

CURRICULUM VITAE
MATTEO CESTARI

Dipartimento di Studi Umanistici (Department of Humanities)

Via Giulia di Barolo, 3/a

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Further information about my research available at: www.academia.edu

CURRENT POSITION

Associate Professor, Department of Human Studies, Degree Course in African and East Asian Languages and Cultures, University of Turin, Italy, 2015-present

AREAS OF SPECIALIZATION

East Asian and Cross-Cultural Philosophy and Religions

The Kyōto School

Nishida Kitarō

AREAS OF COMPETENCE

Japanese Modern Intellectual History

Buddhist Thought

Chinese Thought

Continental Philosophy

AREAS OF INTEREST

Cultural Studies

Critical Theory

Anthropology

Sociology

LANGUAGES

Italian: mother tongue

English: very good

Japanese: very good

French, Spanish: reading ability

EDUCATION:

Ph.D., Civilizations of India and East Asia, University Ca' Foscari, Venice, Italy, 1999. Dissertation: "Dialettica e negazione nella Scuola di Kyōto [Dialectics and Negation in the Kyoto School]." Advisor: Prof. Massimo Raveri; Co-advisor: Prof. Mario Ruggenini

M.A. with honors, Oriental Languages and Literatures, University Ca' Foscari, Venice, Italy, 1994

Thesis: "Filosofia e conoscenza nel pensiero di Nishida Kitarō (1870-1945) [Philosophy and Knowledge in Nishida Kitarō's Thought]." Advisor: Prof. Massimo Raveri; Co-advisor: Prof. Mario Ruggenini

SCHOLARSHIPS AND FELLOWSHIPS:

1999-2002 Granted by: Dept. of East-Asian Studies, University of Ca' Foscari Venezia. Type: research scholarship. Length: 36 months.

1995-1996 Granted by: Canon Foundation in Europe. Type: fellowship. Destination: University of Kyōto (Japan), Dept. of Philosophy. Tutors: Prof. Abe Masao (University of Nara), Prof. Fujita Masakatsu (University of Kyōto). Length: 12 months.

1994-1995 Granted by: University of Ca' Foscari, Venezia. Type: Post-graduate scholarship Destination: University of Bonn (Germany). Tutors: Prof. Dr. Hans Waldenfels, Prof. Dr. Detlev Taranczewski. Length: 6 months.

1990-1991 Granted by: Monbushō (Japanese Ministry of Education). Type: undergraduate scholarship. Destination: University of Hiroshima (Japan), Dept. of Philosophy. Tutor: Prof. Nishikawa Akira. Length: 12 months.

1989 Granted by: University of Ca' Foscari, Venezia. Type: Erasmus. Destination: University of Leiden (The Netherlands). Length: 3 months.

ACADEMIC EMPLOYMENT

Obtained ASN (*Abilitazione Scientifica Nazionale* [National Scientific Qualification]) for II Level Professorship (Associate Professorship), 2014

Tenured Assistant Professor, University of Turin, 2003 - 2015

Adjunct professor in History of Philosophy and Religions of Japan, University Ca' Foscari, Venice, 2002-04

Adjunct Professor (Ph.D. courses in East Asian Civilizations), University Ca' Foscari, Venice, 2002-03

Adjunct Professor, Applied Religious Anthropology (Japan), Free University IULM, Milan, 2002

Associate Researcher, East Asian Religions and Philosophies, University Ca' Foscari,

Venice, 1994-98

EDITED AND TRANSLATED BOOK

Nishida Kitarō, *Il corpo e la conoscenza. L'intuizione attiva e l'eredità cartesiana* (*Body and knowledge. Active intuition and the Cartesian heritage*), with introductions and notes by Matteo Cestari (Venezia: Cafoscarina, 2001), pp. 120. Includes the following translations: Nishida Kitarō, “L’intuizione attiva [Active intuition, *Kōiteki chokkan*]” and Nishida Kitarō, “Saggio sulla filosofia di Cartesio [An essay on Descartes’ philosophy, *Dekaruto tetsugaku ni tsuite, Dekaruto tetsugaku ni tsuite furoku*].”

