



## Collapse of human sovereignty in Laszlo Kransznahorkai's novel *war and war*

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### ABSTRACT

This study examines the collapse of human sovereignty due to human dependency on machines in Kransznahorkai's novel *War and War*. This paper claims the degeneration of anthropocentrism and the rise of machine-controlled sovereignty due to the influences of externally cloud-stored information. Designed on the qualitative research approach, it applies Nancy Katherine Hayles and Donna Haraway's posthumanism to analyze and interpret the way the world is shifting from anthropocentric values to digital influence. The analysis deduces that experiences of war and disorder are recurrent. An AI-ruled social and psychological environment generates its human mental collapse. Linguistic fragmentation, temporal collision, and a dehumanizing world discover a manuscript which the main character plans to transcribe into the archive. The ultimate mission is to save the manuscript. So, he imagines his movement to New York as a center in which to transcribe the work in the archive for immortality. The craving of the main character Gyorgi Korin's to save the manuscript to cloud space is to let the public know that war, disorder, and moral crisis are recurrent in the world. Thus, this study infers the shifting value of humans oscillating from a human-centric world to a machine-ruled world. Reliance on machines weakens human intelligence and ultimately takes control over them.

**Keywords:** Anthropocentrism, Cloud Space, Collapse of Identity, Data-Driven Policy, Machine, War and War

### I. INTRODUCTION

Laszlo Kransznahorkai's novel *War and War* (1999) explicates the scenario of the war in the context of Hungary, resembling a dystopian society due to the impact of war, a destructive phase of human and societal condition where human life has less value and technology has more value. The novel indicates that the tendency and impact of human centrality are declining due to the rise of technology. The rise of technology signifies the decline of the power of anthropocentrism and is ruled or even overruled by human-made gadgets and concepts such as archive, memory storage, and information storage systems. According to Feder (2013), there is a shift of human ideology to techno-ideology: "post-humanists treat technology as an ideology" (p.16). He indicates the technology-centered belief system to guide humans.

Miah (2007) aligns with Feder and remarks, "It exhibits moments of concern about the fragility of biological decision making" (p.21), and further adds that "technological change has become a core component of contemporary imaginations about post-humanity" (p.2). Hayles (1999) clarifies the deep-seated alteration as, "moving from the physiology of living organisms to the electrical engineering of a cybernetic machine" (p.98). All of these scholars assert a shift from humanism to technology. The protagonist of the novel, Gyorgy Korin, is an archivist whose keen interest is to protect and disseminate a manuscript of his country. So, he takes that manuscript with him to New York. "He had to get to New York and save the manuscript" (Kransznahorkai, 1999, p.68) His act of saving archives and taking them to the technology-oriented world like America reveals the fragile condition of humans, where humans' essence and identity are going to be preserved by the storage system of information rather than humans themselves. Such an act by the protagonist is a crucial shift from embodied human experience to a disembodied information system.

Hence, the novel articulates a posthuman context: longing for permanence and the dissolution of the human into informal flows. Therefore, the text offers a profound reflection on the fate of humanity in an age where survival is increasingly imagined not through the continuity of the body, but through the persistence of information in cloud space.



## 1.1 Research Objectives

The objectives of this study are:

1. To scrutinize the collapse of anthropological identity and rise of machine sovereignty due to excessive reliance on appliances in Laszlo Kransznahorkai's novel *War and War*;
2. To analyze the novel using posthuman theories of Nancy Katherine Hayles and Donna Haraway and;
3. To recommend the social consequences of machine dependency.

## II. LITERATURE REVIEW

### 2.1 Theoretical Review

This study uses Hayles (1999) and Haraway's (1991) posthumanism as a theoretical framework to analyze and interpret Laszlo Kransznahorkai's novel *War and War*. Hyles and Haraway advocate reframing of the human-centric thought to biocentric assumption. This study is a textual thematic analysis that draws on evidence from the text that aligns with post-humanist thought to validate the logic that humans have weakened themselves by deviating from a biocentric world to a machine world. Gyorgy Korin, the central character, and his suicidal mania are typical examples of all humans.

