

# Introduction

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It is an old notion to contemplate the immaterial essence of the mind. To evaluate how the matrixial realms of (sub)consciousness contribute to meta-legality, time, space, and being is a topic of momentous concern. Looking into the development of the arts, humanities, and the places they hold in socio-political formations gives way to better understand the power of comparative literature and aesthetics. George Berkeley is often considered a great innovator of immaterial discourse. Though it is not needed to dig up his discourse to build momentum for this special issue, it proves wise to consider his work as it is throughout this essay collection. Berkeley is best known for his early works on vision like *An Essay towards a New Theory of Vision* (1709) and metaphysics in *A Treatise concerning the Principles of Human Knowledge* (1710); and, *Three Dialogues between Hylas and Philonous* (1713). Berkeley furthermore asserted that the root of all intellectual perplexity and delusion is abstract ideas. He insisted in his Introduction to the *Principles of Human Knowledge* that: (a) abstract ideas could not be produced, (b) they were not necessary for the transmission of knowledge, and (c) they were contradictory and unpredictable and therefore incomprehensible. However, Berkeley also defends two metaphysical ideas: namely, idealism and immaterialism. He believed to be is to be perceived.

More recent methodologies of material culture have mainly concentrated on the use and chronological connotation of artifacts occupying an anecdote or assessing the book itself as a marketable commodity disseminated on the demand. The study of comparative literature and aesthetics, and more extensively, cultural spaces, is strengthened by recent studies on materiality. For instance, Fred Moten's discourse in *Black and Blur* on Marxism, dialectical materialism, and Kant's philosophies of freedom and nature employ an (im)material approach to understanding cosmopolitanism, a priori customs, and being. His disjuncture of material /immaterial conditions is not always opposed to traditional philosophy, which maintains an uprising in the intangible portion of thinking, evidence, and tendencies as disaffected from the actual domain of practical life and methods. For instance, numerous movements towards subjectivity have explored embodiment and the materiality of thought.

On the other hand, some may define the dynamics of people's spatial conception explored through fictitious spaces as immaterial. As a result, the distinction in materiality/immateriality is progressively leading to possible reconfigurations of quotidian linkages, imprints, and the interplay between these three topics: cosmopolitanism, dialectics, and the climate. How do people understand that the (im)materiality of literature conveys the vital clash between tangible and immaterial-psychological, mental, and spiritual?

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