



Students' Organizations and Group Socialization: An Analysis of Islami Jamiat Talba in Khyber Pakhtunkhwa

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Abstract

Islami Jamiat Talba has been playing a key role in socializing students across Pakistan. Initially envisioned as (missionary) organization, it, however, involved more in campus politics. In the framework of "Group socialization theory" this paper focuses on the systematic training and socialization procedure of IJT affiliated students. It primarily tries to investigate how IJT, as a distinct group, socialize students and make them part of the group? Data was collected through interviews in three different universities in Khyber Pakhtunkhwa. The paper argues that the social interaction of the students and their acquiring of new values and habits from their friends have enormous impacts on their personalities. The socialized members have uniform politico-social values and understanding of political events and issues. IJT transmits specific political norms and values to the students, helps in the transmission of a particular culture and thus creates a subculture of their own within the university campuses.

Key Words: Jamaat-i-Islami, Islami Jamiat Talba, political socialization, group socialization, student Organizations

Introduction

Socialization to politics is a continuous process. At different levels and stages of an individual's life, he/she is exposed to different 'agents' and 'contexts' which have different impacts and consequences on their lives. He/she may be subjected to adopt new norms, values, and ideals or to give up some previously acquired norms and values.

Research has confirmed that young (individuals) reject their family values (some, if not all) in favor of the values and way of life of their friends, at a specific stage of their life. The questions "what makes individual to adopt the values of friends? And how and why the friends or peer groups are significant in terms of values indoctrination in the individuals, are very important for political socialization scholarship. It becomes more significant when it comes to the role of a student organization (like IJT) in the socialization of students and their preparation as future party workers.

The social environment and thoughts, feelings and behavior of individuals are closely associated with each other (James, 1890:110). The social environment has a great and significant impact on the personality building and personality maturation of individual via interaction and negotiation with other social beings (Hogan & Roberts, 2004). Therefore, the social context is much important while studying and understanding the personality development and value adaptation of an individual (Neyer & Lehnart, 2007). Islami Jamiat Taluba in the educational institutions across Pakistan is providing an enormously significant social environment to the students. It prepares them for their active political role in society. In part, it works as a nursery for Jamaat-i-Islami by providing its manpower (socialized workers) and future leadership.

Theoretical Framework

The paper utilizes the framework of *Group Socialization theory*, espoused by (Harris, 1995). It argues that the social identification and categorization of people is a psychological process, based and involved in group socialization.

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The most important aspect in this regard is the formation of a group which involves three fundamental stages. First Individuals are organized and defined as members of a distant social category. Second, they are taught to, define, formulate, teach and transfer the norms and values associated with that specific group. Third, members assign and specify those norms and values, only to themselves, and thus become more specific categories with their normative behavior (Turner, Hogg, Oakes, Reicher, & Wetherell, 1987).

The paper discusses different aspects of IJT in the view of group socialization theory i.e. how it was organized, how it teaches and transfers its specific values and norms to its members and how and what identifies it a distant entity and organization in university campuses?

Methodology

The study is descriptive in its nature, based on the primary data collected through interviews and focused group discussions with IJT students in three different universities of Khyber Pakhtunkhwa. The universities were selected on the basis of JI influence and presence (in Malakand JI is the most influential, D. I. Khan the least, and Peshawar 'medium') and presence, influence and activities of IJT. Furthermore, the University of Malakand was selected because IJT was not having any potential competitor student organization. University of Peshawar was selected because of significant presence of other student's political organizations. Gomal University was important in the sense that IJT is competing with *Jamiat Talba Islam* (a student organization affiliated to *Jamiat Ulema-i-Islam*) both politically and religiously. The data were collected through a semi-structured interview, where each participant was asked same questions. For the selection of respondents snowball sampling technique was adopted and a total of 27 interviews were conducted.

Origin and Historical Development of IJT

Though IJT was officially organized in 1947, yet the concept of formulation of a student organization was put forward by Maulana Mawdudi before the emergence of Jamaat-i-Islami. Maulana Mawdudi in one of his addresses in February 1940 in Amritsar expressed his views about the need for political struggle and strategy for furthering the Islamic cause in British India. He suggested that a well-organized student organization will supplement through its activities for furthering the Islamic cause in India (Mawdudi S. A.-A., Taffimat (Explanations), 1965). Maulana's dream came true after the partition of India when 25 students organized Jamiat in December 1947 in Lahore. According to Ahmad Anas majority of those 25 students were sons of Jamaat-i-Islami members (Anas, 1989). Zafar-Ullah Khan was elected as the first *Nazim-i-ala* of Jamiat. Soon after its foundation in Lahore IJT started its activities in other parts of the country (especially in Karachi).

