

MAITRI

The Annual Social Sciences Festival



July 2026

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FOREWORD

Dr. Swathi Shivanand

Academic Coordinator - Social Sciences

“Maitri, with its call for fraternity, for a more tolerant, just world where both humans and non-humans coexist is also, we felt, the hope that we needed, and needed desperately”

The idea of Maitri began with a gentle but firm berating from our students in a class committee meeting. Why don't we, the social sciences, students have any event to call our own, they asked? Chastised so, the social sciences faculty team began to think of what we could do. In an era of recurring, devastating, heart-breaking conflicts across the world and in our intimate spaces, we debated on what we wanted our corner of the world to embody, what we wanted to hold onto. Ideas around bridging (setu), dialogue and collaboration etc were discussed before we settled on Maitri.

Maitri, with its call for fraternity, for a more tolerant, just world where both humans and non-humans coexist is also, we felt, the hope that we needed, and needed desperately.

The next conversation was on the form it should take: should it be a conclave or a conference or something similarly academicky?



Photo Credits: Maitri Social Media Committee

We decided to draw lessons from our students who have often communicated in subtle and not-so-subtle ways that they would much prefer the aural, the visual and the tactile. And so, we decided on Maitri as a festival, as something joyful and in being joyful was hopeful.

Maitri challenged us in many ways: where do we find the time, the energy and the tolerance to work with individuals we don't agree with being one of the many challenges. But if not for the fervour and passion that everyone involved in the organising committee displayed, we could have

let differences reign supreme and the festival would have remained yet another idea lost to the world.

This then is the backdrop—the historical details, if you will—to this bright and colourful newsletter before you. A comprehensive, yet personal, yet intellectual, account of the two marvellous days we all staged together. Congratulations to Team Maitri and to everyone who has worked so diligently in producing this newsletter.



Photo Credits: MAHE Media Team

Editor's Note

Dear Readers,

As Maitri drew to a close, we found ourselves reflecting on the conversations, interactions, questions and relationships that shaped the event significantly. What remained with us were not only the ideas exchanged, but also the ways in which people stayed with one another—in listening, in disagreement and in reflection. As editors, we can't help but draw parallels with the real-world experiences of friendships and relationships as the event continued.

“Fractures, fragilities and friendships” were three words that echoed through the months leading up to Maitri, shaping our conversations, our thinking, and the many ways we learned to work together. Maitri – Dialogues in Social Sciences emerged as a space to engage with these questions collectively. For us, as students of the social sciences, these ideas did not feel abstract; they are questions we return to constantly, both within and beyond our classrooms. Maitri felt deeply familiar in this way. It offered a space to take these ideas beyond the syllabus: to sit with them together, to hear them live and contested, and to return to them with greater attentiveness and care.

As first-time editors, we were keenly aware of the responsibilities involved in translation of dialogue, disagreement and care into a written form. Capturing the true sense of feelings and experiences of a two-day event, of course, a daunting task — perhaps nearly impossible. Nevertheless, we carried on with our team and tried our best to hold together the moments of dialogue, reflection and engagement.

This newsletter serves as a collective archive of Maitri, bringing together session reports, interviews, testimonies, and photographs that trace the many forms of engagement that unfolded across the festival — academic, creative, political, and personal.

Whenever the task felt overwhelming, we were reminded of the generosity of the people around us. This included not only the guidance, patience, and trust of faculty members, and the commitment of students across committees who continued to show up, revise, reflect, and contribute, but also our own lived experiences of relationships, global events, and a shared desire for peace. We also thank every speaker, volunteer, and participant who contributed by showing up, engaging thoughtfully, and staying in conversation.

We hope this newsletter offers a way to revisit those two days, to recognise the friendships that formed within and across differences, and to carry forward the spirit of dialogue that Maitri so carefully nurtured. In a world marked by conflict and uncertainty, it is often the quieter gestures of listening, care and conversations that endure, offering us a sense of hope. For us, Maitri stands as a reminder of what collaboration, care, and friendship can make possible, and it leaves us feeling deeply grateful, and very proud, of what we created together.

Warmly and with regards,

Rishma S & Yash Bhattacharjee

Co-Editors

Notes from Our Faculty Convenors



There had to be an annual event for the Social Sciences programme – all other programmes at DLHS had one by now. Not a mere academic event – no. We needed a social sciences festival! A period of gestation, deliberation, and approvals, and then a flurry of activities – almost too fast to catch up with – and then things falling into place, just as they ought to be. Then, the sense of satisfaction of having done things right and having done the right things, both coalescing seamlessly – that's how Maitri felt like.

The theme, a set of words: *fractures, fragilities, friendships*, that would tie in all events planned, all disciplines too – simple, yet profound; topical, yet timeless. The spirit of the Indian constitution, global geopolitical conflicts, kinship with the environment, the world of work – all came under the scrutiny of these profound words. And in various formats too:

a keynote address, a masterclass, two panel discussions, a film screening, four workshops running parallelly, and the highlight: curation of a unique cultural exhibition. All this with interludes of music and dance performances, street plays... and lest I forget, the 'pre-event' Model Parliament which set the stage. We really did do it all!

How, may you ask? We made Maitri with '*maitri*'. Friendships strengthened, new ones forged. Fractures and fragilities dissolved into fond memories. Students led the way, in their magic-wand-like manner — they were the stars of the show. All faculty members were gung-ho! Maitri went around, beyond the program, beyond DLHS, the social media. What I witnessed, everyone in action towards a common goal...perhaps it is not so naïve to believe, to be able to redo the world one festival at a time!

*-Amrutha Yathish,
Assisant Professor, DLHS MAHE*



Sometimes I hear people outside DM mention Maitri in passing, and I always register it with a small, happy shock. People seem to have taken for granted that it's a real thing, when a few months ago it was only a handful of scrappy emails, jokes in staff meetings, a will-we-won't-we ... and somehow, here we are today, smoke and ether made real.

As with anything that takes up so much space - in our minds, on our campus - a doubt can sneak up on even the best of us : was it any good? Yes, it was perfect.

As the first in a series, we were in the charmed position where nothing needs to be seen as having gone wrong.

Every boisterous disagreement, every impasse, only reinforced its reality. It showed that people cared enough to think it mattered, that it was worth risking a fight. We could make no mistakes, because the heavy burden of a first draft is simply that it must exist, for future versions to build on or break away from.

You know what else was perfect? The buzz in the corridor over those two days. With the exhibitions, students and staff seemed to have created a kind of magical, magnetic zone, laying out our favourite ideas and deepest convictions in full finery. It felt like an invitation: *this is who we are; welcome to our world.*

-Joyeeta Dey
Assistant Professor, DLHS MAHE

STUDENT CONVENORS' NOTE

Being the student convenor of Maitri, the experience was not so much about implementing a plan that was ready as it was about figuring things out together. Maitri was a series of small conversations, last-minute changes, shared doubts, and a lot of invisible coordination. We learned to manage constraints—time, resources, and differences of opinion—without losing the spirit that Maitri was all about. For me, Maitri was the result of the combined efforts of many committees.

Each one, in its own unique way, contributed towards the planning, creation, and execution of the event. As a student convenor, I noticed how these contributions from individuals gradually came together, even though they stemmed from different ideas and work styles. The process was straightforward but quite challenging as it demanded consistency. Most of the work happened behind the scenes; however, it was essential. Being associated with this made me realize that the importance of group work outweighs the desire for individual recognition.

Deepa T - Double Majors, SEM VII

My experience of being a part of our own student fest, Maitri, organized by DLHS, was one of the most valuable ones, as I was one of the student convenors for this very first edition. The theme for this year, Fractures, Friendships, and Fragilities, was translated beautifully into the fest events: from the keynote and panel discussions to exhibitions, competitions, club activities, and workshops, showcasing how deeply it blend with our lives, where the theme was not something to be found externally but within.

