While we are on the subject of the relations between Ernst Jünger and Julius Evola, it may not be devoid of interest to make a few comparisons between the former's figure of the 'worker' and the latter's figure of the 'rider' in 'Ride The Tiger', as it relates to the much debated question of Evola's so-called 'apoliteia'.

'Apoliteia', as a withdrawal from the political world, is far from being Evola's conclusion in 'Cavalcare la Tigre', contrarily to what is often assumed, even by some Italian specialists of his work. Besides the fact that Evola's concern for various movements and organisations after 1961 can be considered as 'political' in the broad sense, the fact that he was the creator of the tricolor flag which was used by the MSI, the main far-right Italian party after WW2, should already get us thinking.

For Jünger, the modern man has set free a non-human force and it is difficult for him to escape it, so he must confront it and dominate it. This requires a new ethics, a new attitude, a new life-outlook. One shouldn't waste time trying to restore things which just cannot be restored : the traditional values are no longer embodied by any institution and thus can only exist as individual values and ideas, to be assumed by persons who, confronted by this world, decide not to escape it but to face it, to dominate it, and to lead the movement. As a result, the 'worker' is an apolitical human type.

If Evola agrees with Jünger's conception for the main part, he also disagrees with it in many ways, and his differentiated human type, his 'rider', characterised by a transcendental vocation, turns out to be quite different from the 'worker'. The main difference between them is that, while the 'worker' belongs to the modern world and represents its meaning and its destiny, the differentiated man is not the real soul of this world, but only a type, a sort of 'alien', who, it transpires, must live in an age of dissolution, at the final point of decay. Nevertheless, positive aspects to that situation can be found in 'Cavalcare la Tigre'. Various possibilities exist for such a differentiated man, straining towards transcendence in a world in which he doesn't know what to do and how to live. These various possibilities are clearly stated in the book. According to their inner nature, some may choose isolation ; some may fight on the cultural plane so that, even if the traditional world doesn't exist anymore, it can be remembered ; others may chose to fight on the political plane even though they are fully aware that they defend positions already lost. For, unlike Jünger, who assumes that the old values are incompatible with the new values, and can be experienced only as ideas and ideals, but no longer as realities, Evola persists in thinking that everything must be done to defend what's left of Tradition. Those who, inspired by traditional and metaphysical principles, refuse to look upon the political battle as lost, can legitimately keep on fighting in the social/political sphere in the name of Tradition, as is stated in so many words in 'Cavalcare la Tigre'. Here, Evola refers to a political ideology he already examined and supported in 'Men among the Ruins', akin to the thinking of the conservative right of the nineteenth century, but enlightened by the views of the most clear-headed members the German so- called "conservative revolution".

If it is true that "Today there is no idea, no object, and no goal that is worth sacrificing one's own true interest for," then, contrarily to what the writer of a 'fire-wall' preface to one of the books by Evola published in English assumes on the basis of a superficial reading, it is up to the 'rider', as bearer of ideas, objects and goals which are worth sacrificing for, to reassert these in the shoddy world of political schemers, without making any compromises, without diminishing these ideas, objects and goals in order to put them within reach of the schemers, nor, a fortiori, within the reach of the mass which, mesmerised, follows them - in order, not to restore the ancient organism in its contingent historical forms, but to apply the traditional metaphysical principles, always and everywhere worthy, to new historical conditions. Whether this is still subjectively or objectively possible is another matter.

'Apoliteia', to quote de Turris, here refers essentially to an inner attitude of indifference and detachment, but it does not necessarily entail a practical abstention from politics, as long as one engages in it with a completely detached attitude: "Apoliteia is the inner, irrevocable distance from this society and its 'values': it consists in not accepting being bound to society by any spiritual or moral bond."

Informed by an interviewer in 1964 that some, after reading 'Ride the Tiger', "had spoken of a 'neo-Evolianism' which would seem to encourage a certain nihilism, a certain absenteeism, and the renunciation of any positive action in the current world," Evola replied : "The term (apoliteia) I took from the Stoics. Now, it must be recalled that this precept of detachment from a political world which, at the time of Stoicism, had already started ineluctably to dissolve, had a double counterpart in the Stoics : fidelity to an ideal state, beyond the contingent one of men and time, and, precisely, a severe individual ethic. This is how Stoicism, at the end of the day, revived in practice what remained of the traditional patriarchy".