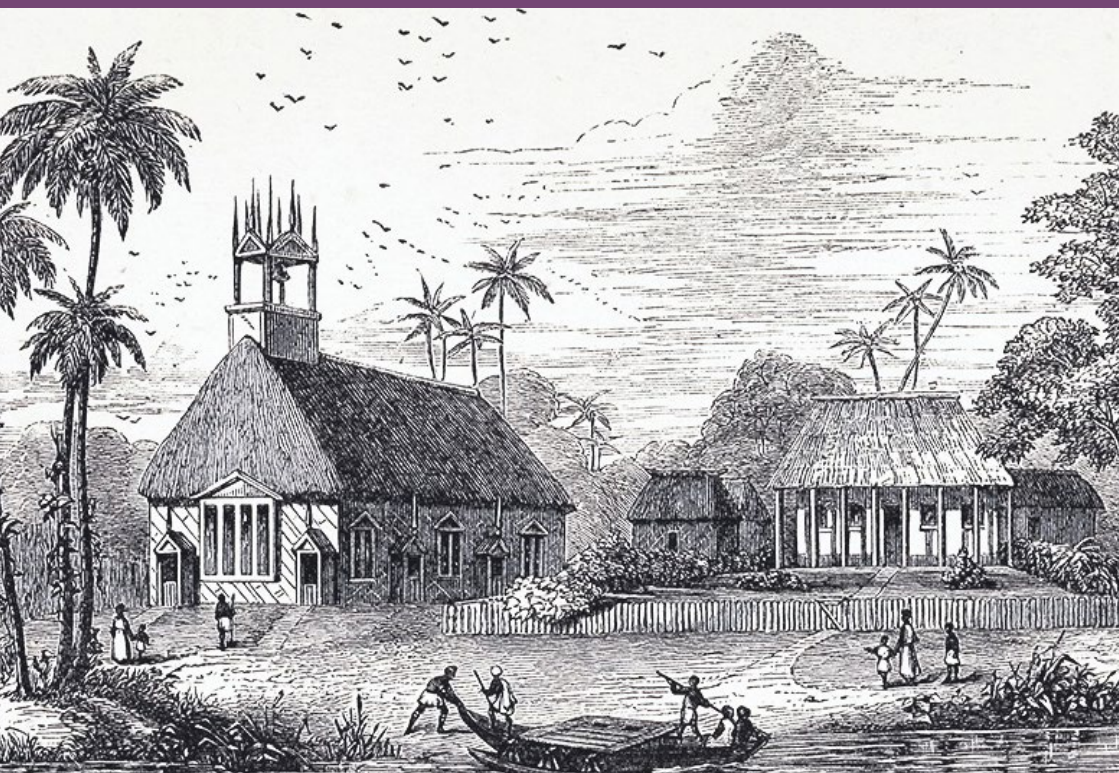


LXVII Study Week

CIRCULATING FAITH

Christian Missions
in a Global Perspective
(1500-2000)



FBK FONDAZIONE
BRUNO KESSLER
ITALIAN-GERMAN
HISTORICAL INSTITUTE

September 16-18, 2026
Trento - Italy

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**INSTITUTE FOR
ADVANCED JESUIT STUDIES**
BOSTON COLLEGE

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Cover Image

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From the early modern period to the present, Christian missions have been central to the global history of the Churches, shaping religious institutions through encounters with new peoples, forms of knowledge, and environments. Missionary activity functioned as a laboratory of adaptation, where evangelization intersected with colonial expansion, cultural translation, and social transformation.

This conference brings together international scholars to examine Christian missions from a global and interdisciplinary perspective, focusing on four key dimensions of missionary history: the production and circulation of knowledge, the material and everyday life of missions, the roles of women and gendered hierarchies, and the conflicts generated by missionary encounters. By integrating religious history with social, cultural, and colonial studies, the meeting aims to reassess missionary experiences beyond normative narratives, highlighting negotiation, hybridity, and tension.

Through comparative and transnational approaches, the conference seeks to contribute to current debates on global Christianity and to renew the historiography of missions from the early modern era to the twentieth century.

