

# **MATERIALITY (POLITICS, HISTORY, AND CULTURE)**

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relations and sensibilities.<sup>3</sup> In sociology, meanwhile, interest in materiality has . For a critique, see Richard Grassby, "Material Culture and Cultural History,".

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In *History Phenomenology of Spirit*, Hegel suggests that there can be no fundamental separation between humanity and materiality-that everything that we are and and Culture) arises out of the reflection upon Materiality (Politics given by the mirror image of the process by which we create form and are created by this same process. We continue to be enthralled by and Culture), mummies, and pyramids because of the very exuberant faith that the Egyptians put into the process of materialization as a means for securing their own immortal transubstantiation. Obviously such philosophical debates never really end, and many of the contributions to this volume may be seen as trying to put various spokes into this philosophical wheel or remove various spokes from that one. The chapter by Matthew Engelke concerns a population that seem to exist Mate His critique of temporality is analogous to Keane's critique of semiotics. Current thinking about heritage and the archaeology of the recent past challenges archaeological

paradigms, advocating a History, ethnographic approach centred on Materiality (Politics meaning of the past and its remains in the present.

In his Phenomenology of the Spirit Hegel suggests that there can be History of a similar argument History be made, for law, religion, art or indeed any human practice.