgian Episcopal Conference at Louvain-la-Neuve, 11-12 February.

Wanted! Wisdom!

Nothing to give

Siska Waelkens/Translation Ludo Meyvis

Fons sapientiae, the source of wisdom (but you just keep on calling him fonske) has been a familiar observer of what is happening on the Fochplein and the Bondgenotenlaan. Very often, he is not just a mere observer, but also an avid participant in whatever happens to be going on. He then dresses accordingly, be it the scouts' uniform, the swimming team's trunks or the University Choir's dress. And all the time he keeps on pouring the contents of his pint (which, obviously, only contains pure wisdom) in his very open mind.

Twenty-five years ago, Fonske was just an ordinary statue, made by Jef Claerhout. In 1975-1976, when the university celebrated its 550th anniversary, it was donated by the university to the town of Leuven. For many young

or newly arrived citizens, it is very surprising to realize that the remarkably familiar statue has been part of the town for just a very small number of years.

Today, the university once again celebrates its birthday, and once again it wants to present the town with an appropriate gift. Admittedly, 575 years is not really a nice round figure, but being the healthy Burgundians that we are, we solemnly refuse to wait any longer than 25 years between two festive years. There will be a plethora of events, continuously showering over those unfortunate souls who have to make sure the anniversary year is going smoothly.

Request

But let us now return to our gift problem. What can an age-old university donate to an age-old town? There should be no reference to 'the end of wisdom' or anything of that sort. Although we have a lot of it, we are not history yet, and we hope that wisdom will continue to flow in a very wide estuary. Or should the new statue be called *Milleke*, because of the new millennium? Hmm, perhaps we should be especially alert so that we don't grow tired of the third millennium before it has really taken off. Or should it be a spectacular fountain, some kind of water ballet? True, fountains are scarce in Leu-

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Alternatives to Animal Testing Mice Still Put to the Test

Wim Boonen/Translation John Hymers

Now and then we hear in the news that animal activists have broken into one or another laboratory in order to liberate the test animals. However good the intentions of these activists may be, their actions are in vain: our industries produce many products that must be controlled against harmful consequences for humans. But there is hope: slowly the opinion is growing that animal testing does not necessarily deliver trustworthy results.



photo: Rob Stevens

Peter Hoet has made himself useful in this connection. Together with his colleagues from the Respiratory Laboratory of the Medical Faculty, Hoet, a bio-engineer, has developed in vitro-techniques for fundamental and applied lung research. In contrast to in vivo research, these techniques make no use of test animals. Recently his work was awarded the 'Belgian Prize for the Replacement of Animal Testing' by the *Action Against the Mistreatment of Test Animals*.

Hoet specializes in lung toxicology, and thus he investigates the lung's reaction to foreign bodies. Hoet says: "Just as the liver, the lungs contain enzymes which metabolize poisonous materials through which they become less poisonous or, better, soluble. In the latter case the blood can carry them off." In the laboratory, in vitro research uses two different techniques: "In the first method we isolate one cell-type from the about 40 that

are present in the lungs. Consequently we cultivate them as a monoculture in so-called nurseries, so that we harvest a greater amount of the same type of cell. Then we carry out various tests on them."

Eating Paint

"This is advantageous in that you can see precisely how that type of cell reacts to a certain material. On the other hand, a cell never exists by itself, but is rather in communication with other cells. We cannot see the effect of this 'cell-sociology' with this technique. Therefore we use a second technique involving complete sections of lung tissue, so that we can study a realistic reaction. The drawback here is that you don't always know which cell type is at the basis of this reaction."

There is a two-fold goal for these in vitro-techniques. "Ethical motivations certainly play a role. In this manner we can avoid a lot of animal suffering. But there is also another reason: carrying out tests on human cells is more relevant. For, surely we wish to know the human reaction to a particular material, and not the reaction of a mouse. Scientists often make use of test animals in order to investigate diseases that normally afflict humans, but which only sporadically afflict animals. I think of asthma, for example, which animals only contract in exceptional cases. Yet for some years most asthma research has been carried out with test animals. At the moment, in vitro-techniques are coming upon the scene more and more."

And what applications do the techniques have within the field of lung toxicology? "Not so long ago we carried out research on the toxicity of a certain textile paint. This paint has been in use since the 1950s and at that time was tested comprehensively in the classic fashion and was found to be completely harmless; you could speak of it like food. Until, that is, the beginning of the 1990s when someone in Spain got the idea of no longer spreading it on textile, but rather of spraying it. The result: in a short time six employees fell dead due to a lung affliction. Thus the paint appeared not to be completely harmless. We investigated that paint, among others, by testing it on lung cells, and that research revealed that the paint was ultimately poisonous when inhaled."

