

# **EXISTENTIAL QUESTIONS: NO, ONE OR TWO UTRECHT SCHOOLS?**

René van Hezewijk<sup>\*</sup>, Henderikus J. Stam<sup>\*\*</sup> and Geert Panhuysen<sup>\*</sup>

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<sup>\*</sup> Utrecht University

<sup>\*\*</sup> University of Calgary

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## Existential questions: no, one or two Utrecht Schools?

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### Introduction

Among psychologists, Buytendijk, Langeveld, Van Lennep, Van den Berg, Rümke, Linschoten, Kouwer, Dijkhuis and others were considered as members of the Utrecht School that in the nineteen fifties was famous for their phenomenological psychology. However, when Jacques Léauté explicitly baptized a group of scholars as The Utrecht School (Léauté, 1959), he referred to Buytendijk, Pompe, Baan, Kempe. The latter three were professors in criminal justice, forensic psychiatry, and criminology with a “delinquent-centered way of thinking” (Kempe, 1969), also in Utrecht and also from about 1948 till the late fifties or early sixties of the twentieth century. Their approach and critical attitude had many institutional and practical results in the criminal justice and penal system of the Netherlands, that still can be observed. (Don’t wait too long, though!).

It is not clear whether the psychologists and criminologists considered themselves as members of one school. Nor is it clear whether they, or whether historians would have had good arguments to do so. In this paper we discuss answers to these questions, following the trail—we are well aware of that—of other scholars and historians of psychology (e.g. (Weijers, 1991); (Dehue, 1995))(Dekkers, 1985; Moedikdo, 1976; Nagel, 1963; Ter Meulen, 1988b).

### Schools

Schools of fish can be recognized by human observers as schools, due to their number and their apparently coordinated behaviour. It is as if they know what the school is supposed to be doing. Of course, fish do not know this. From computer modelling we know that three rules for individual behaviour suffice to have a school 1) keep moving; 2) never go farther from your neighbours than distance  $d_1$ ; 3) never get closer to the neighbour than  $d_2$ .

Schools of academics have been studied as well. Fleck defines a *Denkkollektiv* (‘thought collective’) as a “community of persons who exchange thoughts” (“*Gemeinschaft der Menschen, die im Gedankenaustausch oder in gedanklicher Wechselwirkung stehen*”; p. 54 of Suhrkamp edition; (Fleck, 1980). Mullins suggests that schools are populated by researchers who work in the same institute, have had the same teacher or stand in a teacher-pupil relation, who often correspond with each other, who write articles together and who cite each others works (Mullins, 1973). Joseph Agassi, however, thinks that schools of

thought are social constructions where unanimity and “living up to one’s standards” oppose the debate and proliferation of ideas (Agassi, 1981).

Sometimes it would work to choose Fleck’s or even Mullins’ definition. For instance Hull, can definitely be seen as the master of a school of Hullian researchers (Mills, 1998). However, the fish approach has its advantages. It leads to some frugal characteristics of schools that may help to decide on the question that rose again: were there or were there not one or two Utrecht Schools?

This question surfaced in a larger project of ours: the intellectual biography of Johannes Linschoten. Linschoten often is seen as one of the central members of ‘the’ Utrecht School. Dehue, for instance, sees him together with Dijkhuis and Kouwer as a younger member of the School (Dehue, 1995).

However, the development of his thought seems quite different. This led to the question in what sense he deviated from the Utrecht School. And again this led to the question who to consider as members of the Utrecht School, which led to the question whether there was only one school as, for instance, Léauté, Hoefnagels, Terwee, Schenk, Ter Meulen and Weijers suggest (Léauté, 1959; Hoefnagels, 1975; Terwee, 1987; Schenk, 1982; Ter Meulen, 1987; Weijers, 1991), or whether there were two Utrecht Schools, as is suggested by some, either explicitly (e.g.(Dehue, 1995), p. 64; (Dehue, 1990), p. 75) or implicitly ((Moedikdo, 1976), or—as most historians of psychology do—by simply ignoring the existence of the criminologists (Derksen, 1997). (Eisenga, 1978; Van Strien, 1993; Zwaan, 1979; Ter Meulen, 1988b; Dekkers, 1985). The other way around—the criminologists ignoring the psychologists—is seldom seen (Nagel, 1963).

It would also have been interesting to look how the schools—if there were two—or the members of the school—if there was one—resembled each other in their respective disciplines. It appears as if the criminologists and the psychologists spoke one language, and shared the phenomenological method. Others characterized them as having a common approach towards other persons (“personalism”; Dehue, 1990), which leads to the same question.

However, when we looked at the groups more closely the answer seemed harder to get by. There surely were resemblances, but for something to be called a school you need more than pointing at resemblances between members of a group. For instance: who influenced

who? What new insights did the criminologists get from the psychologists? What did the psychologists learn from the criminologists?

To find out we started simple, briefly the same as a school of fish. 1) Members have to write, lecture or in any other way intervene in society and culture; 2) members have to stay within a certain distance from each other, to be operationalized as having more citations of members from the school than can be reasonably expected; and 3) members have to keep a minimum distance in terms of not exactly copying each others domains or subjects. This approach avoids the problems that for instance Weijers and Dehue get involved in when trying to define a school as using the same methodology, the same approach or the same ethical standpoint. (Dehue, 1995; Weijers, 1991). Although this approach seems disenchanting we hoped it would help to get a view on the actual relationships between the scholars involved.

### **‘The’ Utrecht School?**

Zwaan suggested in 1979 that a phenomenologist from Louvaine, Dodeyne, first implicitly recognized and pointed out the Utrecht phenomenologists as a school, when in his foreword to Luypens book on *Existential Phenomenology* (Luypen, 1959), he remarked that nowhere had the phenomenological method been applied with so much skill, genius and originality for the renewal of psychology and psychiatry, as in The Netherlands (Zwaan, 1979). Most authors, however, refer to Jacques Léauté as the first person to explicitly use the name “Utrecht School” (to be precise “l’École d’Utrecht”) (Léauté, 1959), when he referred to “une nouvelle école de science criminelle”. Already in the second sentence of his preface Léauté suggests that the characteristic approach of the criminological school is that “les malfaiteurs sont de la même essence que le reste de l’humanité; ils doivent être compris, jugés et traités comme tels” (p. 11).<sup>1</sup>

#### *Léauté*

Léauté’s book is a collection of essays by Pompe, Kempe, Baan on the new criminology and the new theory of penal responsibility, preceded by two essays presented as its founding anthropology. The first essay is by Adolphe Portmann (a zoologist, not from Utrecht but from Basel), the second is by Buytendijk called Personne et rencontre. The latter essay is presented by Léauté as giving criminal justice its psychological foundation in the recognition that the essence of human existence is not in the personality but in the person. This reflects one of the characteristics of the Utrecht School. It is a person-centered approach. Both the criminologists and the psychologists emphasize that, whoever one meets, a criminal or a

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<sup>1</sup> *The offenders are of the same essence as the rest of humanity; they must be understood, judged and treated the same as them.*

psychiatric patient, one always meets a person. Any reduction will do the person injustice, whether it is a reduction to personality or to biology.