Organizing Committee

Claudio Ferlan

Italian-German Historical Institute
Bruno Kessler Foundation
Trento

Danielle Terrazas Williams

University of Leeds

14.30 Institutional Greetings

Massimo Rospocher (Director of the Italian-German Historical Institute, Bruno Kessler Foundation)

Cristiano Casalini (Academic Director, Institute for Advanced Jesuit Studies, Boston College)

Introduction

Danielle Terrazas Williams (University of Leeds)

Claudio Ferlan (Italian-German Historical Institute, Bruno Kessler Foundation, Trento)

Production of Knowledge

Crossing Oceans, Converting Tongues: Missionary Language-Making from Central Africa to the Andes (17th century)

Erica Feild-Marchello (Universitat Autònoma de Barcelona)

Connecting the Jesuit Missions: Włodzimierz Ledóchowski and the Making of a Global Communication Network

Raffaella Perin (Università Cattolica del Sacro Cuore, Milano)

Committed to New Publics: Radio Voice of the Gospel's Attempt at Creating a Sphere for Mission, Culture and Education in the 1960s and 1970s

Kirsten Rüther (University of Vienna)

Oaths, Cultural Translation and Making Meaning on the Mission Fields of Early Modern Vietnam

Tara Alberts (University of York)

Discussion

18.30 Conclusions

9.00 Everyday Life

Fasting and Feasting: Easter Celebrations and Community Formation in the Russian Orthodox Mission in China
Anastasiia Akulich (University of Leeds)

Constrained Freedom and Redemptive Enslavement: Catholic Missionary Evangelization in German East Africa
Paul Kollman (University of Notre Dame)

Popular Missions? Jesuits in the Italian Peninsula (1814–1900)

Emanuele Colombo (Institute for Advanced Jesuit Studies, Boston College)

Nature and Its Challenges: Rethinking Missionary Practice through Environmental Constraints in Seventeenth-Century New France

Isabel Harvey (Université du Québec à Montréal)

Discussion

13.00 Conclusions

14.30 Women and Mission

Women and Spiritual Retreats in Catholic Missions
Sarah Barthélemy (UCLouvain Saint-Louis Bruxelles)

Cloistered Missionaries: English Nuns, Historical Writing, and the Reclaiming of Catholic England
Emilie Murphy (University of York)

Women and Missionary Writing: Female Voices within the Catholic Missions of the PIME

Valentina Ciciliot (Università Ca' Foscari, Venezia)

Widows, Sisters, and Missionaries: Negotiating Gender in the Madurai Mission

Sabina Pavone (Università L'Orientale, Napoli)

Discussion

18.30 Conclusions

9.00 Conflicts

“Remaining at the Oars:” Jesuit Teachers, Obedience, and the Denial of Missionary Desire

Cristiano Casalini (Institute for Advanced Jesuit Studies, Boston College)

Photography as a Missionary Tool: Visualizing the Holy Land and the Politics of Representation (1870–1950)

Karène Sanchez-Summerer (University of Groningen)

The Mission of a Celestial Messenger: Spiritual Conflicts in Chicago’s Little Italy

Magnus Lundberg (University of Uppsala)

The Women Who Financed Protestant Missions: Fundraising and Knowledge in a Transimperial Perspective

Bernhard Schär (UniDistance, Suisse)

Discussion

13.00 Concluding Remarks and Final Discussion

Federico Ballarin

A Missionary, an Ambassador, and the Papacy: Carmelite Missions in Kongo between Political Negotiation and Global Catholicism (1584–1608)

Jacopo Bertol

Indie romane: Rural Missions, Magic, and Religious Ignorance around 1600

Silvia Eleonora Brera

Catholic Missions and Social Transformations in Sub-Saharan Africa (1939–1958): The Jesuit Case in the Rhodesias

Raffaello Cardaccia

Speaking to Souls, Silencing the Self Anonymity, Strategies of Persuasion and Catholic Missionary Print in a Global Perspective

Alice Cascato

Integral to the Mission: Beaterios and Women's Religious Participation in New Spain and the Philippines

Claire Zhenxu Fan

A Critical Reading of Cangju ("Concealed Sentences"): Confucian Rationality, Syncretic Praxis, and Sino-Christian Knowledge Circulation among Early Non-elite Chinese Converts

Serafima Grechisnikova

"The Other" in the Missionary Discourse: the case of Khanty, Mansi, Nenets in XVIII–XX's Siberia

