

The Study of LGBTQ and Their Development in the Plays of Mahesh Dattani

Dr. Sidhartha Babarao Sawant

Professor and Head Dept. of English SSVPS College Shindkheda Dist. Dhule

DOI: <https://doi.org/10.51244/IJRSI.2026.1308000131>

Received: 21 August 2026; Accepted: 26 August 2026; Published: 09 September 2026

ABSTRACT

In the hands of Mahesh Dattani, theatre ceases to be the mere artistic expression and becomes a means to realize life. He has proved that theatre is a potent vehicle to present the gamut of human experiences along with social dynamics. It is noteworthy here that Dattani has dexterously dramatized the issue of gays in all the three dramatic modes — Stage play, Radio play and Screen Play. On a Muggy Night in Mumbai and Bravely Fought the Queen are stage plays while Do the Needful is a radio play. Currently, LGBTQ people must deal with the unpleasant reality of social exclusion, loneliness, and identity seclusion. They experience marginalization as a result of the LGBT community's lack of acceptance. Due to their status as LGBTQ people, they are socially stigmatized and not accepted for who they are. There are positive as well as opposite ideas and policies made by government for marginalized people in India. Mahesh Dattani rightly presented the bitter state of these marginalized section of society in his plays and researcher made an effort to correlate them with the present Government policy and scope for the development of marginalized people in order to bring them into mainstream society. However development policies are looked very impressive on paper but in reality, they are immaterial and not implemented properly.

Keywords: LGBTQ, Marginalization, Government Policies

INTRODUCTION

The purpose of acting performed on stage is to reach and transcend human emotions and feelings. Since life changes rapidly, the actor also needs to change his acting style in order to keep up with the changes in life scenes. Mahesh Dattani knows this and continues to experiment and innovate in his acting. It is committed to explore the plight of marginalized groups in society and redefining their status and identity in society. In doing so, he expanded the new theater scene of British theater in India. He tries to interpret human beings' experience of the stage in various ways and even effectively. In Dattani's hands, acting is not a mere artistic expression, but a means of realizing life. Drama has proven to be an effective tool in depicting the full range of human experience and relationships. He aroused rationalism and humanism in the audience with the plays he played. Mahesh Dattani himself admits it in an article:

Theatre has always been a mirror for man. A reflection of his world, of the eternal conflicts that plague him, through which he has experienced a range of emotions. Man has created a very complex language called theatre. A language that has the ability to redefine the natural concepts of time, space and movement. A language that goes beyond the verbal, a movement that goes beyond the physical. Through this language of theatre he has been able to see himself for who he is, what he has made of himself and what he aspires to be. (142)

Mahesh Dattani, a theatre personality, draws inspiration from Vijay Tendulkar, Madhu Rye, and Mahesh Elkunchwar. His plays are primarily written to be staged not to be read as stories in the drawing rooms. In course of conversation with Utpal K. Banerjee, Dattani states:

I am strongly affected by social issues, especially when it comes to power—play in class and gender. A lot of my plays deal with them and they remain the leitmotifs of my plays. I am, however, not a social activist. From my long experience in theatre, I know what will work in a play, that is, what will be empowered writing. My

first service is to the story and I believe that the form should serve the content. Usually, there is something like coming to terms at the end and the audience can experience a catharsis like situation. That's deliberate and is part of my craft! (166)

Homosexuality is a problem that is suppressed and ignored as a negative phenomenon. This is considered taboo. It should also be noted here that Article 377 of the Indian Civil Code deprives people of their freedom to choose homosexual life. Of course, due to opposition to this law, the Indian government has also changed some of these laws, but what are the questions regarding design and human content? Do you accept same-sex marriage? By dramatizing all these problems, Dattani presents his protest against the insensitivity of these people. Its representation of sexual subjects challenged established and accepted social norms. It is worth noting that Dattani is skilled in playing the issue of sexuality in three acting genres: stage play, radio and drama. "*On a Muggy Night in Mumbai*" and "*Bravely Fought the Queen*" are stage plays, while "*Do the Needful*" is a radio play. The script of "*Mango Soufflé*" is a film adaptation of the theater play "*On a Muggy Night in Mumbai*". Playwriting developed as an independent genre of stage and radio drama writing. It is actually about two types of arts: theater and cinema. The name of the game "*Mango Soufflé*" is quite symbolic. Mango symbolizes human passion. Since it is a British film, its target audience is not the middle class or general moviegoers. They are city people. In fact, gay issues are closely related to city life. He doesn't see many lessons in the rural context.