#### 2.1.1 Posthumanism

Posthumanism indicates the shift from anthropocentrism to the collapse of human identity due to the overpowering of machines. The excessive influence of technology and cybernetics has led humans to be under the control of technology (Nietzsche, 1997). The fate of human beings is certain to be that of dinosaurs. Feder (2013) particularizes the etymological meaning, "While the term posthumanism seems to suggest life beyond biology" (p.226) and further points out the "new integrations and manipulations of information and biological technologies" (p.226). For her posthumanism brings integration between diverse aspects. However, Miah (2007) asserts redefining of the anthropocentric view, "Enlightenment centering of humanity has been revealed as inadequate" (p.2). But Hayles (1999) moves one step further and asserts two options: one to disappear and the other to dip into the machine: "Humans can either go gently into that good night, joining the dinosaurs as a species that once ruled the earth but is now obsolete, or hang on for a while longer by becoming machines themselves" (p.283). Against this background, humans are left with two choices: be a part of the disappearing tribe or be fully dependent on machines because the world is driven and controlled by machines. The disappearance of identity and the ultimate disappearance of physical existence are the probable matters.

Human intelligence shifts from anthropocentric human psychological aspects to robotics: "Human awareness unfolds in ways very different from those of intelligence embodied in cybernetic machines" (Hayles, p.284). It pulls apart the conventional anthropocentric viewpoint and reconnoiters the relationship between the beings and things, and the rule of machines over humans. Hayles (1999) claims that human-centric thought needs to be reviewed for the shift, "The posthuman evokes the exhilarating prospect of getting out of some of the old boxes and opening up new ways of thinking about what being human means" (p.285). The shift from human-centric thought to cybernetics makes humans weak due to the rule of the machine. Consequently, human identity gets fragmented.

For Hayles, posthumanism is the age of machine-controlled human beings and the rule of technology over people. Man's power is controlled through machinery, "The posthuman offers resources for rethinking the articulation of humans with intelligent machines" (Hayles, 1999, p.287). The relationship between humans and intellectual machines needs to be revisited because human articulation gets revisited through the machinery world.

Humans have no alternative other than merging into the machine and disappearing, "joining the dinosaurs as species" or "hang on machine for a while" (Hayles 1999, p.283). For Hyles, humans are bound to either vanish or merge with the machines. She further adds human intelligence merging into machine and finally "becoming machines themselves" (Hayles, 1999, p.283). So, human beings have no alternative except to be assimilated into the machine. Human intellect becomes less powerful than the gadget. The reason is that human memory fails to store information, and the machine stores information as much as possible for the transformation to future generations. This shift in the capacity of the storage and transformation weakens humans, "When information loses its body, equating humans and computers is especially easy, for the materiality in which the thinking mind is instantiated appears incidental to its essential nature" (Hayles, 1999, p.17). Thus, Hyles reasons that humans' inability to store and transform large chunks of data and the invention of data centers weaken humans, and there is a power shift from humans to gadgets.

For Dona Haraway, the excessive influence of machines on humans makes humans near to the machine and functions according to the rules and directions of the appliance. According to Haraway (1991), the posthuman world's human body is embodied with a machine and functions accordingly. So, Haraway (1991) propounds the term 'cyborg' (p.154). Elaborating the concept of cyborg, she "relates to a fictional person whose abilities are extended beyond normal human limitations by mechanical elements in the body" (p.154). So, the losing head in the postmodern world is running



some sort of artificial mechanics that genuinely deprives the self from the real world. Haraway (1991) further raises the issue of the human-centered concept: “Biological determinist ideology is only one position opened up in scientific culture for arguing the meanings of human animality” (p.152). She conveys the message that there is a paradigm shift. The human head gets less value compared to the machinery head box.

The process of simulating humans by the non-humans confuses the line separating the two. Haraway (1991) argues that during the late twentieth century the partition between human beings and machines gets blurred due to the development of machine that mocked humans, “Late twentieth century machines have made thoroughly ambiguous the difference between natural and artificial, mind and body, self-developing and externally designed, and many other distinctions that used to apply to organisms and machines” (p.152). According to Hollingdale (1967) the technique of machines to mock human intelligence and human activities blurred the gap between humans and non-humans. Consequently, there is ambiguity between human intelligence and artificial intelligence.

