

Abuse of Power in Novel the Ministry of Time Using Rosi Braidotti's Posthuman Theory

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ABSTRACT

This study aims to analyze the forms of abuse of power in Kaliane Bradley's novel *The Ministry of Time* using Rosi Braidotti's Posthumanism theory. This study uses a qualitative descriptive method with the main data sources being dialogue, narrative, and events in the novel, and supported by relevant previous theories and studies. The analysis focuses on three main concepts of Posthumanism: posthuman subjectivity, technological assemblage, and biopolitics. The results show that the British government in the novel uses time travel technology, institutional structures, and administrative systems as a means to control, supervise, and exploit expatriates from the past. Through the concept of posthuman subjectivity, the identities of expatriates are formed through their relationships with technology, institutions, and social environments, so that they are no longer seen as fully autonomous subjects. The concept of technological assemblage shows that technology is not neutral, but rather becomes part of a network of power used to regulate human life. Meanwhile, the concept of biopolitics shows how the state controls the bodies, identities, and lives of expatriates through bureaucratic mechanisms and institutional policies. This study concludes that the novel *The Ministry of Time* represents the abuse of power as a result of the relationship between humans, technology, and institutions, while also confirming the Posthumanist view that human life in the posthuman era is shaped by a complex network of relationships, not solely by humans as the center of life.

Keywords: Abuse of power, *The Ministry of Time*, Posthumanism, Rosi Braidotti

INTRODUCTION

In general, people view power as control over a system. As control, power can organize people in the form of norms, thoughts, and social values. Norm values are usually in the form of rules guidelines to conform to prevailing values. Then, the form of control in the mind is usually conveyed through education and media to be in line with the goals of the state. Social sanctions are also a form of control in social values with the purpose of achieving justice in a country. *"The assemblage connects and collects bodies, and is not defined by its individual components but by what is produced as these bodies interact."* (Fairchild, 2019).

However, in reality power can be a means of abuse. This can happen because it is not accompanied by awareness, so that someone who has power dominates in the decision making process. There are several forms of abuse in power, including oppression and exploitation. The form of oppression carried out by someone who has power can be in the form of arbitrary restrictions on rights. Then, exploitation arises when power is used to take advantage, where people who have power do something for their personal interests and not based on common interests. *"The problem of this research is that the discretionary power of prosecution is too loose a tendency to abuse power to commit a criminal act. terrorized corruption culture This research is qualitative and normative juridical. The discretion that is too free for prosecutors tends to abuse power to carry out a culture of corruption in the Prosecutor's Office (PO)."* (Hermanto & Riyadi, 2020).

Abuse of power is often highlighted in literary works. Through literature, authors can express various ideas about the reality of life in their era. Literary works can also be a place to convey social criticism of the situation that occurs. In the literary work itself, the author can describe the situation of abuse of power that occurs. That way, readers can understand that power is the highest power that can be used as a tool to abuse power. *"Because these fictional accounts deal with issues of power and justice more openly than many mainstream educational administration texts, this makes them particularly useful..."* (Pat Thomson, 2020).

Abuse of power is often raised in literary works in the form of novels. Novels are literary works that raise many social issues, because many cases of abuse of power have occurred, making authors interested in raising in the novel he wrote. However, some people think that literature in the form of novels often only raises romance or even fiction. Therefore, the author presents various events and characters in accordance with the social reality that occurs, namely the abuse of power. The goal is for readers to understand and feel the social inequality and abuse of power that occurs in the practice of power. *"In this novel, power abuse is portrayed in many aspects such as social aspects, economic aspects, and politic aspects."* (Isnati, 2006).

A clear form abuse of power in the novel *The Ministry of Time* by the

British Government to control expats. This can be seen from how the British Government controls their lives on the grounds of maintaining order. The British Government sets up a secret agency using time travel technology and determines which expats are allowed to in the present. The expats finally have no control over their own lives, they become objects of experimentation and living under surveillance makes them always afraid and insecure because every step can be used as an excuse to be punished. Through their story, it shows that power without humanity will turn into a form of oppression. *"Abuse of power is an act of government that is inconsistent with the purpose of authorization."* (Pietersz, 2017).