Oliver Laband

Building the Fortress of Virtue: Masculine purity and the feminine in Mexico City's elite school for lay students ca. 1600

Francesca Menelao

Come «cani di caccia, col fango alle gambe». Obstacles, Scarcity, and Jesuit Missionary Networks between Europe and the Northwestern United States (1841–1912)

Simone Zirolia

'Taste and See that the Lord is Sweet': Sugar, Commensality, and Jesuit Proselytism in Early Modern Japan (1549–1639)"

Erica Feild-Marchello

Universitat Autònoma de Barcelona

Crossing Oceans, Converting Tongues: Missionary Language-Making from Central Africa to the Andes (17th century)

This presentation centers around one of the few written documents developed for evangelization in Bantu languages in the early modern period: *Oraciones traducidas en la lengua del reyno de Angola por orden del P. Mateo Cardos Theologo de la Compañía de Iesus* (Lima, 1629). This Spanish-Kimbundu prayerbook translates sections of the Portuguese-Kikongo doctrine developed for use in Buenos Aires, *Doutrina Christã*, composta pelo P. Marcos Iorge, da Companhia de IESU [...] traduzida na lingua do Reyno de Congo (Lisbon, 1624). The Kimbundu sections of *Oraciones* contain over 30 Spanish loanwords. My analysis focuses on decisions made regarding when to include Spanish rather than Kimbundu terms to express Christian concepts and places these decisions within wider debates about the capacities for non-European languages to communicate Catholic doctrine.

Raffaella Perin

Università Cattolica del Sacro Cuore, Milano

Connecting the Jesuit Missions: Włodzimierz Ledóchowski and the Making of a Global Communication Network

In the 1920s, Superior General Włodzimierz Ledóchowski sought to renew the Society of Jesus by redefining its missionary identity through new structures of communication. Rather than focusing exclusively on the expansion of missionary territories, he promoted a centralized system designed to connect Rome, missionaries in the field, and Jesuit provinces worldwide. In my presentation I will examine the establishment of the *Secretariatus Missionum* (1923), the Jesuit Missionary Congress (1925), and the launch of the periodical *Nuntii de Missionibus* (1925) as interconnected initiatives aimed at creating a global communication network within the Society of Jesus.

Drawing on archival sources from the Jesuit General Curia, the publications produced by the Secretariat, and the Missionary Congress proceedings, which highlighted the importance of linguistic competence and the use of modern media as essential

components of missionary formation and practice, I argue that communication became a strategic instrument of missionary governance. Besides, my reasearch hypothesis is that the circulation of reports, correspondence, statistical data, and missionary narratives on non-European peoples not only enabled Rome to coordinate missionary activity more effectively but also fostered a renewed sense of shared identity among Jesuits across continents.

Ultimately, Ledóchowski's reconstruction of the Society's missionary vocation was achieved also through the creation of transnational channels of information that reshaped how Jesuits understood their place within a global Catholicism.

Kirsten Rüther

University of Vienna

Committed to New Publics: Radio Voice of the Gospel's Attempt at Creating a Sphere for Mission, Culture and Education in the 1960s and 1970s

In the golden age of internation broadcasting a new ecumenical broadcasting project, owned by the Geneva-based Lutheran World Federation and headquartered in Addis Ababa, aimed at connecting national mission initiatives into an international network. The project thrived on feeder studios across the Asian and African continents which produced their own programmes with local staff and in local languages. At a time of huge political and social transformations it was making use of a 1960s key technology to renew religious organisations' efforts of combining mission with cultural assertion and educational inputs. The presentation deals with how Radio Voice of the Gospel aimed at reconfiguring Christianity's public role when previously colonized populations were moving to independence.