At first sight this suggests that there was one school. The essays were translations a sequence of lectures held in Utrecht in October 1954. Buytendijk's contribution is a translation of Persoon en ontmoeting, published in 1954 in Tijdschrift voor Strafrecht (Journal for Criminal Justice) (Buytendijk, 1954; Buytendijk, 1959), so that could be seen as an indication of Buytendijk's commitment with this field. Reading the article carefully, however, reveals that the article was not written for the occasion. There is hardly any reference to delinquency, guilt or justice—apart from a reference to Dostojevsky. It is all about psychology, psychopathology and psychotherapy.

However more, when one inspects Buytendijks 392 or so other publications<sup>2</sup> (Dekkers, 1985) these two (actually the same) and, partly, one other (Buytendijk, 1947) are the only clear examples of publications by Buytendijk that in some way are related to criminal justice, whereas, for instance, there are about sixteen on football/sports, twelve on Christian and ethical issues, and eight on literature and novels (Table 1).

In the Léauté volume the citations of the authors are remarkable as well. One would expect a high number of mutual references. This is only partly the case (table 2; summarized in figure 1). Buytendijk only cites Van Lennep (1 out of 16), Pompe does not cite any of the Utrecht School members (0/27), Kempe cites Baan (1x), Buytendijk (6x), and Pompe (7x) out of 37. Baan cites Kempe 3 times and Pompe 5 times out of 9. Not a very impressive support for the hypothesis that there was one school.

#### TABLE 2 / FIGURE 1

The articles in the Léauté volume do reveal why Pompe, Baan and Kempe appeared interested in the psychologists—especially Buytendijk, and also why Portmann may have been included. Portmann and Buytendijk both opposed reductionism, and proposed a new anthropology that said that human beings have the potential and opportunity to escape their biological constraints. Now one of the themes that dominated criminology since the nineteenth century was what the so-called Positive School of Lombroso, suggested. “L'uomo delinquente” for them was nothing but a biological atavism—even lower than woman—that could be recognized by his or her external bodily signs. That explains why Pompe in his first chapter refers to Lombroso 11 of 21 times, and to Ferri (1 of 21). That is why Kempe's first

contribution has 7 (of 34) citations to Lombroso. Kempe, by the way, refers to Portmann more often (8) than to Pompe or Buytendijk.

### *Persoon en wereld*

Of course, this is only one collection. Let's have a look at some significant other publications. Persoon en Wereld (Person and world; (Van den Berg & Linschoten, 1953) often is considered as the presentation of the US in the Netherlands. Buytendijk is absent as an author, but as the book was presented as a *liber amicorum* for his 65<sup>th</sup> birthday this is no surprise. The authors were all psychologists from Utrecht. There is one short essay by a psychologist, Van Ratingen, (Van Ratingen, 1953). Van Ratingen was trained as a psychologist, and for that occasion he wrote on 'the freedom of the prisoner'. This essay is the only one related to the theme of crime. However, it is mostly about the idea and the experience of freedom in the prisoner, how he misses his freedom even more than those who are not imprisoned. Van Ratingen was never in prison as a prisoner (personal communication with his son), though he was as a psychologist. He worked in the Psychiatric Observation Clinic of the Ministry of Justice that was directed by Baan (the prominent forensic psychiatrist), a clinic where psychopathological defendants and prisoners were observed. He must have learned from them about their desire for freedom and their lack of possibilities to experience the human forms of freedom, freedom of choice, moral freedom. Van Ratingen refers four times to Buytendijk ("inner freedom of intentions always exist, as long as the human being exists") and one time to Baan (who—by the way—was his medical director in the clinic). We see some references to Merleau-Ponty, and four to novelists or poets. That about sums it up.

### TABLE 3

### *Situation*

*Situation* was planned as an annually appearing journal of phenomenological studies. However, it came out once. The second volume was never published. The essays collected there were about three themes that phenomenologists, including the Utrecht psychologists, often wrote about: the meaning of public and secret space, the meaning of body and illness, and the meaning of love, marriage and sexuality. Crime did not exist in the *Situation* volume.

### TABLE 4

## One School?

Looking at the publications and citations the answer to the question ‘Was there one Utrecht School in the general sense?’ tends to “no”. Buytendijk may have influenced Pompe and Kempe—as is suggested by Nagel, Hoefnagels, and Moedikdo (Hoefnagels, 1975; Moedikdo, 1976; Nagel, 1963). But what consisted it of?

### *Pompe*

The influence can be traced by comparing the material that Pompe published in 1928 with two publications of a later date, 1957 and 1963 (Pompe, 1974b; Pompe, 1974a; Pompe, 1974c). In essence the message of each of these publications is the same. The inaugural lecture of 1928 as well as the article of 1957 and the farewell lecture in 1963 oppose Lombroso’s view that crimes are the acts of criminals who are born to do wrong, who are biological degenerates. He also opposes in 1928 as well as in 1957 and 1963, the neo-classical view that saw crimes indeed as a wrong act of a calculating citizen. The *bourgeois*, remember, calculates the odds of being caught and getting punished. This way of looking at crime was based on Bentham’s utilitarian ideas.

Pompe shows himself to be a proponent of the classical school of Beccaria, based on the idea of the *citoyèn* (as Pompe verbalized in his 1928 and 1957 publications) and of trust (as is emphasized in 1963). The *citoyèn* is not a calculating utilitarian. He values and is proud of his freedom and the freedom of others, and is concerned about his freedom, his responsibility concerning others, and his political independence from authority. For the bourgeois there will be no crime because of fear for punishment; for the *citoyèn* there will be no crime because of responsibility towards others and society. Punishment for the bourgeois is an instrument in general prevention, for the *citoyèn* it is the opportunity to repent, to show remorse, to morally improve.

