

CREDO

LGT JOURNAL ON WEALTH CULTURE



LOVE | XXXV 2022

Love

04 **Portrait | Andreas Fath**

When he was young, he swam competitively in swimming pools – today, he swims the entire length of rivers. Andreas Fath is a chemistry professor who wants to raise awareness for river pollution. His is a story about a lifelong love of water.

12 **Portfolio | Club di Giulietta**

People from all over the world write to the patron saint of lovers in Verona. A group of volunteers responds to their letters.

14 **Interview | Lucy Hone**

The psychologist explains why love and pain go hand in hand. She talks about her greatest personal loss and practical strategies for dealing with such a loss.

20 **Masterpieces | Venus**

A look at how the goddess of love was locked up in the Louvre for allegedly being involved in an art scandal.

24 **Report | A visit to a safe house**

From Uganda to Kenya: Bettina Rühl spoke with homosexual refugees who were persecuted in their home country. Now in exile, they are finally experiencing a sense of community, acceptance and affection in a house they all share.

32 **Literary choice | Jane Austen**

Ijoma Mangold explains why the English author's novel *Pride and Prejudice* remains such a modern (love) story today.

34 **Essay | Love in the digital age**

The pandemic has accelerated slow love, says Helen Fisher. As part of her research, the American anthropologist asks thousands of singles about sex, love, marriage and their secret desires.

38 **Carte blanche | Amel Rizvanovic**

It is never too early to start working on a relationship, says Rizvanovic, a coach who has developed a special couples workshop together with his wife.



Dear Readers

Tweeting from Kharkiv, Serhij Zhadan wrote that in times of war, a new language emerges, one of anger and hatred, but also of love. The Ukrainian writer, musician and activist was awarded the 2022 Peace Prize of the German Book Trade. He received the accolade for his body of work and for his humanitarian efforts, in particular with regard to helping others.

This issue of CREDO attempts to put the many facets of love into words, and in doing so, uncovers how closely this most wonderful and beautiful feeling is linked to contrasting emotions. According to psychologist Lucy Hone, who lost her daughter in a car accident, those who love make themselves vulnerable. “The pain derives from the love, the attachment and connection you had with that person,” she says. In an interview, she explains how we manage to bring meaning back to our lives after suffering a terrible loss.

The subject of our cover story, Andreas Fath, also works to give meaning to his life. Fath, a chemist, is an advocate for river conservation. Water is a central theme in his life, and also where he met his wife.

“We will always love.” writes anthropologist Helen Fisher in the CREDO essay. “We pine for love; we live for love; we kill for love; and we die for love.” Literature and the fine arts also pay homage to this emotion, of course. Shakespeare’s tragedy *Romeo and Juliet*, set in Verona, inspires people all over the world, while Jane Austen’s *Pride and Prejudice* sheds light on the social norms of the the English gentry in the context of love. In Dr. Johann Kräftner’s account, which reads like an art thriller, we learn why the Roman goddess of love was not welcome in Paris.

I wish you an enjoyable read.



H.S.H. Prince Philipp von und zu Liechtenstein
Honorary Chairman LGT

The professor and his love of water

Text: **Michael Neubauer** | Photos: **Raphael Zubler**

Andreas Fath loves water. So to raise awareness for water pollution, the chemist has swum several rivers from source to mouth. He talked about these and other experiences during a visit with him in the Black Forest.



In his element: Andreas Fath has dedicated his life to water – whether it's roaring or calm. In the spring of 2022, he swam the Danube, which is 2700 kilometers long.



A combination of science and passion: The chemistry professor has made water conservation his life's work.

A sheet hangs in front of his house. The names of four rivers have been sprayed on it in red paint. Rhine, Tennessee River and Danube have been crossed out – but there is a question mark after Nile. This sheet was Andreas Fath's neighbors' way of welcoming him back when he returned from the Danube. They wanted to celebrate the fact he had swum the river, which is 2700 kilometers long.

He has successfully swum the first three rivers from source to mouth. Will the Nile be next? "There won't be another river," says Andreas Fath, "instead, I will focus on education about the environment." He walks down the stairs of his house to the basement, where his office is located. It contains chemical apparatuses, sports medals awarded to him by the city and scientific books on wastewater. Looking out from the photos on the wall are his wife and three sons – all were taken in proximity to

water. Fath bends down, opens a black case and presents his "educational program": a sawed-off plastic water bottle, iron filings and a magnetic particle meant to represent microplastics. He puts some water into the bottle and demonstrates what he often does at schools, press conferences and fairs.

Fath uses tweezers to lower the magnet into the suspension of iron filings – and when he pulls it out, the filings have attached themselves around it. The same thing happens in water. "The microplastics in the water accumulate various pollutants such as pesticides, hormones and antibiotics. If a fish swallows one of those particles, these substances end up in its digestive tract," he says. The microplastics are often excreted again, but the pollutants remain in the fatty tissue of the fish, mussels or crayfish. If humans eat the fish, they ingest the pollutants that have accumulated. "Microplastics are kind of like Trojans," says Fath.



Awareness for his cause

Humans ingest microplastics too; five grams every week, which is equivalent to the weight of a bank card. We also excrete them again if they are not so small that they pass through our gastrointestinal wall and end up in our blood. Ingredients such as plasticizers, UV stabilizers, flame retardants and pigments are also extracted in the gastrointestinal tract. According to Fath, a significant amount of research must still be done to understand which diseases this can cause.

When the 57-year-old swam the Danube last spring, he saw plastic waste disposal sites along the river's shallow banks, for example in Bulgaria and Romania. "The last flood had left the trash behind – the next one will wash it away." More than four tons of plastic are transported by the Danube to the Black Sea every day, he says. "Rivers are the plastic suppliers to the oceans."

Most of the plastic sinks straight to the bottom, he explains, and many particles are invisible to the naked eye. "The rivers grind the plastic up like a plastic mill." When he swam his first river in 2014, the 1231-kilometer-long Rhine, he heard this in the water. "It's the gravel in the riverbed that grinds the plastic."

The media like to call Fath the swimming professor or the mad professor. He doesn't mind, because he knows that such labels raise awareness for his cause – as does swimming down the various rivers. Fath is a professor of chemistry at Furtwangen University in Baden-Württemberg. He wants to take his knowledge out of the university's ivory tower and share it.

Water conservation: A central theme in Fath's life

When Fath talks about water, it sounds like he's raving about a person he loves. He tries to swim every day. When he gets into the water, he enters a weightless world. "When I'm weightless, I'm also worryless." The outside world disappears, he explains; in the water there are no inquiries, no lectures, no cell phones. "An hour of swimming is pure relaxation for me. I leave the water feeling like I've been reborn." According to Fath, this enables him to be navigate his day-to-day life without succumbing to stress. Swimming, he says, is his "beautiful, healthy drug."

The scientist and wastewater expert has made water conservation his life's work and combined it with his love of swimming. Fath swam the Rhine in 28 days. His research team took countless water samples, which produced shocking findings. They found their first surprise at the river's source, Lake Toma, in the canton of Graubünden. There, 2345 meters above sea level, they found 270 plastic particles in 1000 liters of water. How does the microplastic get into this clear water, located in a place where no one other than a few goats, marmots and perhaps a handful of hikers meet? The culprits are plastics burned outdoors and the dust this creates: microplastics get into the snow via the atmosphere. Snowmelt then carries the tiny particles into the lake, Fath says.

There is a moment in Fath's childhood that could have resulted in him having an entirely different relationship with swimming and water. When he was four, he learned to swim "The hard way," he says. He was on a family friend's houseboat on the Altrhein near Speyer when his father threw him over the railing and into the water. His father then ran along the side of the boat and ordered him to swim. Somehow, he kept his head above water, Fath recalls. At the age of eight, he joined the swimming club in his hometown of Speyer and later became a competitive swimmer, winning the national division championship with his relay team.

When Fath was young, he was impressed by various stories about his family that involved water. His father, for example, had rescued an adult from the Rhine when he was 14, Fath says. His aunt swam from the French to the American occupied zones when she was 17. She had strapped milk bottles and bread to her belt to bring food to family members who had been separated.

Swimming: A family project

During chemistry classes at school, Fath found himself fascinated by the properties of water and its cycle in nature. And so he became a chemist. Before his university job, he worked for ten years at Hansgrohe, a company that manufactures showers and bathroom fixtures. In 2011, Fath won the Umsicht Science Award – and switched over to research.

“I’m not an opponent of plastic, I’m just against plastic waste,” Fath says. “It’s a great material as long as it stays in its recycling loop.” With his students, he is working on using the build-up effect on the porous surface of plastic granules to make water filters. This could replace activated carbon used at wastewater treatment plants. A start-up has already been launched.

Water is a central theme in Fath’s life, and is also where he met his wife. Nicola Fath is sitting next to him at an Italian restaurant in Haslach in the Black Forest, where the family lives. She orders a salad with shrimp, he opts for a pizza bruschetta with anchovies. They met during their university days: the chemistry student and the translation student first saw each other at the Nikar Heidelberg swimming club. But Cupid’s arrows only started flying later – it was during a skiing holiday, in the snow, that they became a couple.



Fath’s 224-page book about the Rhine, *Rheines Wasser. 1231 Kilometer mit dem Strom*, was published in 2016.

“We complement each other quite well,” she says, offering him a shrimp. When Andreas Fath swims in rivers or lakes, Nicola is often at his side. Like the time he was swimming the Rhine and having bouts of feeling miserable. The bacteria in the water had given him diarrhea, his shoulder hurt, then he got sunstroke – he lost eight kilos. She pepped him up with beef broth. He is always accompanied by a kayak during his swims, and sometimes it’s his wife who sits in it. She sees the swimming marathons as family projects. “That kind of thing creates strong bonds between people,” she says. Even if it means that family trips always have the same theme: swimming instead of museums. There always has to be a swimming pool nearby. “During our three days in Venice for New Year’s Eve, we spent two hours a day in the indoor pool,” says Nicola Fath.

Love, passion and fear

In 2017, Fath swam the Tennessee River in the US. The river is 1047 kilometers long, and he swam it in 33 legs. For Fath, the experience felt like a vacation – also because Nicola and his three sons took turns swimming with him. How would he explain love? You could chalk it up to hormones, says Fath. But he prefers to attribute it to gut feelings. “Love is a passion for something you can’t do without – your wife, your children, water.”

Nicola Fath supports her husband’s cause. She is not afraid for him, and explains how there is always a dinghy that alerts him to any currents or whirlpools. But she is aware of the dangers and recounts how he has on occasion reached the limits of his strength and become a river’s plaything. In 2014, he had to dodge boulders and tree trunks in the Vorderrhein. Once, he was scared to death because he thought he was going to be thrust against a cliff. The experience gave him nightmares. Nicola heard him cry out at night.