Apparently, human passivity is the result of excessive machine energy that, in turn, blurs the discrepancy of intelligence. Haraway (1991) reasons that human inactivity and the lively features of machines lessened the distinction, “Our machines are disturbingly lively, and we ourselves frighteningly inert” (p.152). The fast-speed machine dominates human ability and ultimately rules them. Haraway (1991) further elaborates the concept of cyborg semeiology, “The entire universe of objects that can be known scientifically must be formulated as problems in communications engineering or theories of the text. Both are cyborg semiologies” (p.160). Her idea aligns with Hayles’ in terms of human fragility and the power of the cyber blog. Both of them argue that machine intelligence has surpassed human intelligence in terms of live information, data storage, and the circulation of data for the successors.

In the same line, Braidotti (2013) discusses the robotics power that causes the mutations: “The posthuman is a navigational tool that enables us to survey the material and the discursive manifestations of the mutations that are engendered by advanced technological developments (am I a robot?).” (p.2). Advanced technology conquers human intelligence due to machine navigation. The consequence is the surrendering to a new form of power that has defeated human intelligence. These are the reasons for human-non-human overlapping and machinery control over humans.

The live information of machines, the storing power of cloud space, and cyber diary reinforce the influence of machines and weaken human intelligence (Gumanay, 2023). Consequently, there is confusion about man-machine demarcation, which shifts the attention from humans to gadgets. This shift from a human-centered concept to digital technology changes from anthropocentrism to fragmentation, AI governance, and cloud computing. This leads to the rethinking of the conventional definition of human from an anthropocentric concept because even humans are influenced by the non-human factors that surround them, whether they are biotic or abiotic factors. Posthumanism critically examines how there is a radical shift from a human-centric view to robotics. This shift is the consequence of human dependence on cyborgs.

## 2.2 Empirical Review

Kransznahorkai’s novel *War and War* (1999) designates the blurring of human-gadget demarcation, demonstrating the reliance of human beings on the machine for the storage and transformation of information. However, the novel derives critical remarks in relation to technique, themes, and philosophy. Scholarly engagement has attracted critical interpretations from scholars about the significance of the novel. The multilayered themes of the work have yielded varied critical insights about the novel. Szego (2009) analyzes Kransznahorkai’s works from a Nietzschean perspective: “The work of an author who may be considered ultimately in the Nietzschean sense” (p.152). Nietzschean sense indicates the process of meaning generation. The process emerges from the chaos and formulates themes. The creative force of the artists generates themes out of chaos. Hollingdale and Nietzsche study the novel from Nietzsche’s point of view: “The courageous visibility of the philosophical life” (Hollingdale, p. XVIII). They foresee the philosophical life of the character in the novel. This highly philosophical aspect of the novel delves into the depths of the beauty of literary art for philosophical development.

For Olsson (2021), experimentation of narrative technique attracts readers’ thinking: “Kransznahorkai has engineered a narrative in which monologue in essence functions as the textual manifestation of a mind in conflict with reality” (p.2). The narrative technique identifies the exposition of the internal debate of the character about the distinction between mind and matter. He reflects the psychological movement of the character within this debate. Morton analyzes the threat to the human individual due to the excessive power of cybernetics. This results in the blurring of humanity and culture, and that in turn leads from anthropocentrism to cybernetics. Morton (2013) asserts the threats: “Hyper-objects pose numerous threats to individualism, nationalism, anti-intellectualism, racism, speciesism, anthropocentrism, you name it” (p.26). For him, the novel reflects the threat to varied individual and national identities.

The novel has been scrutinized as the idea of space, conceived widely in terms of history, not the personal. It is the ‘other space’ or the ‘third space’ which is not the original space of Korin, the main character of the novel. Michel Foucault (1986) propounds the term ‘other spaces’ (p.23). According to him, other space refers to the place in which we live, which draws out of ourselves, the place that is related to a person’s identity and history, which is heterogeneous.



In the novel, Korin pulls himself out of his space to the other space, which is a completely different socio-political space. Furthermore, Mathew (2021) describes that, “Korin chooses New York, which he considers as the Center of the world, to commit suicide after fleeing from his country” (p.99). Leaving Hungary and going to New York is pulling himself from his original place to another place. So, the term other space completely matches and goes with the idea of pushing Korin to a different place that is not his and completely strange.