The meticulous work behind stitching together an event like this, bringing in insightful resource personnel, organising a proper flow of several activities at the same time, and making it immensely meaningful were major reasons for the success of Maitri '25. The first edition of Maitri was a blast, and I hope the spirit and hard work will be carried forward into upcoming editions as well!

Aswin R - Double Majors, SEM V

A part of opting for a course like double majors made me realise how deeply intertwined the social sciences truly are. However, within our university, there was not much understanding of what the double majors truly are, which I found very unfortunate. One of my goals as a double major student was to give our course the recognition it deserves, and I was given this opportunity by being one of the student convenors of Maitri.

Curating this festival has been one of the most delightful experiences ever, from streamlining the structure of the event to picking out mementos for our esteemed panelists, I enjoyed every little bit of it. This festival helped bring together the entire cohort of the double-major department, and we were all able to put together something that showcased the essence of Maitri, of friendship and solidarity.

Nandita Paruthi - Double Majors, SEM III





Events

Keynote Address

Panel Discussion

Workshops

INAUGURATION



Photo Credits: MAHE Media Team

The inauguration of Maitri 2026 brought together students, faculty, and organisers at the start of the fest, marking the beginning of two days of discussion and engagement.

The session opened with the lighting of the lamp, followed by a welcome address by Dr. Swathi Shivanand, Academic Coordinator of Social Sciences, DLHS. In her address, she positioned Maitri as a space that extends beyond the classroom, one that encourages dialogue, reflection, and participation across disciplines.

This was followed by the introduction of the theme, “Maitri: Fractures, Fragilities, and Friendships,” by the faculty convenors. The theme framed the concerns of this year’s fest, drawing attention to the tensions and connections that shape both academic inquiry and lived experience.

An address by the Head of Department, Dr. Shilpa Kalyan, DLHS, brought both guidance and encouragement to the gathering. She highlighted the importance of creating spaces where critical engagement and empathy go hand in hand, and acknowledged the efforts of the students and faculty in shaping Maitri 2025.

Together, these opening segments set the context for the discussions that would follow, bringing into focus the central questions around which Maitri was organised.

The session then moved forward to the keynote address by Professor G. Aloysius, which many of us were looking forward to.

Keynote Address

Experiences from the Field: Tribals, Resistance, and the Lived Reflections of G. Aloysius

Photo Credits: Suvignya K



When Professor G. Aloysius spoke of his years among the tribal communities of Jharkhand, it was less a story of research and more one of Maitri, of friendship, solidarity, and shared living. For over a decade, his life moved with theirs, bound by the rhythms of the land and a mutual recognition that dignity could exist without hierarchy or exchange. What he found there was not data, but a kind of human closeness that freed him, a lived sense of equality and compassion that existed beyond the reach of institutions.

Yet, as he reflected, this very humanity, the capacity to think clearly, to act with common sense, to be moved by justice, seems to have withered in our time. Today, acceptance of the establishment and the compulsion to maintain appearances have replaced genuine engagement. Even within academia, where questioning should be sacred, we build walls of jargon that obscure more than they reveal.

Aloysius spoke sharply about the ways institutions in India shape thought. Entry into academia, he said, is not just about merit or procedure, it requires adopting the attitudes, rituals, and language of the system. In the process, many lose touch with where they come from. Success often depends on detachment: from community, from lived experience, and from one's moral grounding.

For him, the test of democracy lies in literacy, not only the ability to read and write, but to understand and question what rules demand of our lives. A law that governs people without their comprehension, he said, is illegitimate.

To be modern, then, is not simply to embrace what is, but to struggle toward what ought to be. Justice and equality, he urged, must be inscribed into the practice of Maitri.

Through all his reflections ran a single, steady thread: the need to reclaim our ability to think and feel as human beings. When knowledge becomes detached from experience, and success demands conformity, we lose the ability to see the world clearly. The erosion of common sense, the instinct to empathize, to question, to act with courage, is perhaps the deepest crisis of our time.

Listening to him, one could not help but wonder: are we still capable of fighting not for what is easy, but for what is right? Scholarship, he reminded us, is not only about studying the world but standing accountable to it. To write about justice is to practice it; to speak of Maitri is to live it, in our classrooms, our research, and our relationships.

He urged the transformation of syllabi, the re-examination of cultural norms, and the courage to critique traditions that reproduce hierarchy. Culture, he said, has long been a form of power, freezing inequality in the name of custom. It must now become a space for imagination, for contesting ideas, and for the creation of new ways of being.

In an age obsessed with performance and prestige, Professor G. Aloysius's reflections offered something rare, a reminder that the real task of scholarship is not to protect institutions, but to preserve humanity. His words leave us with a quiet challenge: to make Maitri not an idea, but a lived practice, one that bridges the distance between thought and life, between what we study and how we live.

Arunima Ganguly & Prithika Priyesh

Extending the Conversation: Questioning Knowledge and Power



Photo Credits: Maitri Social Media Committee

The keynote was followed by a conversation between Professor G. Aloysius and Joyeeta Dey, Faculty Convenor of Maitri, which revisited and extended several of the ideas raised earlier.

It began with a reflection on how the university, as a platform, along with academic and intellectual spaces more broadly, tends to set boundaries around what can and cannot be questioned. These spaces often feel rigid, where certain ideas are taken for granted and not easily challenged. There was a sense that intellectual discussion can remain confined within these limits.

What stood out in the exchange was how Professor Aloysius moved beyond these boundaries and refused to stay within them. He challenged a number of assumptions that are usually

accepted without much thought, drawing attention to the material basis of intellectual hierarchies and how they are constructed.

The conversation also unpacked the functioning of the modern university, and what it means for academia to exist as a profession. It made visible how academic spaces are not only about the production of knowledge, but are also shaped by systems of social structures and power.

Many of these ideas did not feel limited to the moment of the discussion. They seemed likely to remain relevant beyond the event itself, raising questions that could be returned to over time—especially in the way we engage with classrooms, institutions, and knowledge more generally.



Interview with G Aloysius

Durgashree

Photo Credits: Maitri Social Media Committee

Q: Ambedkar extends Maitri even to animals (all living beings). Does your framework of emancipatory identity also engage with non-human life, or is it entirely human/social? How might the earth, environment, and non-human beings factor into a Maitri-informed ethic?

A: He answered that priority must first rest with human beings. Once solidarity among human beings is established, one can then extend it to non-human life. He added that one must rely on reason when engaging with the ideas of historical figures such as Ambedkar. Since their ideas functioned within the social and historical contexts of their time, it is more meaningful to interpret them in relation to the present than to follow any figure uncritically.

Q: Ambedkar emphasizes Maitri even toward the foe. What is the role of the ‘enemy’ in your writings? Do you cite examples where oppressed people practice Maitri towards their oppressors or across divisions?

A: He answered by drawing on Mao and Periyar, saying that one must attempt to neutralise the enemy by explaining the issue to them and trusting in their rationality. When asked how one should deal with people whose attitudes are so deeply rooted that they refuse to change even after a convincing and fair argument, he replied with humour: “Those who are asleep can be woken up. But those who are pretending to be asleep cannot be.” He advised that only a small group of people display such behaviour and they may simply be left aside.

THE IDEA OF MAITRI

Q: Critical Quest has been very important for younger readers. What are your thoughts on moving more fully into digital formats to make the materials more widely and easily accessible?

A: He explained that, in the beginning, his aim was simply to disseminate what he gained as knowledge. Together with his partners, Critical Quest publication was established to provide affordable reading material for students. With the onset of Covid, as each seminar became a webinar, the publication expanded. He spoke fondly of its success, while also describing the work behind it. He initially sold bulk copies of 25–30 books to his professor friends who would distribute them to students, but this did not last long since selling books was considered a “low-profile” job. He eventually visited arts colleges across India, studying their syllabi to create relevant books and content. He was also keen on developing publications about regional events and personalities, particularly because they are often sidelined.