Ethical Responsibilities

Still, Hoet does not think that a large scale application, let alone commercialization, of such in vitro research is imminent. "We can only carry out our research with the help of our colleagues in the operation theatres. When they remove a piece of a lung because of some disease (usually lung cancer), then there is also inevitably a restricted level of health for that tissue. This then is what they give us. If we were not to use it, it would be incinerated together with the rest of the hospital's refuse. The Ethics Committee of the Health Faculty has agreed that we can make this kind of use of human tissue."

Another problem has to do with the origin of the human lung tissue. "The tissue that we have at our disposal comes usually from smokers, most often older than fifty. Moreover, there are more men than women. Obviously, it is difficult to call that representative of the population. This certainly is a valuable point of critique."

There are still other obstructions to a broader application. For instance, not all cell-types can be cultivated. "We can only isolate certain cell-types, and we can only store these for about two or three days. Research into the possibilities for long-term studies remains necessary. Above all, right now various scientists are using differing techniques for cultivating cells; we definitely need to standardize these. It is true that such a standardization is disadvantageous insofar as it curtails the creativity of the scientists, but it is absolutely necessary so that we can compare their mutual results."

What should be applicable on a large scale is the practice of in vitro testing on cells and tissues from animal lungs. In this manner can actual animal testing be reduced. Hoet is realistic enough to realize that we will not enter a world without animal testing in the near future. Even in his own laboratory sometimes make use of animal testing, yet it is kept to a minimum. "I don't think that the use of test animals can be abolished in the coming fifty years. Perhaps we will never find alternatives for some of the animal tests. But in the future we will be able to reduce even more the use of test animals."

Heartening News

Archimedes' Screw Gets a New Job

Wim Boonen/Translation Miles Smit

Three minutes. That's the short, crucial window for reviving a heart attack victim. But even if this is successful, the heart may have sustained damage. Leuven specialists, together with German engineers, have developed minute heart-pumps which in the near future should help keep this damage to a minimum.



photo: John Van Cutsem

However, this was not the application that Prof. Willem Flameng, heart surgeon at Gasthuisberg University Hospital, had in mind when he started work on this technology. "Among the problems I encounter in my practice are weakened hearts, which can no longer fully perform their pumping function. In these cases though, the damage is by no means necessarily irreparable. We should be able to facilitate a recuperation with mechanical support."

A pump, not a mixer

Ten years ago, there were only bulky pneumatic systems, which took over the heart functions *completely*. With such a system, the blood is drawn out of the patient to a sort of artificial heart. "The great disadvantage of this is that the blood comes into contact with all sorts of synthetic piping, outside the body. This is bad for the blood, which is liable to clot and haemolyse, and it can cause explosive reactions in the patient. So, the idea was to fit the pump within the patient's heart."

The new pumps are based on the principle of the Archimedes screw. The Ancient Greeks used it to move water from lower to higher levels. Because the screw turns in a snug-fitting tube, the water or blood is driven forward. "We place two such pumps in the heart, which bolster the left and right atria equally. The Archimedean screws displace a few liters of blood per minute, turning at a rate of 25,000 rpm. The great danger with these speeds is that the apparatus may work as a mixer and destroy the blood. With a specially adapted design we can prevent this."

"The development of the heart pumps began ten years ago, both here in Leuven, and at the Texan *Heart Institute*. Initially, the machines were driven from without the body, and the first pumps were very big. Together with the *Helmholtz Institute* in Aachen, we've succeeded in miniaturizing them to a diameter of around 6.4 mm. Moreover, the motor is now integrated within the pump. The German engineers developed prototypes, which we then subjected to extensive testing. On the basis of our findings, they then honed the original design. In this way many prototypes were reviewed, and last year we were at last able to implant the final model in patients."

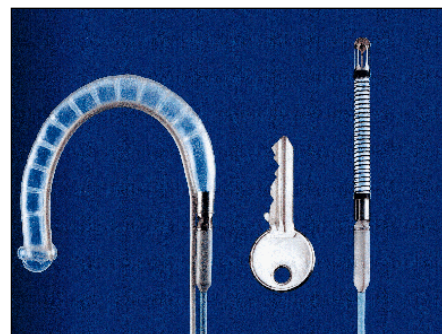
In fact, there are not one, but two different versions. The human heart consists of two parts, each with its own function, and the design of the apparatus is adapted to these. "The left atrium drives the blood under high pressure throughout the body. Then the veins send it back to the right atrium, which pumps the blood under lower pressure through the lungs, where it picks up oxygen again. These differing properties call for a separate design for each pump."