IJT was initially envisioned as a missionary organization, whose primary responsibility was expression and propagation of Islamic feelings and values among students in educational institutions within Pakistan (Murad & Ahmad, 2009). The strategies adopted for this were 'study circles' and all night 'study sessions'. These strategies had (already) been proved very effective in strengthening organizational bonds between the associates of Muslim Brotherhood in Egypt. For the propagation of its views, Jamiat has launched its first student Urdu journal "*Azm*" (determination) followed by another English language magazine "Students Voice" in 1951 (Rahman & Khalid, Interview with Israr Ahmad, 1981, p. 130).

In the opinion of Israr Ahmad, the focus of Jamiat from its primary objectives (missionary activities) changed towards student politics in the early 1950s. Their main opponents in the universities and colleges were the leftist student organizations. The increased contest for more and more influence in the colleges made the Jamiat affiliates more radical and proactive. They are now to measure things in absolute terms i.e. leftists/Marxist or far from Allah and Islam. "*They are atheists and they are the others*", was the narrative (Rahman & Khalid, 1981, p. 91). According to Zahid Bukhari, this confrontation has given Jamiat a world view and clearly determined its vision and conduct (Zahid, 1989, pp. 137-144). Jamiat played an active role, off the campuses in 1953-54 anti-*Ahmadia* agitation.

In the words of Umer Mansur, "the student organization ceased to view its task as the training of future leaders of Pakistan and instead saw itself as a "soldiers brigade," fighting for the cause of Islam against its enemies-secularists and leftists inside and outside the government (Mansur, 1989, p. 01). Until 1957 Maulana Mawdudi was much concerned about the over politicization of the Jamiat in the educational institutions. However, when

the Jamaat leadership themselves decided a political future for the party, the concerns of Maulana gradually lessen. Jamiat was now to produce and train the future political leadership to the party (Mawdudi S. A., 1986).

Organizational Consolidation and Greater Politicization, 1962-71

The decade of the 1960s proved to be very significant and important for Jamiat in terms of greater politicization in the universities and its organizational consolidation. Jamaat-i-Islami very effectively mobilized Jamiat by diverting its attention from its all-time rivals the leftist, towards the opposition of Ayub Khan. The Ayub Khan's "modernist interpretation of Islam" and the authoritarian government was not acceptable to the religiopolitical groups at that time. Maulana Mawdudi was one of the prominent critics of Ayub's Islamic and family reforms. Jamiat has given the authorities a tough time on the campuses owing to the government's educational policies and initiatives. The Tashkent agreement of 1966 further fueled the situation, making Jamiat organizationally more integrated and consolidated. Politically its sphere of influence had become much wider (Khalid S. M., 1989).

The political unrest in East Pakistan (now Bangladesh) further dragged Jamiat towards active politics, but this time on the national front and with arms and ammunition for combating *Muki Bahini* activists. *Al-Badr* and *Al-Shams* were the two paramilitary 'jihadist' groups launched by Jamiat in East Pakistan. These groups were fully backed by the military government in Islamabad. Jamiat had accepted the responsibility of providing recruits to these groups (Amin-ul-Haq, 1989). It is believed that the decision of involving Jamiat in armed struggle against Bengali nationalists was taken by the Jamiat *Nazim-i-Ala* Mati-ur-Rahman Nizami autonomously. However, in one of his interview he said that Maulana Mawdudi had sanctioned his decision and had given him the "go ahead" permission in a meeting in January 1971 (Rahman & Khalid, Interview with Mati-ur-Rahman Nizami, 1981).

The catastrophic end of the war and the heavy loss of lives of Jamiat supporters in the civil war once again started a debate within Jamaat-i-Islami about the over-politicization of Jamiat. Many leaders including Maulana Mawdudi were of the opinion that Jamiat has forgotten its agenda and commitment of religious work and was more involved in violent political activities within the campuses. However, being a political nursery for the Jamaat future members and leaders, the party could not design any course of action and directives for the Jamiat (Nasr S. V., 1992).

During the initial years of the Bhutto era, Jamiat had swept the campus elections in all major cities of Pakistan, more importantly in Lahore and Karachi. Due to its excessive involvement in politics and national political issues such as Bangladesh *Namanzoor* (Non-Recognition of Bangladesh) movement of 1972-74, the anti-*Ahmadia* controversy of 1974, and the *Nizami Mustafa* (Order of the Prophet) of 1977, Jamiat has got recognition of de-facto political party. As on one side this recognition has taken Jamiat to the zenith of its power, on the other hand it severely manipulated and damaged its reputation as a peaceful and non-violent student organization. Jamiat established good terms with the military dictator Zia after his coup d'état in 1977. It was given free hand in the Pakistani universities from 1977 to 82 and had a significant and dominant role in the campuses, especially in terms of student admissions and faculty appointments (Fishlock, 1982). It has also rendered significant services in the motivation and mobilization of people for *Afghan Jihad*. Several Jamiat members got 'martyred' in the conflict from 1980-90 (Nasr S. V., 1992, p. 67).

