



## **Crossing the Boundaries and the Unfulfilled American Dream in Hari Kunzru's *Transmission***

عبور الحدود والحلم الأمريكي الغير محقق في رواية هاري كونزرو (الانتقال)

**Yahya Ali Mohammed Dohshoush**

Ph.D. Scholar, Department of English, Faculty of Languages, University of  
Sana'a, Yemen

[y.dahshosh@amu.edu.ye](mailto:y.dahshosh@amu.edu.ye)

**Dr. Ibrahim Al. Buraihi**

**Associate Professor** of English Literature, Department of English, Faculty of  
Languages, University of Sana'a, Yemen

[burahi2003@yahoo.com](mailto:burahi2003@yahoo.com)

## Abstract:

Hari Kunzru's *Transmission* (2005) is a marvelous narrative that depicts the protagonist's unfulfilled American dream during his sojourn in America. This paper argues how the political, social, economic, cultural, and psychological challenges preclude protagonist to achieve the American dream. Though Arjun Mehta has dreams in America in the era of globalization, his dreams shatter his personality. Kunzru sheds light on cosmopolitanism, capitalism and globalization and shows how they affect the immigrants. Though he makes his characters cross social and geographic boundaries and dwell to a unified world, they do not succeed to assimilate and achieve their dreams in America because of their different identities, regions, and ideologies. Through Arjun, Kunzru attempts to dissolve the identities and boundaries into a single identity and boundary, but he encounters some challenges that impede to fulfil his dream.

**Index Terms:** Crossing the Boundaries, Globalization, Unfulfilled American Dream, Capitalism.

## المخلص:

تعتبر "إرسال" لهاري كونزرو (2005) رواية سردية رائعة، حيث يصور الروائي حلم بطل الرواية الأمريكي الذي لم يتحقق أثناء إقامته في أمريكا. تناقش هذه الورقة كيف أن التحديات السياسية والاجتماعية والاقتصادية والثقافية والنفسية تمنع بطل الرواية من تحقيق الحلم الأمريكي. على الرغم من أن أرجون ميها لديه أحلام في أمريكا في عصر العولمة، إلا أن أحلامه تحطم شخصيته. يلقي كونزرو الضوء على (العالمية والرأسمالية والعولمة) ومدى تأثيرها على المهاجرين. رغم أن الروائي يجعل شخصياته تعبر الحدود الاجتماعية والجغرافية وتعيش في عالم



موحد، إلا أنهم لا ينجحون في الاندماج وتحقيق أحلامهم في أمريكا بسبب اختلاف هوياتهم ومناطقهم وأيديولوجياتهم. يحاول كونزرو من خلال أرجون إذابة الهويات والحدود في هوية وحدود واحدة، لكنه يواجه بعض التحديات التي تعيق تحقيق حلمه.

**الكلمات المفتاحية:** عبور الحدود, العولمة, والحلم الأمريكي الغير محقق, الرأسمالية.

## Introduction:

*Transmission* (2005) is a fictitious narrative that introduces the contemporary challenges to cross the boundaries, and showing protagonist's unfulfilled American dream during his sojourn in America. It also depicts the globalization and capitalism as contemporary challenges that impact the immigrants' life to achieve the American Dream in the twentieth first century. As the other young Indians who inspire to travel to America, Arjun Mehta is a skilled programmer in the field of computer systems who crosses the boundaries in search of money, reputation, glory, position and fame to achieve "his American Dream" (Ganapathy-Doré 82). When he was informed by his friend to go away to "the so-called land of golden opportunities" (Tüzün 1028), America, to work in a famous company in Silicon Valley, his father advises him "If you ignored the world, it tended to ignore you back" (Kunzru 15). It is noted that even if Arjun thoroughly ignores his father's advice, and passes the boundaries leaving his family and country behind, he cherishes the memories of his family and homeland during his stint in America. Those memories will surely stay in his mind and veins forever.