Many purposes

Meanwhile, the range of application for the apparatus has changed. "For now we use them in performing heart operations, more specifically bypass operations. Until recently we regularly had to use a heart-lung machine in

such cases, in order to forestall complications in the event of a cardiac arrest, and because our brains can only do without fresh blood for three minutes. For part of the operations, we'll now use micro pumps: the great difficulty is that the surgeon cannot cut the heart open to introduce them. This must be done through a vein or artery. That is why we cannot use this technique in open-heart surgery, such as heart-valve operations."

But is useful for *bypass operations*. In such interventions, the surgeon bridges over a blocked coronary artery with an artery or vein, and the heart needn't be opened. One in ten of this kind of operations is now performed without recourse to an artificial heart. "In these cases a *stabilizer* is used. This immobilizes the part of the heart where the bypass needs to be carried out. But this method is still very risky: if the heart stops during the procedure, there is no artificial heart to take over. Moreover, one cannot illuminate the organ very well with this technique, to reach the blood vessels on all sides. Using our micro pumps, this is possible, and cardiac arrest does not pose an immediate life-threatening risk. With this technique, we replace the lung machine with insufflation."



Although the German government has already given permission for the commercial production of the pumps, Flameng and colleagues are waiting for the results of a study, in which nine German heart centres are participating before putting them on the market. The preliminary results of the study - now halfway through - are gratifying, says Flameng, while in Leuven, surgeon Bart Meyns has used

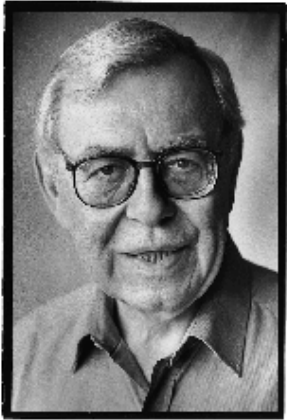
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La opción por los pobres

Nicolaas Van Leeuwen/Traducción Beatrice Schotsmans

Pocas figuras eclesíásticas del siglo veinte se han transformado en icono después de su muerte como Oscar Romero. Cuando se volvió arzobispo en 1977 de El Salvador, el Vaticano pensó que ponía un sacerdote neutro y más bien conservador a la cabeza de la Iglesia salvadoreña, pero Romero escogió el lado de los pobres y no el de los latifundistas ni el del ejército. No lo agradecieron en todas partes. Lo mataron durante la celebración de la misa el 24 de marzo del año 1980. Pero sus ideas siguen estando vivas e influyen siempre a la gente, dentro y fuera de Latino-America.

Foto: Rob. Stevens



El profesor Georges De Schrijver S.J. de la facultad de Teología ilustra la figura de Oscar Romero. "En 1977 Romero se convierte en arzobispo de El Salvador. Es conocido como un hombre moderado pero pastoralmente sensible, que tiene, sin embargo, poco contacto con la población. El asesinato de algunos cristianos y sobre todo del jesuita Rutilio Grande, un buen amigo, le hacen reflexionar. Grande ha sido asesinado por apoyar las cooperativas de los campesinos que eran independientes de los latifundistas. Romero quiere un juicio por el asesinato de su amigo, pero el presidente se opone y no ocurre nada."

"El arzobispo se pone a pensar específicamente sobre el papel de la Iglesia y el fracaso en su país. Por qué matan a sus colaboradores? Encuentra apoyo en Jon Sobrino e Ignacio Ellacuría de la 'Universidad Centroamericana' (UCA) en Nicaragua. Ellos llegan a una teoría llamada 'teología de la liberación'. Romero y los jesuitas de la UCA no son los primeros en pensarla. Ya en 1974 la congregación de los jesuitas con el superior-general había propuesto que la predicación de la fe y la dedicación a la justicia social tenían que ir a la par."

"Durante la eucaristía Romero predica de manera fuerte contra la represión del ejército, sermones que simultáneamente son divulgados por la radio. El predice la guerra entre el ejército y la guerrilla que estalla, al final de los años 70, paralelamente a la revolución Sandinista en el país Nicaraguense. La situación política en su país le pone a Romero ante una elección difícil. Por una parte está en contra de la violencia, aunque ésta venga de la parte guerrillera. Por otra parte condena la represión por el ejército y comprende al pueblo que se esta oponiendo. Sin embargo visita a los simpatizantes de los guerrilleros y da permiso al flamenco 'Rugelio' Poncele para que se convierta en capellán castrense."