Tara Alberts

University of York

Oaths, Cultural Translation and Making Meaning on the Mission Fields of Early Modern Vietnam

For many communities across the early modern world, oaths were both utterly mundane and at the same time highly-charged

performative acts which spoke to a range of legal, normative, social, and spiritual understandings. Where religious or political conflicts raged, oaths could take on added significance. In the wake of movements of Reformation and Counter-Reformation, for example, authorities across Europe often turned to oaths as an important tool to ensure the orthodoxy and loyalty of subjects. Similarly the seventeenth-century rulers of Tonkin and Cochinchina (in modern-day Vietnam) made increasing use of loyalty oaths to attempt to impose order on their fractious and volatile realms. When it came to oaths, therefore, European missionaries and Vietnamese Christians were obliged to navigate complex terrain. Missionaries brought a new “repertoires” of beliefs and practices from which converts could draw for use in their daily lives, and in wider social and political arenas. Local populations had a range of understandings of the normative and legal obligations to which they were subject, and how these interacted with new obligations imposed by adopted religious beliefs. This paper explores the ways in which missionaries and converts described, defined and (re)interpreted loyalty oaths to Vietnamese rulers in a period when these ceremonies were already undergoing important changes. It argues that the controversies over the ‘translation’ of oath-taking rituals helped to define early modern Vietnamese christianities, and became influential in wider Counter Reformation debates about the boundaries between civic and religious practice.

Anastasiia Akulich

University of Leeds

Fasting and Feasting: Easter Celebrations and Community Formation in the Russian Orthodox Mission in China

In 1656, Fedor Baikov, Muscovy’s ambassador to the Qing (1640-1911) court in Beijing, refused to accept a cup of Tibetan-style tea from the emperor on a Lenten day, derailing his mission for the sake of maintaining his religious practice (Quested, 2005, pp. 31-32). While this story might be apocryphal, it highlights the potency of food as a symbol of connection (or, in this case, disconnection) and a signifier of identity (Kissane, 2018).

Food practices common in China, such as sacrificing food to dead relatives or keeping religious vegetarianism, were seen by some Christian missionaries, whether Catholic, Eastern Orthodox or Protestant, as challenges to overcome on the way to conversion

(Brockey, 2008; Harrison, 2013; Bays, 1982). This paper will explore the strategies used by the Russian Orthodox Missionaries in the early twentieth century to not only meet these challenges but use food to construct a religious community and enforce hierarchies within it.

Paul Kollman

University of Notre Dame

**Constrained Freedom and Redemptive Enslavement:
Catholic Missionary Evangelization in German East Africa**

Missionaries are noted for their mobility, often traveling far to bring their message. Less noted is that the establishment of missions also nearly always changes the mobility of those evangelized, whose responses to missionary evangelization themselves often entailed new movement, and, at times, limitations on movement. This paper will compare patterns of mobility among different participants in Catholic missionary evangelization in eastern Africa in the late nineteenth- and early twentieth-centuries. These were decades of social turmoil for the region, which underwent exploration and eventual colonial encroachment, along with missionary evangelization. It will show how practices and discourses linked to freedom and enslavement, redemption and restriction, operated among three different Catholic missionary groups that evangelized in what is today Tanzania, then German East Africa.

The three groups — the Spiritans, White Fathers, and Benedictines — arrived in the region at different times and in varied circumstances, brought to their evangelizing practices distinctive predispositions, and operated as missionaries with unique partners as well as in varying settings among diverse people-groups. Their experiences in German East Africa thus differed greatly.

Comparing those experiences and outcomes invites insights into ways that missionaries operated as managers of mobility, their own and that of others, reflecting the complex interplay of human decision and constraining conditions in missionary evangelization. This paper will examine these cases together, considering insights for mobility and intercultural stories afforded by this comparative exercise.

Emanuele Colombo

Institute for Advanced Jesuit Studies, Boston College

Popular Missions? Jesuits in the Italian Peninsula (1814–1900)

Following the restoration of the Society of Jesus in 1814, the Jesuits faced the dual challenge of rebuilding their institutional identity while responding to the dramatically transformed religious and political landscape of nineteenth-century Europe. This paper examines how the Society strategically deployed popular missions—intensive evangelization campaigns in the countryside, often referred to as “our Indies”—as a vehicle for both institutional continuity and adaptive renewal in the Italian Peninsula. Drawing on mission reports, correspondence, and internal documentation, this paper shows how post-restoration Jesuits deliberately mined their pre-suppression heritage, reviving early modern missionary methods including dramatic public preaching, penitential processions, and spectacular displays of devotion. Yet these appropriations of tradition were far from mere antiquarianism. The Society simultaneously adapted these techniques to address the specific pastoral challenges of post-Revolutionary Europe: combating religious indifference, countering liberal ideologies, and reasserting Catholic presence in dechristianized rural regions. By analyzing this double movement—backward toward foundational Jesuit practices and forward toward a redefined apostolic identity—this paper illuminates how the Society of Jesus negotiated its place in the modern world. The popular missions thus reveal not only continuity with earlier evangelical strategies but also the creative transformation of tradition in service of contemporary goals, offering insight into broader patterns of religious adaptation and institutional reinvention in the long nineteenth century.