Previous Studies

The researchers used several studies related to abuse of power to support this research. This study uses Rosi Braidotti's Posthumanism theory and the book *The Posthuman*, which also examines abuse of power from a Posthuman perspective. Several studies were also selected because they discuss concepts from Posthumanism and abuse of power. These studies also discuss and examine the abuse of power and exploitation of humans and technology, which also appear in the novel *The Ministry of Time*. These perspectives are also in line with concepts such as Posthuman subjectivity, Biopolitics, and Technological assemblage in Posthumanism theory, each study has a different perspective, and by understanding these perspectives, researchers can strengthen their research.

First study, "The Posthuman" (2013) by Rosi Braidotti. Discussed about Braidotti's Posthumanism and we took one quote from the book *"Who are reduced to the less than human status of disposable bodies."* (Braidotti, 2013, p.15). Based on this quote, Braidotti argues that the human body can lose its rights and human value. Which is related to the novel *The Ministry of Time* and illustrated by the current modern British Government system, which treats people from the past or expats as guinea pigs. People are positioned as objects that are controlled, manipulated, and used as commodities, then discarded by those in power. This situation results in people having no freedom to determine their own life choices. Through the observation of Braidotti's Posthumanism theory, power is not only a means of control but also critiques the human value crisis that is occurring.

The second study, "Revisiting Dystopia: the Reality Show Biopolitics of *The Hunger Games*" (2015) by Fani Cettl, discussed about abuse of power, surveillance, control over the human body, and also Biopolitics. In this novel, the state freely controls who has the right to live or die, humans become subjects in a game they call "The Hunger Games". Similar to the novel *The Ministry of Time*, the British Government also freely controls expats and technology for their own interests. This novel shows that power can blind a group or individual when it is based on the interests of the elite, which can be detrimental and impact living beings such as humans and

technology. This is in line with the concepts of Biopolitics in Braidotti's theory of Posthumanism.

The third study, "The Body in the Posthumanist Perspective" (2025) by Roberto Marchesini, discuss the relationship between the body, technology and institutions. In this study, Marchesini explains that abuse of power stems from various interrelated aspects that have the same influence or purpose. For example, this perspective conveys that technology cannot stand alone without the interests of a country that uses technology as a tool to control or regulate life. This is illustrated by the British government creating time travel technology to exploits expats, turning them into experimental subjects who were treated arbitrarily. The quote is consistent with the concept of posthumanism subjectivity and also technology assemblage in Braidotti's Posthumanism theory.

All three studies discuss how the human body can be used as an object that can be controlled or monitored and also manipulated by those in power. In the novel *The Hunger Games*, *The Ministry of Time*, and in Braidotti's Posthuman theory, human values, the right to life, and the freedom to live as an individual are determined and limited by state power. Institutions within the state and technology work together and play a role in monitoring and controlling individuals, as in the novel *The Ministry of Time*, where expats are exploited by the British government. This further illustrates that the interests of the elite related to the body, technology, and power can be detrimental to humans. Therefore, these three studies observe the decline in human values in the Posthuman era and warn that power that is not based on responsibility will have adverse and risk impacts.

Posthumanism Theory

Posthumanism is the historical moment that marks the end of the opposition between Humanism and anti-humanism and traces a different discursive framework, looking more affirmatively towards new alternatives (Braidotti, 2013, p.37). In this quote, Braidotti considers that Posthumanism is not just a theory but also a reality that has occurred in human life. In this quote, Posthumanism, Humanism, and Anti-humanism also have different meanings. Humanism itself is a belief system in which humans are considered the main focus or center of everything. Meanwhile, Anti-humanism is a belief that opposes the idea that humans are the center of everything and that humans also have weaknesses. Then, Posthumanism is a theory or ideology that does not completely oppose Humanism and Anti-humanism, but instead creates something new or a new subject that can transcend humanity, and we will use three concepts by Rosi Braidotti which is posthuman subjectivity, technological assemblage, and biopolitics.

Posthuman Subjectivity

Posthuman subjectivity expresses an embodied and embedded and hence partial form of accountability, based on a strong sense of collectivity, relationality and hence community building (Braidotti, 2013, p.49). From this quote, Braidotti said that the Posthuman subject is the biological body of humans and also includes non-human bodies, not just the mind which is *embodied*. Then, the Posthuman subject is also influenced by or connected to several aspects of life, meaning that the Posthuman subject does not exist independently. Braidotti also considers humans to be subjects that are not entirely rational and are also limited. So, Braidotti describes humans as subjects who live collectively which is written in the quote that the subject of Posthuman is *collective*, interact with humans or non-humans is *relationality*, and also cooperate rather than standing alone which living with the *community*. All of these explanations reject the classical Humanism view.