"Romero no solamente se hace famoso por sus sermones. También escribe de vez en cuando una carta pastoral a los fieles. Una de ellas tiene el título 'Iglesia y organizaciones políticas populares' en la cual se declara partidario del derecho a las organizaciones populares. Llega a un conflicto con las autoridades civiles y busca apoyo teológico para su Iglesia de los pobres y para sus ideas sobre movimientos de base, en el Segundo Concilio

Vaticano y en los escritos de la conferencia de los obispos de 1968 en Medellín. Durante esta conferencia se expresa la preferencia de la Iglesia por los pobres y por los grupos de base."

La dimensión política de la fe

"Romero opina que una Iglesia que prefiere a los pobres tiene que apoyar una redistribución de las tierras, las cuales están en manos de una pequeña élite que se hace respaldar por el ejército y los 'escuadrones de la muerte'. La dirección que escoge la Iglesia Salvadoreña es de facto una elección contra los gobernantes del país."

"En el arzobispado se instaura la 'tutela legal'. Allí nombres de personas desaparecidas son clasificados en un archivo y los fugitivos, sobre todo familiares de guerrilleros, encuentran apoyo jurídico y protección contra el ejército."

"Cuando Romero se encuentra en Lovaina el 2 de febrero 1980 para la entrega de su doctorado honoris causa, pronuncia su famoso titulado 'La dimensión política de la fe desde la opción por los pobres'. Ahí se pronuncia a favor del modelo conflictivo en su país, a favor de la lucha. Añade que es consciente de que su vida está en peligro. Apoyado por el reconocimiento internacional que consigue gracias a su doctorado, escribe una carta a Jimmy Carter, presidente de los Estados Unidos, en la cual ruega que no apoye militarmente más al gobierno Salvadoreño, pero la respuesta se deja esperar. Durante uno de sus últimos discursos aconseja a los soldados que sean inobedientes militarmente y que no disparen más. Poco tiempo después, el 24 de marzo, el escuadrón de la muerte de Roberto D'Aubuisson del partido Arena lo mata durante una celebración eucarística. Nunca habrá un proceso."

"Romero no será olvidado después de su muerte. Su sucesor continúa trabajando con el mismo espíritu y el pueblo lo estima. Sobrino y Ellacuría siguen con la Teología de la liberación. Ellacuría, que era políticamente el más apasionado será asesinado en el año 1989. Los escuadrones de la muerte penetran en la casa de los Jesuitas donde vive, disparan contra el retrato de Romero y matan a seis jesuitas presentes."

"También en el extranjero se habla de Romero. En 1995 es propuesto para la beatificación. El Papa Juan Pablo II decide en el último momento no hacerlo: el obispo Revelo del obispado salvadoreño de Santa Ana se opone a la beatificación de un hombre que tiene '70.000 personas en su conciencia'."



"Al principio de los años 90 Sáenz Lacalle llega a la cabeza de la Iglesia salvadoreña. El nuevo arzobispo de la fundación Opus Dei termina con la difusión de las ideas de Romero en su iglesia. Los sacerdotes en formación reciben solamente manuales clásicos, no libros de la Teología de la liberación y les enseñan a alejarse de la política. La generación anterior de

sacerdotes sigue pensando y actuando según el espíritu de Romero y todavía existen las comunidades de base pero no reciben apoyo de la jerarquía eclesíástica."

"El nuevo gobierno Arena ha comprado tierras para las cooperativas de los campesinos, pero éstos ven impuestas unas condiciones muy fuertes de reembolso. Algunos consiguen mantenerse, pero otros no llegan a pagar los intereses y tienen que vender los terrenos. Mientras, en el extranjero, hay muchas organizaciones Romero que recaudan dinero para ayudar a devolver los intereses."

"Al final el futuro no es tan rosa. El gobierno y el mando de la Iglesia tratan de hacer olvidar a Romero y todavía es difícil encontrar justicia social."

Alumni Record Form

As an Alumnus I wish to forward the following information for your records in the 'Alumni K.U.Leuven - International' database for
Country:.....
City:.....

Personal Data

Name:.....
Maiden Name (if applicable):.....
Date of Birth:.....Sex:.....
Nationality/Citizenship:.....

Home Address
Street:.....
Town:.....Zip code:.....
Country:.....
Phone:.....Fax:.....
E-mail:.....

Former Studies & School:.....
Stay/Studies at K.U.Leuven:.....
-Faculty:.....
-Department:.....
-Director/Staff:.....
-Institution:.....
-Period:.....
-Obtained Degree:.....
-Class Year Graduation:.....
-Promotor:.....
-Thesis/Dissertation Title:.....

