

people to become like English people makes them fanatic by thoughts. This is the reason to follow western societies blindly and trust in their system of education and way of living life.

Some of the people think that their own country is not a suitable place for them to make progress. This created imagination pushes their mind and soul to migrate immediately to different territories in the world. They run from their true identity, the place they were born and grown up and they follow the ethnicity of western people for the sake of fame and true appreciation of their work. They believe that the people who have no part of customs give them words of praise and regard. This blind fellowship straightens their way to success. They believe that the game of owner and pride will help them to get whatever they want.

The eastern people with this mind visit contrastive western ethnicity, customs, and manners they try to implant themselves without any kind of verification. Lamming (1996) in his essay *Occasion for Speaking* elucidates that “I am not much interested in what the West Indian writer has brought to the English language, for English is no longer the exclusive language of the men who live in England. That stopped a long time ago, and it is today, among other things, a West India language” (p.5).

Moreover, Language and culture cannot be separated because they have a strong bonding with each other, without language no one can express his feelings and thoughts to another person. So, it is important to learn the language of that territory where someone has the urge to settle down for communication and achieving his necessities. The thesis is related to the characters of our chosen play for research purposes.

They have the desire in their heart and mind to become part of English society and culture. In this case, they have to follow the language of that culture for making sure their reliable existence. If they are not willing to change their thoughts, language, and manners, this may look like some alien in the same people of that area because all of them similar in tradition, language, and ethnicity. When they tried to shift their own identity to another culture apparently, they have nothing in mind that, they mix their roots with this culture. They have no regret while their departure from their homeland because it seems so much charming from the outer reflection. The unique manners, clothes, atmosphere, education, language, and people attract their mind towards them and they are blindly following all the comfort zones with a feeling of pleasure and happiness. They believe that if they follow this change exactly no one can stop them from achieving progress.

Achebe (2006) argues in his *Colonialis Criticism* as “I until such a time as people cease to use it as a synonym for the narrow self-serving parochialism of Europe until their horizon extends to include all the world” (p.3). Furthermore, opposes all scheme in which people sent their writing to European people for checking their given material. He is not in the favor of this strategy he said maybe they are more talented but they don't need to have all comprehension about the culture instead of those who live their whole lives in one place. The people who live in the area have more information about the place rather than someone else. If the people do not belong to the original place and follow the rules without verification they just destroy themselves instead of progress and achievements.

Language is a kind of tool to adjust in society for communication, thoughts and feelings. It is necessary to learn this tool whenever someone adjusts in the desired territory, maybe this territory is opposite from the place they live earlier. Language and culture both intermingled and cannot survive without each other. In this case, if someone has a desire to adjust to a different area, he should learn the language of that area for a better settlement and also become a part of that civilization for his easy survival. Most of the pieces of literature which are written by Asian

writers have discussed the same agenda that when people attract to other cultures, they indulge in it and forget about their own identity. The writers think that the language of colonizers is not so extraordinary and their language also has some worth, they can also illustrate any thought or matter in their language but the people who like the English language destroy the deep base structure of many people.

This study is formed to analyze the post-colonial text “The Who and The What,(2004) by Ayad Akhtar. He identified the sensitive matter of how the system of colonizers influences the minds of people. And they become the slaves of that colonialism from their heart and mind without the realization of their end. Most of the people have to face many problems and their life is spent in misery because of colonial impact on their minds. The two features of abrogation and appropriation were adopted in this study of the play “The Who and the What”. The qualitative method is applied to analyze this study because this study tends to investigate the text. In this textual analysis, every aspect of the text is emphasized and focused deeply with keeping in view the purpose of analysis based on shreds of pieces of evidence taken from actual text lines.

1.1 STATEMENT OF PROBLEM:

The research centers on the stark reality experienced by Asian individuals who uncritically adopt Western lifestyles. Eastern individuals frequently have a sense of inferiority in comparison to their Western counterparts, which motivates them to pursue freedom and popularity in Western societies. This results in the assimilation of Western culture, language, lifestyle, and moral principles, which in turn fosters fanaticism and undesirable outcomes. The study examines Ayad Akhtar's "The Who and the What" to investigate the Theory of Post Colonialism, which encompasses the act of nullifying and adopting aspects of Western civilization.