The conversation with himself by Korin to fight back the panic situation represents the mode of mind where he is talking to himself to get out of the situation and make an ultimate decision. Olsson (2021) explains that “monologue is herein understood as the ‘singular, solitary voice’ of a speaker that is addressed ‘to nobody in particular, yet never only to [themselves]’” (p.4). The form of the monologue in the novel is a single voice of the speaker, where there is the absence of other parties. This single voice is the consequence of the alienation. Olsson (2021) further analyzes the protagonist, Korin. “The protagonist is engaged in an unsustainable process of creative unmaking that leads to madness and his suicide” (p.4). His study deduces the catastrophic situation of the protagonist. However, Gorozdi (2021) inspects the novel as the projection of the end of history: “models/schemes/shifts/blank spaces in our present-day comprehension of the past. It transforms the teleological idea of the historical process into an apocalyptic model of history” (p.1). He scrutinizes the novel as the end of the linear evolution of history.

Current scholarly engagements have given priority to Nietzschean sense, prioritization of philosophical life, narrative technique, threats to human identity, the end of linear history, psychosis of the protagonist due to chaotic surroundings, and the concept of space. This assertion centered on the themes and techniques that highlight subjectivity and human-centered thought. However, this study centers around the technological rule over human beings because of the human inability in terms of data collection and transformation. This leads to the blurring of the human identity and the merging of humanity into the machine. The human-machine interaction and human dependency on machines weaken the human identity. Weakening of human intelligence for storing the information and development of a data center for the information and its circulation blurs the human-machine demarcation line. Ultimately, there continues to be excessive dependence on technology and algorithms, and ultimately, it controls human intelligence and identity. Finally, it collapses human identity as it does to the protagonist Korin.

### III. METHODOLOGY

This is a qualitative study that uses Nancy Katherine Hayles (1999) and Donna Haraway’s (1991) theory of posthumanism to critically analyze Kransznahorkai’s novel *War and War* to show human fragility in the presence of robotics. This study scrutinizes how this novel warns of the loss of human identity due to the overpowering of cybernetics, showing how the human-non-human identity gets blurred due to human failure to store and transfer information. This study uses the theoretical lenses of posthumanism and analyzes the plot and character of the novel to validate the process of the loss of human control.

### IV. FINDINGS & DISCUSSION

#### 4.1 Alienation and Fragmentation of Korin in *War and War*

The novel *War and War* hinges on the main character, Korin’s yearning for mass data storage and data-driven policy that signals the overthrow of human identity and the rule of the machine due to the alienation of humans from the real world. The concepts of heaven and hell, catastrophic situations, environmental change, and the influence of non-human on humans are the major themes of this novel. After witnessing the destruction of the surroundings and devastation, Korin remains with the self only, where the past, present, and future intermingle at the same point. There is no one to talk to, share with, and be along with. So, at that point, the conversation begins with the self as the monologue and continues to discourse about the power of the data center.

The perception and day-to-day rituals of people are based on two approaches to life: one on heaven and the other on hell. Heaven is defined as the world without misery, and it is blissful, whereas hell is destructive and the place of sorrow. As a human, everybody wants to experience a glimpse of heaven, and no one wants to experience hell. The terms are highly used and practiced in the concept of religion; however, the term can also be used relatively for the modern world to describe the post-human scenario. However, these concepts do not provide bliss to Korin. According to Szego (2009), post-humans are crossing the boundaries between humans and technology to form their identity and shape it in the modern world. Hayles (1999) asserts that the merging of human to non-human, “post-human differs in its articulations; a common theme is the union of the human with the intelligent machine” (p.9). She notes that union means that humans become part of the machinery world, techno-oriented features such as cybernetics, autopoiesis, and computer stimulation.

The post-human world that is ruled by technology creates fragmented narratives and identities of humans and builds an apocalyptic world- the world of chaos, destruction, and fragmentation in terms of human identity, behavior,



and environment. A similar situation of the apocalypse world is depicted in *War and War* by Laszlo Kransznahorkai. The novel *War and War* begins with a disappointing tone that illustrates a picture of sadness and misery in heaven, which is supposed to be blissful. Kransznahorkai (1999) points out that “Heaven is sad” (p.7). The symbolic meaning of ‘heaven’ is the place of bliss, without misery. In addition to that, heaven is a spot of happiness and a desirable goal of the ultimate human in their lifetime since no one wants to experience pain and suffering in life, whether a human is alive or after death. However, the statement represents a contradictory image of heaven, which is sad. Here, sadness refers to an apocalyptic world where the stability of the world is disrupted by war and the inhuman behavior of humans toward other humans. Eventually, it made the world chaotic rather than peaceful and habitable.