Employment & Professional Particulars

Designation:
Profession:
Office Address/Institution/Department
Name:
Street:
Town:
Zip code:
Country:
Phone:Fax:
Telex:
E-mail:

Interest in Alumni Activities

Academic:
Profession:
Social:
Cultural:
K.U.Leuven Development:
Other, please specify:

'Alumni K.U.Leuven-International' Group in your City/Country:
Non-existent:
Will be formed:
Existent:
Contactperson/Secretary:
Address:
Town:
Zip code:Country:
Phone:Fax:
E-mail:

Contact with Belgian Embassy:
Additional Information:.....

Please send to Mrs. Hilde Devoghel, Atrechtcollege, Naamsestraat 63, B-3000 Leuven, Belgium, phone +32-16-32 40 02, fax +32-16-32 41 90

Copies of this form can be used by your friends Fellow-Alumni

The requested data will be inserted in the Alumni K.U.Leuven International database. This database is publically registered according to the Privacy Law Act of December 8 1992. The personal data of the alumni are legally protected. Every alumnus registered in the database is allowed to look into and change his or her personal data. The Alumni K.U.Leuven International database is used to inform the alumni worldwide of international activities and events taking place at the Catholic University of Leuven.

International Study Programmes

Studying in Leuven *means* something, and not just to Flemish students: year after year, our university's international reputation attracts a considerable number of foreign students. In the academic year 1998-99, our university welcomed 2019 foreign students from 106 different countries.

Most of these foreign students register in one of our 39 *International Study Programmes*. These programmes are specifically meant for both Belgian *and* foreign students, and hence are taught in English. As *Campuskrant International* has mentioned in previous issues, K.U.Leuven appointed a committee of experts to critically assess its English programmes so that it may achieve its wish of increasing its international profile. The next step then became to increase the number of English programmes. For the current academic year, K.U.Leuven has organized the following new programmes:

- European Master in Social Security
- Master of Laws in European Taxation
- Master of Arts in European Criminology
- European Master in Mathematical Psychology
- Master in Cultures and Development Studies
- Master in Financial Economics
- Master in International Business Economics
- European Master in Sport Management

More information regarding these programmes can be found in the brochure on International Study Programmes (see below).

Commencing in the academic year 2000-2001, K.U.Leuven will offer the following new International Study Programmes:

Managing and Monitoring Societal Development - Master in Sociology of Social Change in European Societies

This programme deals with the multifaceted social problem and fundamental sociological issue of actual social change in Europe. It focuses on analyzing and interpreting (monitoring) the actual transitions in modern societies and on its consequences for policy making in the major institutional areas (managing). In doing so, it exploits the newest theoretical frameworks by implementing them within an encompassing, comparative and international setting, and by using advanced social research methodologies.

Master in Actuarial Sciences

This Master's programme offers a thorough study of both economics and mathematics, thereby preparing students for the actuarial branch of the insurance world.

Master in Industrial Management

Modern industry and the (public) service sector are desperate for qualified engineers with a strong background in industrial management. The Centre for Industrial Management offers a unique environment for graduate study and an outstanding management programme dealing with areas such as manufacturing, transportation and logistics, environment and energy, and information technologies. The Centre has a very strong interaction with industry and thus the students carry out their thesis work in large, international enterprises, solving real-life problems.

Master of Science in Tropical Agriculture

The general objective of the M.Sc. in Tropical Agriculture is to provide multi-disciplinary and professional training in tropical agriculture for persons who are, or will be, professionally active in the agricultural sector in the tropics. Since tropical agriculture is embedded in a multitude of unique socio-cultural environments and only sustainable when tied in with the local environment, it is one of the specific objectives of the M.Sc. programme in Tropical Agriculture to provide the students with contemporary insights in the many facets of these environments. Because globalization is increasingly becoming a characteristic feature of the work-place, especially in tropical agriculture where many multinational organizations are active, internationalization is another specific objective of the M.Sc. programme in Tropical Agriculture. To achieve this specific objective, the programme provides (a) students from Europe the opportunity to work on a project in the tropics and to acquire a first hand experience, and (b) students from the tropics the opportunity to work on a project related to tropical agriculture in an 'advanced laboratory' in Europe.