BOOK CHAPTERS

“‘Each Death is Unique.’ Beyond Epistemic Transfiguration in Thanatology,” in M. Raveri, ed., *Death and Desire in Modern and Contemporary Japan* (Venezia: Edizioni Cafoscari), forthcoming.

“Nihilistic Practices of the Self. Some General Remarks on Nihilism and Subjectivity in Modern Japan”, in P. Calvetti, M. Mariotti (eds.), *Contemporary Japan. Challenges for a World Economic Power in Transition*, Venezia, 2015, Edizioni Cafoscari, pp. 141-157.

“Public and Private in Biopolitical Times. Toward a Radically Immanent Perspective”, in G. Chiurazzi, D. Sisto, and S. Tinning (eds.), *Philosophical Paths in the Public Sphere*, Münster: Lit Verlag, 2014, pp. 137- 155.

“La morte complessa. Morte cerebrale e trapianti nel Giappone postindustriale” (The complex death. Cerebral death and transplants in post-industrial Japan), in Francesco Paolo De Ceglia, ed., *Storia della definizione di morte [A History of the Definitions of Death]* (Milano: Franco Angeli, 2014), pp. 489-505.

“¿Más allá de la metafísica del concepto? La nada y la negación en la lógica del lugar [Beyond the logic of concepts? Nothingness and negation in the logic of place],” in A. Jacinto-Zavala, ed., *Alternativas Filosóficas. Investigaciones recientes sobre la filosofía de Nishida Kitarō, fundador de la Escuela de Kioto* (Morelia, Michoacan: Morevallado Editores, 2012), pp. 111-58. (Also translated in Portuguese as: “Alem da metafísica do conceito? Nada e negação na lógica do lugar,” in Antonio F. Neto e Oswaldo Giacoia Jr., eds., *O Nada absoluto e a superação do niilismo: Os fundamentos filosóficos da Escola de Kyoto* (Campinas: Editora Phi, 2013), pp. 51-94.

“Between Emptiness and Absolute Nothingness: Reflections on Negation in Nishida and Buddhism,” in James W. Heisig and Rein Raud, eds., *Frontiers of Japanese Philosophy 7. Classical Japanese Philosophy* (Nagoya: Nanzan Institute for Religion

and Culture, 2010), pp. 320-46.

“From Seeing to Acting: Rethinking Nishida Kitarō’s Practical Philosophy”, in James W. Heisig and Raquel Bouso, eds., *Frontiers of Japanese Philosophy 6. Confluences and Cross-Currents* (Nagoya: Nanzan Institute for Religion and Culture, 2009), pp. 273-96.

“The Individual and Individualism in Nishida and Tanabe”, in Goto-Jones, Christopher S., ed., *Re-Politicising the Kyoto School as Philosophy* (London and New York: Routledge, 2008), pp. 49-74.

“Gli studi di religioni e filosofie giapponesi in Italia [The Italian studies on Japanese religions and philosophies]”, in James W. Heisig, ed., *Japanese Philosophy Abroad* (Nagoya: Nanzan Institute for Religion and Culture, 2004), pp. 122-47. Japanese translation: “Itaria ni okeru Nihon no shūkyō-tetsugaku kenkyū,” in J. W. Heisig hen, *Nihon tetsugaku no kokusaisei. Kaigai ni okeru juyō to tenbō* (Kyoto: Sekai shisōsha, 2006), pp. 149-81.

“Nota biobibliografica su Nishida Kitarō”; “Introduzione al pensiero di Nishida Kitarō” [A short biography of Nishida Kitarō with a bibliographic note; An introduction to Nishida Kitarō’s thought], in Giancarlo Vianello, Matteo Cestari, Kenjirō Yoshioka, *La Scuola di Kyoto* (Soveria Mannelli: Rubbettino, 1996), pp. 67-104.

ESSAYS IN ENCYCLOPEDIAS

“Tradizioni del pensiero buddhista giapponese [Traditions of Buddhist Japanese Thinking],”, in Alberto Melloni, ed., *Dizionario del sapere storico-religioso del Novecento [Encyclopedia of the History of Religions in the Twentieth Century]* (Bologna: Il Mulino, 2010), vol. II (G-Z), pp. 1690-704.