As a protagonist in *Transmission*, Arjun Mehta crosses the demarcated and enacted boundaries from India to America to achieve his dream in America. He then encourages



the other Indian employees who immigrate to America to live luxuriously. In "Alienation and Disillusionment Portrayed Through the Mirror of Diaspora and Globalization in Hary Kunzrus Transmission", Elahi argues that "(p)overty does not come by chance; most third world countries are unable to provide jobs for everyone as Arjun was overwhelmed by the number of participants for the job outside the interview room" (39). It is clear that Arjun's realization "into the quasi-military culture of American sports" (Kunzru 40) is apparently represented as an international clash. His aim is to imitate the American culture and English via watching the American different movies, news, and the programs that are directly presented on television. Besides, Arjun's imitation for the American culture represents his unsteady identity as a cosmopolitan who wants to reform a new identity in America.

Kunzru additionally investigates globalization and cosmopolitanism in *Transmission* as two correlating and twisted concepts. These two concepts, of course, "weakened local and national cultures in the face of a homogenizing American cultural imperialism, widening global income disparity, the transformation of citizens into consumers" (Johansen 421). Like Johansen, Bharti cites that "(i)f globalization blurs the boundaries of nations, there is a loss of culture and humanity" (124). Of course, Arjun Mehta has imaginative and impossible dreams to be achieved during his life. He thinks that his excessive watching for the American programs and films will create in his mind the guidance to know the American culture. However, when he traverses the boundaries to America, he becomes sap, undesirable, palp, pariah, and puke. Actually, Arjun's real and stable merits do not qualify him to be a real cosmopolitan because of his oppositional to the Westerns in relation to the values, thinking, identities, ideology, morals, beliefs, principles, rules, and customs and traditions. Nonetheless, Kunzru suggests the importance



of thinking and planning before going to those outlandish countries to avoid the mistakes and the dangers that the immigrants may make them in future. (Bharti 92-98).

Moreover, Kunzru proffers globalism and cosmopolitanism in *Transmission* to elucidate the negative impacts that affect Arjun's dream in terms of culture, identity, language, and ideology. In his dissertation that is entitled *US-American Inoutside Perspective in Globalized Anglophone Literature*, Perner asserts that Kunzru "depends centrally on the notion of subaltern resistance and on an opposition of globalization and cosmopolitanization" (223). As an itinerant, Arjun has no constants that qualify him to be a cosmopolitan in the age of globalization. His speech with his father, mother and sister represents his desire to travel to the land of dreams, America. Through their speech with each other, Arjun's sister (Priti) also applies for a job in Australia. When her application is accepted by one of the biggest companies, she tells her family to cross the boundaries to Australia as well as to make practical trainings about "Australian language and culture... vernacular slang and accent... (and then to have) Australian identities" (Kunzru 18). To achieve her dream in Australia, Priti thinks that she will benefit from "the names of TV celebrities" (Kunzru 10) to know the Australian culture and language. She too suggests that she will change her Identity to other identities like Trivia, Beti, and then to Namda though members of her family have an oppositional perspective towards her. Actually, Priti's desire is "to detach herself from the provincialism of Delhi's suburbs and become a cosmopolitan citizen of the world" (Leonard 272).

Obviously, Arjun's scientific and practical skill qualified him to be a famous engineer in India. His traversing to America and then to Australia is because India is impotent to employ large numbers of people every year. Accordingly, Arjun becomes a thirsty person to have money, happiness, fame, position, and knowledge. In "Hari Kunzru's *Transmission*

and Global Risk Society”, Tüzün shows the Indians immigrants who have permanent professional journeys search for the facts in the twentieth first century. He then introduces the Indian employees as

those who choose to or are forced to leave their country of origin are more often

than not forced to struggle with profound feelings of loneliness, isolation, and

alienation in the more developed countries of the western world. (1030)

To scrutinize the unfulfilled American dream in *Transmission*, Kunzru depicts Arjun Mehta as an unwelcome character in America because because of his different identity, region, religion, thought, ideology, and belief. He also argues the neglect of the Indian government for those people who have high skills in the field of science and technology. Though those skillful people leave their own homeland, the American society also ignores the immigrants' behaviours, ideologies, and identities. The ignorance of the American society to the immigrants creates cultural, social, political, economic, and ideological crises in-between. Accordingly, Arjun becomes a victim of those national and international crises in the age of globalization.