Q: How can we take Ambedkar's ideas forward today, especially among the younger generation, beyond just remembering him as the maker of the Constitution? What challenges does this involve?

A: He responded that he prefers not to begin with Ambedkar, nor with Periyar, Jesus Christ, Buddha, or any individual, because personalities are bound to their historical contexts. He pointed out the importance of distinguishing between Ambedkar's autonomous works (such as *Annihilation of Caste*) and those in which he was constrained (such as the Constitution of India). What must be carried forward are Ambedkar's values, not merely his writings—his commitments to liberalism and democracy.

He also shared an anecdote which he described as “worse than colonialism.” At a prominent university where he had been invited to lecture, he was told that only English was permitted. Inside the classroom, very few were present, while outside stood a large group of students. When he inquired, he discovered that the students outside only spoke and understood Hindi, but English was enforced to maintain the “standard” of the institution. Furious, he began teaching in Hindi, prompting all the students outside to enter the classroom. He argued passionately that education must be accessible to all.

This insightful interaction with Aloysius reminded us that Maitri must be practiced with reason and awareness. His emphasis on values, rather than personality, offered a grounded way to engage with Ambedkarite thought today.



DIALOGUE IN TIMES OF CONFLICT

Panel Discussion

Sanjana A Nair

The panel discussion titled “Dialogue in Times of Conflict” was conducted on Day 1 of Maitri, 16th of October 2025. The discussion explored how meaningful conversations can transform divides into possibilities for peace and healing. It brought together distinguished speakers Dr. Aswathi Nair, Dr. Sukrita Lahiri, and Aishwarya Ravikumar, and was moderated by Ms. Arunima Ganguly and Dr. Ardra N. Rishma S., the emcee, introduced the theme of the panel discussion by speaking about the conflict in current times, and dialogues in times of conflict becoming a formal resistance of care and hope.

Dr. Aswathi delivered the first set of remarks, and in her presentation, focused on the complexity of humanitarian intervention in times of conflict. She discussed the controversy surrounding the 2025 Nobel Peace Prize winner, María Corina Machado, and used this to a question how humanitarian intervention is defined and justified. She went ahead to explain that while human rights are considered a universal concern, humanitarian intervention most of the time involves military or forceful actions that distort the boundaries between domestic and international affairs and involvement. She drew from examples such as the invasion of Iraq, the overthrow of governments in Latin America, and interventions in Syria, among others, and elaborated on how states that are powerful have historically used humanitarian narratives to legitimise their actions.

Dr. Aswathi questioned whether extreme humanitarian emergencies such as genocide, should be quantified and whether this should be used a base for said humanitarian intervention by states. She concluded by highlighting the importance of impartiality in humanitarian intervention and the need to focus on actual results, rather than the motives behind such interventions.

Aswathi Nair



*Photo Credits: Maitri
Social Media Committee*

Following this, Ms. Sukrita Lahiri spoke in detail about the Palestine–Israel conflict and utilized a presentation to display pictures related to the conflict and to break it down. The conflict's origins are in the late nineteenth century when Zionism emerged as a political movement. In this, they seek a Jewish homeland in Palestine. Prior to this, Jews, Christians, and Muslims coexisted in relative harmony. Through historical maps and images, she showed how Jewish immigration increased before and after the Holocaust, which contributed to the creation of Israel in 1948 and the large-scale displacement of Palestinians, known as the Nakba. She utilized the framework of settler colonialism to understand how indigenous Palestinian communities were marginalised over time and used maps to compare 1882 to the present, to show the rapid expansion of Zionist and Israeli localities and the shrinking of Palestinian land.

Sukrita Lahiri.

She further talked about how the 1967 War, and the Oslo Accords among others, divided the West Bank into Areas A, B, and C, each governed by different levels of Israeli and Palestinian control. These fragmented yet intermingling territories, along with checkpoints, settlements, and restricted mobility, shape daily life for Palestinians. She emphasised that the conflict is ultimately about land and territory, rather than a religious conflict, and that despite the international consensus for a two-state solution, Israel's stance and its actions on the ground have made this difficult to achieve.



The final presentation was by Ms. Aishwarya Ravikumar, and it focused on the findings of the Independent People's Tribunal on Violence in Manipur. She began by outlining the background of the Manipur conflict and described how, even a year later, over sixty thousand people continue to live in relief camps without adequate basic facilities.

Although the number of killings has reduced, both communities continue to experience deep trauma, fear, and mistrust. She mentioned that if the government had acted in the early days of the violence, it could have been prevented the conflict from escalating, as no ethnic or communal riot in India can persist without the implicit consent or inaction of the state. She stated that testimonies revealed targeted marking of houses and propaganda labelling Kukis as illegal immigrants, which contributed to the outbreak of violence.

She also explained the role of the drug trade and mineral-rich forest lands in escalating the conflict. She mentioned that the tribunal under

Aishwarya

People's Union for Civil Liberties, spoke to over three spoke to over three hundred survivors and witnesses visited multiple relief camps across communities, and compiled FIRs and other evidence. She emphasized on the challenges faced by PUCL during the process, including criticism from political actors in Manipur and the burning

of copies of the report published. She

She concluded by referencing other

global examples (South Africa and Northern Ireland) where dialogue, truth-telling, and reconciliation have played a role in rebuilding societies, and mentioned the need for similar efforts in Manipur.

Ravikumar





The discussion that followed allowed the panellists to expand on each other's points. They addressed issues of territorial claims in Palestine, the problem of history being written by the powerful, and the distinction between humanitarian intervention and political interventionism. The panel also discussed the pressures faced by organisations such as PUCL in ensuring credible fact-finding while navigating criticism and especially political sensitivities.

The session was concluded with closing remarks from Dr. Ardra, who highlighted how all the three discussions and cases reflected how we strive towards truth, which is embedded in the question of justice, and how dialogue is essential for healing in times of conflict. The emcee then invited Dr. Swathi Shivanand to present tokens of gratitude to the panellists and moderators, formally concluding the event.



Building Archives of Underrepresented Histories in India

Facilitator: Anjali R.

Anagha S.

The workshop began by gently dismantling a rather typical image formed in many minds at the mention of an archive - the archive as a dusty, dimly lit room filled with yellowing papers, guarded by silence and seriousness. Within minutes, that image was replaced by something far more unsettling and far more interesting: archives as living, argumentative, and political spaces that decide whose lives are remembered and whose are quietly forgotten.

What immediately stood out was the insistence that archives are everywhere. Not just in libraries or institutions, but in oral traditions like the Therigatha, in personal correspondence, in community memory, and even in what looks suspiciously like someone's junk drawer. The question was not whether something is an archive, but who gets to decide what constitutes one. Public imagination tends to equate archives with national records and institutional authority; yet, community archives, such as the June L. Mazer Lesbian Archives or Dalit Panther collections reveal archiving as an act of activism- a refusal to be forgotten.



The museum-library-archive distinction, explained through the restaurant and kitchen analogy, was especially memorable. Museums serve a curated plate; archives hand you the pantry and expect you to know what you are looking for. You enter with one question and leave with fifty; slightly overwhelmed, but richer for it.

Beneath the humour, however, lay an uncomfortable truth: archives mirror social hierarchies. Decisions about "historical" or "evidential" value often reproduce caste, class, and gender exclusions. Women and other marginalised identities appear as unnamed wisps, marginal notes, or not at all.

The workshop was refreshingly honest about why inclusive archiving in India struggles. Imposter syndrome among women, lack of awareness, weak archiving cultures, and the intimidating nature of institutional spaces that reinforce power dynamics all play a role. Simply collecting more material is not enough; "more product, less process" can easily erase context and origins, flattening complex histories into searchable but soulless records. Feminist methodologies such as intersectionality, standpoint theory, and an ethics of care were offered not as buzzwords, but as practical tools to rethink archival practice itself.