The 1928 lecture already states that the *citoyèn* prisoner needs others to help him remorse and improve—visitors, guards, therapists (in 1928!). Criminology should not become the science for predicting the common dangerous persons (*gemeengevaarlijken*) (Pompe, 1928). All the elements are already there in 1928, at a time when Buytendijk experimented with mutilated dogs.

Pompe never was a phenomenologist, as other already observed (e.g. (Hoefnagels, 1975; Nagel, 1963). He was a catholic that sincerely translated the general principle of Christian charity into principles for the justice and penal system. What he later learned from Buytendijk

(also a catholic, although a converted one) was to phrase the message in modern language. The 1957 article of Pompe discusses the same elements of citizenship versus bourgeois versus biological view of the person of the defendant in terms of responsibility, guilt, moral accountability, choice of the *citoyèn* opting for crime *as well as* the authorities in the criminal process and the penal system, the legislator, and of and towards the victim. He now explicitly says that “... the justice system is the stage for the encounter between criminal person and the others.” (Pompe, 1957/1974, p. 30).

If anywhere, Pompe farewell lecture in 1963 should show the influence of Buytendijk or other Utrecht psychologists. There is no reference whatsoever, however. Nevertheless there is the one word that keeps returning with a Buytendijk sound: “trust”. The justice system is based on trust. Trust that others will obey the law like one self will; trust that the authorities will stick to the penal law; trust that the penal system is there to offer the offender the opportunity to show remorse and to repent, to show one can be trusted again. The word “meaning” –for instance in the sense of an analysis of what it means for a prisoner to be in prison—is introduced (it was not there in the earlier publications). There is no emphasis on the word “encounter”.

### *Kempe and Baan*

Kempe and Baan are mentioned almost as often as Pompe as members of ‘the’ Utrecht School. They were considered phenomenologists (e.g. Nagel). Kempe also shared with Buytendijk an interest in novels (Buytendijk, 1950; Kempe, 1947; Kempe, 1948), although Buytendijk definitely had a culturally more aristocratic taste (Dostojewsky!) than Kempe (Edgar Allen Poe, Sherlock Holmes, Ellery Queen). Kempe mostly focussed on the practical side of the judicial and penal system, from the criminological viewpoint, which included some phenomenological observations. But he certainly did not restrict himself to that (Kempe, 1967).

Baan, tried to bridge the gap between the approaches of the criminal justice professionals and the approach of the professionals in psychiatry and psychopathology, the law and the mind, normative and descriptive science. In three lectures spanning ten years (Baan, 1947; Baan, 1952; Baan, 1957) Baan explores the tension between on the one hand the judgements made by judges based on the law, and using the concept of guilt and punishment, and on the other hand the diagnosis and prognosis of the psychiatrist. The latter has no concept of guilt or moral responsibility. He tries to explain, not to judge.

So there is a juridical truth and there is a medical one. He had a strong intellectual relationship with Rümke (the professor of psychiatry that emancipated psychiatry from its strictly medical and physiological, nineteenth century background) and Pompe. The only way to bridge the gap between the partial truths is to find the overarching position in which both forensic psychiatrist and juridical professional transcend their professions and encounter each other as human beings to answer two questions: did the offender know he was offending the law and was the offender able to know his will to act in accordance with this knowledge. The judge can only judge truthfully if he has been enlightened on these questions by the psychiatrist<sup>3</sup>.

Baan certainly knew Buytendijk but from his three lectures it becomes clear that he discovered this approach on his own—based on sometimes the same sources as Buytendijk, sometimes other ones. In the second lecture of 1952 (Baan, 1952) he makes his case even stronger, and it has become obvious that his relationship to Pompe had grown into a thorough cooperation. He sees the trial as an encounter between judge and defendant, between judge and psychiatrist, and between psychiatrist and defendant. The threefold encounter should be hierarchy free, based on mutual trust in each other as a person, respecting each others restrictions and limitations. An encounter, in short.

In his third lecture (Baan, 1957) he goes another step further, concluding a truly responsible psychiatry can only acknowledge that the offender as well as the mentally ill must be seen in relation to their world. Psychiatry is a social science or it isn't a science.

Nagel (1963) concluded—and Kempe (1969) agreed—that this lecture implied the end of the Utrecht School: it was Baan's inaugural lecture in Groningen. We would like to suggest that with the departure of Baan the relation of the juridical Utrecht School to psychiatry and psychology more or less ended as well. Any influence of psychology that might be attributed to the other (psychological) Utrecht School—if any—can be very well explained as an influence of Baan.

#### *Other, circumstantial evidence*

What can we make of this? We hesitate to conclude on the basis of some exegesis that there was not ONE Utrecht School, but two, or that there was at least a Utrecht School in criminal justice that was inspired by a phenomenologist like Buytendijk. However, there are some other sources we can briefly quote, that support our view.

In 1969, Kempe wrote a two page note, unpublished but found in his archives (Kempe, 1969), subtitled “Wie es wirklich war”. He confirms there was at least one (1) Utrecht School in the criminal justice and criminological domain, consisting of “three persons that were commonly interested in the practice of the criminal justice process” (his emphasis): Pompe, Kempe and Baan, who worked together intensively. He dates the start of the Utrecht School in 1947 when Baan arrived, and the end of it in 1957 when Baan went to Groningen. (Note that the first time the circle was named the Utrecht School was 1959 (Léauté, 1959)) They had a common “Gedankengut” resulting from intensive cooperation and early interest in practical matters. This Utrecht School “was not based on a philosophy, a doctrine or theory”. Kempe called their approach “a delinquent centered way of thinking”. This implied relation, dialogue, encounter, mutual trust. They found useful points of reference in Buytendijk (“encounter”), Henri Ey (“freedom”), Medard Boss (“subjective sense giving”), Portmann (“turning towards”) and in social case work. “So it is not the case that we gained inspiration from all that work: we found this material on our way when our common ideas were already worked out quite much.” (Kempe, 1969). The most important inspiration, was the roman catholic church doctrine (indeterminism), and Scheler and Gabriel Marcel (also catholics).