1.2 RESEARCH OBJECTIVES:

- 1) To identify the appropriation in *The Who and the What* by Ayad Akhtar.
- 2) To analyze the consequences of appropriation of Western culture in *The Who and the What* by Ayad Akhtar

1.3 RESEARCH QUESTIONS:

- 1) How the elements of appropriation are established in *The Who and the What* by Ayad Akhtar.
- 2) How does the appropriation of western culture bring its consequences in the “The Who and the What” by Ayad Akhtar.

Literature Review:

Appropriation as a concept is utilized by post-colonial writers for forming their original recognition by implementing the language of English society and the ruling powers of western territories because they get no acknowledgment of their inner skills like the way they have the desire to be appreciated. They struggle a lot for making their position in external culture instead of their internal civilization. “Abrogation refers to as discharge by post outmoded authors of a regularizing idea of right or standard English employed by specific classes or groups and of the contrasting ideas of sub-par language or marginal dissimilarities” (Ashcroft, Griffiths, & Tiffin, 2019, p.3-4) and the writers use the language of prevailing forces by accepting such techniques to be acknowledged in the world. Thus, the language is constantly associated with the way of life so profoundly both are futile without one another. If someone does not learn the language of a particular society it is impossible to become part of that society. Language and culture

intermingled with each other on a deeper level. It is important to inculcate all the manners in the mind while acquisition some other language.

The term appropriation is utilized when someone wants popularity and accepted as distinguished writers among western societies for giving his voice special acceptance and appreciation. The literature on post-colonial writers on the theory of post-colonial is showing the path to other people that blind walk behind western culture makes people fanatic and at the end, they have to face very disastrous results. The Asian writers assume that their cultural language cannot explain their feelings, ideas, and thoughts to other western people, this language is wrathful and acceptable in different parts of the world. And the British language also has supremacy among the languages.

Lamming describes that “the enchantment and poser of my outcast are that I have a place any place I am. My role it seems has rather to with the geology of circumstances and yet there is consistently a section of land of ground in the New World which continues developing echoes in my head. I can dare to dream that these echoes do not pass on before my work concludes” (Lamming, 1996, p.6). The novel *In the Castle of My Skin* (1991) is written by him. In his essay, he enlightens the sleeping consciousness of people about class and status differences. He also discussed that if people shift from lower class to higher they did not remain much sincere in the words they speak early to society. He explores in the novel that society is not still united there is the dissimilarity between people's class structure and thoughts. And the supreme powers play with the innocence of common people. They feel freedom but the actual reality is different.

Achebe started writing the masterpiece *Colonialist Criticism* (1995) in response to the British lady Honor Tarcy's negative representation of Achebe's *Things fall apart* (1958). Tarcy maintains that; “These splendid Negro Barristers – who talk so loquaciously about African Culture how might writer Achebe want to return to the thoughtless occasions of his granddad as opposed to holding the cutting edge work he has in communicating in Lagos?” (Achebe, 1995, p.1). Achebe asserts that the choice of words makes him cognizant about the value of his way of life and how the Western acted with them. Achebe cites from another collection *Hopes and Impediments* (2012) a book of chosen expositions. It expresses that

Achebe (1995) argues that getting a chance to see a widespread constrained world through the lens of African writing until individuals are stopped to utilize equivalent, narrow, and self-serving parochialism of Europe will continue to evolve till incorporation of all the world (p.4).

Moreover, Achebe (1995) criticizes the writers and critics for this concept that we cannot stand in the same place as they stand already. He notes this is not easy to become part of this culture. He has to polish himself and needs to do a lot of hard work. Further concludes the essay as; “If [African] fall back, can we complain that [occidentals] are rushing forward? A man who does not lick his lips, can blame the harmattan for drying them?” (p.5). Chinua Achebe also explores the idea of supreme powers in his novel *Things Fall Apart* (1958) about the people of Africa. They already spend their life according to their old traditions and trends from long years. The protagonist is a brave man; the writer depicts his character as a sign of power. The novel "Things self-destruct" is composed by Nigerian creator Chinua Achebe. In his writing, Achebe wanted to instruct his ideals regarding his way of life as a true African. *Things Fall Apart* (1958) suggests peruses of Igbo society and knowledge before intruders white upon the land of African. The intrusion of the colonizers to change Igbo culture, religion, unadventurous sex, way of a job, family relations, and even family structure is highlighted by Achebe. In the composition of the novel, Achebe explores the flaws of Igbo society which provide the colonizers to overcome the

Blacks and to compare the black culture with the culture of white that is considered as superior to blacks. So the peruses that are said to be mindful of the appearance of the colonizers disguised as a preacher in Umuofia to the responses of Igbo and their appearance.