JOURNAL ARTICLES

“‘Vuota è la Via.’ Svuotare e riempire nel *Daodejing* [Empty is the Way: Emptying and filling in the *Daodejing*],” *Spaziofilosofico*, 6 “Saturazione” (2012): 411-19.

“The Knowing Body: Nishida’s Philosophy of Active Intuition (*Kōiteki chokkan*),” *The Eastern Buddhist*, 31, no. 2 (1998): 179-208.

“Dogen Zenji e la centralità della pratica [Dōgen Zenji and the Importance of Practice],” *Dharma*, Roma, III (2000): 43-48.

TRANSLATIONS

Nishida Kitarō, “La filosofia della storia. Traccia della lezione tenuta in presenza dell’imperatore [The philosophy of history. An outline of the lesson given in front of

the emperor; Goshinkō sōan. Rekishi tetsugaku ni tsuite],” ed. by M. Cestari, in Luisa Bienati e Matilde Mastrangelo, eds., *Un’isola in Levante. Saggi sul Giappone in onore di Adriana Boscaro* [*An Island in the East. Essays about Japan in Honor of Adriana Boscaro*] (Napoli: Scriptaweb, 2010), pp. 423-429.

Kōsaka Kunitsugu, “Vari aspetti del Nulla Assoluto nelle filosofie di Nishida e Tanabe [Various aspects of Absolute Nothingness in the Philosophies of Nishida and Tanabe; Zettai mu no shosō. Nishida tetsugaku to Tanabe tetsugaku]”, ed. by M. Cestari, *Kervan* 7-11 (2010): 7-19.

Nishida Kitarō, “La metodologia del sapere [The method of learning, Gakumonteki hōhō],” ed. by M. Cestari, in Piero del Gennaro, ed., *Per le vie del mondo* (Torino: Trauben, 2009), pp. 225-32.

Nishida Kitarō, “La bellezza della scrittura [The beauty of writing, *Sho no bi*, with introduction],” in *Giappone, lo spirito nella forma. Shodō* (Torino: Edizioni Yoshinryū, 2008), pp. 33-34.

Jan Van Bragt, “La filosofia buddhista della Scuola di Kyōto [The Buddhist Philosophy of the Kyoto School]” trans. Matteo Cestari, in Paolo Villani, ed., *Trattato di antropologia del Sacro, Grandi religioni e culture dell’estremo Oriente. Giappone* [*Treatise of Anthropology of the Sacred. Great Religions and Cultures of East Asia*], vol. 9 (Milano: Jaca Book, 2006), pp. 201-20.

Moriya Masahiko, “Montagne sacre e pellegrinaggi. La tipologia dei luoghi sacri e dei pellegrinaggi in Giappone dalla prospettiva della storia dell’arte [Sacred Mountains and Pilgrimages. Various Sacred Places and Pilgrimages in Japan from the Perspective of Art History],” trans. Matteo Cestari, in Stefano Piano, ed., *Religioni e Sacri Monti* [*Religions and Sacred Mountains*], Atti del Convegno internazionale “Religioni e Sacri Monti” (Torino-Moncalvo-Casale Monf.to, October 12-16, 2004, Atlas, 2005). pp. 301-09.

Tezuka Tomio, “Un’ora con Heidegger [An hour with Heidegger],” ed. Carlo Saviani; trans. and notes by Matteo Cestari, *Sophia*, 2 (1999): 59-65.

CONFERENCE PROCEEDINGS

“The Problem of Aesthetics in Nishida Kitarō,” in Michele Marra, ed., *Proceedings of the Association for Japanese Literary Studies*, 5 (2004): 175-91.

“Shinran e i filosofi giapponesi contemporanei [Shinran and Contemporary Japanese Philosophers],” *Atti del XXVI Convegno di Studi sul Giappone* (2002): 95-108.

“Dialettica e totalità in Takahashi Satomi [Dialectics and totality in Takahashi Satomi],” in *Atti del XXV Convegno Aistugia di Studi sul Giappone*, vol. 1 (Venezia: Aistugia, 2001), pp. 167-190.

“La prigione delle idee: Tanabe Hajime e la Logica della Specie” (The prison of ideas: Tanabe Hajime and the logic of species), in *Atti del XXI Convegno Aistugia di Studi sul Giappone*, Venezia: Aistugia, 1997, pp. 107-141.