Photo Credits: Suvignya K

The most compelling takeaway was that archiving is not neutral work. Accession policies, appraisal theories, and metadata standards are all politically embedded. Questions of privacy versus inclusion rarely have neat answers; sometimes, the answer really is time. Tiered access, shared custodianship, and diversity in hiring were presented as ways to build trust, representation, and accountability.

Ultimately, the workshop made it clear that archiving, much like history itself, is not guesswork clad in prose, but a demanding science of interpretation, reconstruction, and inquiry. As Marc Bloch puts it, "*Good history is not a transcript; it is an investigation.*" To archive under-represented histories, then, is, in the facilitator's words, to poke the bear - investigative work, not passive preservation that challenges inherited hierarchies, unsettles comfortable narratives, and resists the temptation of neat conclusions.

One Stitch At A Time

Sonica Ganguly

It begins with loose, fragile sheets and ends with something whole - a book that can be held, opened, and loved. That is the beauty and art of bookbinding. The binder's tools are simple but poetic: thread, glue, paper, and patience. Each fold aligns meaning, each stitch ties memory together.

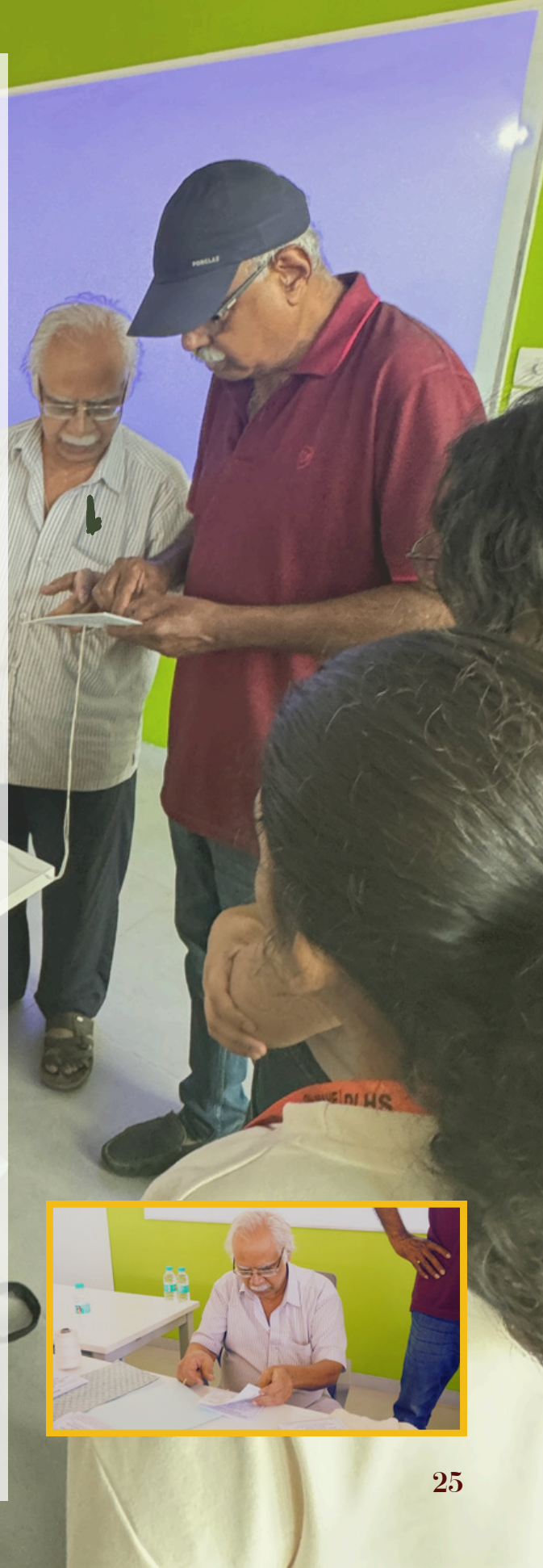
This craft balances strength with beauty. The precision of sewing meets the grace of design. Whether finished in soft cloth or embossed leather, a bound book carries both durability and soul. To bind a book is to shape time itself, to hold together the words that might otherwise drift away.

In the workshop, Gauri Soni, the MC, warmly welcomed Mr. Ashok Urs, Mr. Muni Swami, and Ms. Poorna from the Repair Café Collective India in Bengaluru. The collective stands on two ideas — sustainability and livelihood.

Repairing, they explained, isn't just about fixing broken things; it's about caring for the environment and valuing skilled labour.

The talk explored how the collective connects those who want to learn with those who want to share. Over WhatsApp and hands-on workshops, people repair cycles, bags, and books, while building a community that values craft and frugality.

Mr. Ashok described how local repairers, like the alteration tailors in Yeshwanthpura who work rain or shine, embody a “repair country” spirit.



Repair Café maps such skilled workers, restores wheelchairs, and promotes the circular economy — using and reusing parts instead of wasting resources.



The conversation soon turned to women in repair work. Mr.Ashok noted that few women are visible, but Ms.Poorna reminded everyone that they are very much present — in homes, in informal roles, and in organizations like SEWA that fight for recognition of women's labour.

The highlight of the session was the bookbinding demonstration. The real magic began when Mr.MuniSwami, who has practiced this craft for six decades, showed how to fold, measure and hand-stitch a book. Participants tried each step themselves, guided by his precision and Mr.Ashok's quick tips.

When asked what message he had for young people, Mr.Swami smiled and shared that he has learned through practice, not machines:

"If you work with your hands, your heart learns patience."



The session ended with everyone holding their neatly bound books — small reminders that repair is not just an action, but a way of living, one stitch at a time.

BODY, COMMUNITY, AND CASTE

Srushti

Walk, Stop, Question Everything

If you've ever thought caste is just a "social issue" tucked away in textbooks or policy debates, this workshop shattered that delusion with under bright theatre lights. "Body, Community, and Caste" was not a regular sit-and-listen talk. It was chaotic, funny and profoundly real.

We began with introductions — the familiar name-major-interest combo — before diving headfirst into the world of theatre. Dr. Shraddha Raj, who has been practicing theatre for six years, started off with English drama but quickly realised it barely scratched the surface of Indian realities. Her art now lives and breathes caste and anti-caste politics—unapologetically. She also loathes the Natya Shastra. Why?

Because that entire text worships "purity" and "perfection," ideas she pointed out are deeply caste-coded. From there, the conversation spiralled into how caste quietly creeps through everyday life. Like domestic workers sitting on the ground while employers sip tea. Or how we weaponise words, occupations, and even food.

Who eats what, who touches what, who cooks what — every choice reveals a hierarchy we've inherited but rarely stop to question. We unpacked everything — from West Bengal's Muslim maligas who sort glass waste, to barbers, leather workers, and the politics of name changes.

The takeaway was clear: caste isn't "backward India." It's in the glass we drink from, the accents we use, and the jobs we glorify as "skilled" versus "unskilled."

Then came the stories. Myth, ritual, and rebellion — all woven together.

One story followed Maramma, an upper-caste woman who falls in love with Kadra, a Dalit man who escapes his caste-assigned job of skinning leather. He hides his identity, marries her, and they live happily (for a bit) until caste catches up, disguised as ritual “purification” and violent mythmaking. It was a chilling reminder of how mythology can both shape and strangle love.

To shake off the heaviness—and perhaps wake us up—we played improv games. “Yes, and...” and “No, but...” unleashed chaos, followed by the walking game. We had to walk when she said “stop” and stop when she said “walk.” Clap became jump, jump became clap, and by the end of it, people were in a daze.