Spivak elucidates the three types of gathering in her *Can the Subaltern Speak* (2003) regarding an individual in the society. The first one is, “Dominant foreign group”; the second is, “Dominant indigenous groups on the national level”; the third is, “dominant indigenous groups on the regional and local level”(p.4).

Thence, subaltern does not just refer to the people who are colonized but the ones colonized in the society as well. Further, Spivak comments upon the concept of Ranjit Guha in which he discusses that nationalism in India and its historiography is largely not only dominated by the elite class but also by ‘colonialist elitism’, ‘bourgeois nationalist elitism’ since from the long. These dominant groups used to share prejudice regarding the development of self-consciousness and nationalism on part of an indigenous group and further, it asserts that the discussed process was mainly related to the achievements of the elites. Thus, such historiographies in the discourses of the colonial or neo-colonial powers attribute credit to these white rulers and their “administration, policies, culture and institutions” (Spivak, 2003, p.4).

Spivak (2003) tries to assert that the apparent condition of colonized nations and the consequences of colonization are determined from the perspective of the locals and their purpose. Therefore, the white man can not feel the manner in which colonized people usually do. Elite class overwhelms the necessities of the lower class that is called a legislative issue by Guha (p.3).

Research Methodology

This study used a qualitative approach to examine the play "The Who and the What" by Ayad Akhtar, which delves into the impact of colonialism on the inhabitants of the eastern region. The study examines the experiences of individuals from eastern regions who travelled to other nations and endured both psychological and physical hardships in pursuit of personal and societal progress. The discussion is around the characteristics of abrogation and appropriation, analysed via a post-colonial lens.

Theoretical framework is an essential element of research, serving as a basis for comprehending knowledge and establishing a framework for the study. It functions as a foundational reference for doing a literature review and for developing the methodology and analysis. This research will utilise a theoretical framework to examine the play "Who Owns Culture?" with a specific emphasis on the act of abrogating and appropriating western culture. Susan Scafidi's perspective on cultural appropriation is implemented, emphasising the detrimental consequences of uncritical cultural appropriation on individuals outside of Western culture. Scafidi's viewpoint underscores the significance of safeguarding traditional knowledge, cultural manifestations, and artefacts from another society without obtaining consent. The selected play will examine the consequences of colonialism, specifically highlighting the experiences of oppressed nations grappling with the dominance of Western powers over their territories. A qualitative methodology will be employed to investigate the process by which individuals initially adhere to appropriation terms related to western civilization, but eventually reject and undermine it, resulting in fanaticism and the erosion of Western culture. This ultimately brings about peace and tranquilly for the eastern population.

DATA ANALYSIS

"The Who and The What"(2014), by Ayad Akhtar, explains the story of a migrated family from Pakistan to America. The father of the family is Muslim by religion. There are three

members in family Afzal, Mehwish and Zarina. His wife is no more in the world. He lives in America with his two daughters in the urge of a better lifestyle. His daughters brought up in the American system. His daughters are so much fascinated by western civilization. They both struggle for higher education there. And they also tried to learn the language of foreigners. Their struggle of learning the American language and the way their communication about their dad is clear in these text lines.

Mehwish: You are just Flouting Dad.

Zarina: Flouting?

Mehwish: Because you can.

Zarina: Do you even know what that word means?

Mehwish: Yes, I know what it means. And I know it comes from a Dutch word that means to hiss at. In derision ---- (Akhtar, 2014, p.14).

As Achebe states that migrated families do their best to be settled in west but at last this appropriation damages their life. This thing is vivid here, both girls are appropriating western culture by adopting their language and on the name of freedom of speech they call their father “Flouting”. This attitude in the middle of the story makes them rebel of their father, which becomes very harmful for them, the very point is discussed by Scafidi ; She says that the blind appropriation of others culture brings destruction. This is the difference of cultures, Americans have no respect for their elders as the way Asians respect their parents. And they think twice about speaking their parents. But the influence of American is clearly shown that they openly discuss their dad without fear. Zarina thinks that America gives them so much freedom for giving any kind of opinions. Both sisters discuss online dating websites and also discuss their relationship with boys openly which are not acceptable in their own country. And this type of discussion is shameful in any eastern culture.