The changes of the place for survival or for a new beginning plays an vital part in the phase of post-human condition of life, where a person moves to a new place due to the destructive experience of the current one. In the novel, Karin, the protagonist, moves to the USA from Hungary due to the war. The uncertainty of the journey leads to a state of fear. Kransznahorkai (1999) elaborates, “how could he know whether they were carrying weapons or not—he grew ever more absorbed in his speech, or rather he became ever more absorbed by the idea of telling them everything” (p.9). During the journey, Karin doubts whether the people he meets on the way are reliable or not. Do they carry guns or any sort of weapons? The doubts indicate that a matter of trust is questionable among humans since humans no longer belong to the circle of humans. He is alienated from the human world. Manufactured weapons are one of the causes of the destruction of the world, and are making the world fall apart.

The changes in nature, environment, and in its essence reveal the changes in the form of the environment. An apocalyptic world is an example of a place with catastrophic changes. In the post-human condition, the world becomes catastrophic due to the acts of humans and their inventions or innovations. Kransznahorkai (1999) describes that, “The air was full of the sharp, nauseous smell of tar that cut through everything, nor did the strong wind help because the wind, that had chilled them through to the bone” (p.11). He explicates about the environment where the air is full of smells and industrial materials, the wind is cold instead of fresh and clear, the smell intensifies the discomfort, and the cold penetrates through to the bone. Ultimately, the environment is unpleasant as well as uncomfortable to live in and breathe.

Dislocation from the place and the dismantling phase of psychological pressure and emotional instability push Korin into a state of fragmented identity within the post-human world. Estrangement from the sphere leads him or her to leave his or her place or roots. As a result, dislocated people like him started to search for a new place. In other words, searching for a new place means searching for a new identity that is different from the previous one. So, displacement is used interchangeably for the identity as well as spatial location. In the novel, Karin also experienced dislocation in terms of place, along with dislocating his identity, which made him move to another country and search for a new identity. Kransznahorkai (1999) asserts the relocation of Korin: “Korin was now endeavoring to locate himself” (p.11). Korin is trying to understand his position in terms of physicality and spatiality. Thus, he tries to locate himself and acknowledge his status, where he belongs, and his surroundings. He is confused about his physical position due to the mechanized backgrounds.

Childhood as a memory is the crucial phase of any individual’s life. Similarly, children play significant roles in anyone’s life, who can be the symbolic representation of anyone’s childhood memory. Additionally, they remind adults of innocence, love, compassion, affection, and free will. In the novel, the repetitive phrase “seven children” (p.13). The novel depicts the characteristics of the children who become companions of Korin, a friend who travels along with him to the USA and a comfort zone to share his thoughts and feelings. The phrase “seven children” represents the abstract notion in the novel, which relates to the different times and contexts. At one point, the seven children reveal the historical landscapes that have been traveled through various time frames. On the other hand, the seven children carry memories and nostalgia of their lives. Additionally, it appears as a companion moving across time and space. In the novel, Korin carries these seven children with him as companions and talks to them, which depicts the mental imprint of these children rather than the real ones. In the world of the post-human, a person is reluctant to lose, fragility, and then transformation. Because of that, phrases like ‘seven children’ occur as abstract and imaginative figures rather than the real ones.

The apocalyptic world not only represents the allegorical crisis, but it also resembles the corporeal vulnerability, where a major portion of the body is beheaded and separated. Such an act shows that the body is from the violent material truth of its own severability. Kransznahorkai (1999) mentions that, “he believed he was about to lose his head, because, once they understood that the loss was neither figurative nor symbolic but a genuine deprivation in the full physical sense of the word” (p.14). The loss of the head is an example of a body without an organ. Is it possible to function the body without an organ? Literally, it is not possible. However, with technological advancement, there is a possibility of it.

The new world that is equipped with science and technology, or the so-called advanced world, depicts incoherent subjectivity where language is no longer used as a tool for sharing or communication. The novel exposes the erosion of coherent subjectivity, with fragmented language common. Language in this world no longer guarantees a shared reality but instead reflects the fragmentation of the post-human condition. Kransznahorkai (1999) illustrates, “It’s



no use you talking to me, I do not understand a single word you are saying” (p.80). Failure to understand a single word reveals the fragmented language and the context. Both parties are involved in the communication, but fail to recognize it and respond to it accordingly.