Technological Assemblage

The modernist era stressed the power of technology not as an isolated event, but as a crucial element in the assemblage of industrialization, which involved manufactured objects, money, power, social progress, imagination and the construction of subjectivity (Braidotti, 2013, p.106). Based on this quote, Braidotti explains that technology has become part of the development of systems in today's *modern* era. Technology is not just a tool, but is connected to various important factors in shaping life through power structure. Technology is not neutral, because its formation cannot be separated from certain objectives or interests. This is because its use always has benefit those who control human survival. And through the interaction between humans and technology, it can shape subjective humans.

Biopolitics

Biopolitical analyses since Foucault have transformed the field and introduced more precise understandings of what is involved in the management of the living. (Braidotti, 2013, p.115). This quote explains the concept of Biopolitics, which was originally introduced by Foucault and referred to as Biopower. And then, Braidotti reaffirmed or revived this concept and transformed it into Biopolitics. Biopolitics consists of two parts, namely *Bios* and *Zoe*. Biopolitics is a system or power that regulates the course of life, one example of which is the rule of making an identity card, when a certain age is reached. Meanwhile, *Bios* is the smallest object or part of human life that regulated by the system, which is Biopolitics.

Zoe as the dynamic, selforganizing structure of life itself. (Braidotti, 2013, p.60). *Zoe* is an important part of the concept of Biopolitics after *Bios*.

Zoe is life in a grand, original or normal sense, which is generally carried out by living beings, both human and non-human. In this quote, Braidotti explains that Zoe is dynamic, meaning it can develop, grow, and adapt. Braidotti also explains that Zoe can be self-organizing, meaning that life regulates, maintains, and builds living beings naturally or independently. Some examples of Zoe are plants that perform photosynthesis independently, humans that reproduce, and bacterial cells that divide themselves.

METHOD

This study uses qualitative research with a descriptive approach. The data we collected consists of dialogues or sentences related to our research topic. The primary data we used was the novel *The Ministry of Time* by Kaliane Bradley. We used themes and concepts related to the British government's abuse of power against expatriates, posthuman subjectivity, biopolitics, and technology as an assemblage. Through a contextual description of the background of the story in the novel, which raises the problems experienced by expatriates. This qualitative approach facilitates our interpretation of the meaning in the text, such as the interactions between characters, the actions taken by the British government, and the relationship between technology and expats, which are interrelated with Rosi Braidotti's theory of posthumanism. We used this data because it corresponds with the actions of the British government, which designed a secret agency and time travel technology to dominate, exploit, and restrict the lives of expatriates. Then there is data in researching this novel in the form of theories from Rosi Braidotti's book *Posthumanism* (2013), taken from article that corresponds with the concept of Biopolitics from "Revisiting Dystopia : The Reality Show Biopolitics Of The Hunger Games" (2015) by Fani Cettly, and also from article "The Body in the Posthumanist Perspective" (2025) by Roberto Marchesini. This secondary data is used to compare and help us explain the theoretical basis for understanding the research, how the human body, technology, and institutions are interrelated in forming practices of abuse of power by the British government.

Our group's data collection technique was to read the entire novel *The Ministry of Time*. Each reader was required to understand the meaning and themes discussed in each section, so that it would be easier to further analyze the theories that would be used later. Our group then marked each section that was relevant and related to the content of the novel, and recorded important data based on the themes selected for further research. We divided that data into several categories of concepts to be used, and searched for related theories, journals, or articles to be used as supporting data or to reinforce the statements in the novel. Three concepts were used in the research, namely Posthumanism Subjectivity, Technology

Assemblages, and Biopolitics (bios & zoe). This was done so that all the data obtained could be analyzed in a structured and systematic manner. This made it easier for our group to relate the issues in the novel to the theories that would be used and to ensure that each section analyzed was relevant to the focus of the research.