Zarina Neither is having anal sex with your prospective husband so that you can prove to his parents you are a virgin when you finally marry him.

Mehwish: I can believe you just

Zarina: There has to be a better solution. Pick your finger. Bleed on the sheet ---

Mehwish: You are disgusting.

Zarina: You are the one doing it.

Mehwish: Here’s what I know about you. Anything tells you, sooner or later, you will use it against me.

This type of conversation is never allowed in eastern countries. The person who talks this bullshit or think they will kick out from society and not acceptable anymore in the present place. The father of family Afzal is so much worried about the deeds of his daughters. He knows that Zarina has an online account on a dating website so he used her account. And ask the boy to meet him on the coffee table.

“Afzal: We thought it best you met me first.

Eli: Oh.

Afzal: Youngman, we are a conservative family. She just thought ---I just thought –

Eli: Uh-huh.

Afzal: You are disappointed.

Eli: No, no, no –I just do not know why she did not let me know ----

Afzal: Would you have to come?

Eli? I mean ----

Afzal: And I was not going to let her meet you face to face without the meeting you first -
-- So you see --- it really could not be any other way

Eli: Could not it?

Afzal: You'd be surprised at the types you meet online, young man" (Akhtar, 2014, p.28).

These above-mentioned lines are taken from the text of the play clearly show that Afzal wants to secure her daughters from vulgarity. He did not want them to indulge in illegal relations instead of this, he wants that they get married and continue a new chapter of life. He shares his thinking with Eli that he wants to meet you first for the sake of checking his sincerity and loyalty with his daughter. Before they both move to any relation. Afzal as a father is trying to protect her daughter from evil deeds which are considered normal in western society. But he did not want her daughter to become the part of this unethical relation. He met the boy for giving the name to their relationship as a certified one. The above mentioned dialogues are the clear examples of the abrogation and appropriation of western culture. Zarina openly follows the western ideology and talks about sexual topics. On the other hand, Afzal strongly abrogates the western traditions and states that he himself wants to meet first the boy before his daughter, because he belongs to a conservative family.

These are the differences that exist in two nations and two opposite civilizations. One thing is acceptable in one country and the same is not acceptable in another country. These lines depict all the circumstances and opposite system in different territories. Their way of nourishment puts them in disaster. His daughter tries to fit in this western world at any cost. That is why her father tries to sort out things and struggles for making his daughters in legal relations. He becomes the part of online dating website for keeping a check on her daughter's activities and he also tries to put her away from this red zone. This can destroy her innocence and whole life. He wants that both daughters must be in respectful relations.

"I feel like I am not letting myself --- I have this sense of Muhammad, of who he was. We know all these things about the Prophet. Or think we do, details: he was an Arab, Aisha was his favorite wife, he had a gap between his teeth, whatever .And all the stories we hear, that have gotten told the stories we hear, that have gotten told for hundreds of years, do not point to a real person. It is all like this monument to what has made of him. But who he was? That is what I am calling it. The Who and the What". (Akhtar, 2014, p.70).

Zarina in the sense of blind appropriation of western culture interpreted Islam as a religion of stories instead of realities. She said all the stories of kindness about the prophet based on fake references. Her mind is completely filled with negativity as she called the prophet unreal. And she says what she says is right and in order to prove herself right, she says that all the references about the fakeness of prophet vanished from books because the philosophers of Islam do not want to show the world about the reality. According to Zarina religious scholars are just interested to show fake and unreal references. She loses the respect of elders and also forgets about the respect of religion because of the blind appropriation of western nations. Such as, western people think about the prophet that the existence of Prophet is not a real story. She is also not in believing position on truth instead of this called all these references by the name of stories which are unreal. AyadAkhta describes this blind appropriation where someone forgets

about his own religion and forgets about the sense of making difference between what is right and what is wrong.

“And with what passes for blasphemy these days? How little it takes for there to be rioting in the stress. People setting things on fire” (Akhtar, 2014, p.70). Zarina herself puts herself in trouble of thinking about non existing things. These are just based on illusions which are not real. She created some concepts by searching the religious concepts by utilize her own mind and write them in the form of a book based on her false and arrogant thoughts. The above discussed textual references are the comprehensive examples of the abrogation and appropriation of the western culture.