Mahesh Dattani presents the truth that exists in our lives. He neither approves nor opposes gay marriage. It merely reveals the truth embedded in established traditions regarding sexual relations. Its treatment of gay themes is open and realistic. In this way, Indian English Theater expanded its scope and discovered new dimensions. But by adapting "*On a Muggy Night in Mumbai*" to film, Mahesh Dattani added new colors to the relationship, which was no longer strictly action-based: "I see that sex cannot be limited" or compartmentalized. Regardless of gender, the level of love and affection one person feels for another is different." (Rao 2003) Personal conflict and people's personal experience of violence are very influential in this play. The show ends with "Photos of Ed and Kamlesh and Kiran and Kamlesh hugging each other disappear..." ". According to (111), this picture in which at least one homosexual has adopted his homosexual identity and shared it with the rest of society shows the truth that will remain forever no matter who tries to deny it.

'*Ek Alag Mausam*', one of Dattani's famous movie scripts' theme is about deadly AIDS. This play raises a new problem of poor people with HIV. The stigma associated with HIV infection is very painful for people living with HIV. Supporters of the game celebrate life against the background of annual problems and suffering. It shows the problems and sufferings of the silent prey of social indifference and ignorance. Playing against the conflict between people and killing "oneself" a little before the real death. Victims are not those who know wrong and wrong. The play shows health-medical problems with special attention and compassion and proves them from a psychological perspective. However, the play, which tells the love story of two HIV-positive people, George and Aparna, manages to show a variety of human emotions and feelings. Consider the sea of poverty and shame. Mahesh Dattani dramatizes social problems not as a social critic but as a participant in these experiences. His plays in this respect reflect the idea that "True drama is created by bringing life to theatre and theatre to life." (Priestley 14)

Section I

Government Policy On LGBTQ+

In its statement on February 23, 2012, the Ministry of Home Affairs stated that India considers homosexuality as a sin and the Delhi High Court's decision criminalizing homosexuality criminalizes Indian laws. On 28 February 2012, the central government changed its stance and stated that homosexuality rulings were legal and illegal. Shashi Tharoor, a member of the Indian National Congress, introduced the bill on decriminalization of Section 377 on 18 December 2015. However, the Parliament rejected this bill by 71 votes to 24. Kerala announced free public pediatric surgeries in 2016 after creating the first state government policy for transgender people. The state government's action is the beginning of the right thing and gives people hope that all actions to support members of the LGBT community will be successful¹⁴. However, on February 25, 2021, the House voted 71 to 24 that the Supreme Court should rule that marriage should only be permitted between men and

women.

The Supreme Court of India issued a notice to the Ministry and other parties on March 5, 2021, after hearing a difficult Public Interest Litigation (PIL) challenging the Ministry of Health's guidelines banning blood donation from transgender and LGBT individuals. T. Santa Singh filed a petition challenging the order. The three-judge bench headed by Chief Justice of India (CJI) SA Bobde heard the verdict on Sections 12 and 51 of the Blood Selection Act and Donor Information Guide 2017 published by the Ministry of Health and Family Welfare. The law prohibits members of the LGBT community and gay women from donating blood because these groups are considered to be at higher risk of contracting HIV/AIDS. The process therefore prohibits members of the LGBT community from donating blood, instead testing the donated blood. The examples above show that federal and state positions on LGBT rights are constantly changing, and it is not clear whether they support the group as a whole.

Discrimination with LGBT:

Although the Constitution provides equal rights to citizens, if the attitudes of LGBT individuals do not change, the fight against public opinion, social and political situation in India is not over yet. Despite changes in the law, state apparatuses continue to inflict injustice and violence on Trans women, highlighting the injustice faced by LGBT people. Since the abrogation of Article 370, the government has continued to act recklessly, endangering many members of the transgender community, especially in Kashmir, where internet access is limited, racism is not healthy, and trans people are changing. There is the discrimination which was the biggest impact.