The data analysis technique used is descriptive qualitative analysis. This involves describing, explaining, and linking the data obtained with the theory used. First, we read the entire novel thoroughly as before, then data relevant to our research focus is marked, such as with highlights, to facilitate data analysis. The data analyzed was in the form of dialogue or sentences relevant to our research focus, namely the abuse of power by the British government against expats in Kaliane Bradley's novel *The Ministry of Time*. After that, the data collected was then linked to the theory we would use, namely Rosi Braidotti's theory of Posthumanism, which we used as the basis for analyzing this research. Next, the analysis is carried out through analytical sentences in the data obtained that explain and describe the actions or characters in accordance with the concepts of the theory we are using. The concepts we use in Rosi Braidotti's Posthumanism theory are Posthuman Subjectivity, Biopolitics, and Technology assemblage, which will make it easier for us to analyze the data in accordance with our research focus.

FINDINGS AND DISCUSSION

Posthuman Subjectivity

Story Context: At the beginning of the project, the expats lives were under very strict supervision. They were placed in controlled rooms with very limited movement and had almost no interaction with the outside world. Their every activity was recorded, monitored, and regulated by the ministry as if their presence was still considered risky. In the 21st century, it was not yet considered completely safe for them, and expats were treated as something to be kept at a distance. Expats underwent a limited process of introduction to modern life. They were introduced to the language, customs, and technology of the present day through guidance and simulation, rather than direct experience. On the other hand, the narrator begins to notice a hidden tension behind this neatly arranged order. The expats are still distant from the world of the 21st century, as if they are present but not yet part of it. This prompts the ministry to test whether they can live outside of supervision and interact directly with the modern world as the next stage of the project. After some time, the ministry began to relax the strict rules that had previously restricted the expats movement. However, this freedom was only granted after they passed a test from Control that assessed the extent of their understanding and ability to adapt to 21st century life. This step was taken because the project believed that time and space were interrelated, so expats needed to be tested directly in

a wider environment to ensure their presence did not cause problems. In this process, expats find themselves between the possibility of being rejected or accepted as part of the modern world. At the same time, the narrator feels uneasy seeing Graham reject the 21st century world. For him, the modern world is merely a continuation of the past, and he hopes to help Graham see it from a different perspective.

Both were needed for the universe to function in a way hospitable to human survival, and both could be fatally damaged at discrete points while the rest of the “system” appeared to function. We needed to see the expats move through broader geographical space without atomizing into the scenery (or the scenery atomizing around them) to know for sure that **the twenty-first century had accepted their presence**. (Bradley, 2024, p.98).

This quote is in line with the concept of posthuman subjectivity because the sentence **“Both were needed for the universe”** shows that humans cannot live separately from other systems. Human existence depends on relationships with time, space, technology, and with other human or non humans. This view shows that life does not stand at a single central point, but is formed through interrelated relationships. This perspective marks a shift from humanism, which places humans at the center of everything. Instead, as explained by Rosi Braidotti, subjectivity is understood in a more open way.

In addition, the sentence **“the twenty-first century had accepted their presence”** shows that 21st century society no longer sees expats as temporary beings or mere objects of experimentation. They are beginning to be accepted as part of today social life. In Braidotti’s thinking, this acceptance shows that subjectivity cannot be fixed or completely independent. Subjectivity is formed through relationships and dependence on the surrounding environment. Therefore, expats can be understood as posthuman subjects who exist between the past and the present and can only survive because of their connection to a broader system.

Story Context: Before Graham began to show his dislike for 21st century language, their relationship was filled with a slow process of mutual adjustment. Living together made the difference in their ages feel obvious, not only through their daily habits but also through their ways of thinking. Graham was often cautious about the modern world, while the narrator often found himself explaining small things that seemed ordinary to him. These differences also appeared in everyday conversations, when Graham did not understand the term “classical music” as the narrator meant it, or when he was bothered by the use of modern words and terms that sounded strange to him. This tension over language eventually leads the narrator to a more personal issue, namely the way Graham refers to his

identity using an old term that he himself once used. From this, the narrator realizes that terms such as “mixed-race” are actually relatively new and were created by the social system. Even in government ministries, the term is no longer used and has been replaced with the administrative term “people with a mixed ethnic background.” This realization made the narrator feel that his identity never really had a clear place. He did not fully feel that he belonged to either of his cultural backgrounds, nor did he feel that he fit into any particular category. Therefore, he saw himself as someone who stood alone and was shaped by life experiences that could not be fully explained by a single term.

People forget how recent an invention “mixed-race” is, and by the time I was at the Ministry, we weren’t even supposed to write that. We were supposed to write **“people with a mixed ethnic background.”** (Bradley, 2024, p.54).