And what about Fath? Has he ever had any fears about his river excursions? That’s a question he gets often, he says. During his eight weeks on the Danube, he experienced everything from storms, thunderstorms, high waves, strong currents and no currents, to ocean liners and speedboats that whizzed past him at a distance of two meters. “It was never boring.”

What does scare him is something else entirely. As a family-oriented person, what worries him most is that his children could die before he does. “That would make me lose my passion for water,” says Fath.

Moritz (25), Leo (22) and Enzo (17) have inherited their parents’ love of swimming – some of them even swim competi-



Love in two aggregate states: He met his wife while swimming – but the sparks started flying when they were surrounded by snow.

tively. “They grew up with water and started doing flip-turns in my wife’s belly,” Fath says with a laugh. And because they generally spent their family vacations by the water, he and Nicola taught their children to swim before they were three years old.

Increasing pollution due to garbage

The river in Haslach is called Kinzig, and is a tributary of the Rhine. When the children were small, the entire family would swim there. Standing on the riverbank, Fath strips off his t-shirt, takes off his pants and shoes, and puts his thin, metal-rimmed round glasses and watch on his socks in his sneakers. Wearing swimming trunks, he makes his way to his favorite swimming pools by crossing the river using the wooden footbridge of an old weir. He then plunges into the river, gets his balance and swims off into the water that has been accumulated by the dam.

Once a year, people do a river clean-up along the Kinzig, and walk up and down the banks collecting plastic. “No one who has participated in something like that,” Fath says, “will ever litter again.”

After getting dressed again, Fath talks about the Tennessee River. His team took many water samples there too. And they were amazed when they discovered the microplastic levels: 18 000 particles per cubic meter, and that was just on the surface. In the Rhine, there were just 200 particles. The reason for the difference is that in the US, most waste is disposed of in landfills.

Fath rattles off some facts: “From 1950 to 2015, we produced 8.3 billion tons of plastics worldwide. Of that, only 9 percent has been recycled, 12 percent has been incinerated, and the rest is on its way to landfills, in the world’s oceans, on the coasts, in whales’ stomachs, or in Arctic ice. By 2050, we will have produced 34 billion tons – four times as much.” That means if people don’t change the recycling rate quickly, things will be four times worse for the environment and our bodies than they are now. Microplastics have also been found in human blood. If someone can swim 2700 kilometers down the Danube, he says, then they can take their trash home, recycle more or stop using shower gel that contains microplastics.

Meaning instead of consuming

It's not really possible to swim in the Kinzig. So if he wants to swim, Fath goes to the Haslach outdoor pool. He says hello to the pool attendant, many pool visitors greet him – the people in this community of 7000 know each other. He has a locker in a storage room next to the pool, where he slips on his swimming trunks between beer crates and kickboards. He points to two healed wounds, one on his tanned chest, one on the back of his neck. They were caused by inflammation under his wetsuit. “Every river leaves its mark,” he says.

Fath then jumps into the 50-meter pool. In the background are the rolling hills of the Black Forest. The water is blue and 22 degrees – no comparison to the 11 degrees he experienced in the Danube at the beginning of his journey, which made his hands shake at the end of the first few legs. Here in his second home, he swims three to five kilometers almost every day during the summer. In the pool next door, his wife gives kindergarten children swimming lessons. She, too, once swam in the national division, and today, in addition to her job, she heads the swimming section of the 1864 Haslach sports club, which they both founded.

Fath is happy about his passion, and about the fact that he can do something meaningful instead of just being a consumer. But there is so little time, he says, and he has so many ideas. He wants to offer educational kits for kindergartens. But above all, he dreams of creating a knowledge ship that docks in cities with rivers or whose exhibition container can also travel on land. Children and young people could come on board. At high tide, they could observe the waste and pollutants that rivers carry. They could filter the water with nets and analyze the microplastics and water samples they fish out, which would raise environmental awareness. He's looking for supporters for this idea.

Back when he was swimming the Tennessee River, Andreas Fath only joked that he would swim the Danube. He didn't really intend to. Now he has swum it. Today, he jokes about the Nile. ♦

Michael Neubauer is an editor for the Life section of the Badische Zeitung newspaper in Freiburg im Breisgau, where the little Dreisam river flows. He and Andreas Fath first met on another occasion, three years ago, for an interview for a series about the nearby Rhine.





Andreas Fath

(57) is from Speyer am Rhein and lives with his wife and their three sons in Haslach im Kinzigtal. He holds a doctorate in chemistry from the University of Heidelberg. Fath has been a professor at Furtwangen University since 2011 and teaches at the Schwenningen Campus as part of the Medical and Life Sciences Faculty.

After a career as a competitive swimmer in his youth – he won the German championship title with a relay team in 1986 – he started to do high-profile work to fight water pollution. Fath publishes articles about his research on microplastics in academic journals and textbooks. In 2016, Hanser Verlag published his book *Rheines Wasser. 1231 Kilometer mit dem Strom*. (The Rhine. Going with the Current for 1231 Kilometers).

Information about Fath's projects can be found at:

www.cleandanube.org

www.rheines-wasser.eu



The children of Romeo and Juliet

Text: **Sacha Batthyany**

The “Club di Giulietta” in Verona receives around 7000 love letters a year from all over the world. Even in today’s digital age, the majority are handwritten and arrive by mail. Every single letter is answered personally.

“All love letters are ridiculous.” So begins a poem by the Portuguese poet Fernando Pessoa, written in 1935, a few weeks before his death. If his observation is correct, then the office of the “Club di Giulietta” located on Vicolo Santa Cecilia in Verona is something of a haven for ridiculousness. For it is to this address, not more than a five minutes’ walk from the world’s most famous balcony, that some 7000 love letters are sent each year. Some are scented, some are written in verse; they come from Tokyo, Texas and Thurgau, contain locks of hair, lucky charms, photos of puckered lips – and each one is answered.

But first things first.

Paris is the international city of love, or so the cliché would have it. But thanks to William Shakespeare’s Romeo and Juliet, Verona represents true love and finding the love of one’s life, for which a person would sacrifice their own life, like the protagonists in Shakespeare’s drama:

*“For never was a story of more woe/
than this of Juliet and her Romeo.”*

Most of this tragic love story was Shakespeare’s invention. Juliet’s balcony, where couples today step on each other’s toes to kiss each other, but above all to take pictures, was not installed until 1935. The idea behind this addition was to make Juliet’s house more authentic and Verona a magnet for all those who celebrate true love.

It was then that Ettore Solimani began to answer the letters that were placed in the cracks of the convent wall. He congratulated, consoled and gave advice to people experiencing heart-break, and sometimes became angry when the writers confessed their affairs to him. Solimani, who worked as a caretaker at Juliet’s symbolic tomb in the convent of San Francesco al Corso, was the first Giulietta. Today, a group of volunteers known as the “Club di Giulietta” answers about 20 letters a day.

Even in today’s digital age, love letters are usually written on paper and pressed to the heart, hidden and kissed, folded a thousand times and smoothed out again, and kept in locked boxes.



Exaggeration is as much a characteristic of a love letter as are all the sugary vows of eternal fidelity and never-ending happiness. While attempting to capture in writing that fluttery feeling, a writer always comes to the realization that they are failing – hence the pleading tone and overstepping of boundaries. “Love letters contain too little information and too much feeling,” wrote the Swiss author Martin R. Dean. “They always go all out, because love requires intensity and limitlessness, because it needs excess.”

Verona is the home of this excess of love. Everywhere you look, you see love-struck newlyweds feeding each other *sfogliatine*. Later, after a perfect day, you see them kissing under the street lamps on their way to the hotel while the moths dance above their heads. Conversely, anyone who ventures into a pizzeria alone and gazes not into yearning eyes but at a silent book is first regarded with pity and later punished with overly sweet limoncello.

In the mid-1980s, Giovanna Tamassia, currently the head Giulietta, was asked by the city if she wanted to answer the love letters like Ettore Solimani had done. What was intended as a marketing stunt to arm Verona in its battle for tourists who spurn

the city on their way to Venice became a success story. Not only did the number of visitors rise, the number of Giuliettas also grew rapidly in order to cope with the increasing flood of mail.

And for quite some time now, they have been receiving more than just letters. An old lady in Sicily sent her late husband’s gold wedding ring. A woman from Japan sent her diary after getting married so that Julia could keep it safe.

So how does a person know they have found true love?

Giovanna Tamassia shakes her head. “There is no one answer to that,” she says, “love is always redefining itself based on who we are.”

Opening a letter that was written and realized with great dedication, reading the stories of unknown people in faraway places – and answering all their questions, continue to move Tamassia, even today. “A Susan from Scotland wanted to know if romantic love was possible in a cool climate,” Tamassia says with a laugh. “An elderly Frenchman wrote that he suffered a heart attack and almost died after confessing his love to his neighbor. And an Italian joined a convent because he didn’t get the woman he adored.”

Every love story is unique. Heartbreak, on the other hand, is always depressing and heavy, adds one of Tamassia’s co-workers. Which is why they try to respond to each letter as if it were the first, she explains. “We take the people who write the letters, their feelings, their hopes, their dreams and their suffering seriously, and we never judge. The people who contact us are the children of Romeo and Juliet.”

Of course, the gushing is sometimes over the top, she continues, but that’s the way love is. “Isn’t it beautiful that adults bare their souls and share their innermost feelings with the world?”

It’s not the love letters that are ridiculous. Fernando Pessoa, the Portuguese poet, was wrong about that. What is ridiculous are the heart-shaped pizzas that you can buy on every corner in Verona, the love liqueurs sold in shops and the love ice cream for sale in the gelaterias. A few verses later in his poem, Pessoa writes: “But in fact only those who’ve never written love letters are ridiculous.”

The Giuliettas would agree. ♦

“Humans are hardwired to cope with change”

Interview: **Gerald Drissner** | Photos: **Stephen Goodenough**

Lucy Hone describes herself as “pracademic”, which means that as an academic, she addresses scientific theories and models in a way that makes them practical, concrete and, most importantly, directly applicable. In this CREDO interview, Hone, a psychologist who holds a PhD in public health, explains why love and pain go hand in hand. She talks about her greatest personal loss and about strategies that help humans cope with grief and suffering, and grow as a result.



In the movie Shadowlands, Anthony Hopkins plays the author C.S. Lewis, who is best-known for the fantasy novels "The Chronicles of Narnia". His beloved wife is diagnosed with cancer and eventually dies. Upon her death, C.S. Lewis describes his grief with the following words: "The pain now is part of the happiness then. That's the deal." How much truth is in this?

I believe there is truth in the fact that the misery and pain come from the happiness that you had. I'd add another layer to that: the pain derives from the love, the attachment and connection you had with that person. The loss of attachment is what causes the pain. But one of the things that I have learned is you can still be attached to that person, even after they're physically gone. I still have a profound, loving connection with Abi.