An archive is one of the fundamental features of the technological world where information is stored and disseminated. It is the modern storage house of information that is led by modern technology. In the world of technology, archives preserve valuable information and data. In the novel, the word ‘manuscript’ is used widely to emphasize the information storage system that is protected by the Korin. Kransznahorkai (1999) elucidates that, “every sentence of the manuscript that described the village and the shore, he said, dwelling on the unsurpassable beauty of the place” (p.148). Manuscript, as the preserved data, is the storage memory of Korn’s hometown. If the manuscript is not preserved, then data and information are lost and cannot be regenerated. It is not only about the memory but also about the data related to the identity of the place and the human. Losing it means losing the human identity and its essence due to the impact of the post-human world. Data storage preserves and circulates the information for future generations.

#### **4.2 Collapse of Humanistic Thoughts and Sovereign of Machine in *War and War***

Non-linear temporality is a significant post-human concept that shifts away from the social and historical times and produces the vanishing of temporality to breakdown human time. The temporal division of past, present and future vanished in the technological world. As a result, a person lives in a delusional dimension where it is not certain about the existence of the present and future, as well as questions about the past. Korin faced a similar situation in the novel after the war in Hungary. Because of that, he left the place and moved to another country for certainty. Even there, he questioned his liminal space. So, Kransznahorkai (1999) explains, “everything now was truly behind him and nothing in front of him” (p.309). Korin realized that the future had vanished for him entirely. The line dismantles the humanist structure of a forward-oriented progressive nature. However, in the post-human world, a person cannot distinguish between the present and the future in terms of spatial and temporal dimensions. Moreover, that refers to the absence of becoming.

The data-driven policy erases human value since it shifts human value to the value of the cloud space due to the deviation of humans from the real world. The post-human world resembles a storage where the frequency of saving, clicking, and using certain keys to store documents in the saving system. The file is named as the storage, so it will not be missed and can be found when it is needed. In the novel, the manuscript was loaded in the archive by the Korin. Kransznahorkai (1999) elaborates the value of cloud space that, “He clicked on the file, titled it *War and War*, gave it a proper file name, saved it, checking first that the address was working, then pressed the last key, switched the machine off” (p.311). In reducing the climactic act of preservation to a series of mechanical gestures, the act of clicking, naming, and saving. The saving of the manuscript reveals the forceful migration of humans from the physical world to the technological world. Such a technological world signals the emergence of a post-human order in which the machine, not the subject, guarantees survival.

An anthropocentric world is full of consciousness that builds the episteme where the subject remains at the core and at the center. However, the data-driven world passes information without knowing the value. Consequently, the value gets diminished. Kransznahorkai (1999) elaborates on the nature of information circulation: “We pass things without any idea of what it is we have passed, and he did not know, said he, whether his companion knew the feeling, but that was exactly what happened to him” (p.315). The circulation of data from one device to another does not deserve human value. However, the unknowable dramatizes the erosion of human-centered epistemology, presenting a post-human condition in which events exceed comprehension and the subject remains permanently outpaced by the world it inhabits. Haraway’s (1991) concept tells the author, “No objects, spaces, or bodies are sacred in themselves; any component can be interfaced with any other if the proper standard, the proper code, can be constructed for processing signals in a common language” (p.12). This is a complete shift from intelligence to storage.

AI governance blurs the human existence and bestows power on the technology that, in turn, erases human laws and implements AI governance. The technologically oriented and futuristic society decentered the established laws and rules, and the existing structure of the society collapsed. Society descends into chaos, leading people of that society not by reason or order, but by unpredictability, sensation, and irrational forces. Kransznahorkai (1999) positions that, “whatever laws had governed them so far were now invalid and that there was no longer any foundation on which order might be built, and, this being so, from now on it would be the unpredictable, the sensational and the senseless that ruled their lives” (p.320). In the context of a post-human world, technology ruled the society. The society is governed by artificial intelligence, and not through human law. Man-made laws become invalid as they collapse. As a result, society faces unpredictable and senseless situations rather than performing in order.

