The *Wiener Akademikerbund (Vienna Academic Association)* is Austria’s oldest conservative-liberal think tank. It was founded in 1974 on behalf of the then Federal Chancellor Julius Raab by Finance Minister Reinhard Kamitz, whom he presided over in the early years and remained associated with as Honorary President until his death in 1993. As an outstanding national economist and university professor, Kamitz was a member of the liberal Austrian School of National Economy (Menger, Böhm-Bawerck, Mises, Hayek), at the same time a conservative Catholic and an Austrian patriot. As an internationally respected scientist and expert politician, he contributed significantly to the economic and social reconstruction of the Republic of Austria and laid the foundations of the prosperity of the 1960s, 1970s and 1980s.

The turmoil of the student revolt of 1968 and the cultural Marxism that it set in motion did not leave Austria unscathed. A period of sole socialist government in the 1970s and early 1980s brought the *Akademikerbund* into the role of a political fundamental opposition for the first time. In particular, the egalitarian education and school policy, the Keynesian financial and economic policy built on the state-economic sector, and an energy policy hostile to progress were often at the centre of AB criticism.

Alois Mock, a member of the *Akademikerbund*, became Federal Party Chairman of the ÖVP in 1979 and Foreign Minister in 1989. Mock campaigned with great vigour for Austria’s accession to the European Union. Also in 1989, communism collapsed in Europe. Suddenly a perspective opened up for which many Austrians had longed for years: The whole continent had at one stroke a common perspective of freedom, prosperity and justice - and Austria was suddenly in its midst. The members of the *Akademikerbund* were fascinated by the idea of a lasting peace order and vehemently advocated that this order should be shaped by the Christian cultural foundation, by healthy patriotism and the independence of nations, by the structural moments of free-
market cooperation and a liberal-minded containment of bureaucracy and welfare-state presumption. Since a member of the Akademikerbund became the managing director of the Vienna ÖVP (People's Party), it was possible to incorporate these perspectives into an offensive Viennese urban foreign policy that established numerous projects in the Czech and Slovak Republics, Hungary, Romania and some Balkan countries.

Optimists were already proclaiming "the end of history", i.e. an age of continental or even global conflictlessness and prosperity, and were encouraged by the actual rapid development of functioning civil societies, democratic parliaments, market-economy orders and a revival of the Christian cultural substance in the states of the former communist Eastern Bloc. In doing so, they overlooked the fact that the representatives of socialism in all its varieties had only apparently withdrawn and had in fact by no means capitulated. Rather, they began to adapt the ideas of plannability and feasibility, standardisation and contempt for culture as well as the disposability of human nature to the new circumstances and to develop new concepts for them. The unifying goal of the varieties of left scientism involved in this process is undoubtedly the fervent desire to retire God for good.

"God is dead." (Nietzsche) "From the realm of necessity to the realm of freedom." "If you don’t like the old laws, burn them and make yourselves new ones." (Voltaire) "I want it all now. - Let’s do it." (Jerry Rubin) Indeed, from the 1990s onwards, the condensed spirit of anti-traditionalism and constructivism found immensely fertile fodder for the formation of new power structures and institutions. The European Union was quickly turned into the harlot of totalitarian centralism and cultural socialism. The global movement of goods and the standardisation of economic styles provided the basis for the expansion of an overbearing multilateralism. Aggressive and expansionist Islam and controlled mass migration became the allies of the left in the construction of the
"multicultural society". And the triumph of monetary socialism, with the complete disinhibition of limitless monetary expansion, created the fodder for the creation of leftist "elites" as well as the large-scale projects of "philanthropic billionaires".

The Viennese academic and was therefore engaged in a permanent defensive struggle from the 1990s onwards: He massively opposed the EU monetary union and all the "rescue parachutes", the establishment of a mendacious EU Union of Values and the "anti-discrimination legislation" (EU Treaty of Amsterdam), the final imposition of an EU superstate and its "constitution" (EU Treaty of Lisbon), the disempowerment of the nation states in terms of cultural and socio-political policy by the EU Parliament (EU Treaty of Nice), against the EU practice of redistribution and bribery, against the "culture of death" (that is, abortion, family destruction and euthanasia) - from the Estrella report to the Matic report, against uncontrolled immigration and de facto Islamisation, against Turkey's accession to the EU, against gender mania and radical feminism, against the nationalisation of children and the disruption of the classical ideal of education.

The national and international syndicates of power, however, always defended themselves against any criticism, no matter how substantial, with the weapons of delegitimisation, marginalisation and criminalisation. Everything that does not fit is labelled as right-wing extremist ("Wiederbetätigung"), racist, Islamophobic, anti-Semitic, conspiracy theorist, etc. and meanwhile prosecuted ("Verhetzung", "Herabwürdigung", "hate speech", "Hass im Netz", etc.). Indeed, the entire consciousness industry of the media sector and large parts of the cultural sector have also been brought into complete material dependence on the syndicate (Soros: "Projekct Syndicat") and the globally acting "elites".

The Wiener Akademikerbund is accordingly concerned about the increasing
marginalisation of the Christian image of man and the influence of Christian social values in the course of shaping a "New World Order" that is apparently in the making. An initiative is therefore to be established to work out the spiritual foundations of a value-based social development of the 3rd millennium.

From the first minute of the so-called Corona pandemic (from March 2020), it was clear in the Akademikerbund that this was not simply an epidemic disease event, to which those politically responsible would respond with "imperative" appropriate measures to deal with the disease and its consequences. From a sociological point of view, the Corona crisis is the provisional endpoint of a decades-long development into an order in which political decisions are increasingly shifted to the global level. Local or regional cultural assets tend to disappear in a denationalised social and world order that increasingly bears multicultural or cultural-socialist features. Today, essential elements of this development are already deeply interfering with the biology and spiritual constitution of the human being and pose a threat to the freedom, dignity and self-determination of the human being and point to a dissolution of established cultural traditions and proven forms of living together and economic cooperation. What is typically Christian about the European cultural order - "measure and middle ground" (Wilhelm Röpke) - is in danger of falling by the wayside.

Just as the "Corona crisis" did not come out of nowhere, but rather has a long socio-political prehistory, there is no question that the social, political and economic foundations of coexistence in the third millennium cannot be secured by mere insistence and reflexive reference to the institutions, organisations and legal foundations of earlier centuries. The technological and global changes must undoubtedly be addressed proactively and
forcefully. However, the timeless principles and values arising from a Christian image of man and culture and the classical liberalism of a society of free people that is in harmony with this should serve as guidelines.

With this in mind, the Wiener Akademikerbund has launched an initiative that aims to contribute to the elaboration of the intellectual foundations of a reorganisation of the fundamental problem areas of society in the age of the "Fourth Industrial Revolution" (Industry 4.0, digitalisation). Well-founded answers and solution models are to be offered to the central questions and challenges, written in the spirit of a coexistence based on human dignity, civil liberties, self-determination and the rule of law, as well as in accordance with the principles of the culture of life. Questions of a just and efficient monetary order, of family and life protection policy, of health and social welfare, of energy, raw materials and transport, of the sectors of education and training, of agriculture and the natural habitat, of the protection of regional, identity-forming cultures, of technology policy, of international cooperation, as well as of the constitutional and legal framework of the polity, are to be dealt with in an unprejudiced but value-based manner and serve the well-founded perspective of a qualitative renewal of living together. In accordance with the time horizon towards which substantial proposals are to be developed, the project bears the working title "Renewal 2026" ("Erneuerung 2026").