Abi was your twelve-year-old daughter, who died in 2014. She was in a friend's car when a driver missed a stop sign. How did you cope with what many describe as the hardest of losses to bear?

I felt like my life was over, it shattered my entire identity. I so remember that first week, walking on the beach, talking to a friend, saying to her, "I honestly don't know who I am any longer. Suddenly I wake up and my whole world has been smashed apart." In the years since, I've learned that grief is a period of adjustment as we relearn to live in the world. In that process, what we are doing is slowly, bit by bit, recreating a new life story so that we return a sense of meaning and coherence to our lives again.

How do we actually realize that someone or something we loved is gone?

In my mind, the most valuable contemporary grief theory explains that grief is a crisis of meaning. You have to readjust your expectations and future life story without them in it. Let's assume a woman loses her husband. She was expecting them to live their life, going forward together. She could picture her life story and the way she thought the world is meant to work, but his loss destroys her "life schema", as we call it in psychology. Her core beliefs and understanding of the way the world works have been shattered. When that happens, everything is thrown up into the air. You're changed by the loss, what you have learnt never really leaves you, because the struggle to come to terms

with it shifts your core beliefs and your understanding of life and the world. It's such a great phrase, "relearning to live in the world", isn't it?

The Hungarian psychologist with the unpronounceable name Mihály Csíkszentmihályi, who did extensive research on happiness, said that the shape and content of our lives depends on how we direct our limited attention. When you're grieving, don't you run the risk of being controlled by others and taking a wrong path in life?

I totally agree. Noticing where we focus our attention is vitally important for our resilience. When we are grieving, this becomes even more critical, because we have so little energy – grieving is physically, emotionally and cognitively exhausting. We all have to put our life back together and make sense of what has happened in our own way. I like to use the metaphor of a jigsaw.

“Noticing where we focus our attention is vitally important for our resilience.”

How does that work?

After Abi died, I was searching for theories and practices that might help me navigate my grief. Each time someone suggested something that made sense, I'd latch on to it and look upon it as another jigsaw piece that helped me return some order to my world. For example, one of my jigsaw pieces involved a way to control where I focused my attention for my benefit. I created a rule that I would only let myself do two what ifs, "What if I hadn't booked that weekend away? What if we hadn't let Abi go in the car with our friends that day?" I'd do two, and then think, "Really, Lucy, is doing this helping or harming you in your quest to survive this day, to get through this time?" This combines two of my favorite grief jigsaw pieces: my two-what-ifs rule and the helping or harming rule.

How many jigsaw pieces do you have?

I have no idea! Loads. When I was walking on the beach with that friend that day and I said to her, "I used to be a mother of three." She said to me, "You will always be a mother of three." I'd find myself latching on to these nuggets of information, saying, "Yes, that's right, that makes sense, I will always be a mother of three. That's another piece of my grief jigsaw puzzle." They're aha moments if you like. I have Ed, Paddy and then Abi, and still sometimes refer to Paddy as our middle child. Doing so helps me honor her.

How can loss and pain teach you to be more adaptive?

Scientists have been studying post-traumatic growth for the past 30 years. We now know that people frequently grow out of the struggle from trauma. Note, it's not the traumatic event or experience that prompts the growth, but the struggle in the aftermath.

How would you describe post-traumatic growth?

Researchers have identified that growth typically occurs across five different dimensions: relating to others, new possibilities, personal strength, appreciation of life and spiritual change. For instance, we often hear people say, "I never would've thought I had it in me to get through this." They often talk about a generalized sort of gratitude – the smelling-the-roses kind – coming to really appreciate the small things in life. Such as the opportunity to enjoy a cup of coffee face-to-face with a friend. A traumatic experience very often makes people rethink their life's direction, prompting them to make major changes, for example, in their career, in their relationships. Post-traumatic growth can also prompt spiritual, religious, or existential change where we hear people grappling with those big life questions: "What's it all about? What am I on this Earth to do? Is there a God? If there is, then how did they let this happen?"

According to the Swiss-American psychiatrist Elisabeth Kübler-Ross, those experiencing grief go through a series of five emotions: denial, anger, bargaining, depression and acceptance.

Everyone really needs to stop telling people about those five stages of grief. There are no five stages!

We now know that grief is as individual as your fingerprint, we all grieve differently. My own frustration with the five stages is that they are overly passive.

How can you take an active role in the grieving process?

Even though this person you loved is no longer physically present, it's okay to continue your bond with them. They will always

have an impact on your life, who you are, how you think and how you approach the world. That's what the continuing bonds theory suggests. That doesn't mean you're delusional, and you're not being morbid if you want to talk about them, have mementos and photos and bits and pieces of theirs in the house. Another useful theory is the dual process model of grief that suggests it's perfectly natural to oscillate back and forth between approaching your grief and avoiding it. Some days we are able to deal with it, feel all those big emotions and experience it wholeheartedly. But at other times, it's okay to pull back and say, "No, I'm taking some time out. I'm going to lie on the couch, watch four hours of Netflix and give my poor brain an opportunity to have a break from this grief."

“We now know that people frequently grow out of the struggle from trauma. Note, it's not the traumatic event or experience that prompts the growth, but the struggle in the aftermath.”

Love and loss have many faces. We admire youth, yet we know that we will lose it when we get older. This is becoming an issue in aging societies: the feeling of losing the beloved life.

Yes, there are many types of losses – there's death, of course, but we are all forced to face many other losses. As you say, there's the loss of youth, of health perhaps, but also losses such as divorce or separation, dementia, redundancy, infertility, physical impairment or the loss of freedom. In our years of the earthquakes here in Christchurch, around ten years ago, I lost my love of nature temporarily. I've always looked at the surrounding mountains and thought, "There you are, my friends, I love living here with you so close at hand." But immediately after those huge terrifying earthquakes, when so many of the surrounding hills crumbled, sending huge boulders crashing into our village, I used to

look at them and think, "Oh no, I hate you now. I'm scared of this big nature around us."

After Abi died, you said: "What I needed most was hope." Wars, climate change, unaffordable social welfare systems. Many people today have lost hope for a better future. We are bombarded by negative news all the time. Is ignorance bliss?

It's such a small word, but hope is the force by which we go forward. Never underestimate the importance of hope for the human psyche. When the outlook is bleak, we can all play a role in fostering hope in others, and you absolutely must foster it ongoingly in yourself. It's important for your resilience to grow

“Grief is as individual as your fingerprint, we all grieve differently.”

your self-awareness on what interferes with your personal sense of hope, because helplessness is strongly associated with depression and anxiety. We know that people have it within them to endure the most abhorrent circumstances, and that the most common response to potentially traumatic events is actually resilience. Humans are hardwired to cope with challenge, disruption and change. One way to overcome the helplessness is to ask yourself, “Is watching the news each night helping or harming me? Or having all these notifications on my phone all day, or listening to talkback radio?” Do you have talkback radio where people just rant and rave all day in their heavily biased bubbles?

Sounds like Twitter read aloud.

Exactly! My advice is to turn it off if you want to survive these crises. I had the privilege of learning from Professor Chris Feudtner, who worked in child oncology in Philadelphia. When he speaks to families who have been told that the worst is going to happen and they're going to lose their child, he asks them, “Now that the worst has happened, what are you hoping for now?” As a result, when Abi died, I remember thinking, “Okay, so now my number-one hope that my family will live through a normal life has gone. What am I hoping for now?” It's such a powerful question for people to ask themselves in tough times like these, when we are constantly bombarded with so many threats, multiple challenges and eco-anxiety.

So more optimism in our life?

Yes, optimism is good. It's strongly associated with lots of desirable outcomes both physically and psychologically. However, you don't want that kind of Pollyanna optimism that says, “Oh, this is all going to be fine. None of this is going to happen to me.” We need people to be more realistic with what they're up against, more truthful and transparent about their own struggles

and moments of suffering. I think there is quite a lot of entitled, unrealistic living out there, amplified by social media, causing people to think everyone else is living perfect and better lives than them, and that bad things don't happen. Well, guess what people, bad things do happen, and they might happen to you. And even though bad things happen, you never want to give up hope. You've got to be determined to do whatever it takes to turn that hope and belief into reality. ♦

Gerald Drissner is an Austrian citizen who currently lives in Berlin. He holds a degree in economics and writes about economic history. His articles and analyses have been published in Berliner Tagesspiegel, Neue Zürcher Zeitung am Sonntag, and in the magazines Stern and profil. He has won several awards for his work, including the prestigious Axel Springer Award.

Dr. Lucy Hone

born 1968 in London, England, is a co-director of the New Zealand Institute of Wellbeing & Resilience (nziwr.co.nz) in Christchurch and Adjunct Senior Professor at the University of Canterbury. She received her master's degree in applied positive psychology from the University of Pennsylvania (USA) and went on to attain her PhD in public health at AUT University in Auckland (New Zealand). She calls herself a “pracademic”, taking the best of science and delivering it in practical ways to people who are struggling to cope with disruption, challenge, change and loss.

Regarded as a leading international authority on resilience, Lucy Hone's TED talk, 3 Secrets of Resilient People, was rated one of the Top 20 TED talks of 2020.

Her blog writing after Abi's death attracted international attention and resulted in the best-selling book “Resilient Grieving”, which is now supported by the “Coping With Loss” online course and coaching community helping the bereaved be active participants in their grief journeys (copingwithloss.co).