But that’s the point — she was showing how easily meaning flips. One change, and everything else rearranges. That lesson carried into our final task: retelling fairy tales in five freeze frames. Beauty and the Beast, Cinderella, Hansel and Gretel — all worked through reverse and freeze. Then we had to change one scene. Just one. And somehow the entire story transformed. That’s when she explained: even a single shift in society — one “scene” — can alter the whole narrative.

The session ended with a reflection on breaking binaries — hero/villain, pure/impure, divine/human. The world isn’t neat like that, and neither are we. And most importantly, she reminded us: it matters who tells the story. A fairy tale changes when narrated by the witch instead of the princess. A myth changes when told by those who have been erased from it. Going for the absolute truth is also not the solution — because then, one is looking for purity and perfection, which, she emphasised, were non-existent in the real world.

By the end, everyone was exhausted but buzzing. The workshop was a reminder that bodies hold histories, communities hold stories, and stories hold the power to rewrite everything. “Body, Community, and Caste,” wasn’t just about theatre. It was about unlearning the script society handed us — and maybe, writing our own.



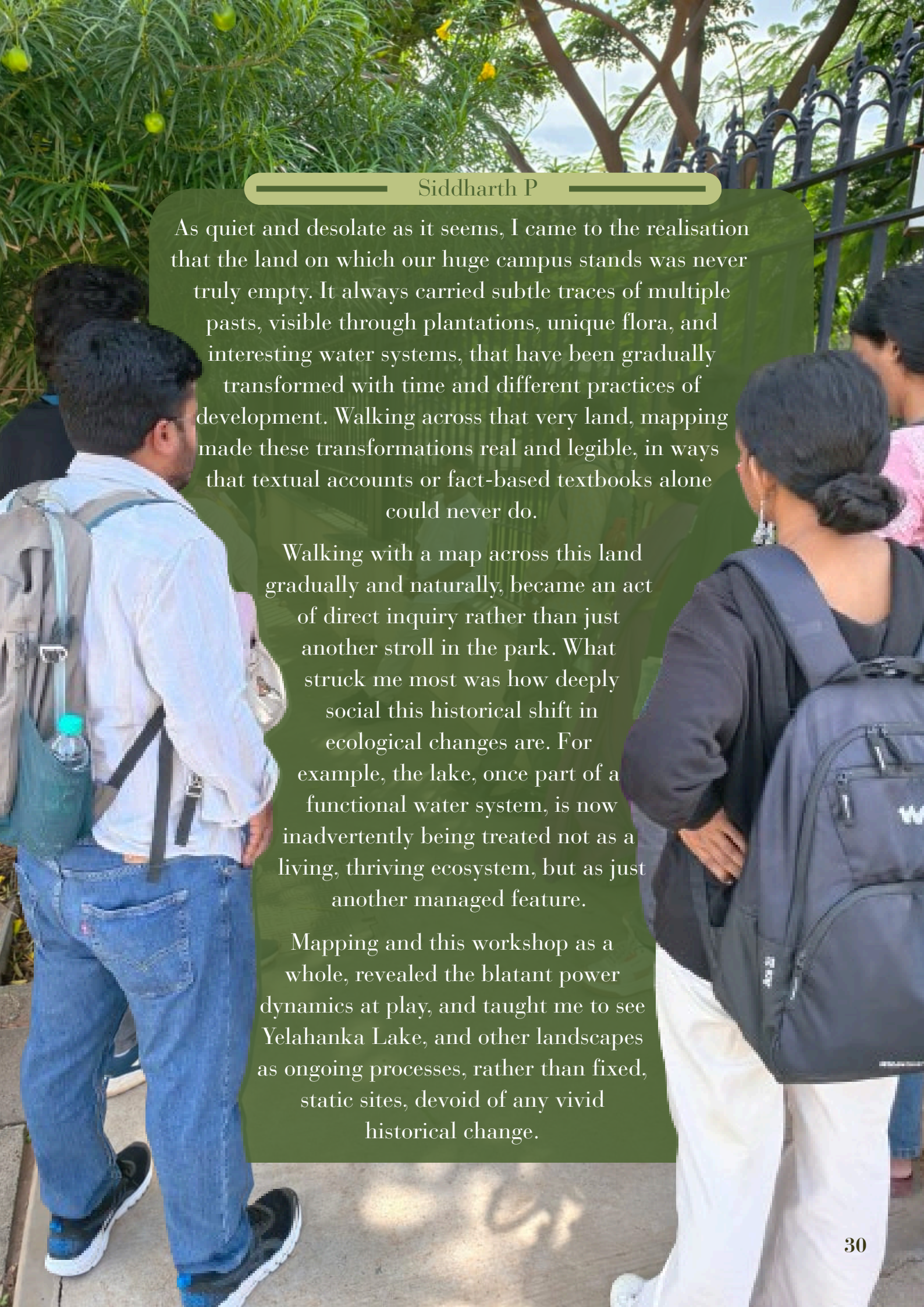
MAPPING TO UNDERSTAND SOCIO-ECOLOGICAL PHENOMENA

Photo Credits: Keerthana Sujith

Hear from student experiences at the workshop

As part of the Maitri festival, an event that successfully brought together domains of dialogue and practice within the vast realm of The Social Sciences, I had the privilege to participate in a workshop that revealed to me, the ways in which one can closely engage with the land they inhabit. Attending this workshop was a revelation, revealing that it was not simply a mundane academic exercise, but a space where slowing down was necessary, furthering the understanding of the nuanced relationship between people and their environment. Mapping the unique and intricate socio-ecological phenomena around the Yelahanka lake exemplified this intent by grounding simple yet abstract discussions of the ecology as well as the development that took place in the material landscape.

Slowly walking through the land that surrounded MAHE Bengaluru toward the lake, immediately made me aware of the truly massive scale of historical context embedded in what initially appeared to be just another ordinary institutional landscape. The workshop succeeded in encouraging me to look beyond the present, seemingly static form of the land, and read it instead as a much more layered preservation of natural ecological processes, and human interventions playing out in synchronization.

The background of the page is a photograph of a park. In the foreground, the backs of two people are visible as they walk away from the camera. On the left, a man in a light blue shirt and jeans carries a large tan backpack with a water bottle. On the right, a woman in a dark jacket and white pants carries a dark blue backpack. They are walking on a paved path. In the background, there are lush green trees with yellow flowers and a black wrought-iron fence.

Siddharth P

As quiet and desolate as it seems, I came to the realisation that the land on which our huge campus stands was never truly empty. It always carried subtle traces of multiple pasts, visible through plantations, unique flora, and interesting water systems, that have been gradually transformed with time and different practices of development. Walking across that very land, mapping made these transformations real and legible, in ways that textual accounts or fact-based textbooks alone could never do.

Walking with a map across this land gradually and naturally, became an act of direct inquiry rather than just another stroll in the park. What struck me most was how deeply social this historical shift in ecological changes are. For example, the lake, once part of a functional water system, is now inadvertently being treated not as a living, thriving ecosystem, but as just another managed feature.

Mapping and this workshop as a whole, revealed the blatant power dynamics at play, and taught me to see Yelahanka Lake, and other landscapes as ongoing processes, rather than fixed, static sites, devoid of any vivid historical change.



Events

Masterclass

Panel Discussion

Documentary
Screening

MASTERCLASS

*Walking with Communities:
Lifting Stories from the Frontlines of Justice*

On the second day of Maitri, Bhargavi Rao led a very powerful masterclass which focused on the morality and the actual practice of walking with the communities, in order to gather the most reliable and truthful stories from frontline workers in environmental justice. She used four real-life, local cases from Karnataka to show how people's experience of life, the legal system, and collective resistance are interwoven in

struggles for dignity and rights. The first story was about Mavallipura, where an agro-pastoral village was transformed into a landfill in 2007. It was a case of waste being dumped unlawfully, structured by caste, class, and religion. Actions taken against the dumping of the waste were met with violence by the villagers, and water contamination with E.coli had a severe impact on everyday life.