The following are the main issues LGBTQ individuals still encounter despite the legalising of homosexuality:

Positive discrimination and social exclusion:

Now LGBTQ people have to deal with the disadvantages of society. Isolation, isolation and loneliness. LGBT individuals suffer from marginalization due to lack of recognition. LGBTQ individuals are criticized and excluded in society because of their identities. Dutee became the first Indian athlete to publicly disclose her relationship with a gay man. From the moment she spoke, she was banned by her family and deemed shameful by the village people who had once admired her. People have negative, guilty feelings towards transgender people, and it affects them a lot. They may also become isolated due to lack of self-esteem and confidence. Education, employment, healthcare, etc. due to social isolation and exclusion. They have limited access to important social resources such as-

Social media bullying:

Organizational behavior is influenced and influenced by: Social Media. People who feel uncomfortable, isolated, or lonely can benefit from social media by encouraging community. Therefore, social media can be a safe haven for many LGBT people who face harassment and discrimination every day. As a tool for people to begin reaching out and connecting with friends and loved ones during their journeys and struggles, social media is reducing the isolation of LGBT people. However, the negative impact of social media cannot be ignored, as social media platforms have the power to suppress LGBTI views. This world is not that beautiful. LGBT people are bullied, bullied and insulted. The terms homophobic and transphobic are often used loosely under the guise of "fun" or "bullying friends." The "TikTok vs. YouTube: The End" video recently posted by YouTuber Carryminati22 has been removed due to its content. The LGBT community was outraged by one of his video posts: "200 rupaye me bik jaayga". Mithai is a bad word used to describe LGBT people. These comments show that some people are trying to call a gay person a terrorist; not only is it embarrassing, it also disrupts queer existence. This video shows homophobic violence and bullying.

Gay and transgender rights groups criticized Harry Potter author JK Rowling on Thursday for defending a British scientist whose views on transgender people were quoted in court as "unworthy of a 'respectable' liberal society" Rowling, 6 June 2020' "The problem with the story is that the word 'women' is not used. 'Pregnant women.' There needs to be a special word for these people. Please help me," she tweeted, in response to a comment describing "people who are pregnant."

Conflict and rejection caused by families' responses to LGBTQ people:

Many LGBTQ adults are reluctant to share their lives publicly due to fear of rejection and it's not-so-good consequences. Arguments and disruptions at home resulting from lack of communication and understanding of gender identity can lead to LGBTQ youth being kicked out of the home. As a result of family relationships, many LGBTQ youth end up in juvenile detention centers, daycares, or on the streets. All of this can make them value themselves less and be more likely to contract HIV and other harmful health effects, such as drugs and alcohol. They are often criminals themselves and victims of some very violent crimes.

Educational Crisis: School Bullying

A 19-year-old man recently committed suicide after being bullied and teased for being gay. Negative effects of bullying include depression, fear, homelessness, school dropout, suicide attempts, and more. LGBT youth are subject to bullying and harassment and are more vulnerable to social exclusion. Queer people are reluctant to come out because they know that coming out will lead to homophobic and heterosexist discrimination from friends, family, and society. LGBT youth often choose to hide their identities because they believe revealing would harm them physically and mentally. This decision can lead to suicidal thoughts, depression, alcoholism and drug use.

In a country like India where marriage is valued, marriage is a fundamental right for everyone, but the LGBT community currently does not have this right. In a country like India, where LGBTQ people still cannot marry a partner of their choice, the decision for homosexuals seems futile. Even though the Transgender (Protection of Rights) Bill was approved by the Lok Sabha on August 5, 2019, the bill still has many flaws and has little benefit for the LGBT community. The researchers aim to prove that the Trans Convention needs to be strengthened and reformed to benefit the LGBT community. It is imperative to legalize same-sex marriage to erase this dark page in India's history. Homosexuality will be stigmatized if people plan to cover it up with memory loss. The government should work to educate the public and ensure public understanding about homosexuality.

For LGBT people in India to live with dignity and freedom of sexuality and identity, the three pillars of the state and society must work together and the morals and values specified in the Constitution must be ensured. However, despite this progress, LGBT individuals still face discrimination in society. The decision of the Supreme Court can only be taken into account; however, society has a responsibility to ensure that LGBT people are not discriminated against and that they are cared for. Let gay couples not be in the same danger as other citizens, because in the future same-sex marriage, gay adoption, the right to fight abuse and other unresolved issues. Climate and communities are still fighting for them. So it is clear that this fight is not yet won and India is still a long way from being truly involved.

