ワークショップのご案内

2019年10月21日

青山学院大学経済研究所では下記の通りワークショップを開催します。

奮ってご参加くださいますよう、お願い申し上げます。

タイトル：① Shakespeare and Domestic Economy

　② Culture in Translation in Early Modern England

報告者名： Sandra Clark氏（ロンドン大学名誉教授）

日時：2019年11月16日（土）14：30～17：00

場所：青山学院大学青山キャンパス　17号館17603教室

**ワークショップ詳細**

講演①（14:30～15:30）Shakespeare and Domestic Economy

講演②（16:00～17:00）Culture in Translation in Early Modern England

懇親会（18:00～21:00）ビストロバロンス（予定）

〔講演会・懇親会の参加管理はWeb上のプラットフォームATNDで行う予定です〕

**概要**

**講演① Shakespeare and Domestic Economy**

This lecture will discuss Shakespeare’s handling of domestic economy in four plays, three comedies and a tragedy. I use the terms economy and economics to refer to the management of resources within the household; usually, these terms refer to material resources such as property, but I also draw on Bourdieu’s sociology of culture to extend the idea of capital beyond the material to include such concepts as social and symbolic capital.

Shakespeare’s own background as the son of a small businessman whose financial fortunes fluctuated considerably in the course of his lifetime would have provided him with a good understanding of the economic basis of social dealings and of the significance of money and property in the life of the family. By contrast with his father Shakespeare’s financial dealings were extremely successful, and he became rich, not through writing plays but through investments in land and property and the profits made from his shares in his theatrical company. He was writing during a period of economic transformation when consumer goods became increasingly available and London was expanding in power and influence as Europe’s greatest trading city. The ethos of the marketplace pervaded all spheres of life, and the household itself was perceived as an economic unit, in which husband and wife were expected to adhere to the roles prescribed by the patriarchy and enshrined in church doctrine to ensure social and financial security. The social identity of the husband, or any man, was closely linked to his economic status; the expression ‘a man of no worth’ meant a poor man. Much of the language of early modern economics used by Shakespeare has also an ethical dimension: trust, credit, bonds, value.

I examine these concepts in four plays. In the comedies, *The Taming of the Shrew, The Comedy of Errors*, and *The Merry Wives of Windsor*, the upkeep and stability of the household is sometimes threatened, but always in the end reconstituted. In *The Taming of the Shrew,* a playabout material resources and patriarchal marriage*,* the unruly Katherina, an unvendible commodity, is transformed into a model wife and desirable social asset. In *The Comedy of Errors* where the action moves between the household and the marketplace, marital affection and valuable properties go astray, but return through the processes of market circulation (and a bit of help from the complexities of the plot) to their rightful owners. In *The Merry Wives of Windsor* women control household spaces to their own satisfaction, even if their social roles are ultimately defined by the rules of a patriarchal society. In *King Lear* the breakdown of society is imaged in the assault on domesticity, and household control is violently contested. Domestic roles are reversed, between children and parents, wives and husbands, guests and hosts. The rules and customs regulating behaviour within a house are broken by those who do not honour the bonds and obligations of kinship or social order.

The management of the house and the proper use of household resources are a regular preoccupation of Shakespeare’s; his plays do not envisage any radical redistribution of resources in the service of social justice, but they do illustrate, in comic and in tragic mode, the vulnerability of the domestic economy and how subject to risk it is when credit, trust and worth are wrongly evaluated.

**講演② Culture in Translation in Early Modern England**

This lecture will consider how modern foreign languages were taught and learnt in early modern England and how the writings of two Protestant language teachers, Claudius Hollyband and John Florio, religious refugees from continental Europe, contributed to these processes.

It begins with a look at language lessons in Shakespeare’s play Henry V, which deals with the conquest of the French nation by the English, and the ways in which power is represented through linguistic identity. In this play French is the language of the enemy, the cultural Other, and English the plain language of truth and manhood.

But in the sixteenth century many English people did wish to learn French, and also Italian, both for practical purposes of trade and travel and also for broader cultural reasons, especially to acquaint themselves with the literature and thought of countries then considered to be far more culturally prestigious than England, a relative backwater in European terms. On hand to provide this teaching were a number of men who had fled to England for sanctuary from religious persecution in their own countries, and the lecture examines the context within which these men worked, promoting their own languages, as teachers, tutors and writers, enabled by the growth of expatriate Protestant communities especially in the city of London.

Over the course of the sixteenth century a tradition had developed of language -teaching manuals written by Protestant refugees, mostly in French, but latterly also in Italian; the first was *A Treatise in English and Frenche right necessary and profitable for al young children* (1551) by Peter du Ploich, and many more were to follow. The lecture will focus first on the work of Claudius Hollyband whose two textbooks, *The French Schoolmaster* and *The French Littelton* became enormously popular and regularly reprinted. The reason for the success of Hollyband’s pedagogical methods and his particular handling of the didactic dialogue, in its mimetic rather than its scholastic form, its uses in conversational practice, will be examined.

The achievement of John Florio as a language teacher and cultural ambassador will be compared and contrasted with Hollyband. Florio’s dialogues taught manners and civility as well as foreign languages; he also aimed to introduce his readers to Italian literature. His dictionaries not only introduced new vocabulary, but contributed to the formation and definition of national identity.

In conclusion the lecture will summarise the role of language-textbook writers such as Hollyband and Florio, and their contribution to the integration of the English into the culture of European humanism; it will return to Henry V in its emphasis on the contribution of such work to the formation of English nationhood.

＊報告は英語で行われます

連絡先

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