The community, using the Water Act, filed petitions that resulted in a court order which required waste segregation at the source and the creation of ward committees. This demonstrated how gathering and presenting evidence in a systematic way can influence governance greatly.

In the next story from Challakere, she pointed out the fight to protect grasslands, the biological ecosystems of both scientific and cultural importance, that had been falsely referred to as “wastelands.” Pastoral communities, who both worship and depend on these landscapes, were displaced after 13,000 acres of land were handed over for the construction of a scientific city. This became an example of how ecological wisdom is often sidelined under the banner of development.

In Pavagada, a large solar park was created by acquiring lands of small and marginal farmers and was presented as an energy milestone made from renewable sources. Retired officials were used to persuade villagers to part with their land.

However, the project disrupted wildlife corridors, raising questions of who really benefits from so-called green transitions.

Finally, in Subramanyapura, people stood up against the privatization of the lake. A court decision in 2012 established that lakes cannot be privatized and therefore must be conserved through public committees.

In reflection, Bhargavi Rao’s session was exceptionally strong in reminding us that justice is built on the most ordinary and brave acts. She asserted that research becomes real only when it moves into action with trust and shared responsibility. In her narratives, she showed that supporting communities rather than speaking for them is the basis of moral leadership.

Most importantly, she reminded us that anger which is rooted in love and solidarity has the power of becoming transformative, allowing for collective change to happen.

The World of the Social Sciences: Building Bridges, Changing Lives

Panel Discussion



CHAOS FOR A CAUSE

*Srushti Landge, Sonica Ganguly and
Durga Shree S*

The panel on meaning, purpose, and that millennial itch of “okay but what next?” could not have been more on-brand for a room full of social science students quietly wondering how empathy pays rent. Moderated by Dr. Roopa Ratnam and Ms. Anagha Shah, the conversation brought together four individuals who have clearly mastered the delicate sport of making sense of chaos: Susan Dass, who works at the intersection of philanthropy and grassroots change and seems powered entirely by caffeine and conviction; Aarti Mohan, co-founder of Sattva and resident ecosystem whisperer, fluent in CSR, sustainability, and impact; and Anand A, a consultant who appears to treat ambiguity as a hobby.

Philanthropy, it turns out, isn't about elegant boardrooms or carefully curated applause. It is gloriously messy, often resembling an elaborate social experiment in which empathy meets Excel sheets. Susan Dass confessed that her workdays are sustained by “coffee and chaos,” as her team at GivingPi helps donors evolve from “intent to impact.” Her goal is to transform philanthropy from a comforting act of charity into an actual engine of structural change. Aarti Mohan likened her work to choreography — one moment negotiating with funders, the next with farmers, occasionally both before lunch. For her, impact isn't an isolated field but a common language, with climate now whispering its way into every conversation. Anand A, meanwhile, seemed perfectly content in the abstract. His day, he said, is about “thriving in ambiguity.”



When Dr. Roopa asked how empathy and ethics from our textbooks survive in the real world, Anand A led the charge. The social sciences, he argued, train us to interrogate power and privilege, skills that corporate settings often treat like exotic curiosities. The ability to dismantle a problem and reconstruct it, he said, is the social scientist's secret weapon. Aarti, who began her journey in computer engineering, admitted that she missed this perspective while working in tech. Economics and history, she observed, make inequity visible; once you've seen those patterns, especially across the Global South, there's no going back to blissful ignorance. Susan Dass added, rather gracefully, that humility might just be the most underrated currency in any profession, and that “learning how to learn” is perhaps the most employable skill of all

The discussion soon waded into collaboration, leadership, and care. Anand A declared that “the ones who truly help others are the ones who lead,” a statement that sounded deceptively simple until you realised it was quietly dismantling most management books ever written. Leadership, he insisted, is trust-based, not trophy-driven. Aarti Mohan echoed this, arguing that complex problems rarely yield to solo performances; the world doesn’t need more TED Talk prodigies, but rather, people who can listen, connect, and co-create. Susan Dass shifted the focus to metrics — the eternal obsession of the development world. “It’s no longer about how many people we impacted,” she said. “It’s about how much agency we built.” Translation: numbers mean very little if dignity isn’t part of the equation.

Naturally, no contemporary discussion can escape the gravitational pull of generative AI. When Dr. Roopa brought it up, the collective sigh was almost audible. Susan Dass was firm — AI may process data, but it will never comprehend meaning. It can tell you what is happening, not why. “Human intent and humanity,” she said, “cannot be replaced.” Aarti added that while AI can be a tool, it still reflects the biases of the Global North, so by all means, use it, but don’t hand it your originality. Anand A, ever the realist, offered perhaps the most necessary reminder of the afternoon: let’s not start hallucinating ourselves into believing that AI doesn’t. In other words, treat it like a calculator, not a conscience.

As the conversation settled into more grounded territory, the speakers returned to the basics — reading, fieldwork, and reflection. “You’ll write as well as you read,” Susan said, in a tone so kind it almost masked the sting. Fieldwork, she continued, teaches humility, because the people living the problem often hold the sharpest solutions — if you stop long enough to listen. Anand A followed with his trademark bluntness: “To communicate well, you need to have thoughts. And to have thoughts, you need to have read something.” Painful, yes. Accurate, also yes. Aarti called reading, a “luxury” and fieldwork, an “anchor”: acts of resistance in an age addicted to speed and distraction.

When someone from the audience asked about reconciling personal purpose with professional dissonance, Susan Dass shared her own story — how she wanted to study arts after Class 10 but faced the usual social resistance.



Photo Credits: Maitri Social Media Committee

“Growth isn’t linear,” she said. “If you know your purpose, you’ll reinvent yourself again and again.” Anand A noted that not having a tech degree was his superpower; it made him adaptable, curious, and unboxed. Aarti concluded, quite poetically, that “you can be in tech and still be in social impact.” The boundaries, she said, are blurring; and that’s exactly where innovation lives.

Before closing, the panelists offered the advice every student secretly wanted: reach out. DM people. Politely stalk organisations. Ask questions. Apparently, curiosity isn’t annoying but it’s rather employable. Susan also mentioned Aartham, a free platform that connects students to opportunities in the social sector, while Anand reminded everyone to chase opportunities rather than waiting for them to politely knock.

If the session had a soundtrack, it would probably be “Don’t Stop Believin’ (in Humanities).” Each speaker, in their own composed yet chaotic way, reminded us that the social sciences aren’t “soft” skills, but they are the spine of empathy, innovation, and critical thought. Whether you land in philanthropy, consulting, tech, or activism, your ability to question systems, listen deeply, and act with intention will always matter.

The world’s still a bit of a mess, empathy’s still the rarest resource, and if you’re a social science student: congrats, you’re already learning how to fix it with both heart and sarcasm intact.

SCREENING & DISCUSSION:

A Flaming Forest (2024)

On the second day of Maitri, the Department brought the campus together for a powerful screening of *A Flaming Forest*, a 2024 documentary that immerses viewers in the fraught relationship between the Indigenous Soliga community and conservation policies in Karnataka's Biligiri Rangaswamy Temple (BRT) Tiger Reserve. Directed by Salman Javeed, Satya Ambasta, and Vivek Sangwan, the film uncovers how decades of exclusionary conservation efforts—stretching back to 1974—have pushed the Soligas out of the very forests they have cared for across generations.

Instead of launching straight into questions, the conversation began with the filmmakers sharing their personal journeys with the project. Javeed revealed the remarkable fact that the film was shot over ten years, passing through the hands of multiple teams, each adding their own vision and emotional texture. The result, he explained, is a documentary woven from many memories—almost a collective diary of everyone who worked on it.