APPROPRIATION OF WESTERN CULTURE:

Both characters of girls presented in the novel are just busy in following the western culture. They forget about their religion and ethnicity from where they belong. When they talk with each other, they always talk about flirts and making boyfriends. They adopt western culture badly even they are not interested in what is right and what is wrong they both just enjoy their own happiness and pleasure. And they want to achieve it at any cost they pay for this success.

“Mehwish: The blonde. Stacy. She’s in my yoga class. She says you stare out the windows for hours.

Zarina: I have had writer’s block. That’s why I have been staring out the window.

And I do not just stare out the window. Sometimes I masturbate.

Mehwish: You what?

Zarina: Stacy did not tell you that?

Mehwish: In public?

Zarina: The desk I sit at is in the corner”. (Akhtar, 2014, p.23)

Such as, this has been mentioned in the text of the play that they stuck in the western system. The elder sister even masturbates in public these deeds treated hatefully in eastern countries. And one who involves in such activities people refuse to accept him and they are not given any sort of honor and respect. Eastern people believe in marriages and try to bind with only one partner. But the west did not believe in marriage the western girls and boys make so many relations at one time. And they enjoy their lifestyle and do not care about other people emotions. This is the blind appropriation of western culture. Vulgarity is one of the most important elements of Western societies; these both girls feel the space in western culture and adopt this too. It also proves harmful for them, this open mindedness leads the protagonist to find out the vulgarity in Islam and she discusses the secret matters very openly, ultimately this dirty approach damages her life. Scafidi stated this very clearly that appropriation of culture is more dangerous when it deals with faith and religion.

“Only good thing I did, is my two girls. They are the sum achievements of an otherwise cosmically useless existence.

Useless. Shutting people back and forth. Half the time because they are too drunk to drive. Look. Do not get me wrong. Got to put food on the table. Have to take care of my angels.” (Akhtar, 2014, p.34).

These above lines explore how much Afzal worried about the future of his daughters. They drank alcohols and build relations with boys. He accepts how blindly her daughters are indulging in western culture. He wants a gentle Muslim man who saves them from the path of detraction and transforms their thoughts from negativity to positivity. And who owns them legally and protect them in every good and bad situation.

“Zarina: For the love of God.

Afzal: Now wait a second. Just hear me out ---

Zarina: I do not believe this.

Afzal: He is a good man He is intelligent. He is someone who understands you.

Zarina: Do you have any idea how inappropriate this one?

Afzal: A year from now, if you are married to him, you will look back on this –

Zarina: If we are married? Dad. What are you talking about? Are you insane?

Afzal: Just meet him.

Zarina: No.

Afzal: Please.

Zarina: I am not having this discussion with you” (Akhtar, 2014, p.39).

The above discussion between father and daughter shows how much Zarina influenced by western society. Her taking style with dad is disrespectful and full of argues. She is not aware of the culture of the east they respect their parents and listen to them respectfully while listening to their point of view. But as we have seen she strongly condemns his father thoughts about marriage. In reality, she wants to show the freedom of choice of that territory where she brought up and influenced with the English traditions. Where the daughters openly make relations and do not bound to give answers to them for their intimacies, they build in an illegal way without any kind of fear of punishment from God and society. This is the appropriation of western culture to give respect to all the traditions that belong to the west and neglect her own cultural teachings.

“Afzal: He says he met you before. At a talk to Georgia Tech. That black woman.

Zarina: AyaanHirsiAli.

Afzal: Who should be shot, by the way.

Zarina: Stopit, dad.

Afzal: What do you see in her?

Zarina: We are not getting into this.

Afzal: You know she thinks Muslims should all convert to Christianity?

Zarina: Well, I see her point.

Afzal (Stunned): What point?

Zarina: She is just saying Christianity has been around longer than we have. It is had more time to work out some of the kinks” (Akhtar, 2014, p.42).