Section II

Government Policy for Transgender:

Transgender people in India have long lived on the margins of society. It was not until the Supreme Court's decision in 2014 (often referred to as the "NALSA decision") that transgender people were recognized as a "third gender". Over the years, the government of India has put in significant effort and efforts to develop and build a sustainable society. This article examines some of the measures taken by the central government in the last few years in order to protect the fundamental right to "living with dignity" included in Article 21 of the Constitution and to bring these rights to society.

The Transgender Persons (Protection of Rights) Act, 2019:

The Act defines a "transgender person" as a person whose gender identity does not match the sex at birth, including male transsexual or female transsexual (whether Humanoid or not). Those who have undergone gender reassignment surgery or hormonal therapy or laser therapy or other medical treatment), people with gender, gender differences and people with cultural differences such as relatives, hijra, aravani and jogta.

Transsexual individuals were not enumerated before 2011. The Registrar General of India (RGI) during the 2011 Census, for the first time, gave three numbers for Transgender persons namely Male-1, Female-2 and Other Number-3. Calculation. Although this method has its limitations, the Census (2011) recorded 4, 87,803 individuals who identified their sex/gender as “other than male or female”.

The Transgender Persons (Protection of Rights) Act, 2019 aims to address stigma, discrimination and oppression against this disadvantaged group and integrate them into the mainstream of society. This will lead to greater integration and allow transgender people to become members of society.

This bill includes the following rights:

- 1) In schools, employment, health care, etc. There is no discrimination.
- 2) Recognize the identity of transgender people and give them the right to self-identify as their gender.
- 3) Give the right to live with parents and immediate family.
- 4) Develop health plans and programs for the education, safety and health of transgender individuals.
- 5) Ensure that the National Transgender Commission approves, monitors and takes action to protect their rights.

This bill aims to make everyone responsible and involved in supporting the same principles. It also brings greater responsibility to the Central Government and State Governments/Employment Ministries for transfer issues. The Transgender Persons (Protection of Rights) Act, 2020 was enacted and published in the Gazette of India on 29 September 2020. This provision aims to recognize the identity of transgender people and restrict their access to and use of public services and educational benefits. , employment, health care, management or disposition of property, holding public or private offices, and accessing and using public services and benefits.

National Council for Transgender Persons

To exercise the powers conferred by Article 16 (Protection) of the Transgender Persons Act under the 2019 Constitution, the Ministry of Semi established the National Council for Transgender Persons on 21 August. , 2020 Gender Council. The President of the Council is (ex officio) the Federal Minister of Justice and Empowerment and the Deputy President is (ex officio) the Federal Minister of Justice and Development. The National Commission shall perform the following functions:

- (a) To advise the Central Government on the formulation of policies, programmes, laws and activities relating to transgender persons; ensuring equality and full participation of transgender people; to address problems related to transgender individuals;
- (d) To resolve the grievances of transgender individuals;

The other members of the Council include representatives of various Ministries/Departments, five representatives of the transgender community, representatives of the National Human Rights Commission (NHRC) and the National Commission for Women (NCW), representatives of State Governments and UTs, and experts representing NGOs.

SMILE (Support for Marginalized Individuals for Livelihood and Enterprise):



The Ministry of Justice and Promotion launched the umbrella "SMILE - Supporting Livelihoods and Business of the Poor" on February 12, 2022. The umbrella plan will cover a wide range of measures, including health measures for participants and people undergoing changes in society. Focus on rehabilitation, medical facilities, counseling, education, skill development, financial connections and more. Plan, IX. It includes various health benefits for transgender individuals, such as financial aid in the form of grants for transgender students studying in the classroom until after graduation, educational skills and lifestyle, gender surgery, and healthcare with pre- and post-operative assistance. Surgical procedures and other medical facilities, setting up Garima Grehs in all states to provide shelter to abandoned transgenders and orphans, setting up Transgender Protection Cells across the country to swiftly combat crime and violence against transgender people, etc. The Ministry allocated 100 thousand lira. An amount of Rs 365 billion has been allocated for the program from 2021-22 to 2025-26.