In relation to role of globalization to cross the boundaries, globalization is regarded as a double-edged weapon that profits the individuals, societies, and countries in the different spheres of life, yet at the same time, it eradicates and damages the values, morals, social principles, communication, and customs and traditions. It is shown in *Transmission* through Kunzru's fictitious characters who endeavor to decode the boundaries, and make



all the world as a small village. As a protagonist in *Transmission*, Arjun's unended struggle in America represents his permanent aim, strength, freedom, optimism, success and courage to face the social, economic, political, ideological and cultural challenges in the land of dreams, America. Kunzru also describes the relation between the American culture and the Indian culture as inspired arenas and an incarnation of differences of life in the twentieth first century. Of course, those inspired differences and arenas are exposed in beliefs and styles in the era of post-colonization. In his thesis that is entitled *Beyond Boundaries: A Study of the Novels of Hari Kunzru*, Bharti makes a comparison between the American culture and the Indian culture. He points out that

America, the country and its culture and tradition are different from that of India. America is a large country full of dollars and glamour but it is not for everyone. They want only the people who can serve their country best and fulfill their (what) by the use of their native wit and knowledge. (119)

Throughout *Transmission*, Kunzru shows the failure of the American government and the American society to control the immigrants because of their strict dealings with the immigrants, therefore, the immigrants lose freedom, confidence and position in America. In "Alienation and Disillusionment Portrayed Through the Mirror of Diaspora and Globalization in Hary Kunzru's *Transmission*", Jarin Tasnim Elahi argues the American's strict dealings and harsh manners against Arjun. He declares that "After moving to America Arjun not only became alienated but also he learnt about the mistreatments of immigrants" (42). Arjun apparently encounters those challenges in America because his culture is



incongruous to the Western culture. Accordingly, Elahi asserts that "America, a place of hope, became a place of horror for the people like Arjun" (40) because the Americans treat Arjun as a slave, machine, inferior, and stranger. In the beginning, Arjun was respectively encouraged by his family and friends to go to America because his acceptance to work in one of the most famous companies is a golden chance, however, he lately discovered that the Americans mistreated him because of his different identity. His vision towards the Americans gradually changes and swoons to describe America as the land of dreams. Furthermore, his opposition to the Westerners represents his changeable attitude towards the Americans because the Americans (Westerners) consider the Easterners as slaves, inferiors, uncivilized, and barbarians. He clearly thinks the Westerners mistreat the immigrants in terms of culture, civilization, language, skin colour, ethnicity, position, ideology, and religion. In this respect, Elahi proclaims that "The immigrants are considered inferior even though everyone shares a single world: the boundaries are invisible but prominent" (40).

In relation to Arjun's dream in America, he has really worked for few months in the Silicon Valley. It is clear that Arjun is neglected by the employers, thus, he decides to cross the boundaries to Washington to work in Virugenix Company as a virus tester. He actually begins a new life at that company, however, his dream destroys because "the market crashes, Virigunix stock tanks, and Arjun loses his job" (Transmission|Literature in a Wired World Wiki-Fandom). Here, Arjun surprises from the final decision that is issued against him to leave the company and then come back to India.

Like Arjun, Leela Zahir is an Indian actress who crosses the boundaries to Live in America because she dreams to be a famous actress. The "Maoist revolutionaries in



Chiapas" who involve in the processions against the capitalism aim to exploit Leela Zahir. They announce that "Leela was the latest step in their campaign to cripple the infrastructure of global capitalism... (as) telecommunications, energy, banking and finance, water facilitation" (Kunzru 164-7). However, though Leela lived in America for a long time, she has rejected the America's strict rules, norms, and values. She really opposes the capitalism the Americans propagate all over the world.