That the relation between the criminal justice School and the psychologists was hardly based on common content, is also confirmed in a personal communication with Prof. Michon (Michon, 2001). Michon was a student in clinical psychology with Van Lennep. Due to the fact that his father was a friend of Kempe, Michon did a minor in criminology. For the same reason he became a paid student assistant at the criminological institute from September 1957 till February 1960. He did some work there that also was accepted as a secondary thesis in experimental psychology by Linschoten. Michon explicitly states that there were two schools that were hardly related to each other qua ideas. Although the Criminal Institute, the Pedagogic Institute of Langeveld, and the Clinical and Industrial Institute of Van Lennep were next door to each other at that time (1957-1959), there was hardly any contact. Both Van Lennep and Langeveld, and Kempe were most often present at the Institute (Pompe less so and Buytendijk was seldom present at his institute). Kempe and Pompe—according to Michon—had “not the faintest idea what to ask from a psychologist, let alone a psychologist interested in research” so Michon had his own project<sup>4</sup> (Michon, 1960).

### **The psychologist’ Utrecht School**

The Utrecht School of the criminological and criminal justice institute was a coherent group. Their ideals were clearly practical but gained a stronger background in juridical theory (Pompe), criminology (Kempe) and psychiatry (Baan). They had political and societal effects.

What united them was a rejection of any kind of reduction—especially biological. How about the others, the psychologists?

As the history of the Utrecht School of phenomenological psychologists has been described by many authors<sup>5</sup> we can be brief. Most authors, by the way wrote in Dutch. In the fifties the Utrecht School was famous abroad. It became world famous in The Netherlands when it had stopped to exist. Or was there no School?

It depends on how you look, but not only that. For instance, it depends on the degree that the historian's judgment about the importance of content in determining the coherence of a School—or a group of scholars or scientists—is allowed to play a role. Of course the nature of the content plays also a role. And it could be that a School is seen due to the effects a group of scientists had on what happened to be its public (Van Strien, 1993), either in an abstract sense or in a more concrete sense. One of the effects that may explain why we 'see' a School out there is simply the fact that someone said that there is one. We should not preclude that labelling played a role—the more so because the scholars we are now talking about—the psychologists' Utrecht School—did not recognize themselves as a School (Schenk, 1982).

The criminologist had their ideas and ideals regarding the criminal justice system, they had concrete results. What were the ideas or ideals of the psychologists' Utrecht School? Their phenomenological method, perhaps but, as has been observed by many, i.e. (Dehue, 1990; Dehue, 1995; Schenk, 1982; Ter Meulen, 1988a; Terwee, 1987) (Giorgi, 1999a; Giorgi, 1999b) this method could not be made explicit nor taught well enough to inspire more than a small follow up generation (Kouwer, Linschoten en Dijkhuis), the first two of which deserted soon enough. Their "personalism", as was suggested by (Dehue, 1990; Dehue, 1995) and more implicitly by (Schenk, 1982), or their having a common enemy (postivism) (Dehue, 1990; Dehue, 1995)? The cultural ideal, if not ideology (Weijers, 1991; Weijers, 1992; Weijers, 1997)?

None of these seem satisfactory. 'The' phenomenological method may have been their style but it remained unclear what that method was. Therefore, it can hardly be used as a defining property. Moreover, others used the method extensively as well, in that period. Personalism and anti-positivism are no candidates either. There were more anti-positivists and/or personalists. The same goes for the cultural effect or ideal as the defining criterion. Weijers pays not much attention to the catholic emancipation movement in his publications, and yet this is a factor that motivated many scholars in that period. That is, they were the motivators

as well as the motivated. Intellectual missionary work traces back to the underdog position the Catholics still felt in the years after the Second World War, although it may even go back to the Reformation (Abma, 1983; Abma, 1998; Dekkers, 1985; Ter Meulen, 1987; Ter Meulen, 1988a). Don't forget that both Buytendijk, Van den Berg, Linschoten, Kouwer, Dijkhuis, (as well as Pompe, Kempe, and Baan) were Catholics (Langeveld and Van Lennep were protestants, and Rümke was non-religious though highly regarded in catholic circles). Again, however, this is not typical for the Utrecht School: many Dutch psychologists were characterized by it in that period.

Nevertheless, Schenk, and also Dehue, observe a sense of common identity among the professors, assistants and students in Utrecht. They shared and confessed their anti-positivism and phenomenology<sup>6</sup>. Like in other universities, students had their own songs but in Utrecht they advocated phenomenology as the special flavour of Utrecht. Moreover, the Utrecht psychologists may not have written much together—with an exception of three or four, no articles or monograph was a co-publication—they did publish some much used and cited collections of studies—often phenomenological. In these books—especially the Dutch language publications—the majority of chapters was by a Utrecht author.

Doesn't this lead to a rather simple explanation, using three hypotheses that nobody seems to have suggested yet? The explanation goes like this:

1. What made these psychologists be seen as a School simply was the effect of being a professor or assistant in Utrecht together with a famous phenomenologist, Buytendijk
2. Belonging to Buytendijk's circle at Utrecht made it simple to label and identify them, therefore the mere labelling of a group of people by someone as a school made they were seen as a school (to a degree).
3. Once labelled it is hard for others to not see you as a member of the X group; and once labelled it is easier to present oneself in academic life as a member.

Thus, the mere exposure of them as a school made it possible for them to be reacted upon as if it was a school. Phenomenology was an excuse, more or less.

Did they act as members of a school? We don't think very much that they did. Of course they met and spoke with each other, they had 'circles', they gave public lectures. Most professors did at that time. What else was there to do except for reading a book? There was almost no administration, there was no television, there were less books, there was no e-mail<sup>7</sup> nor Windows '98 to repair after the x-th crash. Maybe one or two took driving lessons, and Buytendijk may have gone to the local football match on Sunday afternoon.

In the Buytendijk archives at Nijmegen there may be many correspondence items of Buytendijk with his Utrecht colleagues, but this was not remarkable for a professor who showed up at the institute only twice a week. Moreover, the tone of these letters is rather formal—even considering we are talking about the fifties. Moreover, Buytendijk was a letter writer. His addressees were part of his audience.

Some of the correspondence in the Linschoten archives is no less or more formal than the correspondence with non-Utrecht colleagues<sup>8</sup>. They were colleagues, that is what the letters show<sup>9</sup>. Some of the correspondence with, or—especially about—these colleagues, was even unfriendly.

