

# International Journal of Advanced Research

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## REVIEWER'S REPORT

Manuscript No.: IJAR-57290

Title: Return: A Manifesto for Placial Humanities,

**Recommendation:**  
**Accept after minor revision**

Rating	Excel.	Good	Fair	Poor
Originality		✓,		
Techn. Quality		✓,		
Clarity	✓,			
Significance	✓,			

Reviewer Name: Abdul Haseeb Mir

### Detailed Reviewer's Report

The research article titled "Return: A Manifesto for Placial Humanities" offers a profound and timely philosophical intervention into the perceived crisis of the human sciences within the contemporary era of techno-rationalism. The author establishes that modern society is currently besieged by a series of multifaceted crises, ranging from climate change and artificial intelligence to the alienation of labor and the epidemic of misinformation. Central to the paper's thesis is the provocative argument that these issues have become "victims of over-theorization," where the pursuit of abstract, universalizing frameworks has paradoxically blinded us to the immediate, lived realities of human existence. By advocating for a paradigm shift toward "Placial Humanities," the author seeks to reground human identity and scholarly inquiry in the physical and emotional specificities of place. The narrative successfully argues that the path to reclaiming meaning in a segmented world lies not in further abstraction, but in a return to experience, intuition, and the narratives that bind people to their immediate environments.

The narrative begins by framing the current status of the Humanities as a struggle for relevance in a world increasingly dominated by consumerism and instrumental logic. The author evaluates the "crisis of the Humanities" not merely as a lack of funding or institutional support, but as an ontological displacement where humans have been uprooted from their local contexts. A significant strength of this analysis is the critique of "hyper-industrialized" knowledge production, which the author suggests favors globalized data over localized wisdom. The paper introduces the concept of "Placial Humanities" as a synthesis of spatiality and ecocriticism, positioning "place" as a dynamic actor rather than a passive

**REVIEWER'S REPORT**

background. This framing is handled with intellectual elegance, suggesting that to understand the "Human" in Human Sciences, one must first understand the "Where" of human being.

A primary focus of the research involves the deconstruction of the "theorization vs. narrative" dichotomy. The author explores how the obsession with objective, scientific-style theorization in the Humanities has led to an "alienation of the intellect" from the senses. The study findings reveal that while theory seeks to explain, narrative seeks to connect; and it is this connection that is currently missing from the hyper-connected yet deeply lonely digital age. The author evaluates the role of memory and local history in forming the "placial" identity, arguing that our sense of self is inextricably linked to the landscapes we inhabit. This section is particularly persuasive, as it challenges the postmodern tendency toward "non-places" and global homogenization, calling instead for a "re-enchantment" of the local through storytelling and artistic expression.

The discussion then moves to the "Manifesto" aspect of the paper, where the author outlines the principles of Placial Humanities as a sustainable response to global alienation. The author evaluates the potential of this paradigm to address micro-identities and environmental concerns by fostering a "stewardship of the immediate." The study suggests that global problems like climate change are often too abstract for individual engagement, but when reframed through a "placial" lens—focusing on one's own watershed, forest, or neighborhood—they become actionable and meaningful. The narrative effectively argues that Placial Humanities can bridge the gap between global ethics and local action. The author handles this transition from critique to manifesto with a sense of urgency, positioning the paradigm as a necessary survival strategy for a species that has lost its footing in the natural and social world.

Furthermore, the paper addresses the role of technology and artificial intelligence in the further displacement of the human. The author explores how AI-generated content and digital environments threaten to dissolve the "texture" of place, replacing it with a frictionless, placeless simulation. The evaluation of "techno-rationalism" suggests that our reliance on algorithms for navigation and social interaction is eroding our "placial intelligence"—the ability to read and respond to our physical surroundings. The narrative concludes that the "Return" signaled in the title is not a regressive retreat into the past, but a forward-looking reclamation of the human capacity for presence. By grounding the Humanities in the "here and now," the author provides a robust defense of the discipline's utility as a tool for navigation in an increasingly unstable future.

In summary, this article offers a robust and visionary inquiry into the future of literary and cultural studies. It successfully bridges the gap between high-level philosophical discourse and the practical necessity for environmental and social grounding. The author's ability to link the crisis of the Humanities

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with the broader ecological and psychological crises of the 21st century makes this a significant contribution to the fields of spatial studies, ecocriticism, and the philosophy of education. It is an essential read for scholars, artists, and activists who seek to move beyond the fatigue of over-theorization toward a more embodied and place-based understanding of what it means to be human in a hyper-digital world.

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### Recommendations

- The author should consider expanding the "Manifesto" section to include specific pedagogical strategies for integrating Placial Humanities into the university curriculum, showing how classroom activities can be regrounded in local field research.
- To enhance the academic depth of the spatial analysis, it is recommended that the author incorporate a dialogue with the works of cultural geographers like Yi-Fu Tuan or Edward Relph to further refine the distinction between "space" and "place" within this specific paradigm.
- The paper would benefit from a more explicit discussion on the "Digital Place," exploring whether virtual environments can ever foster a true sense of "placiality" or if they are inherently destined to remain "non-places" as defined by Marc Augé.
- It is suggested that the author include a section on the "Politics of Place," addressing how the paradigm of Placial Humanities can avoid falling into exclusionary or parochial localisms, ensuring that the "Return" to place remains inclusive of migrant and displaced identities.
- Future research should explore the "Neuroscience of Place," investigating how physical environments impact cognitive development and emotional well-being, thereby providing an empirical foundation for the philosophical arguments presented in this manifesto.

**Recommendation:** Recommend for publication with minor revision.