Both moderators steered the discussion toward understanding the filmmakers' inspirations and their choice of cinema as a medium of communication. Their questions encouraged the panel to reflect on the power of film in shaping public conversations on rights, conservation, and representation—especially for communities whose stories are often overlooked.

When asked about the role of research in shaping the narrative, Sangwan brought the audience's attention to the film's honey-collection sequence.



Panel Discussion

Moderator: Dr. Devisha Sasidevan

Student Moderator: Ananya Aarthi Nanthakumar

Panelists: Salman Javeed and Vivek Sangwan



Ananya N and Pranati M



Photo Credits: Maitri Social Media Committee

It was here that the crew's focus began shifting toward deeper questions of governance and Indigenous rights. He reflected on how Adivasi struggles for land and livelihood force us to rethink what “conservation” really means. Drawing on ideas from *The Burning Forest*, he invited the audience to sit with the uncomfortable links between democracy, sustainability, marginalisation, and extractive economic growth—challenging us to consider whose voices get silenced in the name of preservation.

The energy in the room heightened during the audience Q&A, where students asked about the musical interlude that threads through the documentary. Sangwan credited Javeed for envisioning the sequence, and Javeed described how the song was recorded live and designed as a circular low—returning to its beginning while carrying the presence of every person in the film. Far from being decorative, he explained, the music acts as a guide, drawing viewers deeper into the rhythms of the forest and the people who call it home.





Events

Documentary
Screening

Model Youth
Parliament

Club
Events

Our Gods Are Like That

Nam Devaru Aathara

In the days leading up to Maitri, a documentary screening brought us together in a space that invited reflection before discussion. As a prelude to the festival, it marked Maitri's beginning in a quieter, more contemplative way, setting the tone for the conversations that followed. *Nam Devaru Aathara* (Our Gods Are Like That) shaped this moment by turning our attention to belief, dignity, and the everyday realities we often overlook.

Directed by Sraiyanti Haricharan, and written by Sraiyanti Haricharan, Subhankar Chakraborty, and Rolla Das, the film chronicles four events unfolding over the span of two days, all connected to superstition and spirituality in India. The narrative moves through familiar spaces: a godman with questionable intent; a community where women are segregated during menstruation; a woman denied entry into her place of worship because of caste; and a dargah where mentally ill women are confined in the hope of spiritual healing. Each moment reveals how easily belief can shape behaviour, and how deeply it can affect people's lives.

What stayed with many of us was the familiarity of these scenes. The film captures practices that exist quietly around us, often defended as tradition or faith. By observing rather than intervening, *Nam Devaru Aathara* draws attention to the fragile line between belief that comforts and belief that excludes, and to the ways in which human dignity is negotiated within these spaces.

Following the screening, Sraiyaanti Haricharan and Subhankar Chakraborty joined us online for a Q&A that unfolded as an open, reflective conversation. Students spoke about what first drew the filmmakers to these stories, the challenges of documenting spaces shaped by belief, and the place of science and rationality in responding to practices deeply rooted in culture. Rather than offering definitive answers, the discussion stayed with the complexities of these questions, allowing them to breathe. In that sense, the conversation felt like a continuation of the film itself, carrying its concerns beyond the screen.

Produced for Bharath Gyan Vigyan Samithi (BGVS), as part of the People's Science Movement, the documentary carries forward a legacy of making science accessible and encouraging critical thought rooted in empathy.

In the context of Maitri's theme, *Fractures, Fragilities, and Friendships*, the screening felt especially fitting. It drew attention to the everyday fractures that shape communities — fractures that are often normalised or left unquestioned — while also reminding us of the shared vulnerability that runs beneath them. As a prelude, the film grounded Maitri in reflection, encouraging us to arrive at the festival with greater attentiveness, openness, and a willingness to question what we accept as familiar.

MODEL YOUTH PARLIAMENT:

Where Youth Revived the Spirit of Democracy

The Model Parliament 2025 transformed the MAHE campus classroom into a setting that closely resembled the Indian Lok Sabha. Under the guidance of the Speaker, the participants stepped into the roles of political leaders, cabinet ministers, and journalists, engaging in structured debates that captured the essence of democratic decision making.

Designed to strengthen civic understanding, the event also encouraged students to refine their public-speaking, negotiation, and policy-making skills. Through realistic parliamentary procedures and active participation, the session highlighted how informed dialogue remains central to effective leadership.

With this strong foundation, the flow of discussions moved naturally into the day's core theme. Setting the Agenda: The day's agenda was all about India's trade policies and international relations with the U.S. in the context of the latter's increasing tariffs. This theme was topical, and thus, it induced

the participants to think about the economic strategy, national security, and India's changing role in world affairs.

Shashi Tharoor was the one to start it all off and bring the motion to the house, he did it by pointing out the need for trade reforms done in a balanced manner.



Piyush Goyal and S. Jaishankar retorted very actively by supporting the priority areas of the government & showing the light on that side.

Before long, Rahul Gandhi, Tejaswi Surya, and some other representatives entered the

fray, thus making the debate lively, which was a real test of every delegate's self-control and understanding of the policy.

The Prime Minister of the ruling coalition, seated as the leader of the opposition, emerged as one of the session's most compelling speakers. By firmly answering the questions from the opposition party, he clarified India's stance on tariffs, border issues, and broader foreign policy matters. 43

Acknowledging the negative impact of the tariffs on the Indian economy, he made it clear that India would not compromise on its strategic autonomy.

To maintain authenticity, the committee followed procedural steps similar to those used in the Lok Sabha. Bills and motions were formally introduced, debated, and opened for structured rounds of discussion. Amendments were proposed by members and evaluated before being put to a voice vote. The Speaker moderated the proceedings, ensuring order, time discipline, and fairness in turn-taking. This systematic flow allowed participants to understand not just what policies are debated, but how parliamentary decisions are shaped.

A unique and engaging element of the session was the passing of chits - handwritten notes exchanged discreetly between members. These chits helped MPs coordinate alliances, strategise rebuttals, and prepare questions without interrupting the debate. For many delegates, this became an essential and enjoyable part of the simulation, reflecting the behind-the-scenes communication that often influences real-world parliamentary dynamics.

The Press team played an important part in intensifying the experience. Reporters observed the proceedings closely, took notes, and framed pointed questions for the members. Through interviews and briefings, they pushed delegates to justify their positions and think beyond prepared speeches. Their presence added an atmosphere of accountability, mirroring the role of the media in shaping public understanding of political developments.

Beyond the Prime Minister's remarks, the debate expanded to include discussions on export diversification, strengthening domestic industries, and revising long-term trade partnerships. Several members proposed recommendations aimed at boosting India's resilience in global markets.

The session concluded with the Speaker commending the delegates for their preparation, composure, and active engagement. Model Parliament 2025 proved to be an impactful platform where students experienced democratic processes firsthand and deepened their understanding of governance and nation-building.