It is noticed that Leela does not specify her movement to a specific place. She freely traverses the boundaries to achieve her dream. In the beginning, Leela was interested in her works, liberty, aims, and tasks. But later, she hopes to eliminate the psychological, physiological, political, cultural, individual, social, local, and global boundaries. She then "escapes from the restricted boundary of the unreal movie world in search of some free world which is real" (Bharti 119). Of course, Arjun and Leela do not only introduce their emotions, hopes, liberties, aims and feelings to the others, but also they attempt to reveal the fabricated mask of America that practice tyranny, oppression, slavery and racism against the immigrants. In relation to the modern developments in the different fields of life, the Americans enslave Arjun who comes from India. Even if Arjun works hardly and sincerely in America, he will be ignored by his masters. This ignorance makes, "Arjun realizes that this world treats everyone on the basis of their nationality. Arjun and his fellow immigrants were living a life full of uncertainty just because of their identity" (Elahi 40).

Like Leela, Arjun also "faces the bitter realities on global level beyond the boundary of his country" (Bharti 114). Before going to America, Arjun believes that he would live happily in America. However, when he arrives to America, he experiences some difficulties that negate the disseminated image of America as the land of prosperity. He has



obviously lost his confidence, presence and personality to deal with the others that create internal and external conflicts in his own land and in America. Kunzru therefore, describes Arjun as an adventurer who "tried to picture the border, but could see it only as an abstraction, a thick black line across the earth" (Kunzru 220).

In "Virugenix Company", Arjun decides to propagate virus to return to his work. Of course, though Arjun permeates the computer virus, he finally fails to deal with it. His failure is apparently displayed by Johansen, "Arjun's actions produce a chaotic global scenario yet this is neither predicted nor controlled by him" ( 426). He then unravels his essential aim of perpetrating the virus. He tells Darryl that "All I wanted was my job back... to work and be happy and live a life in magic America" (Kunzru 165). He introduces his regret to Darryl about his inadvertent mistake. But he pays the exorbitant price. he becomes "a poster boy for anti-globalists and hackers... (who tries) in subverting the hegemony of neoliberal capitalism from the inside" (Tüzün 1034). He clearly opposes the modern rules that damage the social matrix and norms, and the economic rules in the era of globalization. By fact, Arjun remonstrates those rules that he faced them during his professional adventures. His "aim was to protest and not to terrorize; yet, he becomes the most wanted man on the planet as things spiral out of control" (Tüzün 1034). Arjun exactly struggles to pass the strict laws that American government establishes them in the age of technology. He therefore bemoans on the extensive havoc that he did but lately. It is clear that there is political, cultural, social, economic, ethnic, intellectual, religious and ideological tensions between Arjun and the Americans. Kunzru here asserts that the Americans become afraid of

these machines which had always terrorized them in small ways\_ by crashing,

hanging, demanding meaningless upgrades or simply scolding them in the persona of an annoying cartoon paperclip\_ were now revealed to harbour something more sinister, something with an agenda. This was it, the enemy within, a technological fifth column in the homes of ordinary Americans.

(161)

As has been shown previously, when Arjun Mehta propagates computer virus, he creates fear and consternation over the American government that oppresses, dehumanizes, and marginalizes the immigrants culture in the twentieth-first century. He therefore, wants to reassure his identity and presence in this world. In "The Role of Postmodern Philosophies, Modernity and Technology in Constructing Transcultural Reality in Hari Kunzru's Fiction", Wagner investigates that "the virus in a form of a Bollywood dancer seems to represent Indian diaspora occupying the USA, whose presence is acknowledged, yet, neglected. The vertical structure...enables to comprehend the cultural differences and conflicts in contemporary America. (224)

It is clear that "Arjun's love for America does not show that he dislikes his home country" (Elahi 39). His love for America is to have money, fame and position, however, his unknown to the other identities makes him encounter contemporary challenges during his multiple movements from India to America. In this respect, Elahi asserts that

Arjun lost his identity and his sense of home: he did not have any place to

belong...All the problems of Arjun's life could have been solved: if he was taught



about the difference between his culture and the other cultures, if he could have

been more open with his family and if he could found help in America. (38-42)

