PLATES:
THE
PICTORIAL
MAPS
PLATES

Following plates are, in fact, the pictorial maps of the thesis. They illustrate the Muslim social structure along with their socio-economic conditions. The intra-city as well as the intra-community variations in the quality of habitat, quality of inhabitants and the social well being has been demonstrated. These plates depict their educational conditions, employment and income scenario. Political orphanaging is one of the major reasons of the Muslim backwardness for relegating them to the lower income exploitative private sector economy.
Plate No.: 1, Ward No. & Name: 23 Bhujpura, Locality: Old City Periphery

No municipal services are ever available in this locality. Inhabitants are mostly the labourers in the cottage industry of the city. Their earnings are daily and weekly wages.

Plate No.: 2, Ward No. & Name: 47 Jeewangarh, Locality: Civil Lines Periphery

A socio-economically peripheral ward in the Civil Lines area. The filthy drainage and walkway is said to be endemic to poverty. It is due to feeble political gravity of a Muslim inhabited ward over their municipality.
The house in the core of the city wears a rural look. There is earthen floor, thatched roof and mud mortar used for bricked walls. There are so meagre belongings over the cooking oven (place) in the corner. The meagre per capita resource availability can not be gauged. Sustainability is amazingly at its brink. Despite occupancy the house does not show signs of life.
The built up material and floor of the house indicate a reasonable economic conditions of the inmates. However, the wayward placing of the cots demonstrates a poor aesthetic sense. Cots also depict an inadequacy of living space. The bicycle shows that the household is just above poverty line.

A poor Muslim house with an earthen floor. There is no separate kitchen. Earthen oven is under the sky, visible on the right margin. The ladder speaks of an utter inadequacy of the living space. The households sleep on the earthen roof during the long summers for nearly eight months. The family is precariously parched on a cot which is not like it.
The poor man in this house has no household hand pump. Water is brought from the street hand pump of the municipality from a queue. Their water storage capacity is in the foreground. Capacity to acquire even a free resource is so meagre.

A small house of a poor Muslim. Hand pump indicates independent though limited water availability. Bathing and laundry at the hand pump, but cleansing utensils separately. The house may be just around 30 square yards.
A household Muslim woman blacksmith sustaining her father’s lower income heritage. Such Muslim labourers are the children of Social Darwinism. The under nourished tired looking elder sister is at work while her younger sister is apprentice labour in making.

A Muslim women was working in the hand press, in her house, an instant before the photograph was clicked by the girl researcher. She evaded the scene for the cultural reasons of veil. Her daughter was sleeping on the floor where the noisy industrial work was in progress.
The absence of employment in the organized sector has reduced them to the private sector, exploitative works. Survival is difficult under meagre incomes. Poverty has deprived these minor Muslim girls a schooling. They have been reduced to the child labour embroiders.

Although males are also engaged in embroidery work, embroidery is largely a female occupation in the cities of the Muslim tradition and culture. Poor women are best exploiters in this undertaking.
Muslim women labour in household carpet weaving. It is a rudimentary carpet weaving wooden frame. Private sector exporters have made them a captive labour at home where the per capita productivity is higher than in a handicraft factory. There are many such venues where an unbiased government support could have alleviated those captive labourers into small entrepreneurs.

Embroidery is a highly labour intensive handicraft occupation. Although it is a skilled profession, still, however, the incomes are low in these contractual works. Despite being a fine, skilled work, poverty does not provide light and electric fan. The green hand fan in the centre is the only possession to beat the summer heat. Their skill is awaiting the recognition of a natural asset. The communal consideration deny them a government support to improve their working and household environment.
A characteristic Muslim enclave of an extended joint family. A worn out, dirty curtain on the common property toilet is indicative of their low socio-economic status. The curtain says that the toilet belongs to everyone, but owned by none for the maintenance.

A Civil Lines' world beyond the municipal commitments. There is no road, no drains, no waste disposal facility. Deprivation, disease and death are common. This Muslim locality appears an autonomous territory.
This is a Muslim nuclear family house in the University premises. Almost all the educated higher income Muslims comprises a nuclear family.

A higher income group, nuclear family house of a Muslim in the University.
Muslim houses of University professors-cum periodic foreign exchange earners. The residential structure of the University locality bear a look of the modern urban landscape.

A spacious nuclear family house of an educated Muslim family with its surroundings. Such modern housing complexes are a symbol of a suitable social structure and the social well being.
Plate No.:20, Ward No. & Name: 49 Dodhpur, Locality: Civil Lines Central

The kitchen of a Muslim modern tiled house in the University locality. Education over the income grooms an aesthetic sense and the hygienic conditions. Such a modern infrastructure is a symbol of a favourable family structure and a better quality of life.

Plate No.:21, Ward No. & Name: 23 Bhujpura, Locality: Old City Core

This is an all purpose single-room house of less than 15 sq. yards they work here, cook here and sleep here. Husband is away as an industrial labour in the city. Both the mother and daughter are busy in earning a bare minimum living through embroidery work on exploitative contractual wages in their own house.
A crowded primary classroom of modern education for the girls reveals an accepted importance of women education even amongst the lower income Muslims.

More than 80 Muslim girl students are huddled together on the ground in a small class room of a privately run, unaided school. There is no fan or furniture in the school of a tropical hot climate of longer summers.
The elderly Muslim girls and the women are in the pursuit of modern education in the highly traditional and ill equipped schools. Even the veil-clad women do not face any social barrier towards education.
Despite the politico-economic odds poor Muslim women are bracing education in their unsupported private primary and secondary schools both in the Civil Lines and the old city wards. A heap of unassorted footwears outside a classroom indicates that even the grown up girls are squatting on the school floor during the course of their learning. A broken down teacher's chair is lying unrepaired. It has been replaced by an affordable, low cost plastic chair.