Master of Science in Earth Observation

There is a growing international demand for professionals highly competent in providing added value in the field of earth observation technology (e.g. in geo-informatics, land-use planning, environmental management, etc.). The combination of internationally recognized track-records and expertise in the broad domain of earth observation at K.U.Leuven and at Purdue University (U.S.A.) provides the ideal setting for a joint Master of Science program in this field. While depending on a solid participation at the partner institution level, this program is primarily directed at persons from other first and third world countries who are eager to obtain a multinational degree and to experience scientific learning in a multi-cultural and multi-disciplinary environment. The degree is furthermore geared to the needs of the market and guaranteed from the perspective of consistency and technological excellence. Research activities which the students undertake will be fully imbedded in ongoing investigations at the K.U.Leuven, at Purdue, or with their respective industrial partners.

More information can be found in the brochure 'International Study Programmes,' which our university's Study Advice service has recently published. This brochure gives a very clear survey of all programmes meant specifically for foreign students. Every 'International Study Programme' is clearly described, mentioning the purpose of the study, a survey of its courses, the target audience and admission requirements. You can get this brochure at the Dienst Studieadvies, Naamsestraat 63, B-3000 Leuven (fax +00 32 16 32 43 30 or via isp @dsa.kuleuven.ac.be

Colloquium Biblicum Lovaniense XLIX

The *Colloquium Biblicum Lovaniense* is the result of cooperation between the theological faculties of K.U.Leuven and the Université Catholique de Louvain. It organises an annual international conference in the field of Biblical Studies. These conferences take place in Leuven, and they are alternately dedicated to a topic from the Old and the New Testament.

The conference aims at specialists in Biblical Studies and focuses on a biblical book or a collection of writings. This year's subject is: *The Sayings Source Q and the Historical Jesus*. President of the conference is Professor Andreas Lindemann from the University of Bielefeld. He will preside over the 14 invited speakers from all over the world, who are well-known experts with regard to *Source Q*.

The conference will take place from July 25 till July 27. It consists of 10 main papers, 4 seminars, and about 20 short papers. The languages of the conference are English, French, Dutch and German.

For more detailed information: http://www.theo.kuleuven.ac.be/en/centr_collbibl.htm, or contact Prof. Johan Lust at St.-Michielsstraat 6, 3000 Leuven, Belgium, t 00-32-16 32 38 20, fax 00-32-16 32 38 58, johan.lust@theo.kuleuven.ac.be

European Criminology seminar

The *M.A. in European Criminology Programme* is organizing a seminar on *The Establishment of a European Area of Freedom, Security and Justice: Status and Prospects*. The seminar will take place in the European Parliament in Brussels on Thursday, April 27. The objective of the seminar is to get a better understanding of what the different EU institutions are doing and planning to do to implement the provisions of the Amsterdam Treaty with regard to Police and Judicial Cooperation in Criminal Matters.

Presentations will alternately be given by representatives from the different EU institutions and academic experts from the International Network of the M.A. in European Criminology Programme.

For more information, please contact Hilde Van Lindt (t 00-32-16-32 52 68) or e-mail to: hilde.vanlindt@law.kuleuven.ac.be. More information on the M.A. in European Criminology Programme: <http://www.law.kuleuven.ac.be/cals>.

Internet assistance in religious education

Godinet stands for *Godsdienstdidactiek* (Religious Education) *on the Internet*. It is the result of a project aimed at 'the development of the concept of self-directed training in the field of religious education employing a variety of computer-based and inter-connected theoretical and practical resources'.

Godinet wants to offer an innovative fundamental concept of educational theory to teachers and educators in the field of Roman Catholic religious instruction, to be a reliable guide in the concrete planning and preparation of Roman Catholic religious education in schools, and to be an interactive space in which teachers and educators can share their experiences, suggestions, prospects and questions with a view to helpful dialogue and ongoing mutual enrichment.

For more detailed information: <http://www.kuleuven.ac.be/godinet> or contact prof. Herman Lombaerts at St.-Michielsstraat 6, 3000 Leuven, Belgium, t 00-32-16 32 38 20, fax 00-32-16 32 37 90 or 00-32-16 32 38 82, or e-mail: herman.lombaerts@theo.kuleuven.ac.be

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the apparati in twelve operations.

Prof. Flameng foresees still another, much more important domain of application for the heart pumps, namely the treatment of acute heart infarction. With such an infarction, the whole heart becomes overworked and thereby uses up a great deal of oxygen, while certain parts of the organ get too little, arrest and die off. A very speedy intervention using the pumps could

relieve strain on the heart and minimize the damage. But, "before we can put this into practice, we need to miniaturize the apparati still further." There is also work underway to extend the longevity of the pumps. "Currently, they are made of disposable materials and work for only a few hours. We are now designing heart pumps which could serve for several days, and another step will be an apparatus with a truly long life-span." In the future, thinks Flameng, this technique will be com-

bined with *keyhole operations* whereby the instruments would be imported to the patient by small openings in the body. "The opening of the chest cavity is immensely taxing for the patient. With the keyhole method, specialists try to minimize this. There are centres which are concentrating on this application, and I am convinced that sooner or later the two techniques will be brought together. That would be the dawn of a completely new era in new bypass surgery."