In "Contesting Globalization in Hari Kunzru's *Transmission*", Sanamacha Sharma introduces the contemporary challenges in *Transmission* as a related process of revealing the negative consequences that affect life and identities of the immigrants. He asserts that Arjun's migration to America and then to Europe does not make him forget his original land because his identity differs from the American culture. Arjun actually faces another world which is oppositional to what he was thinking about. Accordingly, Sharma cites that "American dream turned out to be a mirage... (s)ometimes, he forgets the boundary between the real and the unreal and his identity becomes fluid like many of our cyber identities" (25-6).

Unlike to Arjun and Leela who are of Indian origin, Guy Swift is a European businessman who has wealth and fame. His name apparently represents his authority, position, welfare, happiness, and freedom. In the beginning, though Guy freely crosses the boundaries, he loses his arrogance, position and wealth because of Arjun's malignant virus. Like Arjun's life, Guy also changes his routine life from luxury to normal life, and from living in hotels and castles to living in the cottage. To show Kunzru's characters in *Transmission*, Guy Swift does not evince his presence as a cosmopolitan because when he acts as a hermit to pass the boundaries to Britain, he impersonates another character. His impersonation to another persona represents his incapability to be a real cosmopolitan in

the new land because his identity does not permit him to connect with the international identities.

As has been investigated previously, Arjun and Guy represent two conflicting demeanors. Arjun is a poor man who searches for a job to better his life whereas Guy is a rich man who spends his money to buy dispensable things. Arjun also represents those people who are in the "first world" (Kunzru 40) countries while Guy is a symbol for those people who live in the "third world" (Kunzru 40) countries. In "Alienation and Disillusionment Portrayed Through the Mirror of Diaspora and Globalization in Hary Kunzru's Transmission", Elahi cites that

The contrast between Guy and Arjun reflects the true nature of border.

Though it has been promoted many that the world is full of equality, on the

real picture it differentiates between first world and third world people.

Arjun

never thought his life would be like this. He had all the proper degrees and

all the enthusiasm but everything shattered after he went to America. (40)

Increasingly, the American society attempts to exploit the immigrants either through the legal and/or illegal immigration. The Indians hopefully desire to have work in America because they feel their failure and despair in India. The immigrants who "are trampling over their own culture and native tradition for the sake of their name, fame and security against the future risks" (Bharti 124) leave India in search of job opportunity in America.

Arjun is early told to work in India, but he refuses that job because it is not a lucrative job. He thinks that crossing the boundaries to America will improve his standard of living income average. But Alas! Arjun loses his dream in America due to the cultural, economic, religious and ideological clashes he experiences in America. He is actually entangled in in-betweenness.

To introduce the oppositional cultures in America, Arjun refuses to sleep with an American woman (Chris) because his identity opposes to her identity. The novel reads he "was in fact familiar with lesbianism" (Kunzru 80). When Chris tells Arjun "to be open-minded" (Kunzru 80), Arjun does not desire to slur his first identity with the American identity. Chris's culture intellectually makes him trifle in his dealing with her. In this respect, Chris describes Arjun as a person who "wasn't really misogynist or homophobic, just naive"(Kunzru 84) because he rejects to execute the unethical behaviours with her. In relation to Arjun's oppositional attitude, belief and behaviour with Chris, Arjun is described as a prejudiced person. He then construes his refusal to sleep with a foreign woman by asserting "I'm not a religious person. I'm a rationalist!" (Kunzru 82). Moreover, his refusal represents the ideological and cultural conflicts between the Westerners' culture and the Easterners' culture. As an American citizen, Chris thinks that she has freedom, position and authority, therefore, she mistreats Arjun in terms of identity, civilization, sex, exploitation, monopolism, controlling, caste, enslavement, and domination. Arjun indigently tells her that "I have no professional legal experiences and I know this is the land of free, and you have full citizenship rights to do whatever you want at any time" (Kunzru 82). Arjun surely fails to make a real relation with Chris because of his foreign attitude and belief. However, he attempts to dissolve and blur the American culture and the Indian culture into one. This relation reflects his dream to construct a single identity in the era of globalization. In