“Storicità e corporeità del conoscere: Nishida Kitarō e l’intuizione attiva (*kōiteki chokkan*) [Historical and bodily knowledge. Nishida Kitarō and active intuition],” in *Atti del XIX Convegno Aistugia di Studi sul Giappone* (Venezia: Aistugia, 1996), pp. 63-91.

“Il Nulla e la coscienza. Il concetto di ‘luogo’ (*basho*) nella filosofia di Nishida [Nothingness and Consciousness. The Concept of ‘Place’ (*Basho*) in Nishida’s Philosophy],” in *Humanisms Facing Each Other, Proceedings of the III Kyoto-Siena Symposium* (n.p., Edizioni Cadmo, 1995), pp. 77-105.

“Il concetto di autoidentità contraddittoria (*mujunteki jikodōitsu*) nel pensiero di Nishida Kitarō (1870-1945) {The Concept of Contradictory Self-Identity in the Thinking of Nishida Kitarō}, in *Atti del XVIII Convegno Aistugia di Studi sul Giappone* (Venezia: Aistugia, 1995), pp. 65-84.

INVITED REVIEWS

“Virginia Ponciroli (a cura di), *Katsura, la villa imperiale* [Virginia Ponciroli, ed., *Katsura, the Imperial Mansion*],” *L’indice* 22, no. 2. (2005): 29.

“Gereon Kopf, *Beyond Personal Identity. Dōgen, Nishida and a Phenomenology of No-Self*,” *Buddhist Studies Review* 19, no. 2 (2002): 211-15.

“James W. Heisig, *Philosophers of Nothingness*,” *Buddhist Studies Review* 19, no. 2 (2002): 215-18.

SELECTED INVITED PRESENTATIONS AND LECTURES

“Traditions and Nation in Modern Japan” (in Italian), at FestivalStoria, 10th edition, Torino (Italy), October 5th, 2016.

“Reconsidering “Japanese” Modernity”, at ENOJP (European Network of Japanese Philosophy) 1st Annual Conference, Barcelona (Catalonia, Spain), December 3rd, 2015.

“The concept of West/East as Image” (in Italian), at the workshop “The Concept of Image between East and West”, organized by Centro Studi e Ricerche «Augusto Guzzo»

(Torino) and Società Cusanaiana (Torino), Department of Philosophy, University of Turin, Italy, September 29th, 2015.

“Creation Myths in China and Japan” (in Italian), at the Torino Spiritualità Festival, Torino (Italy), September 24th, 2015.

“Ambiguity and Technology. Towards a Biopolitical Critique to Nishida Kitarō” (in Italian), at CESPEC Summer School in Religions and Public Sphere, Cuneo, Italy, 7th edition: “Nature, Technology and Culture,” September 19, 2014.

“Politics and Humanity: Arendt, Agamben and Confucius” (in Italian). Lecture presented at the MA course in Epistemology of Human Sciences, University of Turin, Department of Philosophy, June 10, 2014.

“Ethics, Politics and Environment: Perspectives from East Asian Philosophies.” Presented at the international conference “Rethinking Nature in Japan: From Tradition to Modernity,” University Ca’ Foscari of Venice, March 18, 2014.

“A oriente di Atene. Filosofia e prassi nel pensiero orientale [East of Athens. Philosophy and Praxis in Eastern Thought],” with Alberto Giustiniano, Alberto Pelissero, Gianni Pellegrini, University of Turin, January 16, 2014.

Presentation at the Candlekeepers meeting (research group of the Division of Asian, African and Mediterranean Studies, Univ. of Turin) on the theme “Nihilistic Practices of the Self in Modern Japan,” November 27, 2013.

“An Introduction to Buddhism.” Two lectures at the M.A. course on Religions in the Globalized World, Department of Culture, Politics and Society, University of Turin, Italy, November, 12-13, 2013.

“Transfigurative and Phenomenal Approaches to Death in Continental and Japanese Philosophies,” Society for Phenomenology and Existential Philosophy, University of Oregon, Eugene, Oregon, USA, October 26, 2013.