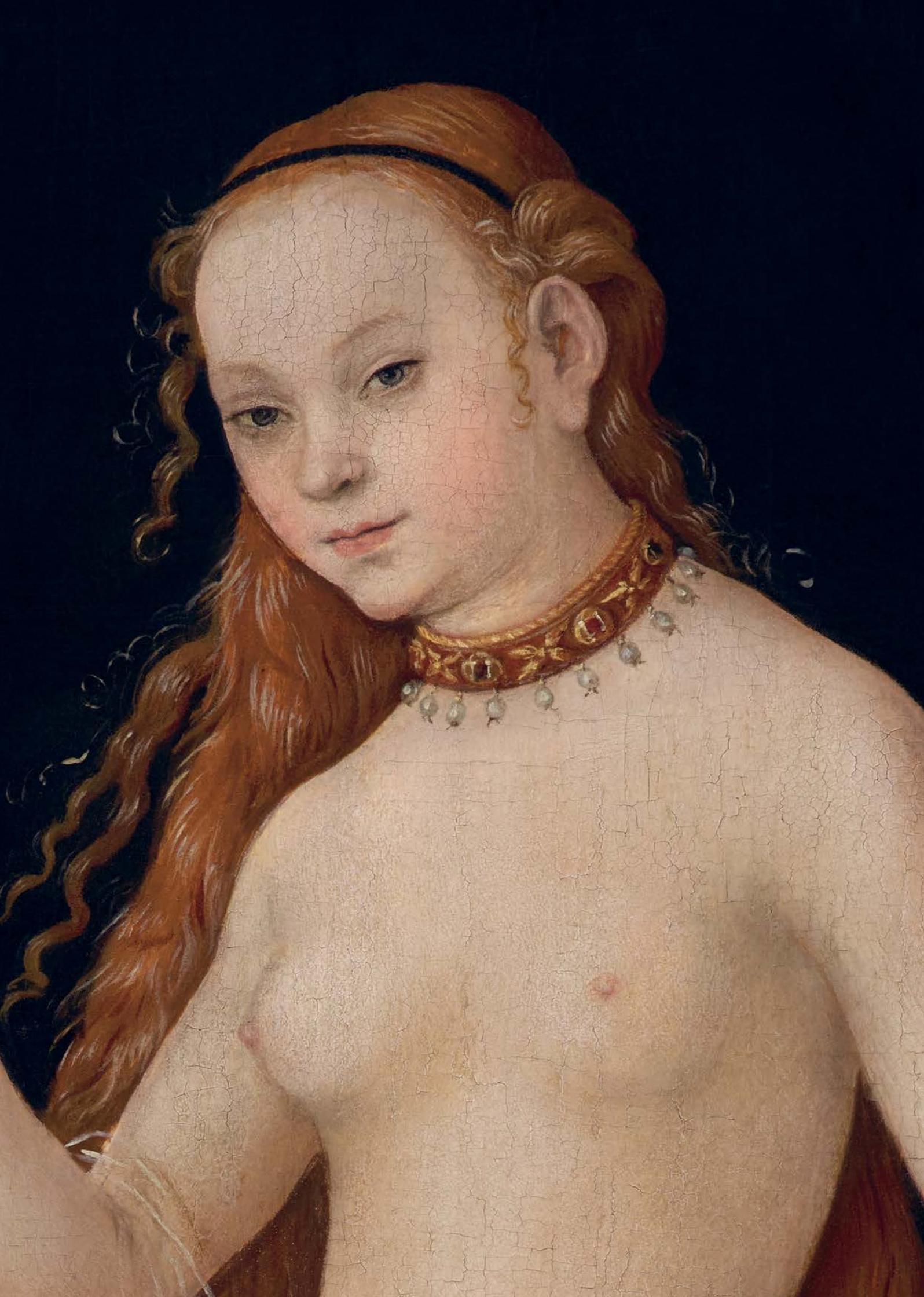
Lucy lost her daughter Abi (12) in a car accident, her mother to cancer (63) and her brother (mid-50s) to dementia. On top of that, her husband has had a heart attack and she and her sister have both lived through several massive earthquakes, making her insights unique in that she combines her knowledge of resilience research with all of her real life experiences.



The loves of Venus

Lucas Cranach the Elder, "Venus," 1531
© LIECHTENSTEIN. The Princely Collections, Vaduz–Vienna







The Princely Collections

Venus by Lucas Cranach the Elder is part of the Princely Collections. The Princely Family has long had a strong interest in art and, over several centuries, has built the Princely Collections, one of the most important private collections of European masterpieces spanning five centuries. Today, they comprise some 1700 paintings with masterpieces ranging from the early Renaissance to Austrian Romanticism, including works by Lucas Cranach the Elder, Raphael, Peter Paul Rubens, Antonis van Dyck and Rembrandt. After Prince Franz Josef II moved his residence to Vaduz in 1938, the collections were transferred there during the last months of the war. Following the renovation of the Garden Palace, they were moved back to Vienna in 2004 and made accessible to the public. Thanks to a targeted, active acquisition policy, the collections are still growing today. Art historian Dr. Johann Kräftner has been Director of the Princely Collections since 2004.

www.liechtensteincollections.at

In 2013, the Princely Collections acquired a version of *Venus* by Lucas Cranach the Elder (1472–1553). Standing on a disc of stones symbolizing the earthly world, the goddess of love appears to us as a sensual, beautiful young woman, her nudity enveloped in a delicate veil.

At an exhibition in Aix-en-Provence, she proudly appeared on posters, folders, and even the catalog, as a representative of the Princely Collections. Everyone loved her – until, towards the end of the exhibition, she was seized on 1 March 2016 by the authorities as a forgery and locked up in the Louvre like a delinquent.

Gone was the all-encompassing love. Journalists adopted the opinion of the examining magistrate in Paris and swiftly disseminated the news that a search was underway for the forger, who had already been identified. The authorities endeavored to provide evidence for their hypotheses; they had reportedly even found the pizza oven in which the piece had been baked to give it the right patina. What started as a justified effort to fight money laundering in a dark segment of the art trade gave rise to unprecedented exuberance; because the trademark rights of an artist from the early Renaissance were believed to have been violated, it was, for example, suggested that the painting should be destroyed.

Convinced of the painting's authenticity, the Princely Collections endeavored to provide evidence to this end, without, however, being given an audience with the imprisoned lady. We continued to love the painting, knowing that the oak panel that had been incriminated was definitely the work of Cranach – a dendrochronological examination conducted immediately after the acquisition had also confirmed the dating. In time, many of the improbable arguments made by the court in Paris were refuted, for example, the claim that the signature was not consistent with Cranach's handwriting. The signature in question was in fact the seal of a large workshop, one that was applied to the paintings by different people and of which there were many known variations.

It was also possible to disprove the claim that the craquelure was the result of an artificial aging process. Without providing any background beforehand, we went to Cambridge and presented a high-resolution photo of the painting – the only evidence we had left – to probably the greatest expert in this field. He was delighted to look at such a typical example of craquelure for a panel from the 16th century.

The legal documents went back and forth between Vienna and Paris. And we continued to love *Venus* – increasingly so. We wanted her back and did not relax our efforts. It was likely the pressure created by the abundance of arguments presented during the pivotal proceedings in the Paris appeals court that led the chief public prosecutor to finally demand the painting be returned. And so on 11 May 2021, I had the pleasure of receiving *Venus* in Paris. As befits a goddess, she began her return journey to Vienna in a softly padded shipping crate.

With the precious work of art now back in our possession, we endeavored to disprove every last accusation. We repeated the dendrochronology on a specially cleaned edge of the painting, which provided a few more annual rings than were available for the first verification. The dating was now even more accurate, but the result remained the same.

The dating conducted on the lead white in the painting using the latest methods also enabled us to refute the accusation that the painting contained materials from significantly later periods. Investigations at the Curt-Engelhorn Centre for Archaeometry in Mannheim ultimately provided conclusive proof that the painting was created towards the end of the first third of the 16th century: the lead white came from a mine in Wittenberg, where Cranach, who traveled frequently, was based and operated his workshop.

Venus has now returned to her showcase in the Garden Palace in Rossau, Vienna, where her charisma, her eyes, her mouth and her hair cast a spell over visitors. She is once again receiving the love and affection that she so clearly did not receive in faraway Paris, the city of love and lovers.

Even we cannot prove that Lucas Cranach was the painting's sole creator. We were not present when he painted it. He had a large workshop, a painting factory, which produced many works as envisioned by the great master, and who then perhaps added the final refinements with his own hand. This is quite similar to later studios that worked in a comparable way – Peter Paul Rubens in Antwerp comes to mind. But the quality of the small panel in question and its uniqueness are why we continue to believe it is the work of the master himself.

The idea that *Venus* was painted by a forger who has allegedly also imitated masterpieces by other great artists is incomprehensible. This forger, Lino Frongia, was recently featured in a number of solo exhibitions in northern Italy, in what could be

described as a kind of declaration of bankruptcy. Looking at his “copies” of Raphael, Gentileschi and others, the viewer can be forgiven for not knowing whether to smirk or perhaps more fittingly, laugh or scream. ♦

Dr. Johann Kräftner is Director of the Princely Collections and from 2002 to 2011 was Director of the LIECHTENSTEIN MUSEUM, Vienna. He is the author of numerous monographs on the history and theory of architecture.



The Liechtenstein Garden Palace

It was Prince Johann Adam Andreas I (1657–1712), one of the most important patrons of his time, who had the Liechtenstein Garden Palace and the City Palace in Vienna expanded into Baroque works of art. Both are still privately owned by the Princely Family. The Garden Palace was built around 1700 and, thanks to its impressive size and stylistic unity, had a great influence on Viennese Baroque architecture. Between 2004 and 2011, the Garden Palace housed the Liechtenstein Museum, which was open to the public and contained highlights from the Princely Collections. Since 2012, visitors have been able to discover selected masterpieces from the Princely Collections during guided tours of the Garden Palace and the City Palace.

www.palaisliechtenstein.com



Today, Mama Makeba sings while doing the laundry. In the past, she had to run for her life. Her name is a tribute to the human rights activist Miriam Makeba, also known as Mama Africa.



We are family!

Text: **Bettina Rühl** | Photos: **Brian Otieno**

Nine homosexual refugees from Uganda are living together in cramped quarters in a safe house in Kenya. Rejected by their biological relatives, it is this community, brought together by fate, that has for the first time given them a sense of belonging, acceptance and love.

Chris Wasswa shoves firewood under a large pot of black-eyed peas. It's a gray Saturday morning shortly after nine; and being in the southern hemisphere, June and July are uncomfortable months here in the Kenyan capital of Nairobi. Chris has been awake for over an hour, and has not had a tea or eaten breakfast. Chris's first concern is for those that Chris lives with: eight young individuals from Uganda who, like Chris, have had to flee to neighboring Kenya because they love differently and are different from the majority of the population. Or because their appearance doesn't necessarily reflect their gender identity. Chris, who wears a baseball cap, knee-length shorts, a wide-open shirt and has a light goatee, identifies with neither "he" nor "she" pronouns, but rather "they" and "them". Chris feels they are neither purely male nor female. The 29-year-old lives with the eight other Ugandans in a safe house in a suburb of Nairobi; they are each other's family. Their tasks as part of the community change based on a weekly schedule. Today it's Chris's turn to cook; and because the beans have to simmer for five hours, they lit a fire in the morning in the empty chicken coop behind the house and put the big pot on.

Before that, Chris prayed, as they do every day. Alone in the small room they share with their "brother" Francis. The lives of



Once rejected and on the run: These young people have finally found a home at the safe house.

the people living there are about survival. Demand for spots in the safe house is strong, meaning there is not enough space for them to have single rooms. Francis is staying with friends for a few days, so Chris has the simple mattress, the clothes rack and the stereo system to themselves until Francis's return. When they wake up, Chris's first thought is the vulnerability of all of these people: "I ask God to bless me, to help us have enough to eat and to protect us again today." According to Chris, protection is the most important thing they and the other family members ask of their God. "Someone can attack us at any time, as if from out of nowhere." For Chris and some of their siblings, the God who can protect them from this is the Christian God. Others in this family brought together by fate are Muslim, while others still practice no religion. What they all have in common is that the orthodox believers of their respective faiths persecuted them with hatred and cruelty. So far, they have escaped, which they attribute to luck. Or to the grace of God, as the case may be. They have lost everything else; family, friends, jobs, their home. Some of them lost everything in a single day.