Other small indications that there was not so much of a school are the following. In Buytendijk's In Memoriam for Linschoten (Buytendijk, 1964) there is not one word about the Utrecht School. Nor is there a word of it in Linschoten's Farewell speech for Buytendijk (Linschoten, 1957). Linschoten's dissertation (Ph.D. Thesis) is not phenomenological at all (Linschoten, 1956) and has nothing to do with what is generally considered to be characteristic of the Utrecht School.

Amedeo Giorgi shed some light on the situation in Utrecht in the early sixties (Giorgi, 1999b; Giorgi, 1999a)<sup>10</sup>. Says Giorgi: "What surprised me, though, was that none of [Linschoten's] students were doing phenomenological dissertations<sup>11</sup>. I couldn't understand this and when I asked about it, I was told by both Linschoten and his students that he liked diversity. I said that diversity was ok, but not to have even one student doing phenomenological work—wasn't that too much? No one had a response to that." Later Giorgi asked the same question again, and Linschoten said "I like to keep people guessing". A year later Giorgi asked again and he got the same answer followed by the remark "The next book will be phenomenological again". He died before the next book.

In our view there was no phenomenological school at least not in 1961 when Giorgi visited Utrecht. And it makes us doubt whether there was a School before. One begins to suspect that perhaps there was a master, that is Buytendijk, without a school. Giorgi suspects that what motivated Linschoten to write his critical book *Idolen* was to "get out from under the shadow of Buytendijk". Van den Berg is even supposed to have said that Linschoten did not die of a heart disease, but of a disease called Buytendijk (Giorgi, 1999a; Giorgi, 1999b). But that would be beyond the scope of this paper.

## Conclusion

The problem with schools is that when you look from a distance—say from Strasbourg in France—you are convinced of their existence. They are like clouds in the morning. They may form the background for an object or person more closely. They may also prevent you from seeing the person beyond it.

So maybe there did not exist one Utrecht School, but two, when seen from distance, or in the eyes of those whose focus is on the role of intellectuals in matters of cultural and social interest. Then maybe, yes, the criminologists and criminal justice professors were a School that influenced the criminal justice climate in The Netherlands till the eighties, and that still is influencing the current academic teachers. But no, from the cultural and societal perspective there was not ONE Utrecht School, although some Utrecht professors—Langeveld, Buytendijk, as well as non-Utrecht professors had some influence on the mental health system in The Netherlands, especially in the Catholic pillar of society. Others, like Linschoten played some role (lectures for the lay public, board of Health societies) but they were less profound in changing that system.

As for the question whether there was a Utrecht School in psychology that can be characterized by their phenomenological method, the answer is no.

As for the question whether there was a Utrecht School in criminology to be characterized by a phenomenological method, the answer is no.

What did happen was that the Catholic ideas Pompe had since 1928, were secularised for the justice system, and that when Pompe had a group of participants around him, they had a School. On their way they found—among others—the ideas of Buytendijk with a more or less resembling core, that helped them to verbalize the ideas. It gave the criminal justice idea more of a scientific status. **But there was no feedback from the criminal justice professors to the psychologists.**

The other Utrecht School was not a school, at least not in that sense. There was a Master—Buytendijk—and there were pupils—only partly in agreement with their will.

As for boundaries and crossing them, I think that Baan formulated it best when he said that you need an attitude to transcend the fields of two sciences. Buytendijk tried to transcend traditional physiology and experimental psychology with what the body, the situation etc.

meant for the person. Linschoten may have been on that way too, trying to better psychology, first by using phenomenological analysis to find out what the experimental situation means for the subject. Later he tended to see phenomenology as the basis for any scientific enterprise and he rejected phenomenological psychology—that is psychology as using a phenomenological method only.

But again, this is another subject.

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## Notes

<sup>1</sup> Baan already in 1947 referred to the Utrecht School where Van den Berg wrote his Ph.D. Thesis (Baan, 1947). However, it is clear from the context that he referred to Utrecht University in general as a location, not as a selected circle of scholars. However see note 6 below.

<sup>2</sup> Dekkers added a bibliography of Buytendijk (excluding approximately 300 short articles in newspapers and other popular magazines, and including only first prints; also included were translations; he omitted the chapter discussed here in Léauté, 1959) that contains 391 titles.

<sup>3</sup> It goes without saying that the forensic psychiatrist needs some time to really encounter the defendant. So he realizes, among other things, the Psychiatric Observation Clinic as a clinic serving and being paid by the Ministry of Justice.

<sup>4</sup> It was Michon that bought a Munroe Desk Calculator in order to work out his ideas from the money left in the budget at the end of the year.

<sup>5</sup> To name some that pay more than average attention to the Utrecht School in psychology see the following list. (Dehue, 1990; Dekkers, 1985; Derksen, 1997; Schenk, 1982; Ter Meulen, 1987; Ter Meulen, 1988a; Terwee, 1987; Weijers, 1991; Weijers, 1992; Weijers, 1997). In English: (Dehue, 1995). See also (Terwee, 1989)

<sup>6</sup> In the Linschoten archive we found a letter by Franka Klijnen, dated October 8 1957, congratulating Linschoten with the news of his appointment as professor. She is happy as a “fellow student and pupil of the Utrecht School” (her capitalization) that he will be the successor of Prof. Buytendijk. She observes that not only he will be able to continue “our” psychology, but also for the students that have been raised in the Utrecht way of thinking. Also Grosheide, the librarian, congratulated Linschoten with his appointment and said he was satisfied as an outsider that his appointment “will continue the tradition of the Utrecht school in general psychology” (note his capitalization).

<sup>7</sup> For our younger readers: in the Linschoten archives I found a note by the chief librarian Grosheide, dated June 1<sup>st</sup> 1957 that the University Library now had available a t e l e x c o n n e c t i o n . Only in 1964 the University Library got available a "snelfotocopieerapparaat" (fast photocopier), brand Docustat, that printed “readable negatives” (Letter of Grosheide to Hoogleraren/Beheerders der Universitaire Instituten, Klinieken en Laboratoria).