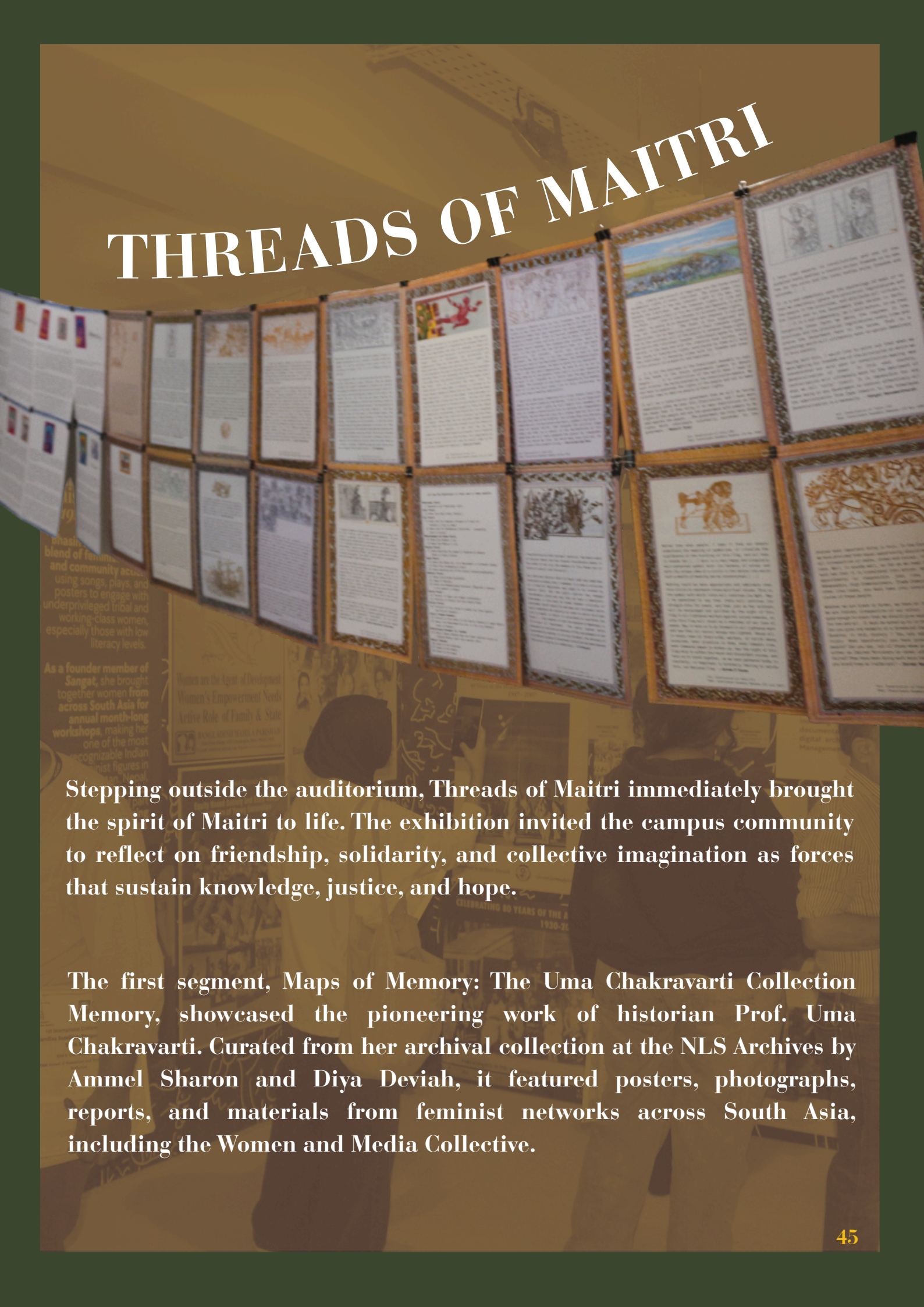


C. Chinmayi

Photo Credits:

Maitri Social Media Committee

THREADS OF MAITRI



Stepping outside the auditorium, Threads of Maitri immediately brought the spirit of Maitri to life. The exhibition invited the campus community to reflect on friendship, solidarity, and collective imagination as forces that sustain knowledge, justice, and hope.

The first segment, Maps of Memory: The Uma Chakravarti Collection Memory, showcased the pioneering work of historian Prof. Uma Chakravarti. Curated from her archival collection at the NLS Archives by Ammel Sharon and Diya Deviah, it featured posters, photographs, reports, and materials from feminist networks across South Asia, including the Women and Media Collective.

Through this rich archive, visitors could see how friendship and fact-finding have underpinned decades of scholarship, activism, and collective care. In *We the People*, the Constitution became a living, interactive presence.

In *We the People*, the Constitution became a living, interactive presence. Visitors engaged with a linoprinting activity of the Preamble, contributed to a communal board writing “We the People” in their vernacular languages, and explored posters celebrating the founding mothers of the Indian Constitution. The presence of Reclaim Constitution, a Bangalore-based citizen collective, emphasized that democracy is continually shaped by active participation and shared responsibility.

The final segment, *A Shared Planet*, highlighted student creativity and reflection on human and ecological solidarity. Works such as *The Sea of Blue: Dalit Art and Music as Waves of Resistance*, *Bangalore Frames*, and “Nature Journalling” projects explored belonging, environmental justice, and interdependence, inviting visitors to consider solidarities that span species, generations, and communities.

Academic Engagement Team



DLHS CLUBS @ MAITRI

While Maitri unfolded through workshops, panels, masterclasses, and screenings, some of its most memorable moments emerged in the shared corridors, where DLHS clubs transformed the space into a living, breathing celebration of friendship, fracture, and solidarity. Over two days, these stalls became places to pause, play, talk, argue, laugh, and sometimes simply exist alongside one another.

You could wander in without a plan and still find yourself pulled into something. At one end, Tamasha and Questa kept things light with quick games, pop culture references, and humanities trivia. Nearby, Pandora's Box, Communique, and Tamasha added colour and warmth through thoughtfully curated pieces— from posters and bookmarks to stickers, charms, bracelets, and keychains — offering small keepsakes that echoed Maitri's emphasis on connection and shared expression.

Some stalls asked you to slow down. Lit Lounge and Speakeasy created a space where people could respond to prompts about healing, friendship, and support, tying their thoughts into a growing web of coloured threads. Watching the installation fill up over time was a reminder that even in a busy fest, people are willing to share pieces of themselves when given the space to do so.

A similar balance of thought and interaction shaped Kalakriti x Pink





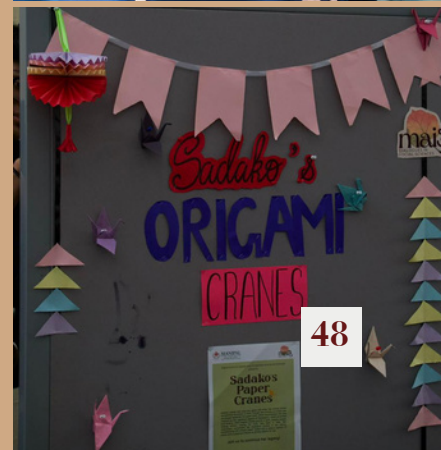
Freud's stall. Through collagemaking and a deceptively simple Jenga game, students engaged with ideas of fragility and fracture, how easily things fall apart, and what it means to repair them.

Beyond the stalls, performance added another dimension to Maitri. Serenova's musical set, built around songs of friendship and cooperation, gathered people mid-day, turning passers-by into an audience. Abhinaya x Ecospire's street play cut through the crowd with urgency, addressing climate crises, privilege, and inequality while returning, deliberately, to themes of solidarity and collective action.

Conversation, however, remained at the heart of Maitri. Samvaad's stall turned dialogue into something playful and challenging by pairing strangers, assigning roles, reworking thinkers, and retelling familiar stories through contemporary social issues. The games were fun, but they also lingered, leaving participants with questions that extended beyond the stall itself.

Finally, Viella's "Knot & Bond" reminded everyone that friendship doesn't have to be serious to be meaningful. Watching pairs of friends struggle, laugh, and eventually succeed at tying bracelets onehanded captured something essential about Maitri — that connection is often awkward, imperfect, and entirely worth it.

Together, the DLHS club shaped the rhythm of Maitri, bringing it to life through laughter, conversation, and performances that stayed with people long after they walked away.



MEET THE TEAM

Behind the
first edition of the
Maitri Newsletter

DESIGN TEAM



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ASSISTANT PROFESSOR
DLHS-MAHE



RISHMA S.



YASH
BHATTACHARJEE



With that, we close the very first edition of Maitri...

The beginning of many more to come!