"Globalization into Cyberspace: Hari Kunzru's Transmission and the Indian Transnational Parasite", Monaco stresses the importance of blending the boundaries and identities

By blurring the affective, ethnic, and economic boundaries between East and

West, postcolonialism can challenge privileged perspectives and envisage

a

utopian approach inspired by an ethics of hybridity rooted in the wounds

afflicting the Third and First World alike. (362)

Besides, Kunzru makes it clear in the novel that Arjun becomes a poor man in America after withholding his money "for rent, legal and administrative fees" (Kunzru 47). Arjun's identity actually differs from the American identity in terms of norms, principles, values, and customs and traditions. Here, Arjun is unable to adjust with the American culture because he does not comprehend the meanings of the American culture so that he cannot distinguish the essential differences of the two dissonant cultures. In this regard, Kunzru states that

what lies above him, the sublime mobility of those travel without ever

touching the ground. He has glimpsed what lies below, the other

mobility,

he forced motion of the shopping- cart pushers, the collectors of card-

board boxes. At least in India the street people can lie down for a while

before being moved on. (47-8)



At the end of the novel, Kunzru avers that Arjun "is spotted one day at an anti-globalization demo in Prais and the next coming on to the pitch in a hockey match in rural Gujarat" (Kunzru 309), and Leela Zahir is "seen begging in the streets of Jakarta talking on the phone in the back of New York cabs" (Kunzru 309). He makes it clear that Leela 's movement with Arjun is to liberate themselves from the limitations, barriers and challenges of globalization and cosmopolitanism. Leela and Arjun want to change their lifestyles "to live de-globalised lives" (Doğangün 153). Kunzru here concludes his narrative about Arjun and Leela with an expressive remark; "sometimes alone, sometimes in company" (Kunzru 297). Accordingly, Monaco asserts that their "endings can be new beginnings" (362) to reconstruct their dreams.

Kunzru definitely produces challenges to reveal the real mask that is "dominated by mass culture and surveillance systems.... with a focus on neoliberal capitalism and diasporic identities of South Asian origin... and cyberculture clashes" (Monaco 355). Here, his protagonist Arjun, becomes dispersed because of his different culture of the American culture, consequently, he fails to have fame, position, and money. However, though Arjun faces challenges in America, his identity "expands and now knows no boundary or barriers of country, religion, culture and language" (Kunzru 121).

### **Concluding Remarks:**

The study shows how Kunzru depicts the protagonist's unfulfilled American dream in *Transmission* and how crossing boundaries and dwelling in a globalized world affect the protagonist's attempt to fulfill his enticing dream. It expounds the clashes between the Americans and the immigrants in terms of culture, politics, ideology, language, skin colour, economy and ethnicity, and how these clashes make the immigrants suffer from racism,



hatred, tyranny, oppression, disintegration, and dehumanization. It further shows how Arjun becomes a victim of the national and international crises in the age of globalization and how he fails to achieve his dreams in America. Through depicting Arjun's dilemma in the land of opportunities, Kunzru suggests that Arjun has paved the way to the other immigrants to dissolve the boundaries, and blend the identities into a single identity and the whole world into a unified world to cope with the rapid changes of the globalized world. Throughout the narrative, Kunzru describes the universal system in the twentieth first century as a dictatorial system that cripples the undeveloped countries and exploit the eastern immigrants. He shows the protagonist, the epitomizer of the eastern immigrants, has attempted to surmount the challenges he has encountered through traversing the metaphorical and geographic boundaries in order to achieve his enticing dreams. But Arjun's attempt ends in a fiasco due to the complicated situation of the globalized world that makes him prone to exploitation and marginalization.