<sup>8</sup> A few highlights:

When Linschoten was appointed as a professor, Kempe wrote him the following letter on paper of the Criminological Institute:

*Amice Colleague,*

*I was rejoiced to read in the papers yesterday evening of your appointment to professor of psychology in our University. It is with pleasure (“gaarne”) that I want to offer you my right cordial congratulations (“recht hartelijke gelukwensen”) on this important moment in your scientific career. The task that awaits you as the successor is a very heavy one, however, you have been permeated so much with the new spirit that your teacher has brought into psychological teaching that your appointment secures the continuation of the work of utmost importance that is being done in the field of psychology in Utrecht. I believe this is a reason for great happiness and I wish you all success in your—as I hope still long—career ahead of you.*

*Collegialiter,*

*Prof. Dr. G. Th. Kempe*

Langeveld congratulated Linschoten in a handwritten note with his dissertation (Linschoten, 1956): “You have given birth to a standard work”.

Van Lennep congratulated Linschoten in one letter (dated October 3<sup>rd</sup> 1957) with both his appointment and with his courage to criticize “Van den Berg’s recent book with the expensive title” (Metabletica der materie); he admires him for keeping his emotions so well under control.

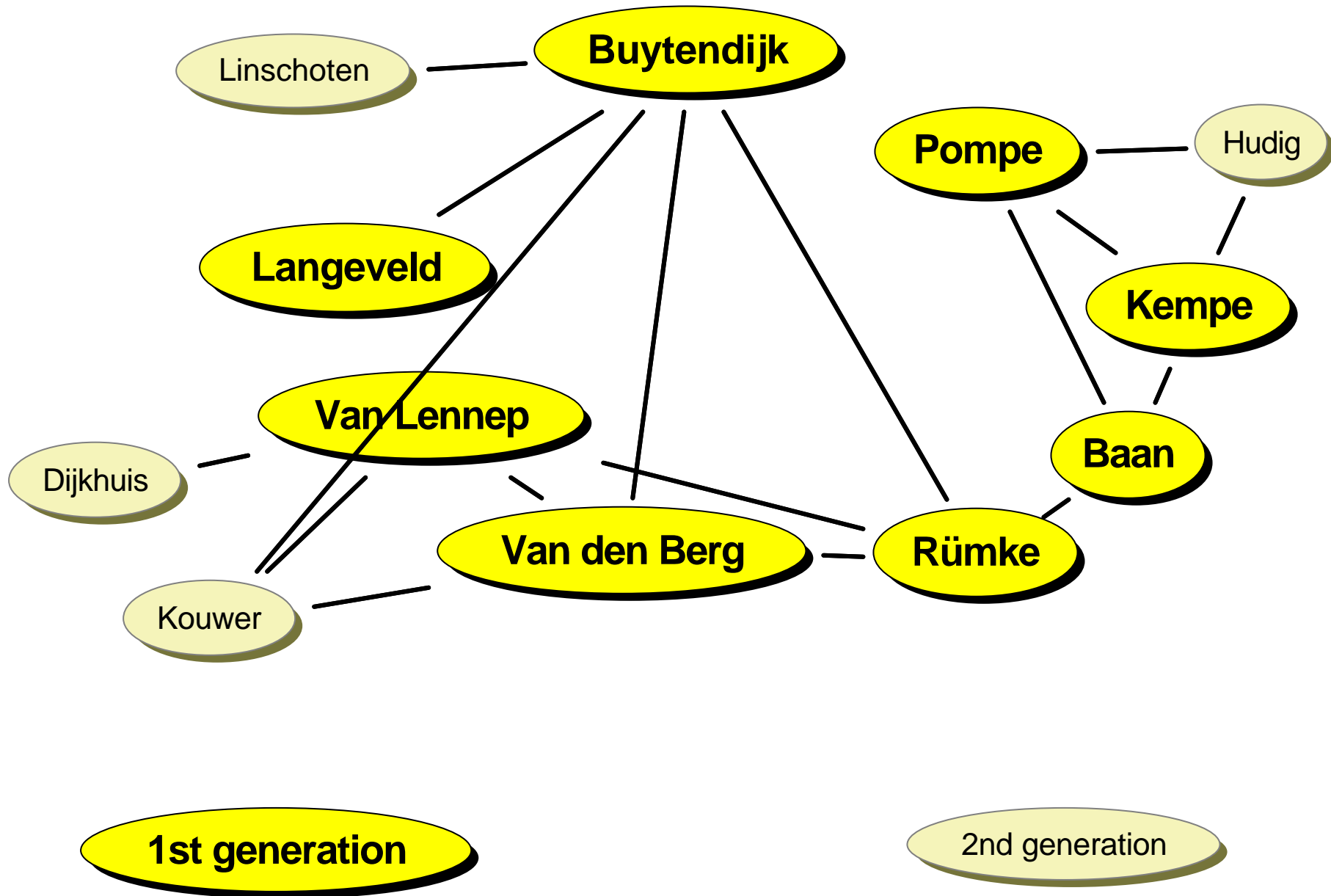
Van Lennep wrote Linschoten on May 11<sup>th</sup> 1956 that he was surprised to receive Linschoten's dissertation via the Curators and that he (Linschoten) had deviated from the habit that members of the staff personally offered the professors of the department their dissertation; that he had not shown him (Van Lennep) the theses in his dissertation before going to the printers; that he (Van Lennep) had to read the date of his promotion for the first time on the frontpage of his dissertation whilst supposing that at least his promotor (i.c. Buytendijk) probably will value his (Van Lennep's) presence at the promotion. Van Lennep asks from Linschoten a minimal sense of courtesy, "something I [Van Lennep] have not at all been spoiled with from you ([Linschoten] in the past". He nevertheless congratulates him with his dissertation.

Linschoten to Jan Bouman in Stockholm, secretary of the Phenomenological Society, and concerned with the publication of SITUATION: "The case is not resting, but got stuck at the precise formation of the editorial committee of SITUATION. As you know there are several sensitivities here that I am now busy spare. Probably we shall be obliged to accept Langeveld in the editorial committee or in the board."

<sup>9</sup> Michon observed that at least from 1957 till 1960 Linschoten and Dijkhuis, and Linschoten and Mulder were on speaking terms. Buytendijk and Langeveld had a common understanding that Van Lennep was kept out of. However, already in 1958 Linschoten warned the sociology professor NOT to send any of his students to Dijkhuis for an exam in psychology, Dijkhuis being too easy with them.

<sup>10</sup> He had met Linschoten early in 1961 when Linschoten was a visiting professor in Duquesne University (with Kaam) and had a heart attack. Giorgi wanted to know more about this psychology professor that did non-clinical phenomenological work. The heart attack prevented much contact then, so Giorgi went to Utrecht in June 1961, full of expectations.