Isabel Harvey

Université du Québec à Montréal

Nature and Its Challenges: Rethinking Missionary Practice through Environmental Constraints in Seventeenth-Century New France

This paper revisits early Jesuit missionary activity in seventeenth-century New France by placing the natural environment at the center of historical analysis. Rather than treating nature as a static

backdrop to evangelization, it approaches forests, climate, and seasonal conditions as active forces that structured missionary experience and shaped the limits of religious action. The snow-covered forests of New France imposed material, logistical, and bodily constraints on missionaries, constraints repeatedly documented in the annual Jesuit Relations.

Drawing on a largely unstudied source — the Wendat–French dictionaries compiled by Jesuit missionaries during their linguistic training — this paper examines how missionaries sought to negotiate environmental challenges. It highlights their reliance on Indigenous ecological knowledge, the selective transfer of European environmental practices, and the emergence of cultural and religious syncretisms grounded in environmental representations. These encounters reveal how environmental conditions mediated processes of knowledge exchange, adaptation, and power.

Ultimately, environmental constraints compelled the Jesuits to redefine their evangelical strategies and reshaped missionary priorities, influencing even the Roman missionary program by determining what was feasible within specific climatic and ecological contexts. By foregrounding the agentive role of natural environments, this paper argues that missionary landscapes functioned as key historical protagonist in the production of early modern local Catholicisms (S. Ditchfield, 2010), underscoring the environmental dimensions of the global expansion of the Roman Church.

Sarah Barthélemy

UCLouvain Saint-Louis Bruxelles

Women and Spiritual Retreats in Catholic Missions

I propose to explore the role of spiritual retreats, inspired by Jesuit Spiritual Exercises, within Christian missions from the seventeenth to nineteenth centuries. Organised by women engaged religiously—beatas and demoiselles, not formally religious in the early modern period—retreats offered women spaces for spiritual autonomy. On the one hand, I would like to think about the frequency of retreats as an apostolate directed at women in global missions (mapping the initiatives). On the other hand, I would like to examine the nineteenth-century expansion of the Dames de la Retraite (not devout laywomen at that point

in time, but a fully-fledged religious congregation). Tracing these developments will allow the discussion around women's participation in missionary work through retreats while fully acknowledging the depth of their spiritual lives.

Emilie Murphy

University of York

Cloistered Missionaries: English Nuns, Historical Writing, and the Reclaiming of Catholic England

While the Counter-Reformation is now widely recognised as a textual project (Ditchfield, Tutino, Machielsen), the contribution of enclosed English nuns to this project remains overlooked. This paper argues that nuns' historical writing and its transmission across borders was understood both by the authors, and their contemporaries, as an apostolic act where, as Liesbeth Corens has argued in her work on English Catholic record-keeping, 'witnessing and evangelism were intertwined'. Through a series of case-studies, including historical texts penned by female religious that were preserved by the Benedictine monk and scholar, Ralph Weldon in his manuscript volumes known as the Memorials (c.1707), I demonstrate how these histories functioned as a distinct, vital component of the wider English Mission.

Valentina Ciciliot

Università Ca' Foscari, Venezia

Women and Missionary Writing: Female Voices within the Catholic Missions of the PIME

This paper aims to investigate the space reserved for female voices within missionary literature and missionary magazines, both in terms of female writing and female figures presented as role models for readers. The case study examines the missionary production of PIME – an institution for the training of Catholic missionaries based in Milan, which is also linked to the Missionary Sisters of the Immaculate –, in the XX century. In particular, "Le Missioni Cattoliche" and the successful series of books "Bibliotechina Missionaria" will be analyzed: although traces are scattered and anchored to a tradition of subordination, there is an attempt to reserve a space for women, their vocation, and their active role within the mission.

