the human being, and can direct the human experience through the acceptance of the transcendent law. This approach resembles for example Rudolf Steiner’s early twentieth century anthroposophy, in which the “spiritual” transcendent world is accessible to the human being, and directs the human experience through inner development. Anthroposophic education today is still very much informed by Steiner’s utopian spiritualism. In Jonas’ case, however, the inherent openness of the individual towards transcendence should not mean a new plunge into a “positive utopia”, but rather a genuine refusal to acknowledge any form of utopianism. What enables Jonas’ “anti-utopian” message, is the character of the individual contact with transcendence—not as a direct contact with a present divinity within the world, but with the echo of an absent one, still invested in the world. One can say that Jonas juggles here between liberal and conservative pedagogic impulses, balancing like a circus acrobat on the tight cable suspended high in the air, employing step by step all the professional knowledge at his disposal in order not to fall either side. Yet, it seems that such an act of flexible performance is crucial if one is to maintain a pedagogic approach which acknowledges political and cultural reality without succumbing to resignation. Enduring refusal or total approval of reality are its alternatives.

REFERENCES


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