<sup>11</sup> Among others: Van der Meer, working on left-right polarization in phenomenal space, Köster of smell, Zwaan, Broerse, Levelt.



Buytendijk about (subject and/or journal)	1907	1908	1909	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939	1940	1941	
medicine	1				1					1	2								1	1	1	1			2										1	
biology/pffysiology			10	10	2	5	1						6	4	1	6	3	6	1	3	2	4	3	2	7	6	10	5	2	3		2	3		1	
philosophy (science)																							1	1						2				4		
criminal justice																																				
football/sports																						2	1					1						1		
psychology																1																	1			
psychological subject														3							1	1			1	3			1							
pedagogical subject																2						1			3	3	1		1							
christian/ethical									2	1					4	1												1								
literature/novels																																				
mental health (Geestelijke) Volksgezondheid																																				
diverse																										1	1								1	2
<b>Total</b>	<b>1</b>	<b>0</b>	<b>10</b>	<b>10</b>	<b>3</b>	<b>5</b>	<b>1</b>	<b>2</b>	<b>1</b>	<b>1</b>	<b>2</b>	<b>6</b>	<b>4</b>	<b>4</b>	<b>10</b>	<b>7</b>	<b>6</b>	<b>1</b>	<b>3</b>	<b>3</b>	<b>6</b>	<b>9</b>	<b>5</b>	<b>7</b>	<b>12</b>	<b>17</b>	<b>7</b>	<b>3</b>	<b>5</b>	<b>3</b>	<b>2</b>	<b>4</b>	<b>5</b>	<b>2</b>	<b>3</b>	

Table 1: subject of Buytendijks publications in the years of publication (after Derksen, 1985)  
The titles include translations; titles do not include second or later prints, and do not include about 300 popular and newspaper publications

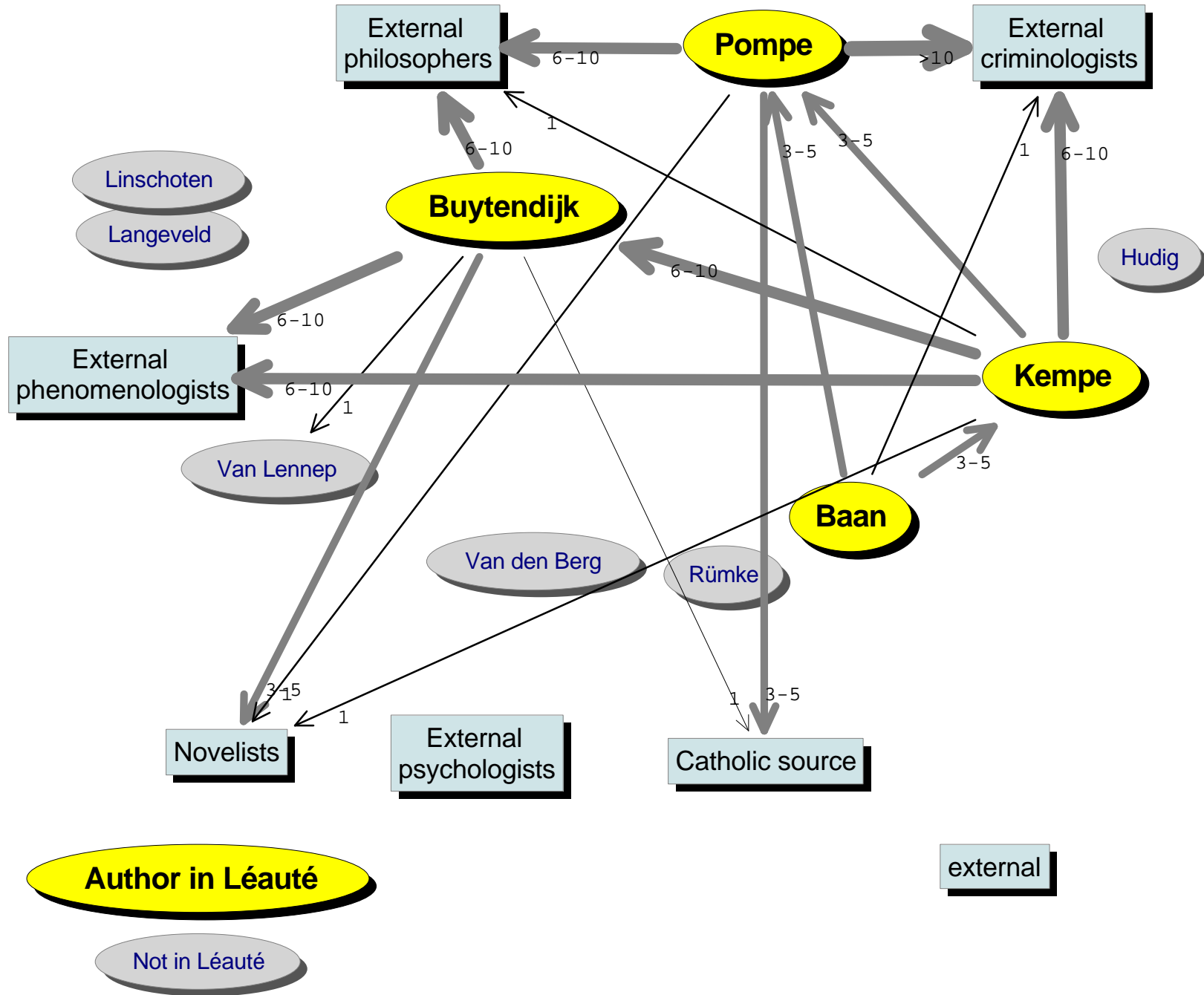
Buytendijk al	1942	1943	1944	1945	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	Totaal			
medicine									1			1			1			1			1	1																					18
biology/pffysiology												1					2				1		3	1	1	2				1													120
philosophy (science)				1					1	2			1		1	1	1						2			1	1		2				1	1								24	
criminal justice						1							1					1																								3	
football/sports										1	2	1		3				1				1		1		1																16	
psychology						2	2	1	1	2	1					6	7	1	1	1	2	1	2			1											1					1	35
psychological subject	1	1				1		1	1	3	2	3	4	4	5			4		8		1			11	1	2	1	1			2										67	
pedagogical subject					1	2			1		1	1	1				3	1	1		2	1	1				1			11												39	
christian/ethical																		1					1																			12	
literature/novels								3	1						1					1								1	1														8
mental health (Geestelijk)										3	4	1	1	1	1	1	1		3	3	3			1	4	1								2	1	1	1				1	33	
diverse	2				1	2		1	1	1	4	1			2	1	1	1	1			1		1			1	1	1		3	1	1	1	1							35	
<b>Total</b>	<b>3</b>	<b>1</b>	<b>0</b>	<b>1</b>	<b>2</b>	<b>8</b>	<b>2</b>	<b>6</b>	<b>7</b>	<b>12</b>	<b>14</b>	<b>9</b>	<b>8</b>	<b>8</b>	<b>11</b>	<b>14</b>	<b>12</b>	<b>10</b>	<b>5</b>	<b>15</b>	<b>8</b>	<b>6</b>	<b>8</b>	<b>4</b>	<b>16</b>	<b>7</b>	<b>6</b>	<b>3</b>	<b>16</b>	<b>1</b>	<b>5</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>2</b>	<b>410</b>		