Expelled from society

"That's life," Chris later comments, while at the same time struggling to maintain their composure and optimism. Six years ago, their family disowned them. "It still hurts," says Chris. And after a pause, they say: "I'm fine. I live with people who understand me, people I love." Their new family calls itself the Nature Network. "When you have people like that, everything else in life comes naturally," Chris says. Then there is Brian, whom everyone here calls "Auntie" because she listens to them recount the challenges they faced during the day as she sits by their bedside at night. She describes the people she lives with, saying: "They know me better than my biological family ever knew me."

Nine years ago, the 35-year-old lost her entire former life in just one day. The Ugandan media had outed her as part of an anti-gay campaign. At one point, a Ugandan newspaper published 200 photos of suspected homosexuals in one day. The photo of Brian, published nationwide, showed her in a cell. After being detained for a week for being a homosexual, the police had informed the press to destroy all of Brian's bridges back to society. That was in 2013, when Uganda was at the height of its homophobia. Under the massive influence of radical Christian politicians, parliament was debating a bill that would further toughen the already harsh penalties for homosexuality – sentences still range up to life in prison. And the radical religious advocates of even harsher penalties, up to and including death, have never ceased to push for homosexuals to be pursued.



Nine years ago, Brian Kasaali lost her entire previous life in one day. “Suddenly, I was a beggar,” she says. Today, Brian is part of a family where she can be herself. “Everyone here sticks by me,” she says. That feeling of security is something she wasn’t familiar with before.

Cast out by her own father

When Brian came home from prison, she was cast out by her father, disinherited and chased away. She lost the restaurant she ran as well as her part-time job in a traditional dance group. She was no longer welcome as a singer in the Catholic church choir, and was forced to leave her apartment without notice. “I was used to taking care of myself,” she says, “and suddenly, I was a beggar.” In addition to being homeless and on the run. A friend recommended that Brian escape to Kenya, where the laws are at least somewhat more liberal. Even there, however, homosexual acts can be punished with up to 14 years in prison. And every second gay man in Kenya has experienced overt violence. At the same time, it is the only East African country where someone can apply for asylum and be registered as a refugee because of their LGBTI status. Brian is the eldest in the Nature Network, and therefore the head of the family. She is a quiet person with broad shoulders and a soft voice. “Everyone here sticks by me. When I’m sick, they take care of me.” She says this with great warmth in her voice and a gleam in her eye that reveals this is not something she takes for granted.

A few meters away from Chris and his beans, Mama Makeba sings softly to herself as she bends down over the wash basin and mountain of dirty laundry in front of her. She wears a black cocktail dress with a plunging neckline and puffed sleeves that

at the elbows fade into a mesh fabric densely studded with glittering stones. Her name is a tribute to the South African singer and human rights activist Miriam Makeba, also known as Mama Africa, who died in 2008. Mama Makeba is slender, the dress hugs her body. She also sports gold earrings, colorful beads in her short dreadlocks and a short beard. Although she has several hours of handwashing ahead of her, the 30-year-old feels free. “I can dress as I am here: as a woman,” she says.

Pretty Glo joins her, focusing on her own laundry. She is wearing a sweater with gold threads woven into it, shorts and a pink scarf around her head. On her chin she too sports a beard. As they joke in their native Ugandan language Luganda, Sulah tries to focus on the screen of his laptop. The gaunt 27-year-old is working on a project submission for the family – he is looking to secure funding to raise chickens. Sulah will send the application to an organization that supports people from the LGBTI community. The Nature Network relies on such donations: refugees are not given work permits in Kenya. “But we don’t get anything from the UN Refugee Agency either,” Sulah says. He has been here for six years and has refugee status. From 2016 to 2019, he had received 120 dollars a month. But after that, the payments stopped because the UNHCR no longer had enough money. Since then, the Nature Network has had to rely on its creativity in order to survive economically every month.



Hopeful: Pretty Gloria dreams of becoming a famous makeup artist.

Grabbing the bull by the horns

But Sulah does, at least, earn a small, regular income. He works for a US aid organization that supports at-risk people in the LGBTI community. The Nature Network also benefits from occasional donations, but they are not enough to live on. Raising chickens could help. In addition, they would like to grow food, potatoes and vegetables on the land surrounding the house. But this work is still to come; they only moved in here two weeks ago. Before that, they had lived in a place for seven years without any problems, until a new neighbor called the police on them. This new place was not their first choice: right next to their property is an apartment building, and the neighbors have what Sulah calls a “box seat view of our lives” from their balconies. So the nine refugees are constantly in the line of vision of those whose gazes they want to avoid. “We want to co-exist peacefully with everyone,” Sulah says. They want to introduce themselves to their neighbors soon – as refugees, but without going into detail. They also want to go to the police, and take the bull by the horns in an attempt to defend themselves.

They all have one wish: never to have to flee again. Sulah, too, has run far too often, once even for his life. When he was little, his parents died one shortly after the other, and so Sulah and his siblings moved in with their father’s brother. His uncle

soon suspected that Sulah was homosexual and threatened to send him to prison. Sulah fled, and rented an apartment in the Ugandan capital Kampala, where he worked in a music store. His uncle tracked him down and turned the neighbors and bystanders on his nephew. In Uganda, it’s so easy, Sulah says. “If you point at someone and say, ‘He’s gay,’ the mob goes after the victim without asking for evidence.” His uncle yelled, “That guy is possessed by Satan!” The last thing Sulah remembers is the crowd pulling him out of the store and beating him. He woke up in the hospital with a cast around his head and injuries all over his body. Realizing that the doctors would call the police on him, he ran again, still wearing the cast, this time towards Kenya.

Running for their lives

Mama Makeba also ran for her life. Outed against her will, she tried for a while to remain as invisible as possible in Kampala. Then she was caught in bed with her boyfriend, and the two were dragged out of the house by a crowd of people. “They wanted to lynch us, to set us on fire,” Makeba says, searching for the right words to describe her disturbing memories. Makeba ran faster than she ever thought possible. “I escaped thanks to the grace of God.” Her wet clothes have now been hanging neatly on lines in the backyard for some time, and she has changed into a tight, yellow skirt and a black crop top. Over the top, however,

is a shuka, a red-checkered Maasai blanket. Because she is now sitting in front of the house, at the mercy of the gaze of others, and does not want to put herself and her family in danger. “The neighbors can stone us at any time,” she says.

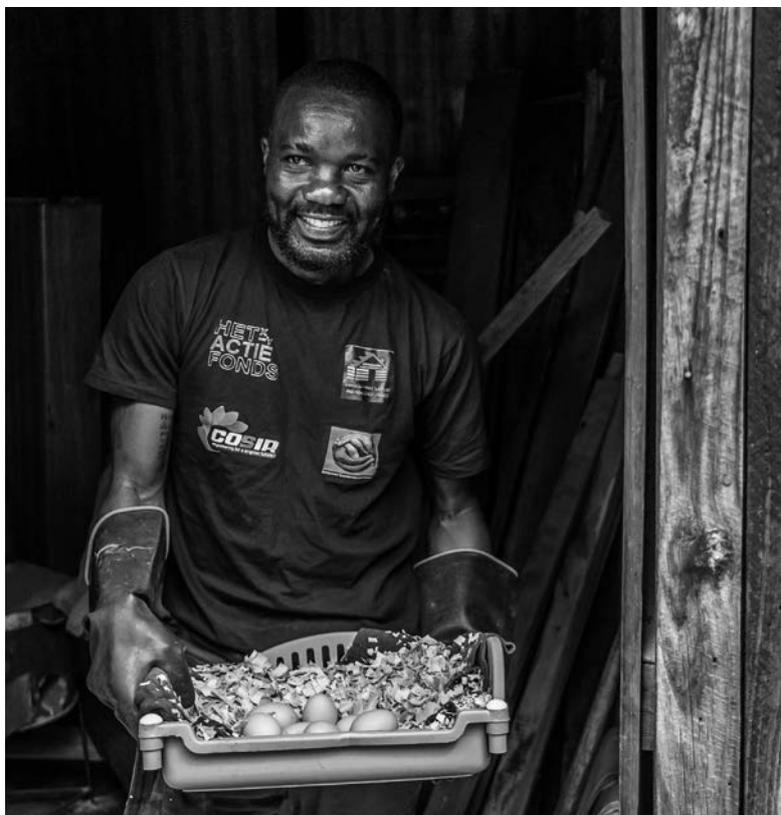
Robert and Alex come to the front of the house to continue tilling the family’s field. Robert, who has a degree in mass communications, loves gardening. Especially when memories of his past life haunt him. In such moments, he sings or – even better – digs something up. “It calms me down,” he says. But Robert is an even greater fan of chickens. When he talks about them, his eyes sparkle; he had some in Kampala. “They came to me as soon as they saw me. I know what they need, notice when they’re not well,” he says. It’s hard to believe that Robert, who is 30 years old, uses the pronoun “he” and is wiry, was quick tempered and brusque when he came to the Nature Network eight years ago. “I actually like people,” Robert says, “but when someone tried to tell me something, I would often snarl and say ‘Leave me alone!’” When he acted like this, the others would ask him what was wrong. Usually, he had been thinking about his late mother. But the others continued to ask, and as the months passed, Robert grew calmer. “My mother always stood by me,” he said. She knew he was gay and advised him not to make that information public. Then his mother died. After the funeral, Robert’s father declared that Robert would not inherit anything and was no longer his son. When asked why, his father held up a Ugandan newspaper: Robert had also been outed without his knowledge. Since then, he has had no contact with his family. Yet he misses them. “After all, it’s only human to love your family,” he says. He thinks of his mother often, but he no longer feels quite so lost. In the Nature Network, they call him uncle. They go to him when they need advice, and enjoy his calm way of listening to everyone.

Searching for inner peace

Alex, who is 30 years old and also identifies as “he”, is still trying to find inner peace seven years after fleeing Uganda. To this day, he struggles with his propensity, with his fate. “Why am I, of all people, gay? Why do I no longer have a mother? No father? No job?” he says. The fear of another attack accompanies him through every day of his life. The danger is not a figment of his imagination. Some people in the Nature Network have been attacked in Kenya: Chris, along with other gay and lesbian members of a traditional dance group, were kidnapped and beaten by police officers dressed in civilian clothes, and one woman was raped. They were hospitalized for two weeks afterwards. Samalie, who identifies as “she”, fell into a ditch in 2018 while fleeing a group of attackers. Since then, her left ankle has been chronically swollen and she can no longer walk without feeling



Gardening can be therapeutic: When he starts to think back about his former life, his father or how he escaped, Robert gardens or sings.



