

His 5400. Fall 2006. **Popular Culture.** Write a two-page essay responding to the quote in which you (a) position both yourself and (b) at least one historian read for that section, (c) use a contemporary source or data to prove your point, (d) suggest specific additional types of material that would help prove your point. *Due Oct. 3.*

In 1500..., popular culture was everyone's culture; a second culture for the education, and the only culture for everyone else. By 1800, however, in most parts of Europe, the clergy, the nobility, the merchants, the professional men—and their wives—had abandoned popular culture to the lower classes, from whom they were now separated, as never before, by profound differences in world view. One symptom of this withdrawal is the change in the meaning of the term 'people,' which was used less often than before to mean 'everyone,' or 'respectable people,' and more often to mean 'the common people'. —Peter Burke, *Popular Culture in Early Modern Europe* (New York, 1978), 270

or

[Current models of popular culture tend] to obscure areas of *shared* meanings—elements of common culture which persisted through the centuries of 'reform'.... French historian Roger Chartier ... insists that what matters is how similar artifacts are understood, interpreted, employed, exploited, consumed—in Chartier's terms, *appropriated*—by diverse individuals and social groups. This approach ... offers a more plausible view of cultures not as rigid, monolithic entities, but a complex, dynamic exchanges and interactions which must be seen as much in terms of process as of structure. —Martin Ingram, "From Reformation to Toleration: Popular Religious Cultures in England, 1540-1690," in *Popular Culture in England, c. 1500-1850*, ed. by Tim Harris (New York, 1995), 95-6