Table 1: subject  
The titles includ

Geciteerd in Léauté (1959) door:

	Portmann	Buytendijk	Pompe (1)	Kempe (1)	Pompe (2)	Kempe (2)	Baan	Totaal
<b>Baan</b>				1				1
<b>Buytendijk</b>	1			6				7
<b>Kempe</b>							3	3
<b>Van Lennep</b>		1						1
<b>Pompe</b>				5	2	5		12
Augustinus		1	1					2
Beccaria				1				1
Binswanger		2						2
De Greeff							1	1
Dondeyne		2						2
Dostojewski		1						1
Enrico Ferri			1	1	1			3
Freud		1						1
Goethe		2	1					3
Jaspers		1						1
Johannes (evangelist)			1					1
John Wesley			1					1
Lacassagne				1				1
Lombroso			11	7	1			19
Lorenz	1							1
Lucas (evangelist)			1					1
Marc Ancel					1			1
Merleau-Ponty		1						1
Mme Stael			1					1
N. Tinbergen	1							1
Nietzsche		2						2
Ovidius				1				1
Pascal		1						1
Portmann				8				8
Prins					1			1
Sartre						1		1
Statistisch zakboek			2					2
Th. Huxley				1				1
Thomas More			1					1
Uexkull	1							1
Van Hamel					1			1
Von Liszt				1	1			2
Von Weiszacker		1						1
Zola				1				1
<b>Totalen</b>	<b>4</b>	<b>16</b>	<b>21</b>	<b>34</b>	<b>6</b>	<b>3</b>	<b>9</b>	<b>93</b>

Table 2: Authors cited by the contributors of the Léauté volume; numbers are times referred to the name of the cited author.



Author of the volume <i>Persoon en wereld</i> refers to:	vd Berg(1)	Langeveld(1)	Van Lennep(1)	Houwink	Rümke	Kouwer	Linschoten(1)	Dijkhuis	vd berg(2)	Van Lennep(2)	Vermeer	Langeveld(2)	Van Ratingen	vd Berg(3)	Linschoten(3)	Totaal
<b>Buytendijk</b>		1		1			16				4		4			26
<b>vd Berg</b>		1					10	1	2					2		16
<b>Langeveld</b>											3					3
<b>Van Lennep</b>														1	1	2
<b>Linschoten</b>					1		3									4
<b>Rümke</b>														6		6
<b>others US psy</b>							1									1
<b>US crim</b>													1			1
<b>Total</b>	0	2	0	1	1	0	30	1	2	0	7	0	5	9	1	59

Table 3A. References to the members of the US Psychology and US criminology; every reference has been counted as one.

<b>psychologists NL phenom</b>						1		1	1					2		5
<b>psychologists NL non phenom</b>																0
<b>psychologists German phenom</b>	1	2					1	2	1		1			1		9
<b>psychologists German non phenom</b>	1	3			1		3							3		11
<b>psychologists Anglo-sax</b>	1	5		1	2	1	1						1	1		13
<b>psychologists French phenom</b>		2					4	1	2				1	1	1	12
<b>psychologist French non phenom</b>	1	3			3		1			1	2			3		14
<b>philosopher phenomenologists</b>	3	3	2		1	1	5	1	2	1	2		2	4	2	29
<b>philosophers non phenomen</b>	2				1		3		2		2			2		12
<b>novelists/poets</b>	2	13	3		2	2	19	1	5		1		4	5		57
<b>christian source</b>					1				3							4
<b>other</b>	2	3			2	1	8	1	2		1			3		23
<b>Total</b>	13	34	5	1	13	6	45	7	18	2	9	0	8	25	3	189

Table 3b: Authors referred to by the contributors of the *Persoon en wereld* volume; every author referred to in a contributor's chapter once or more is counted for one references to US 'members' excluded (see table 2 A).

Author of the volume <i>Situation</i> to:	refers	Buytendijk	Bolnow	Bilz	Plügge	Van den Berg	Freiherr von Gebattel	Langeveld	Von Weiszäcke	Kijm	Minkowski	Gusdorf	Van Peursen	Linschoten	Totaal
Buytendijk						1		1		1					3
vd Berg								1							1
Langeveld															0
Van Lennep		1												2	3
Linschoten						1									1
Rümke															0
others US psy															0
US crim															0
															0
<b>Total</b>		1	0	0	0	2	0	2	0	1	0	0	0	2	8

Table 4A. Number of references in footnotes, reference list or as capitalized in text to members of the US; every reference has been counted.

psychologists NL phenom								1							1
psychologists NL non phenom															0
psychologists German phenom				4											4
psychologists German non phenom			1			4	3				1		2		11
psychologists Anglo-sax	5						2								7
psychologists French phenom					1		3				2		1		7
psychologist French non phenom							3		2	1					6
philosopher phenomenologists	1	3	2	4	1		5	1	1		1		4		23
philosophers non phenomen			1		1	11	1	4	3		6		1		28
biologist			6												6
novelists/poets		9	3	6	4		10	1			12		10		55
christian source				2	3	4			1		4				14
other			4		1	7	7				25		10		54
self reference		5	2	3			1								11
															0
<b>Total</b>		6	17	19	19	11	26	36	6	7	1	51	0	28	227

Table 4B. Number of references in referencelist, footnote or capitalized in text to non US members; every reference counted as one.