The quote **“People forget how recent an invention ‘mixed-race’ is...We were supposed to write ‘people with a mixed ethnic background’”** shows that human identity is shaped through language and social systems. The term “mixed-race” did not arise naturally, but was created to group individuals into specific categories. Through this naming, a person is understood not from their own experiences but from the way the social environment labels them. This shows that individuals do not stand alone but are always bound and shaped by broader social structures.

The change in terminology to **“people with a mixed ethnic backgrounds”** shows how institutional language works officially with strict and targeted rules. Language no longer functions as a space for self expression, but as an administrative tool that regulates how a person is recorded and understood. In Rosi Braidotti’s thinking, this is in line with the concept of posthuman subjectivity, which rejects the idea of a mixed and singular subject. The narrator identity appears rigid and constantly changing according to the various labels that exist. Thus, subjectivity is understood as the result of a relationship with language, institutions, and history, rather than as a standalone center.

Biopolitics

Story context : The Narrator, ‘I’ is talking to Adela for a job interview. The Narrator then talks a little about people who are called refugees because they also call him that, and Narrator thinks that name is a little unpleasant to say. Adela then explain that the people the Narrator will meet while working at the ministry will not refer to themselves as refugees, they prefer and choose to use the term expatriates. Adela then introduces herself as the Vice Secretary of Expatriation, which creates an atmosphere reminiscent of government bureaucracy. The Narrator then asks where

these expatriates come from, and Adela explains that they come from history, adding that the ministry has time travel technology. So, the ministry would take people called 'expatriates' from the past and bring them to the present. After hearing this, the Narrator thought that the job offered to him was very inhumane and unreasonable because how could the ministry use the time travel technology to bring people and manage them.

Adela just nodded. I wondered if she'd go for the rare fourth option and pronounce the country dirty. "She would never refer to herself as a refugee, or even a former refugee," I added. "It's been quite weird to hear people say that." "The people you will be working with are also unlikely to use the term. **We prefer 'expat.' In answer to your question, I'm the Vice Secretary of Expatriation.**" "And they are expats from...?" "History." "Sorry?" Adela shrugged. "We have time-travel," she said, like someone describing the coffee machine. "Welcome to the Ministry." (Bradley, 2024, p.13).

Why the quote "**We prefer 'expat.' In answer to your question, I'm the Vice Secretary of Expatriation.**" is categorized under the concept of Biopolitics. The quote "**We prefer 'expat.'**" explain that there was previously a debate between the terms refugee and expat, which shows how the state or institutions control the human body through bureaucratic language. Then, the Narrator asks about the origin of expats, and Adela casually explains that they are people from the past who were brought to the present using the ministry's time travel technology. This shows how such events are normalized within the government and ministries. According to Braidotti's explanation in the concept of Biopolitics, the use of the term or name 'expat' here illustrates how the state manages subjects to categorize them and make them comply with established policies.

The quote "**In answer to your question, I'm the Vice Secretary of Expatriation.**" explains that the project to take people using time travel technology is managed by the ministry in a structured manner. Then, the explanation of the position of secretary within the ministry shows that practices considered by the Narrator to be extremely inhumane and unreasonable are considered normal within the ministry and are part of ongoing system. This shows that the state not only transfers and controls the bodies of expats, but also regulates and controls their social status, identity, and position within the state. This also shows the bodies of expats are no longer understood as subjects of history because their bodies are fully regulated and controlled by the ministry. Thus, the existence of official positions within the ministry illustrates the concept of Biopolitics in Rosi Braidotti's Posthuman theory, that the state also controls humans through

structures so that humans are no longer considered subjects but objects that can give benefit to the state.

Story context : This section tells the story of the characters 'I' Narrator (a 21st-century woman) and Graham (a British naval officer) who were taken from the past or history by the ministry through time travel technology. At that time, the ministry faced some difficulties because they had to create new identities and life data or backgrounds for the characters Narrator and Graham so that they could adapt and live safely in a modern world that was different from their previous lives. Thus, they not only had to create and give them new names, but also had to reorganize and create new identities, such as where they came from, their families, their educational and work histories, and all of that had to make sense so that when checked by the authorities, they would remain safe. Furthermore, the ministry also had to create supporting data or documents to complete their new identities because in the modern era they were going to live in, everything would work based on a system. So, the ministry began to create and collect supporting data such as immigration cards, residence cards, and other administrative documents. And of course, this is not easy because the larger number of documents that must be completed to make their lies appear natural. And this story shows the cruelty of the authorities or modern ministries towards expats.