Ayad Akhtar portrays the fascination of western culture in the character of Zarina in an intellectual way. She attended the seminars of Christianity. The Christian’s concepts are different from Muslims. Zarina indulges in this entire scenario without clarification from her dad and also from the religious books. She thinks whatever she wants to think like a non-sense person. Who follows the path without confirmation of an actual map of the place where someone wants to go, “Son of God. As if God could have a son” (Akhtar, 2014, p.42). Afzal condemns the point of view of Christianity because Muslims believe are different from the world of Christianity in which her daughter is indulging blindly. Scafidi says the appropriation of tradition and social norms is bad but is more harmful when it is related to the religious issues, for her this act she faces a lot of consequences. When she attends the above mentioned event she is degraded in the eyes of her father

“All that stuff about Islam. Equality and all bullshit. You did not have to grow up as a woman inside it” (Akhtar, 2014, p.61).

This is clearly shown in the lines how she is disappointed from the true meaning of religion. According to her all the things are false and misinterpreted in front of believers. And she thinks that these things are just distractions they have no reality in it. She elaborated

herself-oriented point of view that the equality of men and women described in the Holy Quran has no reality in it. She says that this equality between both genders is just bullshit to prove their importance and respect to the whole world. Her language is not acceptable by the religion she in reality belongs to. But because of the blindness of east and west, she tries to utilize the freedom of voice in her speech and concepts with others. And she also working on a book in which she tries to mislead the community of Muslim believers. She does this all but not knowing that by criticizing the religion she is losing her faith, this is the worst consequence which she has to face.

“It is about the Prophet. About the day that he married Zaynab bin te Jahsh wife number seven. Who is the for the revelation of the veil? The curtain”. (Akhtar, 2014, p.62).

Ayad Akhtar depicts how misinterpreted the religion in her writings. Her writings about Islam are not any kind of goodness in it. She pens down that negativity and evil thoughts in her writings. She talks about Hazarat Zainab without authentication from the Quran and the books of scholars about Islam. She has books of scholars in her room but she negatively comprehends the things. And she mixed the religion with a culture that is why she always speaks offensive dialogues in the play. That is the things the writer wants to depict that the blind cultural appropriation spoils the true meaning of religions. These blended thoughts of both cultures create so many hurdles in their thinking capacity. They cannot think appropriately, infect, they hate their own religion as European do. And European behaviors with believers are based on hate.

“Right, but who, before becoming the Prophets wife, was actually his daughter – in – law – “(Akhtar, 2014, p.62). The writer demonstrates how the protagonist puts questions on the religious concept because of her fanaticism with related to western thoughts. She does not even care what she thinks is just foolishness. And her thoughts can destroy the notions. And she does not care about this thing that her writings put her in trouble too. Here, one thing can be seen clearly that she is criticizing the Holy Prophet (peace be upon him) her father stops her but she openly discusses these issues this approach makes her fanatic.

Do you know the story about, how, before the divorce, the Prophet saw Zaynab naked?” (Akhtar, 2014, p.62). Again, we can see the appropriation of western civilization in the above textual lines of the play. She talks about religion with thoughts of the dirty sex-based mind. She is not able to separate her attractions and thoughts she has in her mind. She has so much tendency about sex type relations with boys. Even she does not care for anyone while doing masturbate in public. This is the true depiction of appropriation she implemented in her writings. She interprets that Holy Prophet (peace be upon him) saw a woman naked that is not good, but she does not take care what she is taking about Holy Prophet (peace be upon him) Her fanatic attitude leads her towards blasphemy.

The problem Eli is that it is in Tabari and alluded to in the Quran. Everyone is always trying to whitewash the sources (Akhtar, 2014, p.62). The Muslims have strong beliefs about their religion Islam but she puts inappropriate things in her writing. She is careless in her writings while working on this sensitive topic. According to her Muslim world does not want to show the negative side of the Prophet. She is arrogant about the actual findings *presented in the Quran and also written by Muslim philosophers. She objects on these sensitive religious matters,* and writes her own back ideas that are just based on false and wrong references. Her fanaticism compels her to blame the Islamic scholars to whitewash the history, her this sort of thought urges Muslims to turn against her, they attack her this is the consequence which he herself earned.

“Right. Because of that time that he, like, frowned at some blind guy””. So, a chapter in the Quran gets named. “He frowned “and we are supposed to be so impressed at how revealing he is about

his failings. But when it might be something truly human, like a man at war with his own desire, everyone's so eager to airbrush that out" (Akhtar, 2014, p.63).