Sabina Pavone

Università L'Orientale, Napoli

Widows, Sisters, and Missionaries: Negotiating Gender in the Madurai Mission

In the mid-nineteenth century, the return of the Society of Jesus to the Madurai mission inaugurated a new phase of expansion marked by the foundation of colleges and the parallel development of female institutions. In this context, the mission became a frontier not only in relation to caste hierarchies but also to gender dynamics. Jesuit missionaries were compelled to confront the deeply marginalized condition of Indian women, particularly widows, whose social status remained stigmatized even after the prohibition of sati. Stripped of their marital symbols and excluded from full participation in community life, widows embodied a form of "civil death."

The Jesuits responded through a range of strategies: arranging marriages between widows and converts, supporting shelters managed in collaboration with female congregations, and promoting forms of religious life and economic activity for high-caste widows. Institutions such as the Congregation de Notre-Dame de Sept Douleurs and the Congrégation de Religieuses de Sainte-Anne played a key role in this process, though not without tensions, criticisms, and conflicts over authority and cultural attitudes.

More broadly, collaboration - and at times rivalry - between Jesuits and women's congregations revealed competing visions of missionary priorities and control. Finally, the debate over girls' education, which led to the opening of Catholic colleges to female students in 1915, marked another significant gender frontier. Faced with growing social demand, missionaries gradually acknowledged the need to engage actively in the education of young Indian women.

This paper argues that the Madurai mission functioned as a laboratory in which Jesuits negotiated their position within a society structured by caste and gender inequalities. Their engagement with widows and female education highlights both the transformative ambitions and the internal tensions of Catholic missionary practice in colonial India.

Cristiano Casalini

Institute for Advanced Jesuit Studies, Boston College

“Remaining at the Oars:” Jesuit Teachers, Obedience, and the Denial of Missionary Desire

“Still we can find a crowd of rowers from among those who are bound and chained who, having paid their penalty, reject the offer of freedom and prefer to remain affixed to their oars and to go in their fetters.” With this apparently unpersuasive metaphor, Francesco Sacchini (1570–1625) sought to exhort those among his fellow Jesuits who had been destined for lifelong teaching in the schools, countering their all too understandable desire to be sent instead to distant and exotic missionary fields. But what happens when the mission is denied to a Jesuit in the early modern period and he is reassigned to the classroom? Drawing on Sacchini’s *Paraenesis* (1625) and selected case studies from the *Indipetae* letters, this paper explores the ways in which Jesuits coped—or failed to cope—with the interior conflict generated not only by the vow of obedience and the ideal of indifference, but also by the demand for adaptation and the deeper challenge of sustaining a life of meaning and purpose within the ostensibly “non-desirable” mission of teaching youth. This ministry, frequently described as “the most important” of the Society, emerges here as a vocation whose primacy was affirmed rhetorically, yet often contested in lived experience.

Karène Sanchez-Summerer

University of Groningen

Photography as a Missionary Tool: Visualizing the Holy Land and the Politics of Representation (1870–1950)

Missionary photographers in the Holy Land played a pivotal role in shaping European perceptions of the Middle East during the late Ottoman and Mandate periods (1870–1950). These photographs, circulated widely in Europe through publications, exhibitions, and lantern slides, served as powerful tools of cultural diplomacy, framing the Holy Land as a space of both spiritual pilgrimage, inspiration for many missionaries and imperial ambitions.

This paper examines the multifaceted role of missionary photography as a medium of religious propaganda, and also a site of cultural negotiation. It explores how missionary photographers

(such as the Franciscans of the Custody of the Holy Land, the Dominicans of the École Biblique et Archéologique, the Anglicans of the London Society for the Promotion of Christianity amongst the Jews) curated images to promote Christian narratives while simultaneously engaging with local communities. By analyzing archival collections, missionary publications, and the reception of these images in Europe and the Middle East, the paper reveals the tensions between missionary agendas and the agency of local communities, who variously adopted, adapted, or resisted these visual representations.

The study highlights how photography became a contested terrain where missionary, colonial, and local actors vied to define the Holy Land's identity. It argues that missionary photography was not merely a passive record of the region but an active force in shaping its political and cultural landscapes, influencing both European perceptions and local dynamics of identification and representation.