I returned home in the New Year. Something had shifted in the narrow landscape of the house. The rooms felt connected where they had felt merely contiguous. Graham smiled at me sometimes, a vague confused smile as if I was a task he needed to complete but had forgotten the genesis of.

...

We had to create identities and backstories for both of them, generating a migraine-inducing number of fake files. (Bradley, 2024, p.162).

Why the quote **"We had to create identities and backstories for both of them, generating a migraine-inducing number of fake files."** is categorized under the concept of Biopolitics. With the characters Narrator and Graham, both of whom come from the past or history and are transported to the future by the ministry through time travel technology, the ministry had to create new identities for them. The quote **"We had to create identities and backstories for both of them,"** explains that the identities of the Narrator and Graham are understood as subjects that can be created structurally and systemically by the ministry. They no longer live and have identities according to their own will but are under the auspices and control of the ministry. The ministry can easily control the lives of expats without using violence but through the process of creating their new

identities. This is in line with the concept of Biopolitics in Rosi Braidotti's theory Posthumanism, where human life, bodies, and identities are regulated and controlled by the state, and the state or ministry here regulates the lives of expats by determining who they are and how they are recognized, and the identities of expats are used to control their lives.

The quote **"generating a migraine-inducing number of fake files."** explains the difficulties experienced by the ministry because they had to create and collect fake documents supporting the new identities of expatriates. This was done so that expatriates could be recognized and adapt to the modern world if they had supporting documents, because the state needed more than just their physical presence. This can also be seen as indirect violence against expatriates (Biopolitical violence) carried out through bureaucratic mechanisms. Their lives and bodies are regulated and controlled by the state through false documents created by the ministry to support their new identities. This is in line with the concept of Biopolitics in Rosi Braidotti's theory of Posthumanism, where the state controls human (expatriates) through rules and administrative files, so that ultimately, because they (expatriates) need recognition in order to live like humans in the modern era, they will submit.

Technology Assemblage

Story Context : In chapter 5, the narrator "I" who is part of the ministry, can witness the conditions that occur in it (how people are treated and how rules and procedures are carried out in the government). The character "I" begins to realize an irregularity in the situation within the Ministry of Time. He observed a male character who received special and different treatment compared to others. Ministry employees gave the man unusual freedom and access. He was free to walk around and access several places without any restrictions. This condition seems very strange, because basically the ministry is a structured government, full of control and supervision in running the government system. In this condition, the narrator "I" finally realizes and connects the various perspectives in his mind, that the fact that the male character gets all the special is things because his body cannot be detected by the modern technology scanning machine. This condition makes the man's body unable to be fully controlled and read by technological machines that generally function as organizing, controlling and supervising humans in the ministry. Through understanding, the narrator "I" explains that the malfunctioning of the male character's body is an advantage, because the character can have a little freedom to move without being detected by the scanning machine. After observing everything that happened, narrator "I" concludes that the value of a person's body is not only determined by their behavior, but through the functionality of the body to be utilized by a system that relies heavily on technology and surveillance.

It occurred to me that a **field agent who didn't set off scanners**, who might be **undetectable by modern technology**, would be a boon to the field. I thought of the strange slack he'd been granted, his welcome on the shooting ranges, the indulgence he'd been shown as he wandered around the Ministry asking people what they were doing, and why, and how. (Bradley, 2024, p.143).

Why the quote "**field agent who didn't set off scanners**," can be categorized as an assemblage technology concept, because it explains that in general the human body should be read, assessed, and detected by modern scanning machine technology in the institutional system. But the quote explains otherwise, that the character's does not trigger the scanner, which means that the character's body cannot be fully scanned by existing machine technology. This ultimately shows that the existence of existing technology is a relationship between the network of human bodies, government power, and state institutions, which means that these technologies are not neutral, but intertwined with each other to carry out the value, position of the subject in the ministry. When the character's body fails to be detected, he is still used as a tool that is functionalized for the operational interest of the ministry. This is in line with Braidotti's perspective on assemblage technology in posthumanism theory, which posits that through the interaction between humans and technology, human subjectivity can be shaped.