Nonetheless, author notes about the behaviour of the character as;

Zarina is behaving in a childish way and say that the discriminations in references make the Holy Prophet (peace be upon him). The way she delivers the dialogues sounds that is a fanatic person who has lost her thinking capability properl. "What's the big deal? Contradictions only make him more extraordinary" (Akhtar, 2014, p.63).

Therefore, it is quite evident that;

in her dialogues, it seems an intellectual person. The western fascination related to freedom of voice makes her personality such a girl who has no sense of respect her parents and no respect for religion while taking such type of aggressive thoughts ."Any way. That is how play starts. "With the Prophet seeing Zaynabnaked, with him wrestling with his desire for his son's wife" (Akhtar, 2014, p.63).

"I am using that day to show the different influences on the Prophet's life. And how the Quran is the result of all these very human things that are happening to him. His problems with his wives, his community, his own anxieties. In a lot of ways I think it might make more sense to see the Quran more as coming from Muhammad than God" (Akhtar, 2014, p.64). She explores the life of the Holy Prophet (peace be upon him) with his wives. But instead of giving respect and honor the great religion, she misinterpreted the sensitive religious situation in bad ways. These elaborations are not acceptable by any true believer. Her way of discussion can ruin her life. But in the poison of western thoughts, she lost her mind while writing some intellectual piece of writing. "And because of Muhammad's very human impatience to be with his wife, generations and generations of Muslim woman wear a curtain to his bedroom on their faces. I mean?" (Akhtar, 2014, p.67). Zarina is so foolish while she communicates with someone. She always says inappropriate words and concepts. That is mentioned in the above-mentioned text lines how she links the things so un humanly. She insulted the beautiful religion orders and relates occasions with misinterpretation created by his side.

Zarina They can be proud of. As long as they understand they are turning themselves into metaphorical wives of the Prophet.

Eli: What is wrong with that? If they see it as a sign of devotion ----?

Zarina: You want to show devotion, Eli? Why do not you start wearing a veil?

Ayad Akhtar portrays the true picture of western influenced people. They even not want to hear her husband opinion. She just fills her mind with negative thoughts and blindly works on it to prove that is on right track. The eastern intakes the poison of western civilization and they no longer remain to sincere with themselves and their family. This is the stage of demolition of Muslim ethnicity that is highly abrogated by Afzal in the play.

"How could he know if his thoughts were his own or his Lord's? Sometimes the voice he heard was soft –no, sometimes the voice he heard was tender and brought to mind his mother, the sweet long missing comfort. All times he could have sworn it was a woman speaking to him. He could have sworn the Lord was a woman. Why did everyone need him to pretend he did not have doubts? Why could not he have shown himself to them he was?" (Akhtar, 2014, p.78). In

the arrogance, Zarina talks in a disrespectful way about the Holy Prophet that he has double standards. He is just showing a good part of the world. He is some other personality from the depth but he utilizes manipulation with the Muslim community. This is abrogation from the side of Zarina related to Islamic culture and religion. She blends herself in western culture and at this fanatic point, she has no respect for anyone.

“If only he could forget the image of Zaynab’s breasts. His desire for her was not to be avoided. For then they would all know what kind of man he truly was. Then they would know to turn to him, aman, but to the Lord, their God” (Akhtar, 2014, p.78).

“But he is nothing like the man I know. I know. I did not recognize him, Zarina. I did not recognize the man. I fell with when I became a Muslim. I mean the man in your book is overwhelmed. He is not always clear if he is hearing voices or going crazy or if it’s God speaking to him. He is confused about his desires. We see him maneuvering for political advantage” (Akhtar, 2014, p.83).

Eli is a converted Muslim but he has more respect in her heart about religion. He tries to comprehend his wife that the personality of the Holy Prophet is very much respected. He serves humanity and he helps the old lady in the hour of difficulty. The old lady is habitual of throwing garbage on him but instead of this the Holy prophet do good for this old lady. But Zarina is a stubborn girl who is not ready to listen to even her husband.

“Eli: Knocks on her door on the one day that does not dump trash on him, finds her sick in bed, and spends the day taking care of her. A woman who wished him nothing but ill.

Zarina: And George Washington did not chop down a cherry tree, Eli.

Eli: Does it matter? If the story makes people want to be more honest? Or more compassionate? Who cares if it’s ---Is not that deeper truth?

Zarina: No. It’s not.

Eli: Well, I do not know if I agree with you.