National Portal for Transgender Persons



The screenshot displays the homepage of the National Portal for Transgender Persons. The header features the SMILE logo and the text "SUPPORT FOR MARGINALIZED INDIVIDUALS FOR LIVELIHOOD & ENTERPRISE". Below the header, a navigation bar includes links for HOME, ABOUT US, APPLICANT LOGIN, REGISTRATION, GARIMA GREH LOGIN, GARIMA GREH DETAILS, and CITIZEN CHARTER. The main banner area is titled "Skill Development & Training" with the subtitle "Capacity Building and Skill Enhancement". A large illustration shows a group of people in a training session. Below the banner, there is a "SMILE" section with a brief description of the scheme and a "NOTIFICATION" section regarding a selective training program. At the bottom, a grid of six service tiles is displayed: TG Certificate & ID Card, Scholarships, Skill Training, Composite Medical Health, Garima Greh: Shelter Homes, and Recognition & Appreciation. Each tile includes an icon, a title, and buttons for "Read More" and "Apply Now".

The Ministry of Justice and Empowerment launched the National Transgender Portal on 25 November 2020. All transgender applicants can receive identification documents and ID cards without any physical contact with the publishing house. The certificate recipient has the right to change his/her name and any other important information regarding his/her identity on the birth certificate. Thanks to end-to-end communication, the portal provides the transferee with the convenience of applying for certificates and IDs across the country without the need for physical interaction. Transgender certificates and ID cards are nationally recognized and issued by the

Ministry of Social Justice and Empowerment. This certificate is the document required to benefit from the health benefits offered under the SMILE program.

Empowerment of Transgender Persons through Education:

The Indian education system and government policies have made significant progress in efforts to reduce gender and social relations at all levels of school education. Many initiatives also target disadvantaged groups in society who have historically been underrepresented in education. The National Education Policy 2020 (NEP 2020), approved by the Union Cabinet on July 29, 2020, outlines the vision of India's new education system. The policy aims to provide universal education from pre-school to secondary education and achieve 100% Enrollment Rate (GER) in school education by 2030.

NEP 2020 defines transgender children as a socially disadvantaged group (SEDG) and provides, among other things, equal education for all students. This includes community services that support children's access and participation in education, as well as programs to assist with the transition to children's access to education; thus closing remaining gaps in access to education, including vocational training, for children of all genders. Female or other SEDG.

The new law will create a "Gender Inclusion Fund" to improve the country's capacity to provide equal education to all girls and transgender students. These funds will be made available to countries to carry out priority projects (hygiene and sanitation, bicycles, cash transfers, etc.) identified by the government as important to helping women and children transition to education; The funding will also help countries support and strengthen effective social interventions to address specific local challenges faced by women and children, with the aim of transforming women's and children's access and participation in education.

Samagra Shiksha Abhiyan:

Samagra Shiksha Program, Preschool to XII. It is a comprehensive school education program that covers the entire spectrum from grade to grade. The plan was updated on August 4, 2021, to align with the Sustainable Development Goals and the new National Education Policy announced in 2020. In addition to many important innovative goals of the program, it also works in closing social and gender inequality in schools. Ensuring justice and participation at all levels of education.

Scholarship Scheme Under SMILE:

Ministry of Social Justice and Empowerment provides scholarships to students of Class IX and above in India to pursue poverty alleviation education and transfer students using an electronic system to use the same login details online ID to help them transition to secondary school. By law, the scholarships mentioned in the picture are given to students who transfer.

Improving education and health through Skill Development:

Skill India Mission:

According to the Skill India Mission, Ministry of Skill Development and Entrepreneurship (MSDE) has launched Pradhan Mantri Kaushal Vikas Yojana (PMKVY), Jan Shikshan Sansthan (JSS) programme, and the National Apprenticeship Promotion Scheme (NAPS), which provides short-term vocational training, and the Craftsmen Training Scheme (CTS), which is aspirational for young people from all walks of life in India, including transgender individuals. Know the status details of PMKVY, JSS, NAPS and CTS training for candidates.

Skill Training by PM-DAKSH (Pradhan Mantri - Dakshta Aur Kushalta Sampann Hitgrahi):

Ministry of Social Justice and Empowerment provides skill training by PM-DAKSH, the skill development program of the Prime Minister's Office. Ministry of Skills Development Training is provided to transgender individuals who benefit from the SMILE program. Short training; up skilling/reskilling; this program provides

business development and long-term training to individuals in transition. Skills training and livelihoods under the SMILE project aims to provide training to transitions to acquire work-oriented livelihoods. Through this section, transferees will be provided with salaries and self-employment opportunities, as well as placements through training centers. Monitoring and awareness programs will also be carried out with private organizations to eliminate discrimination in the workplace.