“L’educazione del corpo. Arti marziali e biopoteri nell’età della tecnica” (The body’s education. Martial arts and biopowers in the age of technology),” AISE conference on Una nuova prospettiva nella formazione dei giovani. Mente e corpo: il modello del judo [A new perspective in the youth education. Mind and body: the model of judo], Vercelli, Italy, October 19, 2013

“Potere e religione nel Giappone moderno [Power and religion in modern Japan],” University of Turin, Italy, March 15 2013.

Four lectures on “Classical Chinese Thought,” Ivrea, Italy, April 28, May 12, May 26, June 16, 2012.

Invited speaker together with Gianni Vattimo and Luciana Galliano, Conference on “The Dizziness of Beautiful in Japanese Aesthetics,” Cesmeo—International Institute for Advanced Asian Studies, Turin, Italy, February 24, 2012.

“The Question of Nihilism in Modern Japanese Philosophy,” International conference on “Contemporary Japan. Challenges Facing a World Economic Power in Transition,” University Ca’ Foscari of Venice, Italy October 26, 2011.

“Diverso o medesimo? La Filosofia ed il rapporto fra le culture d’Oriente e d’Occidente [Different or Identical? Philosophy and the Question of Relationship between Eastern and Western cultures].” Lecture held in Fall 2011 course of lectures “Filosofia sui Navigli,” Philosophy on the Navigli Canals, Milan, Italy, October 16, 2011.

“Contradictory Self-Identity as the Logic of Ambiguity,” International conference on “Kitarō Nishida (1870-1945) in der Philosophie des 20. Jahrhunderts,” Universität Hildesheim, Germany, September 6, 2011.

“The Accursed Share of Thinking: A Philosophical Approach to Death and Impermanence,” International conference on “Death and Desire in Modern and Contemporary Japan,” University Ca’ Foscari, Venice, Italy, March 7, 2011.

“Il concetto di relazione dal buddhismo alla Scuola di Kyoto [The Concept of Relationship in Buddhism and the Kyoto School],” Faculty of Philosophy and Human Sciences, University of Macerata, Italy, June 11, 2010.

“Between Emptiness and Absolute Nothingness: Some Reflections About Negation in Buddhism and the Kyoto School,” International Conference on “Classical Japanese Philosophy,” University of Tallinn, Estonia, May 21, 2010.

“From Seeing to Acting. Nishida’s Practical Philosophy,” International Conference “Japanese Philosophy: Confluences and Cross-Currents,” University Pompeu Fabra, Barcellona, Spain, June 3-5, 2009.

“Un’introduzione alle religioni giapponesi [An Introduction to Japanese Religions],” Museum Poldi-Pezzoli, Milan, Italy, February 19, 2009.

“L’introduzione della filosofia in Giappone. Una prospettiva critica [The Introduction of Philosophy in Japan. A Critical Perspective],” International Conference on “Filosofia

orientale e pensiero occidentale: la questione dell'incontro tra le culture [Eastern Philosophy and Western Thought: the Question of Cultural Encounter],” University of Vercelli, Italy, May 16, 2008.

“Considerazioni critiche sul rapporto fra Buddhismo e Scuola di Kyoto [Critical Reflections on the Relationship Between Buddhism and the Kyoto School],” Conference on “Buddhismo di epoca Tang. Tradizione ed eredità [Buddhism in the Tang Period. Tradition and Heritage],” Gabinetto G. P. Vieusseux (Pal. Strozzi), Florence, Italy, May 8-9, 2008.

Round table participant on “Beyond European Thinking. An Intercultural Approach,” Nipponica Association, Padua, Italy, May 31 2007.

“Body and Knowledge in Nishida’s Philosophy,” International workshop on “Rethinking Embodiment: A Japanese Contemporary Perspective,” SOAS, London, UK, June 5-6, 2006.

“The Italian Studies of Japanese Religions and Philosophies,” International workshop on “Japanese Philosophy Abroad,” Nanzan Institute for Religion and Culture of Nagoya, Japan, June 7-10, 2004.

“Nishida Kitarō and the Problem of Aesthetics,” Association of Japanese Literary Studies, University of California, Los Angeles, USA, November 21-23, 2003.

“Absolute Nothingness in the Kyoto School,” Royal University of Leiden, The Netherlands, October 7, 2003.