In summation, Kunzru stresses the importance of blurring and intermingling identities and boundaries into a single identity but he himself encountered some challenges that have impeded achieving his dream. He thinks that blurring the identities will construct a united world in thoughts, boundaries, behaviours, policies, identities, and dealings. In this vein, Kunzru paves the way to the other novelists and critics to alter their styles to represent the contemporary challenges that affect the life of immigrants. He thinks that the novelists should concentrate on the national and global crises that the contemporary immigrant encounters regardless of the differences in ideology, ethnicity, identity, and region.

Kunzru also suggests that the unfulfilled American dream in *Transmission* can be attributed to oppositional qualities, behaviours, and beliefs of the host culture and the



immigrants' culture. He shows how the relations between the Westerners and the Easterners affect achieving his protagonist's dream. Arjun here crosses the psychological and geographic boundaries to have position, fame, and wealth. But his movement to America creates a cultural clash between the Indian culture and the American culture. Though he fails to achieve his dream in America, he interrogates the boundaries and the established binaries during his multiple journeys. Through depicting Arjun's strenuous journey, Kunzru technologically succeeds in blurring the boundaries but he culturally faces challenges in blending the identities into a single identity. He finally highlights the importance of blurring the identities and boundaries in order to construct a united world in thoughts, boundaries, behaviour, policies, and identities.

To sum up, the forgoing analysis and the narrative itself reveal that Kunzru introduces the challenges the immigrants encounter them in America in the era of globalization. He then posits a significant question: What are the national and global challenges that shape identity in the era of globalization and hinder the immigrant to achieve the American dream? To answer this question, Kunzru avers that though these challenges hamper the immigrants' desire to materialize the American dream, they will be swooned sooner or later.



## Works Cited

- Bharti, Harinath. *Beyond Boundaries: A Study of the Novels of Hari Kunzru*. Ebook, Banaras Hindu University PHD, 2014.
- Doğangün, S. A. *From National Alegory to Cosmopolitanism: Transformations in Contemporary Anglo-Indian and Turkish Novels*. Ebook, University of Amsterdam PHD, 123-154, 11 Sep. 2021.
- Elahi, J.T. "Alienation and Disillusionment Portrayed Through the Mirror of Diaspora and Globalization in Hary Kunzru's Transmission". Leading University, Sylhet, Bangladesh, *International Journal of Literature and Arts*, 10(1): 38-43, 2002.
- Ganapathy-Dore, Geetha. *Dreaming India/India Dreaming*. Ebook, France, Proceedings of the SARI 2019 Conference, May 2019, 2020.
- Kunzru, Hari. *Transmission*. England, Penguin Books, 2005.
- Leonard, Philip. "'A Revolutionary in Code?' Hari Kunzru's Transmission and the Cultural Politics of Hacking, Textual Practice". *Liverpool University*, Routledge, vol. 28, Iss. 2, 267-287, 5 Oct. 2014.
- Marcinkowska-Wajner, Agata. "The Role of Postmodern Philosophies, Modernity and Technology in Constructing Transcultural Reality in Hari Kunzru's Fiction".
- Zaakceptowano, 2020. Retrieved at 13/5/2022 from Elżbieta Sternal, et al. *Literature, Language and Culture in Space and Time*. Technicznaw Świeciu,



2020.

Monaco, Angelo. "Globalization into Cyberspace: Hari Kunzru's Transmission and

the Indian Transnational Parasite." Volume 2. *Eds Laura Giovanelli e Fausto*

*Ciampi*, Pisa University Press 2, 353-363, 2019.

Perner, Claudi Elisabeth. *US-American Inoutside Perspective in Globalized*

*Anglophone Literature*. Universität Duisburg-Essen MA, 2013.

Poornima, Mrs. V.. "Multiculturalism in Hari Kunzru's Transmission". *International*

*Journal of Advanced Research*, vol.4, Iss.3, 53-56, 2016.

Sharma, Sanamacha. "Contesting Globalization in Hari Kunzru's Transmission."

Manipur, India, *IJELLH*, vol. II, Iss. III, 22-34, 2014.

Tüzün, Hatice Övgü. "Hari Kunzru's Transmission and Global Risk Society". *GAUN*

*JSS*, 18 (3), 1028-1036, 2019.