Skill Training through Sector Skill Councils:

Approved by Sector Skill Councils/Training Partners in 6 States through Ministry of Social Justice and Empowerment, National Backward Class Finance and Development (NBCFDC) Skill development training programs for transgender people beauty There are people from many professions with 330 trainees and more than 8.7 million training agreements⁹ in jobs such as experts, make-up artists, waiters.

Garima Grehs: Accommodation for Transgender Persons

Section 12(3) of the Transgender Act 2019 states that in cases of changing parents or immediate family members, the Court must order the person's placement in a treatment center. Based on this, the SMILE scheme provides for the creation of Garima Grehs to provide shelters to needy transgender individuals and provide basic amenities such as shelter, food, medical care and recreation. Additionally, support will be provided for the development/skills of transplants in shelters. The ministry launched 12 pilot projects called "Garima Grehs" ¹⁰ and provided financial assistance to community organizations (CBOs) for the construction of these shelters. These driving centers are located in Maharashtra, Gujarat, Delhi, West Bengal, Rajasthan, Bihar, Chhattisgarh, Tamil Nadu and Odisha. Online monitoring was created on the National Transgender Portal so that the Garima Greh couple could log in using the username and password provided to them.

Integrated Healthcare at SMILE:

Integrated Healthcare is part of the SMILE Smile Programme. The aim of the project is to provide health insurance to all transgender persons in India to improve their health through necessary rehabilitation, including gender surgery and medical support. This system covers all transgender people who cannot benefit from other supports of the Institution/state.

The objectives are as follows:

Health insurance in the form of Ayushman Bharat TG Plus should be made available to transgender individuals, including gender-based surgery cover under the Ayushman Bharat Yojana. Every transferee must take out insurance of Rs. The scheme provides Rs 5 lakh per annum.

Comprehensive program will cover all aspects of transgender healthcare. It is also necessary to provide (but not all) hormonal therapy, sex surgery and post-procedure coverage, which are available in all private and public clinics.

CONCLUSIONS

There are positive as well as opposite ideas and policies for marginalized people in India. Mahesh Dattani rightly presented the bitter state of these marginalized section of society in his plays and researcher made an effort to correlate them with the present Government policy and scope for the development of marginalized people in order to bring them into mainstream society.

WORKS CITED FROM

Primary Sources:

1. On a Muggy Night in Mumbai: In Collected plays (New Delhi, Penguin, 2000)
2. Seven Steps around the Fire: In Collected plays (New Delhi, Penguin, 2000)

Secondary Sources:

1. Agarwal, Beena. Mahesh Dattani's Seven Steps Around the Fire: Acknowledging the Marginality of Eunuchs, Impressions; A Bi-Annual Refereed E-journal of English Studies, Issue I, January 2009.
2. Hazra, Arvindo. An Interview of Mahesh Dattani on 15 June, 2012.
3. Mitra, Rina. *A Living Dramatic Experience*, The Plays of Mahesh Dattani: A Critical Response ed. By Dhawan R. K. and Pant Tanu, New Delhi, Prestige, 2005.
4. Multani, Angelie. A Conversation with Mahesh Dattani, The Journal of the Schools of Language, Literature and Cultural Studies (JSL), IV, 2007.
5. Ravindran, Nirmala: An article by Nirmala Ravindran entitled '*Dramatic Revival*' in 'IndiaToday' magazine published on 26th, 2004.
6. Supreme Court of India, Legal Decision on Third Gender, 15 April 2014.
7. Unadkat, Tushar. Representation of LGB Characters in Contemporary Indian Cinema, Article posted on July 9, 2012.
8. Uniyal, Ranu. *Conversing with Mahesh Dattani*, The Plays of Mahesh Dattani: A Critical Response ed. By Dhawan R. K. and Pant Tanu, New Delhi, Prestige, 2005.

ABOUT THE AUTHOR



Dr. Sidhartha Babarao Sawant, Ph.D., NET SET, is Professor and Head, Department of English, S.S.V.P.S.'s Late S.D. Patil alias Baburao Dada Arts, Commerce and Late M.D. Sisode Science College Shindkheda Dist: Dhule. He has published 55 research papers in various national, international UGC referred Journals as well as UGC CARE Journals. He has 18 years teaching experience. He is Ph. D. Supervisor and two scholars are working under his guidance.