“Nihon no tetsugaku to kindaisei no mondai [Japanese Philosophy and the Question of Modernity.]” University Kōbe Jōgakuin, Kōbe, Japan, July 1999.

COURSES TAUGHT AT UNIVERSITIES

Undergraduate Courses in East Asian Religions and Philosophies

2016-2017 (1 academic year): 12 course credits. (ECTS – European University Credits). Hours of lectures per academic year: 72. Institution: University of Turin. Program: The program would be divided into two parts: a) an introduction to cultural studies and historiography of East Asia; b) fundamental themes of Chinese and Japanese religions and philosophies (pre-Buddhist Chinese thought; Buddhism in India, China and Japan; post-Buddhist Chinese thought; shamanism and popular cults in Japan).

2014-2015 (1 academic year): 12 course credits. (ECTS – European University Credits). Hours of lectures per academic year: 72. Institution: University of Turin.

Program: The program would be divided into two parts: a) an introduction to the methodology of religious and philosophical studies in East Asia; b) fundamental themes of Chinese and Japanese religions and philosophies (pre-Buddhist Chinese thought; Buddhism in India, China and Japan; post-Buddhist Chinese thought; shamanism and popular cults in Japan).

2010-2011 and 2012-2013 (2 academic years): 9 course credits (ECTS – European University Credits). Hours of lectures per academic year: 54. Institution: University of Turin. Program: The program was divided into two parts: a) an introduction to the methodology of religious and philosophical studies in East Asia; b) fundamental themes of Chinese and Japanese religions and philosophies (pre-Buddhist Chinese thought; Buddhism in India, China and Japan).

From 2003-2004 to 2008-2009 (6 academic years): 10 course credits (ECTS – European University Credits). Hours of lectures per academic year: 60. Institution: University of Turin. Program: An introduction to the history of East Asian religions and philosophies (Chinese and Japanese religions and thought, Buddhism from India to Japan, shamanism).

2003-2004: 3 course credits (ECTS – European University Credits). Hours of lectures per academic year: 25. Institution: University of Venice. Program: history of Japanese religions and philosophies from Edo period (1602-1868) to modernity.

2002-2003: 3 course credits (ECTS – European University Credits). Hours of lectures per academic year: 25. Institution: University of Venice. Program: history of Japanese religions and philosophical thinking from Kamakura period (1185-1333) to modernity.

M.A. Courses in East Asian Religions and Philosophies

2015-2016: 6 course credits (ECTS – European University Credits). Hours of lectures per academic year: 36. Institution: University of Turin. Program: The Question of Modernity in China and Japan.

2013-2014: 6 course credits (ECTS – European University Credits). Hours of lectures per academic year: 36. Institution: University of Turin. Program: Neoconfucianism in China and Japan.

2011-2012: 9 course credits (ECTS – European University Credits). Hours of lectures per academic year: 54. Institution: University of Turin. Program: Buddhist Emptiness and Modern Nihilism.

2009-2010: 5 course credits (ECTS – European University Credits). Hours of lectures per academic year: 30. Institution: University of Turin. Program: Emptiness and

nothingness from ancient Buddhism to contemporary Japanese philosophy.

2008-2009: 5 course credits (ECTS – European University Credits). Hours of lectures per academic year: 30. Institution: University of Turin. Program: The body in the religious-philosophical traditions in the West and East-Asia.

2007-2008: 5 course credits (ECTS – European University Credits). Hours of lectures per academic year: 30. Institution: University of Turin. Program: Religious and philosophical aspects of the body in modern martial arts in China and Japan.

Undergraduate Courses in Japanese Language

2016-2017: Japanese Language, II year (8 + 4 course credits - ECTS) Hours of lectures per academic year: 48 (in cooperation with Kobayashi Takae). Institution: University of Turin. Program: Elementary structures of Japanese language (fundamental syntactic and grammatical forms).

2015-2016: Japanese Language, II year (6 + 6 course credits - ECTS) Hours of lectures per academic year: 36 (in cooperation with Kobayashi Takae). Institution: University of Turin. Program: Elementary structures of Japanese language (fundamental syntactic and grammatical forms).

2014-2015: Japanese Language, III year (6 + 3 course credits - ECTS) Hours of lectures per academic year: 36 (in cooperation with Kobayashi Takae). Institution: University of Turin. Program: Intermediate structures of Japanese language (intermediate syntactic and grammatical forms).