The extensive mode of modern technologies emphasizes the overwhelming scope of human innovation, where the contemporary life of humans is defined and often dominated by rapid technological growth. Kransznahorkai (1999) exemplifies that, “of computers, of satellites, of microchips, motor cars, medicines, televisions, of unmanned stealth bombers, a list so long we could continue it forever” (p.322). The examples of the innovative modern equipment, such



as computers, satellites, microchips, and other mechanical items, show the rapid growth of technical advancement in the early post-human era, where the technology ruled and shaped the lives of humans.

Human-centric tendency believes in loving order and symmetry, which reflects a memory of eternal truth that shows the universal structure and metaphysical certainty. Kransznahorkai (1999) marks that, “To love order is to love life: love of order is therefore love of symmetry, and love of symmetry is a memory of eternal truth” (p.352). Humans seek and follow the order in life, and that is the nature of humans. However, in the context of the post-human, ‘order’ is not an eternal truth but a fluid, relational construct emerging from the high-tech forces. In the novel, the emotion of Korin and his act is the human center; however, the preservation of the archive is the emerging lines.

Decentering the human center and making humans less powerful resembles the era of technology, and as technology rules, humans remain too fragile. Kransznahorkai (1999) declares that, “All is ruined, all is brought low” (p.327). He reasons the diminished value of humans and articulates a crisis of meaning of humans that has collapsed and formed in the post-human identity, in which traditional humanist ideals and superiority disintegrate under the pressure of technological mediation.

A techno-oriented society builds alienation among its members. At the initial phase, people are fond of it, whereas later on, it isolates humans from social connections and builds a technology-oriented, individualistic society. So, a technology-oriented society ruined the social sphere of the person. Olsson (2023) indicates the process of ruin, “They have ruined the world”. The word ‘ruined’ refers to loss and damage of the world as well as the person in that world, where the loss is not only a physical one, but also a social one. The society becomes individual, which lacks empathy and humanity.

The technological world dominates the human-centric approaches, in which the human subject becomes intertwined with technology. The intermingling of the human and technology emphasizes memory, identity, and survival upon digital protection rather than embodied existence. Kransznahorkai (1999) remarks on the process of the machine, “saved it, checking first that the address was working, then pressed the last key, switched the machine off,” (p.311). The act of clicking, saving, giving it a proper name, and protecting it shows the significance of digitalization. It is not only the act of protecting information, but also the conservation of the identity and essence of the human.

Thus, the gradual shift to the loosening of human intelligence and the overpowering of machines weakens humans physically and mentally. Therefore, it is mandatory to transform human codes to data centers, which in turn intermingles humans and machines and consequently minimizes the significance of humans. Virtual power humanizes human intelligence and accessibility of data to all on an equal basis, subject to homogeneity. Finally, Korin is the victim of this development. He disconnects to the real world for the desire to archive the information, develops obsession to the cyborg, and ultimately aliens and commits suicides. Thus, human sovereignty collapses due to machinery control.

## V. CONCLUSION & RECOMMENDATIONS

### 5.1 Conclusion

Korin, the main character of the novel, becomes a fragile archivist and is dependent on a machine. So, he travels to store the information in a data center. This fascination with preserving data weakens humans, and machines begin to control humans. The emergence of data-driven and cloud centralization policies makes humans feeble and shows that machines are more powerful than human intelligence. The cyborg stores the mass information and circulates it for future use that is beyond human capacity, as per Korin’s wish. He has an obsession with the preservation of data, which in turn plunges him into anxiety. His preoccupation disconnects from the real world and begins to live within. Then there is nothing left for him in the world. Consequently, he has to face a mental breakdown. The mental breakdown due to deviation from the real world is the collapse of identity. The breakdown of human identity physically and mentally is the result of Korin’s failure to differentiate between reality and imagination. Ultimately, it leads to his suicide. Korin is the typical representation of the collapse of human identity. This is a sign of the threat of the extension of humans.

### 5.2 Recommendations

This study recommends that the excessive priority for archive immortality weakens human memory and humanity, which in turn leads to excessive dependency on machines. So, human beings have to shift their inclination from the machine to the natural world. The detachment from nature and the merging with the machine alienate humans from the social sphere. Therefore, the ultimate solution for saving humans is to protect biocentric interdependence. Hence, it strengthens memory and intelligence, which, in turn, support the evolution of empathy and sympathy among all living and non-living components of the world.

### Declaration of Interest

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.



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