**1. Overview of previous didactic experience**

1. I began teaching during my doctoral studies and found the experience very satisfying. In the 2014-2015 academic year, I taught a course in Latin Language and Legal Studies to Chinese doctoral students as part of a higher education program in Roman Law at La Sapienza University in Rome, headed by professors Oliviero Diliberto and Sandro Schipani in collaboration with Chinese universities (Zhongnan University).
2. In March 2016 I won a teachers’ competition for professorship in both Latin and Greek and Italian and Latin in Italian secondary schools (I came first in both subjects in my region, Lazio).
3. During the first semester of the 2018-2019 academic year, I have been teaching a course in Greek philology at the Pontificio Istituto Biblico (Università Gregoriana) in Rome, totaling 24 hours of lessons and 5 CFUs.

I prepared a program that focuses on Hellenistic and imperial literature to satisfy the curiosity of students who have a linguistic background, with a specific focus on *koiné*: Polybius, Posidonius, Diodorus, texts selected from the Septuagent(*Gen. 39* on the incident of Joseph of Egypt; *Deut.* 32; the prologue by the compiler of *Macc. II*), Philo of Alexandria (*de Josepho*), Josephus Flavius and Longus the Sophist. The perspective from which I presented these texts was multifaceted: on the one hand, I provided dialectological ideas, which are useful to unpack the various stylistic levels and the relationship between literary genre and dialect (elements of Ionic, Attic, Doric typical of *koiné*); on the other hand, I stressed certain central topics of Hellenistic literature: searching for a silver thread in the historiography, the acceptance and critique of the slave system on the part of Greek intellectuals and the representation of the characters’ psychology.

D) Since 2015 I have been teaching Greek and Latin in the ‘licei classici’ (secondary schools specializing in the study of classic) which have not only received excellent results, but have also led to various offers from publishing houses. In the space of two years, I wrote three guides for a course in Italian language and culture for the final three years of secondary school for the publisher Giunti-Paravia (Florence, 2016), a manual in Greek, Latin and Mesopotamian epics for the same publishing house (Florence, 2018) and a guide for a course in Italian language and culture for the first two years of secondary school (Giunti-Paravia, Firenze 2018).

**2. Didactic concept**

1. In the context of a Greek course for advanced bachelor students I would present a historical profile of emotions, combining texts from the Archaic, Classical, Hellenistic and Imperial ages. This would include critical analyses by modern scholars of philology and other disciplines such as philosophy and psychoanalysis. The inspiring idea is to understand some of the semantic evolution from selected terms in the progressive intellectualization and psychologization of Greek in the Archaic and Late Antique period. Such importance accorded to emotions is found in recent scholarship by the likes of Anghelos Chaniotis, especially in reference to Greek inscriptions. However, much remains to be done with regards to the well-known linguistic phenomenon of *subjectification* (Traugott). On the didactic level, it is very interesting for students to grasp the semantic differences found in the use of certain abstract terms such as στενοχωρία or θλίψις over the course of a few centuries, from the Classical to the Imperial age. Along with the literature, translation and commentary of texts by Aristotle, Artemidorus Daldianus, Aelius Aristides students will also study Aelius Aristides on the irrational in Greek culture, some extracts from Freud writings and recent studies by Chaniotis.
2. Another didactic trajectory that is particularly dear to me and one that can offer some interesting points of comparison, particularly in the context of modernity, is examining the concept of people and representation in Greek and Roman politics between the second century BCE and the second century CE. Indeed, these four centuries saw the end of the Roman Republic succeeded by the Principate as well as Greek independence (between 168 and 146 BCE). My objective is to present the responses and analyses of contemporary intellectuals (Polybius, Posidonius, Diodorus, Sallustius, Cicero, Augustus, Philo of Alexandria, Dion of Prusa, Aelius Aristides) and elucidate the various individual and collective perspectives, assuming that one may use the category of public compared to the identity and role of the people in ancient history. The elitist intellectualism of a figure like Polibius—lucid investigator of the dynamics of Hellenistic democracies—is opposed to the ecumenism of Diodorus, who was influenced by Posidonius and who eliminates extremes with his erudite and encyclopedic perspective, albeit superficial on the socio-political level. Sallustius, Cicero and Augustus, respectively, offer the point of view of a politician linked to the Caesarean faction, that of a moderate conservative and, lastly, the world-wise populism of a man who knew how to build consensus by marrying the cause of the people and material well-being at the price of freedom. Philo, by contrast, in the pages of extraordinary acumen in his *de Josepho*, presents the politician as a man commanded by many masters and gives a first definition *ante litteram* of populism. Works by modern scholars such as Le Bon and Ortega y Gasset will accompany the literature and commentaries of the selected texts by ancient authors.