2014-2015: Japanese Language, II year (6 + 6 course credits - ECTS) Hours of lectures per academic year: 36 (in cooperation with Kobayashi Takae). Institution: University of Turin. Program: Elementary structures of Japanese language (fundamental syntactic and grammatical forms).

2013-2014: Japanese Language, I year (6 + 6 course credits – ECTS) Hours of lectures per academic year: 36 (in cooperation with Kobayashi Takae). Institution: University of Turin. Program: Elementary structures of Japanese language (fundamental syntactic and grammatical forms).

From 2009-2010 to 2013-2014 (5 academic years): Japanese Language, II year (9 course credits – ECTS) Hours of lectures per academic year: 54. Institution: University of Turin. Program: Elementary structures of Japanese language (fundamental syntactic and grammatical forms).

From 2006-2007 to 2008-2009 (3 academic years): Japanese Language, II year (10

course credits – ECTS) Hours of lectures per academic year: 60. Institution: University of Turin. Program: Elementary structures of Japanese language (fundamental syntactic and grammatical forms).

2005-2006: Japanese Language, I and III year support teaching (approx. 6 course credits – ECTS) Hours of lectures per academic year: 40. Institution: University of Turin. Program: Syntactic and grammatical forms of Japanese language.

From 2003-2004 to 2004-2005 (2 academic years): Japanese Language, II year (10 course credits – ECTS). Hours of lectures per academic year: 60. Institution: University of Turin. Program: Elementary structures of Japanese language (fundamental syntactic and grammatical forms).

From 2002-2003 to 2003-2004 (2 academic years): Japanese Language, IV year (support teaching) (*Laurea*: old graduation system). Hours of lectures 20 + 40 (total in two academic years). Institution: University of Turin. Program: Practical exercises of advanced syntactic and grammatical structures.

2002-2003: Japanese language, II year (support teaching). Hours per year: 30. Institution: University of Turin. Program: Practical exercises of basic syntactic and grammatical structures.

Other courses

2007-2008 and 2009-2010: Research tools for East Asian studies, (MA courses). Hours of lectures per academic year: 6. Institution: University of Turin. Program: Style and conventions for MA thesis.

2002-2003: “Applied Religious Anthropology (Japan)”. (Post-graduate course in “Business Communications in East Asia”), Hours of lectures: 30. Institution: Free University IULM of Milan. Program: An introduction to Japanese way of thinking for business communications.

THESIS SUPERVISED (selected from approximately 150 theses supervised)

Paolo Selmi (MA, Venice) Marxist humanism in Miki Kiyoshi, 1998

Federica Maggia (MA, Venice) The Kegon tradition in Japan, 1999

Roberto Barbieri (MA, Venice) *Kanjin honzonshō* and *Ichinen sanzen* 1999

Roberta Verona (MA, Venice) The doctrinal evolution in Sōka gakkai, 1999

Chiara Bottelli (MA, Turin) Martial art or religion? The link between Aikidō and Ōmotokyō,
2004

Carlo Saviani (PhD, Naples) Nothingness and nihilism in Heidegger and Nishitani Keiji,
2005