More than self-sufficient: The family’s vegetable gardens and chickens don’t just serve practical purposes – working outdoors also gives them a sense of peace and comfort.



pain. For their own safety, the Nature Network members rarely walk anymore, preferring to take a public van, motorcycle cab or Uber.

While Alex and Robert work in the garden, Samalie and Brian help Chris prepare food, cutting carrots, peppers and tomatoes, and tending to plantains and managu, a leafy Kenyan vegetable. Sulah says it was only here that he started to understand why people enjoy cooking. But although he benefits from it, he prefers to clean the house, and lacks the patience to cook. “But when I see how much time and dedication the others put into preparing our meals, I feel the love that goes into it.”

Dreams for the future

Eating together, on the sofas and living room floor, is the highlight of the day for everyone. They ask each other how their

day went. They listen to painful memories, catch up and console each other. They make fun of each other affectionately, and laugh until they cry together. “I feel like I belong,” Sulah says. “I wasn’t familiar with that feeling before.” They do argue sometimes, Chris admits, “but it’s never mean. And when we sit down together, we relax. Those are the moments when I forget everything that stressed me out during the day.”

Over dinner, they also tell each other about their dreams. They have one in common: they all want to be resettled in a safe third country. For quite a few of them, the application process has started, for some it has been underway for six or seven years already. They continue to hope, because some of them have indeed made it and now live in the US, Canada or Europe. But they still keep in touch. Once a month, the entire family meets via Zoom to eat together; when they all log in, there are 30 of



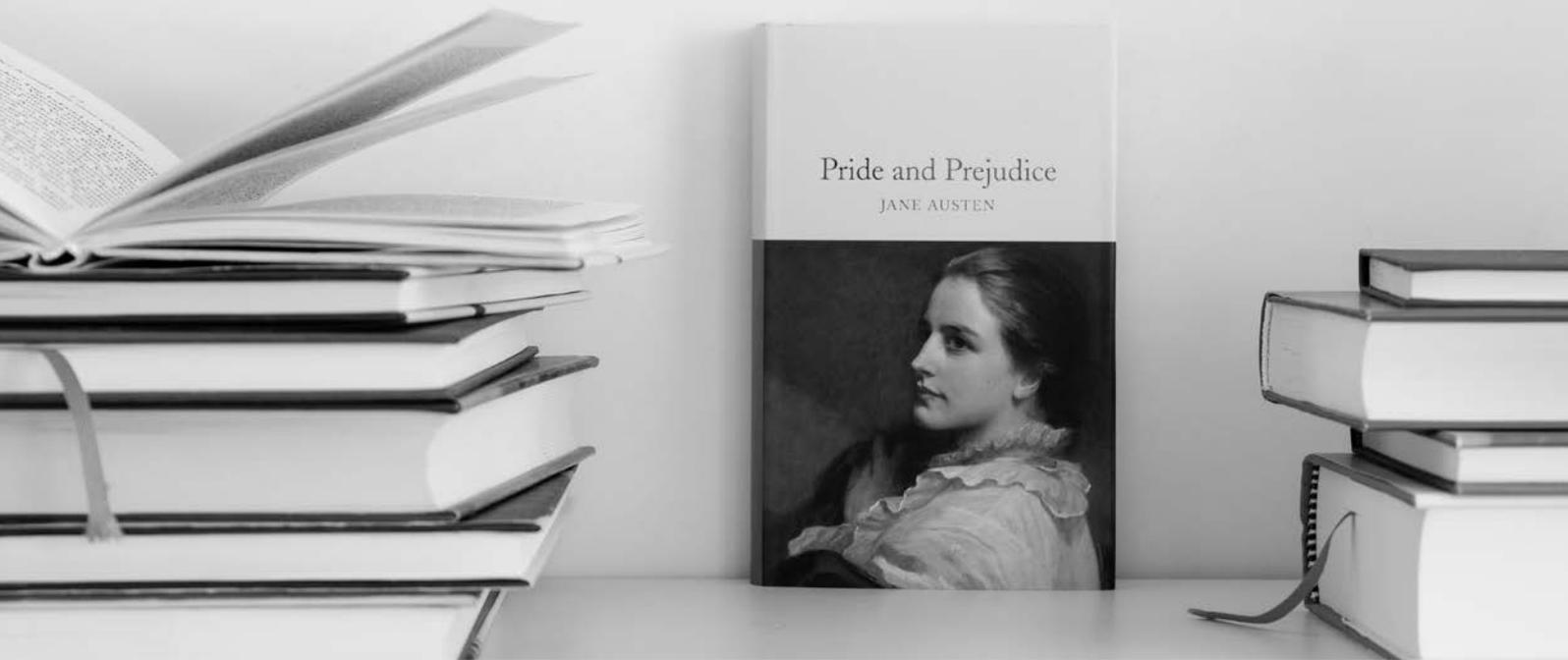
Family portrait – They all have one wish: to leave the country and never have to flee again. (From left to right) Suleiman Maweje (Sulah), Samalie Matovu, Mama Makeba, Chris Wasswa, Brian Kasaali, Robert Luzinda, Alex Nsamba. Pretty Glo and Francis are not in the photo.

them. For Brian, the prospect is the most concrete: she will soon be flying to the US, the only thing that is missing is her health certificate. Brian beams; she will see her life partner again; the couple has been together for five years, they have been physically separated for one year. Once they are safe, Chris wants to do a funeral ritual to say goodbye to their father, who died in February. Brian was not allowed to attend the funeral. Samalie hopes to be able to earn her own living after being resettled. Mama Makeba wants to have surgery when she is finally allowed to earn money and can save for it. Pretty Glo was able to train as a beautician in Kenya and dreams of becoming a famous makeup artist. Chris is still praying for forgiveness for his parents. Sulah wants to have one last discussion with his uncle to clarify the situation, to understand how someone can completely cut ties with a relative in a matter of seconds. Robert hopes that in the US, he will finally be able to move in with his partner, who

already has refugee status there. The couple has been together for 17 years, and has been physically separated for eight of those years. They stay in touch across the continents.

In the evenings, after they've eaten and washed up, they often watch TV together. These moments are probably not so much about the movies as they are about feeling the others nearby and feeling safe. ♦

Bettina Rühl has been a freelance journalist since 1988 and writes mainly about Africa. She has been living in the Kenyan capital Nairobi since 2011. Prior to that, she would travel to the African continent for several weeks at a time to do research for her writing.



The playing field of love

The Bible talks about love as a heavenly power. However, it is no secret that on earth, nothing can ever be completely pure. So in order to stabilize society, the concept of love was incorporated into the idea of marriage. But the latter served above all as a guarantor of security. Whereas nowadays, love is considered a prerequisite for marriage, in the past it was the other way around: after a couple was married, it was believed that love would blossom naturally. Parents would therefore arrange marriages, and their unwilling offspring were brought “to reason”.

No writer of world literature has portrayed love and marriage, reason and emotion, social conventions and individual aspirations to happiness as cleverly, sharply, mockingly and at the same time as endearingly as Jane Austen in *Pride and Prejudice*. Published in 1813, her famous novel continues to defy changing times and mores and has maintained its lively freshness to this day.

The story takes place in the countryside, in an area near London. The Bennet family, who are members of the country gentry, lives on the Longbourn estate. They don't have an important, storied name, but they are members of the upper class. The Bennets have five daughters – and thus a succession problem. The real socio-historical context in which *Pride and Prejudice* is set is the consequences of entailment, a legal privilege reserved for the nobility that was designed to keep family

estates together, and thus restricted who was entitled to inherit them to the male line only. Without a male heir, Longbourn will be left to a distant cousin after the death of Mr. Bennet. The daughters will face social extinction if they are not felicitously married by then.

Potential alliances through marriage

So despite the welcoming country house atmosphere, the Bennets are under pressure. To the great relief of the rather unsophisticated Mrs. Bennet, Mr. Bingley, a wealthy bachelor, moves to the neighborhood. And he has a friend in tow: the even wealthier, but very status conscious, Mr. Darcy. From the Bennets' point of view, he would be a good catch. Darcy, on the other hand, sees it as more of a *mésalliance*.

Pride and Prejudice is a social novel, which means that much of it is about walks, balls, horseback rides and mutual house calls. What looks like the idle passing of time is also always a strategic playing field where possible marriage alliances can be tested.

Jane, the eldest daughter in the Bennet household, catches Bingley's eye. And while in her case, reason and emotion converge (if only because she is down to earth enough not to look for problems where there are none), the second-eldest Bennet daughter Elizabeth is a decidedly complex individual. Alert in

spirit and biting sharp in her comments, she is the true protagonist of Austen's novel. Elizabeth loves to observe the people around her and make judgments that she has no qualms about sharing. But she is also unable to lie to herself about her feelings.

Under constant observation

One day, Mr. Collins, the cousin who will ultimately inherit Longbourn, appears. He is a country clergyman with clear views on what is right and wrong. He is shunned by everyone, because he spouts nothing but solemn phrases all day long. Collins is obsequious, wooden and spiritually unsophisticated, but he comes with what he believes is an admirable resolution to propose to one of the daughters. This would be the Bennet's salvation, because the estate would then remain in the family. As Collins reveals his intentions to Elizabeth (stiffly and unromantically underscoring the benefits of this union for all parties), she feels the weight of the responsibility that rests on her shoulders. She also knows, however, that Collins would never make her happy as she feels nothing for him – and because she understands her feelings, she rejects his proposal with a clear conscience. "I thank you again and again for the honour you have done me in your proposals, but to accept them is absolutely impossible. My feelings in every respect forbid it." she says.

When Collins tells Mrs. Bennet of his unsuccessful proposal, her response is in keeping with the logic of the times. "... Lizzy shall be brought to reason." she says.

However, she was wrong about her daughter's stubbornness. Because Lizzy is then faced with another surprise: the proud Darcy, initially so high minded, and who dismissed the Bennets as being beneath him, now turns his attention to her, of all people. *Pride and Prejudice* is a novel of constant observation. One could also call it the observation of observation. In this society, if a person is to have a chance of reconciling emotions and reason, they must not be mistaken about the people around them. They must recognize the true motives of others and not be misled by posturing. However, since people usually look at their fellow human beings with prejudice, and gossip distorts reality, they often hastily pigeonhole those around them. This is what has happened when initially, Elizabeth begins to mock Darcy.

Optimistic realism

Pride and Prejudice is a very modern novel – even if today's world, with its purported reverence for romantic love and the cult of emotions, seems completely different. The balls held by the gentry can be seen as precursors of today's speed dating platforms, a chance to explore who is a good match for you

and who isn't at breakneck speed. Then, as now, beauty, wealth, education, charisma and status were tradeable currencies; cultural, social as well as pecuniary capital can be exchanged at any time. Sociological studies show, for example, that couples are becoming increasingly homogeneous: people are more than ever pairing up with their equals (especially in terms of education levels and thus social milieus). Even today, we talk about up- and downdating, and when a beautiful woman marries an ugly man, people assume he has a lot of money on his bank account.