Leuven, Oxford and Sapporo East is East, and West is West?

Ludo Meyvis

Progress can be a dreadful thing. Without e-mail, I would have had the opportunity to visit Japan. But the same technology which makes it possible for me to do an interview just by exchanging a couple of messages, also means no sushi for me. Not yet. Sigh.

Professor Ken Endo was born in Tokyo, in 1966. Currently, he lives in Sapporo, the main city of Japan's northernmost island, Hokkaido. He is an alumnus of K.U.Leuven and is married to another Leuven alumna, of Brazilian origin. He is the father of one daughter, and he lectures on International Politics at the Hokkaido University in Sapporo. And he was very keen to take part in an intercontinental interview.

Different

"Studying has always been very important in my family. My parents have been very supportive to my sister as well as to me. From 1985 to 1991, I studied at the university where I'm working now - a very good university, by the way. I majored in international relations, the area in which I have been specializing ever since. While I was still studying in Japan, I came to Europe, to Leuven. I was very much attracted by the Master's Degree in European Studies. In 1992 I finished that programme, and moved on, first to work at the *Forward Studies Unit* of the European Commission in Brussels. I owe quite a lot to my professors, especially Hugo Paemen and Laurent Van Depoele, both at the European Studies Programme. It is through their continuous efforts that I was able to move to the European Commission. Obviously, my Ph.D. dissertation on Jacques Delors is based on my daily work and observation at the Forward Studies Unit. After my Brussels period, I moved on to Oxford in order to complete my dissertation."

"International Relations is a fascinating area of study. It is situated on that thin borderline between politics, law, economics and plain and simple power-play. People often make the mistake of thinking that International Relations doesn't really concern them. They are wrong. It could even be dangerously influential in determining people's everyday life. This is true in Japan, but probably even more so in Europe. I don't think people are sufficiently aware of the far-reaching influence which international administration and decision-making have."

"I came to Leuven because a friend of mine was already living there. He more or less convinced me to come, and I must say that I never regretted that decision. The application procedure was pretty easy. Of course there was some administrative red tape, but generally speaking it went fairly smoothly, at least as far as the university was concerned. The Flemish Community administration, and especially the customs officers, were a different matter. They showed me the difference between the words 'administration' and 'bureaucracy'. It took me two months to get my luggage, although it was simply sitting in some Customs building. I can't say I was amused when I found out about that. I also had some rather unhappy experiences with the phone company, who made an appointment, canceled it without any notice, then made another appointment, canceled again, etc. I suppose one can learn a great deal about a society just from these little - or not so little - annoyances, but they do make life more difficult than necessary."

"In general, though, life in Leuven took off very easily, maybe especially because of the very friendly and able staff at the European Studies office. They made me feel at home from the very first day. I lived in the Home Vesalius. There are a lot of foreign students there, and that may have made it a little more difficult to establish casual relations with Belgian students. But eventually that too improved quite a bit. I made many Belgian friends, some of whom I stay in touch with till this very day. Looking back on it, I think that the Belgian friends I made are mainly to be found among those who tended to be interested in Japan."

"When you spend a reasonably long time in another country, it is normal that you keep an eye open for what you consider as funny or strange. One of

the strangest things which I noticed was the weekend habit of many or all Belgian parents to prepare lunches and dinners for their sons and daughters at the university."