Magnus Lundberg

University of Uppsala

The Mission of a Celestial Messenger: Spiritual Conflicts in Chicago's Little Italy

Giuseppe Maria Abbate (1886-1963) arrived in Chicago from Sicily in 1901. In his new country, he worked as a barber. In the 1910s, he became the Celestial Messenger, a supernatural, even divine being, with a mission. He preached, healed, and said Mass, mainly for other Italian migrants, attracting a growing number of adherents.

Though he founded a formal Church in 1918 that he led until his death, he claimed that it was nothing else than the true Catholic Church. Still, he asserted that he was the reincarnated Christ in the modern era. He was the only one who could explain the true meaning of the biblical texts, not least using numerological methods.

Through a newly discovered archive hidden in a garage for decades, it is now possible to closely analyse Abbate's mission and the Roman Catholic Church's reaction to it.

Bernhard Schär

UniDistance, Suisse

**The Women Who Financed Protestant Missions:
Fundraising and Knowledge in a Transimperial Perspective**

This paper examines the gendered organization of fundraising in two major nineteenth-century Protestant missionary societies—the Paris Evangelical Missionary Society (PEMS) and the Basel Mission (BM). It argues that missionary expansion depended on a highly structured division of female labor: while middle- and upper-class women coordinated financial management and organizational strategy, women from more modest backgrounds carried out the everyday work of collecting donations. Crucially, fundraising relied on the production and circulation of missionary knowledge. Through Sunday schools, prayer meetings, pamphlets, and journals, women helped construct and disseminate representations of non-European populations as in need of Christian salvation, thereby mobilizing emotional and financial support. Adopting a meso-level perspective, the paper shows how these gendered practices linked local communities to transimperial circuits of capital and information. By foregrounding women's roles across class lines, it reframes missionary finance as a key site of both knowledge production and organizational innovation within global missionary networks.



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How to reach us

On foot

It takes less than 15 minutes to walk from the train station. Ask for via Santa Croce or for Centro Santa Chiara, a well known structure hosting an auditorium for cultural events.

By taxi

Taxi service is right outside the Railway station (Tel. +39 0461 235383) or Radio Taxi service (Tel. +39 0461 930002).

By bus

Trento has a very good transport system, with more than 17 city routes. All routes pass close to the train station, leaving every 15 to 30 minutes from about 5 a.m. to about 10 p.m. Tickets (€ 1.20) must be purchased at a tobacconist or a newspaper shop before boarding the bus and must be validated after getting on the bus. There are lots of buses that go to our head offices (President's office, Religious Studies, Italian-German Historical Institute, and FBK's humanities libraries). The most frequent are the 3 and 8, but any bus that stops at Piazza Fiera will work. When you get off, walk in the opposite direction of the old city wall.

Bruno Kessler Foundation (FBK) is a research institute specializing in the fields of technology, innovation, humanities and social sciences, based in Trento.

Established by law by the Autonomous Province of Trento, FBK is a private entity whose mission is to promote and contribute to the advancement of knowledge with a focus on the fields of science and technology that allow for greater and faster economic and social benefits.

Active since 2007, FBK takes up the legacy of the Istituto Trentino di Cultura, founded in 1962 by Bruno Kessler. It is a research infrastructure that from the year of its establishment to the present has grown to accommodate a staff of more than 800 researchers and support staff, 200 PhDs, and 250 affiliates and accredited students.

The Italian-German Historical Institute (ISIG)

ISIG is a research centre that promotes study in modern and contemporary history, with particular emphasis on the Italian and German area.

The research team includes permanent researchers, collaborators and fellows, who develop projects in collaboration with other institutions and conduct individual studies in political, religious, social, cultural, legal, economic, media and communication history. The activities promoted by the centre maintain a constant dialogue with the most recent international historiographic trends.

ISIG has one of the most comprehensive specialized libraries for Italian-German historical studies and publish their own research in collaboration with prestigious publishing houses (Il Mulino, De Gruyter). They publish the "Annals of the Italian-German Historical Institute in Trento", an ANVUR category "A" periodical that compiles papers from Italian and foreign scholars on the most important ongoing themes in international historiography, and the "ARO - Annali_Reviews_Online", a freely consultable online periodical of reviews dedicated to research in the Italo-Germanic area.

In line with the aims of all the FBK Research Centres, the Institute pays particular attention to innovative scientific research practices with extensive bestowal of results to the community.