According to Jane Austen's optimistic realism, with the right amount of stubbornness, intelligence and warmheartedness, with the right mixture of pride and humility, one can harmonize conflicting values, making it possible to have a happy life within this social order. Her realism is never naive, but neither is it destructive. And that is why the wisdom of her novels has endured to this day. ♦

Ijoma Mangold is a cultural policy correspondent for the weekly newspaper *Die Zeit*. He is a recipient of the Berlin Prize for Literary Criticism and a member of the quartet of literary critics featured in the TV program "lesenswert quartett" aired on SWR. Following his literary debut with the publication of his autobiography "Das deutsche Krokodil. Meine Geschichte" (2017), his second book, a political diary entitled "Der innere Stammtisch. Ein politisches Tagebuch", was published in 2020.

Jane Austen

was born in Steventon in 1775. She had six brothers and one sister. Her father was a clergyman and provided her with books from an early age. As a result, Jane was an exceptionally well-educated woman for her time. Despite receiving a proposal, she never married. Her novels were successful during her lifetime, but she



concealed her authorship, choosing to remain anonymous and signing them with: "By a Lady". Jane Austen died young, in 1817, presumably of a kidney-related disease. Her novels became part of the literary canon in the 19th century. Numerous highly successful film adaptations have led to a veritable Austen renaissance since the 1990s.

Cupid triumphs over Covid

Text: **Helen Fisher** | Illustration: **Markus Roost**

Despite all of its devastating consequences, the pandemic has given rise to one positive development: it has ushered in a healthy new phase of courtship, says Helen Fisher. Why has stability become the new sexy? The American anthropologist explains the shift in this CREDO essay.

Romantic love is a drive. Or more precisely: together with sex drive and feelings of deep attachment, it is one of the three basic drives that evolved millions of years ago and still steer human mating and reproduction today. Like hunger, thirst, fear and anger, feelings of romantic love and attachment will survive as long as humans survive as a species. Technology can't change love.

But technology is changing how we court. A million years ago, singles met around permanent waterholes in the dry season of ancient Africa. A thousand years ago, singles met at farm dances, country fairs, religious events and parties. Today, singles meet on the internet. And I have reams of data on internet dating that suggest a rosy future for love.

I have been the Chief Science Advisor to the dating site, Match.com, for the past seventeen years. And annually since 2010, I and my colleagues have created some 200 questions pertaining to sex, love and marriage. Then with the support of Match, we have polled more than 5000 single Americans every year. We don't poll Match members. We use a national representative sample of singles based on the US census. And with this data set, now containing information on 55 000 singles and known as Singles in America, I have come to believe that we are heading toward a few decades of relative family stability.

Slow love is booming

There are numerous reasons for this. First and foremost, courtship is slowing down. Today, most singles begin to woo as "just friends," hanging out within a larger group while they mildly

flirt and assess one another. Then many become "friends with benefits," slipping into one another's arms secretly, agreeing there is no commitment. This appears like flagrant recklessness, but you learn a lot between the sheets – not just whether a potential partner is good in bed, but whether they are kind, patient, able to listen and eager to please. Indeed, I've come to think these sexual escapades are largely preliminary partnership interviews – as 45 percent of singles have had a friends-with-benefits relationship turn into a long-term partnership. Then, if partners like their clandestine times in bed, they go out on an "official" first date. Somewhat later they move in together. And years down the road, they marry. Where marriage was traditionally the beginning of a partnership, today it's the finale.

In the United States and much of the post-industrial world, the phase before people get engaged is becoming longer and longer – I call this slow love. Fifty years ago, women and men married in their early twenties. Today, most marry in their late twenties or early thirties. That's good news. Data I collected from the United Nations Demographic Yearbooks on marriages between 1947 and 2011 clearly show that the later you marry, the more likely you are to stay together.

Supporting this, a study of over 3000 married people in the U.S. found that couples who dated for one to two years prior to wedding were 20 percent less likely to get divorced than those who married sooner; and couples who dated three years or longer before tying the knot were 39 percent less likely to part.



A desire for commitment

The pandemic has accelerated slow love. In 2019, the world's singles became stuck at home. Even those who still worked in hospitals, markets, bus stations and the other parts of the service industries could no longer mingle in singles' groups or date. But love found a new way: single Americans turned to video chatting.

Before 2017, about 6 percent of singles sought a potential partner via video chat; by 2021, that figure had risen to 27 percent. Moreover, 51 percent of Generation Z and 45 percent of Millennials avidly indulge in video chatting before meeting in person. And our 2020 Singles in America data, collected at the height of the pandemic, clearly shows that singles who do video chatting have more meaningful conversations, with more honesty, transparency and self-disclosure. These singles also report that they have become far less fixated on a potential partner's looks and much more attracted to those who are fully employed and financially stable.

The most compelling statistic, however, comes from a single question: "Do you want to meet someone who wants to marry?" In 2019, 58 percent of singles answered yes; in 2021, 76 percent were looking for a partner who wants to get married. "Bad boys; bad girls:" they're history. In 2021, the top trait in a partner that singles sought was "emotional maturity." Stability is the new sexy. Today's singles want to settle down.

Men suffer more

But singles are also in a rush. In 2021, 70 percent of single men wanted a committed relationship within the next year, compared with 60 percent of women. This doesn't surprise me. Men fall in love faster and more often than women. And they are three times more likely than women to believe that a one-night stand can be the start of a long-term partnership. Moreover, when men fall in love, they want to introduce their new beloved to friends and family sooner. Men want to move in together sooner; and men are two times more likely to kill themselves when a relationship ends. When it comes to love, we all suffer. But men are the more fragile sex.

However, I don't think today's men (or women) will rush to the altar. The pandemic has sobered them up. Instead, I suspect most singles will continue their well-ingrained courtship pattern of slow love. And with video chatting, sex is off the table; money is off the table; and singles now have time to get to know one another and vet potential partners before they spend their time,

money and energy on a first in-person meeting. The pandemic, as bad as it has been, produced a healthy new phase in the courtship process.

These trends toward extended courtship, the desire for an emotionally mature partner, video chatting and then getting married look like they are set to continue. Globally, an increasing number of singles in their early twenties is looking to complete their education, launch their careers and only then get married. In addition, two other

trends will contribute to our human march toward more stable long-term partnerships. One is internet dating.

Actually, these aren't dating sites; they're introducing sites. When potential partners meet in person, their ancient brains snap into action and they smile, laugh, watch, listen and parade the ways our forbearers did long before the invention of the wheel. And, oddly, relationships that start on the internet are contributing to marital stability. New data has established that couples who meet on the internet, as opposed to off the internet, are less likely to divorce.

New trends and a look at the past

To better understand this, I conducted my own study of 5000 singles from our survey, and compared those who meet potential partners online with those who use other options. It turned out that singles who meet online are far more likely to be more highly educated, fully employed and looking for a steady partner – traits that contribute to marital stability. Considering that 40 percent of singles met their last first date online, while only 25 percent met through a friend and 6 percent met in a bar, this popular new online trend is likely to contribute to stable partnerships in the decades to come.

“In 2021, the top trait in a partner that singles sought was ‘emotional maturity.’ Stability is the new sexy. Today’s singles want to settle down.”

The second global trend is women entering the paid labor market. This, too, will further strengthen marriages. In fact, humanity is moving forward to the past – toward the kinds of relationships our forebears had a million years ago. The way that today’s hunter-gatherers live leads anthropologists to believe that women in prehistoric societies contributed 60 to 80 percent of the evening meal; they were economically powerful. Premarital sex was common. Arranged marriages were rare and short-lived. The hallmark of social life was the double income family. And women tended to be just as socially and sexually powerful as men.

As the farming tradition arose some 10 000 years ago, the role of men became more important. They cut down trees, moved stones, plowed the land, brought produce to local markets and the equivalent of money back home – while women lost their traditional role as gatherers. Their economic, social and sexual lives were restricted, and a host of new belief systems emerged – which among other things involved strictly arranged marriages for the landed gentry, marriages among the very young, female virginity at marriage, the belief that the husband was the head of the household and the stringent farming credo: till death do us part.

Women gain power

As the Industrial Age emerged and then the modern market economy began to blossom after World War I, a host of new technological inventions reduced women’s domestic labors and women began to move back into the paid labor force. Today, with their increasing economic power, women are regaining their social and sexual power too. No longer are most women virgins at marriage. Most men and women around the world now marry for love. The double income family is once again the norm. Most important, unchained from the need to marry early for financial support, most women in post-industrial societies can now marry later. We are shedding 10 000 years of our agrarian traditions and returning to patterns of sex, love and marriage that our forebears enjoyed a million years ago. And as women become more and more educated and economically self-sufficient, as well as marry later, they too will contribute to more stable partnerships.

We will always love. We pine for love; we live for love; we kill for love; and we die for love. Everywhere anthropologists have looked they have found evidence of this intoxicating madness. Myths, legends, songs, poems, novels, movies, TV series, plays, symphonies, ballets, operas, self-help books, therapists, even love holidays: the world is strewn with the artifacts of this powerful human passion. And despite the problems of our modern

world, over 54 percent of American singles still believe in love at first sight; 86 percent still want a committed long-term partner; 89 percent believe you can stay married to the same person forever; 85 percent of men and women in America marry for romance and companionship – not money; and 86 percent of Americans will marry by middle age, much like many others around the world.

Romantic love is in full bloom. And this pandemic has only heightened our primordial human desire to love and settle down. Cupid beat Covid. ♦

The American anthropologist Helen Fisher (77) has been researching the brain in love for many years. She received her doctorate from the University of Colorado in 1975 and has since published internationally recognized and award-winning works on the origins of love, its biochemical foundation and its social significance.



Blossoming together

Recorded by: **Stephan Lehmann-Maldonado**

Photo: **Emanuel Wallimann**

Amel Rizvanovic doesn't just share a home with his wife, the two also share an office. What's special about this is that their work consists, among other things, of coaching couples in one-day workshops – and they like to compare romantic relationships to gardens.

“A model couple? That we are not. Sure, my wife Felizitas Ambauen and I offer one-day couples workshops. And we have a podcast series on relationships called *Du so. Ich so.* (You do it your way, I do it mine.). My wife is a psychotherapist, I'm a coach. That's what we do professionally – but at the end of the day, we're regular people, like everybody else.

We face the same challenges as the couples we counsel and support. But we've developed a sensitivity for our partnership and know how to address difficult topics, which I find enriching. Having said that, we don't try to do an in-depth psychological analysis of every strange look we get from each other. Very often, we're happy to just take a deep breath and let it go.