- Patrizia Numa (MA, Venice) Nishitani Keiji and the Buddhist concept of *butsukōjō* 2006
- Luisa Campagnol (MA, Venice) The question of Being and the position of emptiness.
Martin Heidegger and Nishitani Keiji, 2006, supervisor: Prof. M. Ruggenini, co-supervisor: M. Cestari
- Lucia Rebagliati (MA, Turin) The language of signs in Italy and Japan. A comparison, 2007.
- Emanuele Giglio (BA, Turin) A critical comment of the Sūtra of the Innumerable Meanings, with translation enclosed (thesis awarded as one of the best thesis in humanities at Turin University), 2008
- Alice Aniello (BA, Turin) Transitoriness (*mujō*) in the literature of *tonseisha*, 2009
- Stefano Bonino (BA, Turin) The case of Aum Shinrikyō 2009 (thesis published in Italian as *The Case Aum Shinrikyō. Society, Religion and Terrorism in Contemporary Japan*, [Solfanelli, 2010]),
- Lorenzo Restagno (BA, Turin) Modernist Buddhism in Shi Yongxin, 2009
- Emanuele Bertasso (BA, Turin) Between violence and compassion: the use of *shakubuku* in Sōka Gakkai, 2010
- Eva Allione (BA, Turin) The translations of the *Jūgyūzu* (The ten oxen drawings). A critical evaluation, 2011. (published as “Alla ricerca del vero sé. Analisi critica del *Jūgyūzu* e delle sue traduzioni”, *Kervan*, 19, 2015)
- Roberta Veglio (BA, Turin) Proto-Daoist elements in the legend of Urashima Tarō, 2012
- Letizia Coccia (PhD, Macerata) The concept of relationship in the philosophy of Nishida Kitarō (co-supervisor: Prof. Carla Canullo), 2012 (to be published soon as: *Trame del sé. Lo sguardo fenomenologico di Nishida Kitarō* (Weaves of the Self. The Phenomenological Sight of Nishida Kitarō), Roma, Aracne)
- Denis Bosonetto (BA, Turin) A critical approach to *Shunga*, 2012).
- Dario Daniele (MA, Turin) Purity, Women and Truth in Japanese Buddhism: the case of Zeami's and Mishima's *Sotoba Komachi*, 2014
- Eleonora Blundo (MA, Turin) Self-disclosure and self-writing in Japan: from literary diaries to weblog, 2014
- Alessandro Ugonia (BA, Turin) The concept of *xin* in Itō Jinsai's thought, 2014
- Michela Cavaglià (BA, Turin) Tradition and national identity in globalized Japan, 2015 (published as “Furusato: evoluzione di un mito e declinazioni contemporanee”, *Kervan* 19, 2015)

HONOR

Chairman of the Canon Fellow Alumni Association, 1997-1999

OTHER TEACHING ACTIVITIES

April 2015, “Didactics of Japanese Culture”, hours of lecture: 15. Course name: Tirocinio Formativo Attivo (TFA, Qualifying Course for teaching at the High School), at the University Ca' Foscari, Venice.

July 2010: Co-leader with Prof. Maurizio Pagano, Univ. of Vercelli, of text seminars

at the Collegium Phaenomenologicum (Theme: “Transcontinental Philosophy: Interpreting Philosophy Across Borders and Idioms”), Città di Castello, Perugia, Italy.

2006-2007: Japanese-Italian interpreter at some conferences of Prof. Ueda Shizuteru on the “Ten Oxen Pictures” and “Practice in Zen” and at a workshop of Prof. Ōhashi Ryōsuke (2007) on Nishida Kitarō at ASIA Association, Bologna, Italy.

February-March 2005: Course: “Japan: Images and Biases” (in Italian), hours of lectures: 8. Institution: Cesmeo—International Institute for Advanced Asian Studies, Turin, Italy.

2002-2003: Lectures of Japanese Language and Culture at the “P. Paleocapa” Scientific High School in Rovigo, Italy.

1999-2000: Didactic activities in the course of East Asian Religions and Philosophies at MA. Instructor: Prof. A. Tollini. Hours: 55. Type of activities: seminar activities.

ORGANIZATION OF ACADEMIC EVENTS:

40th Meeting of Italian Association for Japanese Studies (Aistugia), Torino, September 22-24, 2016, part of the organization committee.

ACADEMIC SERVICE:

2004-2011: Member of the Head of Department’s advisers’ committee (Dept. of Oriental Studies).

2005-2008: Tutor of students’ traineeship at the Library of the Oriental Studies Department.

2005-2012: Member of the Faculty Council (elected twice as representative of *ricercatori*).

2010-2011: Member of the Departmental Library committee and of the editorial board of DOST (Department of Oriental Studies) Critical Studies Series.

2009-2012: Tutor of students’ traineeship (faculty of Foreign Languages).

May 2012-2015: Member of the Head of Department’s advisers’ committee (Department of Humanities)

November 2012-2015: Head of the Division of Asian, African and Mediterranean Studies, Dept. of Humanities

March 2013-2015: Member of the School of Humanities committee

March 2013-present: Tutor and coordinator of the Japanese language area in the degree courses (BA and MA) in “Asian and African Languages and Cultures”