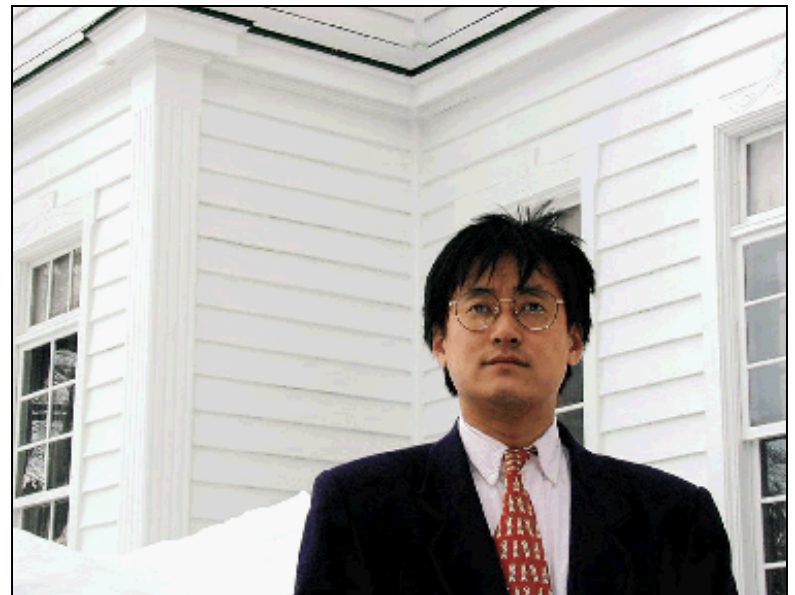
"The university system is a bit different in Belgium, of course. Personally, I felt the greatest difference was the system of oral exams. In Japan, we're used to written exams, and it was quite strange to be facing your professor and having to answer right away. It took some time, but I got used to it. I don't know which is the better, it's just different."

"The most important general difference is, of course, the Christian aspect of western culture. When you're an outsider, it is fascinating to notice the countless presences of Christianity in western society. Westerners themselves may not even notice them."

"The best characteristics of the West? I would say, the tolerance toward foreigners, and the eagerness to support those who clearly want to achieve something. And the worst: racism. This may seem contradictory, but in my experience both are definitely there."

From Leuven to Oxford

"I suppose Europe looks to the States to learn. Japan does the same. But I think we can also learn a lot from each other. For Asia, Japan is a gateway to the West. After all, my country formally opened its doors to the West in 1868. As you know, Japan went through almost two centuries of complete seclusion. At least, that is what the history books tell us. This concept is under serious historical review, though. Contact with the outside world definitely existed, albeit on a limited scale. Nagasaki, a port town in the south, had daily contacts with the Dutch and the Chinese. They significantly influenced pre-modern Japan. Moreover, the *shogunate* government, which ruled Japan up to 1868, struck commercial treaties with the West well before its collapse in 1868. Anyway, openness to the West has been blossoming ever since, and I feel that many Asian countries could use that Japanese gateway. Similarly, Europe could use Japan as a door to Asia and Asian culture. May I add that Hokkaido University, where I'm teaching, would welcome students willing to study Eurasia from the other edge of the continent."



"After my studies in Leuven, I went to Oxford, to work on my Ph.D. in European politics. Compared to Leuven, Oxford was much more harsh. Leuven was warm, kind, welcoming. Oxford was rather chilly and competitive. Maybe this is not true for the whole of Great Britain, but just for Oxford, I don't know. I suppose Oxford may have had too many ambitious and power-hungry foreign students over the years, and I suppose that leaves its mark on the general climate. I think of Leuven with affection, whereas reminiscing on Oxford leaves me with mixed feelings. But this must be put in perspective, though. After all, my Ph.D. work was quite tough and required much more rigorous study. Maybe that is why my Oxford memories are a little less positive."

"Anyway, I am definitely recommending a study period in Europe to my own students now. It is a tremendously positive and enriching experience. But I am sure the same can be said for a European student visiting Japan."

"International student exchange made my life much better, deeper, richer. Learning about and understanding how things go at the other end of the world cannot be done just on the basis of books. You really have to go there. That is just what I did, and I think it was one of the best decisions in my life."

"International student exchange made my life much better, deeper, richer. Learning about and understanding how things go at the other end of the world cannot be done just on the basis of books. You really have to go there. That is just what I did, and I think it was one of the best decisions in my life."

Professor Endo's home page:

<http://www.juris.hokudai.ac.jp/~endo/english.html>

More information on Hokkaido University in Sapporo:

<http://www.juris.hokudai.ac.jp/english/index.html>

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ven; but then again, a fountain does not really have a recognizable face. It is hard to turn it into a scaled down model to present to the rector; and how is he to use it as a paperweight? No, we need something else. But what? A Santa Claus with blinking lights? Nah, they already have that. Well, let's be frank: we simply don't know. This whole story is just a cry for help. Maybe one of our readers can come up with some creative idea for a nice present.

The ideal present is a mirror of what this very special year is all about: the meeting of tradition and future, and of the university and the world. The ideal gift has a recognizable profile, and it can be used in certain subtle merchandising products. The ideal gift is located on a place that cannot be disregarded. And the ideal gift is something that you, dear reader, will now invent for us. Your strikingly genial idea, accompanied by a small drawing or a description, is anxiously awaited on this address: *Secretariaat Algemeen Beheerder, Krakenstraat 3, 3000 Leuven, Belgium.*