We live in Fürigen, above Lake Lucerne, on the Bürgenstock. In our free time, we like to hike through the idyllic postcard-like landscape there. It makes me look at life differently, because I'm a city kid from Ulm who is now discovering country life. Before I met my wife in 2012, I had only experienced Switzerland as a country to transit through on the way to Italy.

My wife and I have a favorite metaphor for relationships: a garden. Why? Because seeing trees blossom, flowers bloom, and vegetables, berries and fruits flourish are things that make people happy – and we know that a lot of things have to come together in order for that to happen.



Weeding is very important, and no amount of superficial work will do. The toxic roots have to be removed, even though no one likes to get down on their hands and knees and do the dirty work. But there are also enjoyable activities to be done in the garden, like watering tender seedlings, making sure that the sun shines on them. And perhaps they enjoy being treated to a bit of Mozart.

In my profession, one of the areas I focus on are schemas, or in other words, ‘weeding’. I also focus on positive psychology, which looks at what makes us ‘bloom’. Working with schemas is a more deficit-oriented method of classical psychology. That is, we use various strategies to uncover the hidden causes of certain behavioral patterns that repeatedly trip us up in our everyday lives – and search for ways to deal with them more consciously and constructively.

Here is a simple example: in their relationship, Partner A tends to submit to the needs of Partner B. Partner A learned

Amel Rizvanovic

(43) studied business administration and then traveled around the world as part of his work at international companies in the metal, medical technology and IT industries. That is, until he realized that he enjoyed interacting with people more than the business side of his job. That's when he started his step-by-step transition to psychology. Today, Rizvanovic is a coach and consultant in Lucerne. He works primarily with schemas, positive psychology and in the area of organizational development. Together with his wife, the psychotherapist Felizitas Ambauen, who is known for the podcast *Beziehungskosmos*, Rizvanovic developed *Paarcours*, a course for couples. This one-day workshop offers a "bouquet of ideas" for couples who want to grow in their relationship.

www.ambauen-psychologie.com

this behavior when they were growing up in order to cope with the excessive dominance of one of their parents. Partner B, on the other hand, has learned to use their needs to stand out from the masses in order to position themselves.

So they're both bringing a backpack filled with individual characteristics into the relationship. As a result, a 'schema chemistry' is created between the couple. We therapists and coaches try to uncover that chemistry. This helps to identify difficult emotions, recognize dysfunctional conflict-related dynamics and instead advocate for one's own needs appropriately and consciously.

Unlike the schema approach, positive psychology is a discipline that has only become popular in the last 20 years. It's not about looking at what is going wrong, but at our strengths and passions. What brings us joy, gives us meaning and makes our garden bloom?

With our lives being as busy as they are, many couples are turned off when they hear me talk about 'relationship work'. Some persist in believing in the illusion that if they could just find the right person, they would be in seventh heaven forever. As a result, they tend to question their relationship after the dopamine rush has faded.

Many of us indulge in a romantic illusion about relationships. We dream of traditional fairy tales that we see embodied in Hollywood movies. But in real life, the point at which the ending of the romantic comedy flickers across the movie screen is the point at which real-life relationships are only just beginning. In the real world, 'Mr. and Mrs. Right' have rough edges and shortcomings. Instead of finding themselves kissing wildly in a car, they have to take out the trash.

Swiss couples therapist Jürg Willi (1934–2019) coined the term co-evolution. The idea behind this is that when two people decide to commit to each other, they should not form a rigid construct. In a balancing act of closeness and distance, they change, and grow closer to and with each other. From then on, they dance through life together. They have to be careful to keep each other moving – and not to stiffen into dysfunctional roles. Otherwise, co-evolution turns into painful collusion – an unconscious role-playing game from which it is difficult for a couple to free itself.

My wife used to complain to me, saying: 'Why do couples only get counseling when they're having serious problems?' What she found particularly frustrating was the fact that the women usually had to drag the men to counseling. At some point, in my youthful cockiness, I replied: 'You just have to have a man in the boat to lower men's inhibitions.'

My wife took me at my word. And so soon after that, we were holding our first workshops, which is how our couples course *Paarcours* was born. We came up with the name during a hike in the mountains where we had to negotiate all sorts of terrain. *Paarcours* is like a spa day for people's relationships, it's not a lifeline for couples who are in an acute crisis.

While criticizing a person and acting contemptuously are poisonous for any relationship, open communication, humor and patience often work wonders. If I could, I would love to fill plastic bottles with these three elements so that we could take a sip of them every day to refuel." ♦

Credits

Publisher

H.S.H. Prince Philipp von und zu Liechtenstein, Honorary Chairman LGT

Advisory Board

Roland Matt, CEO LGT Bank Ltd.

Heinrich Henckel, CEO LGT Bank (Switzerland) Ltd.

Editorial Office

Laura Gianesi (Executive Editor), Sidi Staub

Layout

LGT Marketing & Communications

Picture Editor

Lilo Killer, Zurich

Translation and proofreading

Sullivan Communications GmbH, Zurich

Lithographer and Printer

BVD Druck+Verlag AG, Schaan

Energy-efficient and CO₂-compensated print.

Picture credits

Cover: Raphael Zubler

Contents: Raphael Zubler, Claudio Cricca/Redux/laif, Stephen Goodenough, Brian Otieno

Pages 4–11: Raphael Zubler

Pages 12–13: Ross Helen/Alamy Stock Photos

Pages 14–19: Stephen Goodenough

Pages 20–22: LIECHTENSTEIN. The Princely Collections. Vaduz–Vienna

Page 23: Fotomanufaktur GRÜNWALD

Pages 24–31: Brian Otieno

Page 32: Annette Fischer

Page 33: Science History Images/Alamy Stock Photos

Page 35: Markus Roost

Page 37: Christopher Lane/Kontributor/Getty Images

Pages 38–39: Emanuel Wallimann

Subscriptions

Are you interested in receiving future issues of CREDO? We would be happy to send you CREDO free of charge. Subscribe online at lgt.com/credo/en.

Internet

lgt.com/credo/en

General risk information

This publication is a marketing communication. This publication is intended only for your information purposes. It is not intended as an offer, solicitation of an offer, or public advertisement or recommendation to buy or sell any investment or other specific product. The publication addresses solely the recipient and may not be multiplied or published to third parties in electronic or any other form. The content of this publication has been developed by the staff of LGT and is based on sources of information we consider to be reliable. However, we cannot provide any confirmation or guarantee as to its correctness, completeness and up-to-date nature. The circumstances and principles to which the information contained in this publication relates may change at any time. Once published information is therefore not to be interpreted in a manner implying that since its publication no changes have taken place or that the information is still up to date. The information in this publication does not constitute an aid for decision-making in relation to financial, legal, tax or other matters of consultation, nor should any investment decisions or other decisions be made solely on the basis of this information. Advice from a qualified expert is recommended. Investors should be aware of the fact that the value of investments can decrease as well as increase. Therefore, a positive performance in the past is no guarantee of a positive performance in the future. The risk of exchange rate and foreign currency losses due to an unfavorable exchange rate development for the investor cannot be excluded. There is a risk that investors will not receive back the full amount they originally invested. Forecasts are not a reliable indicator of future

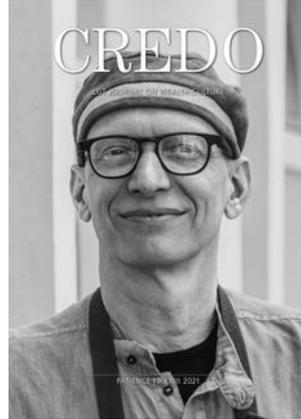
performance. The commissions and costs charged on the issue and redemption of units are charged individually to the investor and are therefore not reflected in the performance shown. We disclaim, without limitation, all liability for any losses or damages of any kind, whether direct, indirect or consequential nature that may be incurred through the use of this publication. This publication is not intended for persons subject to a legislation that prohibits its distribution or makes its distribution contingent upon an approval. Persons in whose possession this publication comes, as well as potential investors, must inform themselves in their home country, country of residence or country of domicile about the legal requirements and any tax consequences, foreign currency restrictions or controls and other aspects relevant to the decision to tender, acquire, hold, exchange, redeem or otherwise act in respect of such investments, obtain appropriate advice and comply with any restrictions. In line with internal guidelines, persons responsible for compiling this publication are free to buy, hold and sell the securities referred to in this publication. For any financial instruments mentioned, we will be happy to provide you with additional documents at any time and free of charge, such as a key information document pursuant to Art. 58 et seq. of the Financial Services Act, a prospectus pursuant to Art. 35 et seq. of the Financial Services Act or an equivalent foreign product information sheet, e.g. a basic information sheet pursuant to Regulation EU 1286/2014 for packaged investment products for retail investors and insurance investment products (PRIIPS KID).

Interested in previous issues of CREDO?

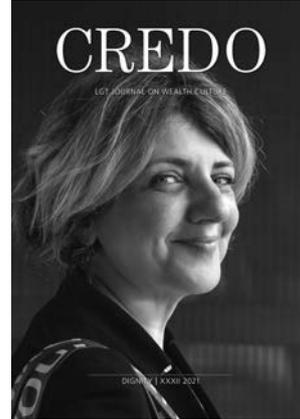
At lgt.com/credo/en, you can order the below and other journals free of charge, and subscribe to future issues.



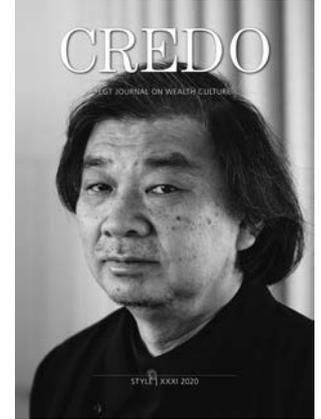
Truth | XXXIV 2022
Letizia Battaglia
The Sicilian photographer dedicated her life to fighting the mafia.



Patience | XXXIII 2021
Martin Schleske
The German violin maker creates fewer than 30 instruments a year.



Dignity | XXXII 2021
Cristina Cattaneo
The Italian forensic scientist who works tirelessly to identify refugees who have drowned.



Style | XXXI 2020
Shigeru Ban
The renowned architect combines Japanese aesthetics with Western influences.

LGT Bank Ltd.

Herrengasse 12, FL-9490 Vaduz
Phone +423 235 11 22, info@lgt.com

LGT Bank (Switzerland) Ltd.

Lange Gasse 15, P.O. Box, CH-4002 Basel
Phone +41 61 277 56 00, lgt.ch@lgt.com

LGT Bank AG, Zweigniederlassung Österreich

Liechtenstein City Palace, Bankgasse 9, A-1010 Vienna
Phone +43 1 227 59 0, lgt.austria@lgt.com



| Forward looking
| for generations