The quote "**undetectable by modern technology**" explains that there is an imbalance between the human body and scanning technology. The quote goes on to explain that the man's body failed to interact with the technology. This emphasizes that technology cannot stand alone in neutral position, it is always dependent on the human body, state power, and institutional interests that enable it to function properly. Ultimately, the male character's body receives more special and different treatment within the system, making it more valuable and necessary for the functioning of the ministry. Although originally, the character has lost his pure value as a human subject who can live freely. Because his body is still within the network, but its function has changed, he is no longer completely subject to technology. This illustrates the concept of technological assemblage in Rosi Braidotti posthuman theory, namely that technology is not just a tool, but is connected to various important factors in shaping life through power structures.

Story Context : In this section, the narrator "I" tells about an incident experienced by a character who is conducting a scanning process with modern medical technology, namely with an MRI scan machine, under supervision of the Ministry of Time. The MRI scan machine is used to scan, record and read the condition of the human body. But after the examination

had taken place, the body of the character, there was no sign of success read by the scanning machine. This indicates that the body has failed to produce data, so it is not recorded in the modern technological system. And also the narrator "I" reiterated that the blank data generated after the scan was part of several files of records that had been collected from the ministry's employee, Ed. This shows the inability of the character's body to function normally and cannot establish a relationship with technology. As a result of this constraint, the character's body is likened to being "invisible, not functioning normally" based on the technological system, should be the most important part of understanding his existence in the ministry. This condition makes it clear that the value of the human body and existence is determined by its capacity to be recorded and read in the technological network.

Her blank MRI scan was one of many examples Ed had glumly filed of her body **failing to register with modern technology** before he stood down. She was invisible in recorded time to all things but the naked eye. (Bradley, 2024, p.108).

The quote "**Her blank MRI scan**" shows a failure in modern medical technology, as in the quote "**failing to register with modern technology**", so that the body cannot be read and moved by the MRI scan. In general, this body can be understood based on an objective and systematic view by the Ministry of Time institution. However, it is further clarified that technology cannot function as stand alone or neutral tool, but will always be connected to the human body network in order to function optimally and in a balanced manner. Based on Braidotti's concept of technological assemblage, the malfunctioning of this scanning device illustrates that there is a fractured relationship between the body network and existing technology. However, the character's body is not entirely 'useless', rather it is still categorized into records determined according to the interest of the system. Ultimately, the unbalanced relationship between the body and technology can shape the character's subjectivity as a regulated object, not as an independent subject. This is line with Braidotti's perspective that technology plays a role in regulating life through the structure of power.

CONCLUSION

Based on analysis of Rosi Braidotti through a posthumanism approach, it can be concluded that Kaliane Bradley's novel *The Ministry of Time* represents this theory. This novel shows a shift and change in perspective from viewing humans as the center of life, namely humanism, to humans who have relationships with state power, technology, and institutions. The concept of posthumanism subjectivity is seen here through the characters in the novel who do not to live completely

independently or autonomously, but are shaped by the institutions of The Ministry of Time and time travel technology. The characters in this novel live bound by a technological and institutional system that regulates their bodies, rights, life choices, and identities, so that they live collectively and independently. This shows that humans or characters in the novel do not live independently, but are always connected to both humans and non humans. Furthermore, the concept of Technological Assemblage is seen in how time travel technology is used based on state and political interests. This time travel technology is used as a tool of control and management of life by the state or rules over the expats in the novel The Ministry of Time. This shows how humans or subjects are shaped and controlled by technological systems based on the interests of the rules through the relationships between humans, technology, and institutions. The concept of Biopolitics in this novel is reflected in how the state monitors and controls the lives of the characters in this novel. The state monitors and regulates bodies, determines their right to life, and must create false identities for the characters in the novel. Bios in this concept is represented through rules and control over individuals by institutions. Meanwhile, Zoes is depicted through the characters in the novel The Ministry of Time who, even though they were taken through time travel technology from the past, still try to survive and adapt to life in the present or modern era, and this is because Zoe is a form of life that continues to move and survive even though it is controlled by the power system and technology. Therefore, after understanding the novel Ministry of Time, it shows that Rosi Braidotti's theory of Posthumanism and the concepts we use can be used to understand the interrelationship between humans, technology, and the power of an institution. And this novel, The Ministry of Time, shows how posthumanism works where humans are no longer the center of life but are interconnected in a vast system, showing how humans, technology, and power influence each other in life.

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