Zarina: You encouraged me

Eli: I just did not realize ---how much you hated the man.

Zarina: I do not hate him. I hate what the faith does to women for every story about his generosity or his goodness, there’s another that’s used an excuse to hide us Eraseus. And the story of the veil takes the cake.

Eli, I get it, but the young men and women in my mosque ---the people you are trying to reach? If they do not recognize the man you are writing about, they are not going to listen to you” (Akhtar, 2014, p.85).

The above dialogues between husband and wife have shown the clear picture of appropriation of western thoughts by Zarina. She prepared her mind with foolish thoughts. Even her husband who is converted from other religion is much better in comparison to her personality. Her husband tries to elaborate that the religion is not bad. Many people follow and respect Islam. He asked her why she filled her mind with extreme anger. He also tries to transform her mind from negativity to positivity but Zarina does not want to change her views.

She started writing a book full of these negative thoughts with this hope to show the world the reality, she believes that is right regarding her point of view. That is why she strictly opposes on other family member ideas. This is the wrong implementation by her that is biased and based on the fascination of western freedom. The writer wants to evoke the Asian people how their fascination of western thoughts and ideas make them fanatic. The charm of western lifestyle disturbs the minds of people.

“He asked me if I wanted to see his place. He lives around the corner from that coffee shop. We went up the stairs. He went into the kitchen and got me an ice tea. When he gave it to me, our hands touched? It was amazing. And then he kissed me” (Akhtar, 2014, p.105).

In this play, several incidents show how their two daughters stuck in the western system. And they run behind the appropriation of western culture. Mehwish went to meet a boy and going to intimate with this guy. And she is telling this incident to her sister without feeling shame. Instead of feeling any kind of a shame, they are enjoying the conversation in a delightful mood. They laugh at their deeds and they both ignore the orders and matters about the relation mentioned in the religion. And they also reject to apply the rules of eastern societies in their lives instead of this they appropriate western rules and trends. They feel the liberty in this dirty and cheap type of discussion and the relation based on illegal standards. They both have no sense where they are going blindly and where they come from. And what is the true essence of their culture they completely ignore in the process of appropriation the western thoughts and concepts about spending a pleasurable lifestyle that is full of luxuries and happiness. This is an illusion they are falling and, in this process, they leave their supporting family relations. In all above discussion, one thing is proved that whether it is the topic of writing the book, disrespecting the father or using the vulgar language these all are the key feathers of Western Culture and according to Scafidi the appropriation of West ultimately brings destruction for that person who appropriates this.

Conclusion:

The study examines the notion of postcolonialism and its impact on individuals by focusing on the acts of appropriation. The drama "The Who and the What" by Ayad Akhtar centres around Asian culture and explores its repercussions. The drama delves on the repercussions of adopting western culture while disregarding eastern heritage, as well as the protagonist's evolution from an ordinary individual to an extremist.

Ayad Akhtar's play "The Who and the What" depicts the repercussions of uncritically adhering to Western society, exemplified by Zarina's transformation into an extremist, as well as the ramifications of immigrating to various nations. The drama focuses on the hardships and consequences of assimilation in western countries, as well as the influence of adopting western values on the lives of individuals.

Postcolonial theory elucidates the factors behind the annulment and usurpation of western culture, emphasising the influence on individuals' self-perception as enslaved. Colonisation has resulted in a feeling of inferiority among the colonised, causing families to be split into two factions. The younger generation uncritically adopts Western culture, resulting in fanaticism and a disconnection from their cultural heritage. Conversely, individuals who intelligently distance themselves from Western customs and standards strive for inward contentment and tranquilly.

Zarina, the main character, exemplifies cultural appropriation by her adoption of elements from several cultures, her use of offensive language, her participation in unsuitable gatherings, and her open discussion of sexual matters. Her father, Afzal, vehemently rejects western culture, employing Islamic vocabulary and instructing his daughter against criticising Islam in her writing. As a result of this attitude, she faces repercussions, including her family's displeasure and her own relocation.

The research also examines the protagonist's writings about the personal life of the Holy Prophet Muhammad, which her father disapproves of because to its advocacy for freedom of action. The researcher advocates for thorough investigation into the phenomenon of liberal fascism, since

both religious extremism and liberal fascism pose detrimental consequences, as it is unjustifiable for anybody to inflict harm upon others under the guise of freedom of action.

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