Jamiat relations with the military government deteriorated in 1984 when the government imposed a ban on student unions, a move in the opinion of many Jamiat members, primarily to curb the organization's influence on the campuses (Nasr S. V., 1992). Jamiat strongly retaliated and started agitations against the government. However, Mian Tufail, the central *Amir* of Jamaat tried to convince the Jamiat leaders over the government decision. Furthermore, the membership of Jamiat in the campuses gradually decreased, which also made the leadership focus more on its organizational activities within the campuses rather than involving in national issues (Nasr S. V., 1992).

In 1987 Qazi Hussain Ahmad was elected the new Amir of Jamaat who gave new energy, hope, and enthusiasm to IJT. Qazi Hussain, along with the basic ideological goal of the party i.e. "Islamization of the constitution and system", included socio-economic issues in his program and party's focus. It was a kind of approaching the common people strategy. Qazi has involved Jamiat members in furthering his cause of popularizing the party.

In 1996 IJT started the golden jubilee celebration of its foundation. A general convention of IJT affiliates and ex-members was held in Punjab University Lahore in 1997, believed to be attended by more than 35000 students. In February 1999, Indian Prime Minister Mr. Atal Bihari Vajpayee visited Lahore. Jamaat-i-Islami along with some other Islamist parties called for a general strike (BBC, 1999). IJT played a dominant role in organizing rallies and processions in Lahore and different other parts of the country.

In the next decade, IJT focused more on campus-based activities by organizing different book fairs, sports galas and youth festivals across the country. In 2008 Syed Munawar Hassan was elected as the new Amir of the party, the first IJT *Nazim-i-Ala* making his way to the top slot of the party. Siraj ul Haq who also remained IJT *Nazim-i-Ala* succeeded Munawar Hassan in 2014 and became the new *Amir*.

IJT Organizational Structure

IJT is erected on a grounded organizational structure and base. Due to its organizational excellence, it has been occupying a prominent position among similar student organizations in university campuses across Pakistan. The authority and command flow from top to bottom. At the top, there is *Nazim-i-Ala*, *Shura* (consultative council) and *Mutamid-i-Ala* (Supreme General Secretary). *Nazim-i-Ala* and *Majlis-i-Shura* are elected by the IJT members from all over Pakistan. *Mutamid-i-Ala* is appointed by the *Nazim-i-Ala*. The same structure is duplicated at province, city and University level. At each level the respective members elect their *Nazim* and consultative council. The *Mutamid* at each level is appointed by the *Nazim* of that level with the consultation and approval of the *Mutamid* of the upper level. At university, the structure is further divided into campus, department, class, and hostel. Members at each level elect their *Nazim*, however, in these lower categories there are no consultative assemblies and councils. The *Mutamids* are appointed by the *Nazim* at each level with the approval of the *Mutamid* University.

There are two categories of the members, *Rafiq* (friend) and *Rukn* (member). *Rafiq's* are those members who have agreed upon the procedure, goals, and program of IJT and promise to fulfill the jobs assigned to them by the organization. *Rukn* or *Arkan* is the second and important category of IJT. Only members of this category can hold administrative offices. As this is the most important category, so there are few requirements and qualifications for that. Any student who is enrolled in any government or private educational institution can apply for membership through the local *Nazim* by filling a proforma for membership (*Goshwara-i-runkniyyat*). The local *Nazim* after evaluating the requirements for membership will send that proforma to *Nazim-i-Ala* through the *Nazim-i-Ala* of the province with his comments. The *Nazim-i-Ala* finally will approve or reject the membership form. But in case of rejection he has to seek the approval of the *Shura*.

There is another "unofficial category" of the members. It is called *Hamies* (supporters). They are loosely affiliated students (members) to the organization with no official responsibilities.

Socialization of the Members

IJT overtly emphasizes and focuses on the training (*Tarbiyat*) of its workers. There is a list of books for the members which each of the members from his category is required to read before being inducted in that category of membership. In the category of *Rafiq* one has to read about eighteen books and pamphlets along with the memorization of few *Surah* from the Holy Quran, two small books of *Ahadith* and *Tafseer* (exegesis) of few *Surah* of the Holy Quran. Seven of these books are Maulana Maududi's books, on different topics, ranging from understanding different issues in Islam to the proper way of preaching and understanding *Jihad*. Two booklets of Naeem Sadiqui *Tameer-i-Seerat k Lawazim* (Essentials of character Building) and *Apni Islah Aap* (Self Reformation) are very important additions for character building of the students (Abbas).

There are twenty-eight books for *Rukniyyat*. They are required to learn correct reading of Quran with translation, memorization of few *Surah* and *Ahadith*, preface of *Tafheem-ul-Quran* and exegesis of several other *Surah*. Few poems of Allama Iqbal are also included in the list.

After approval of membership, a *Rukn* is required to read Maulana Mawdudi and Maulana Amin Ahsan Islahi's complete exegesis of the Quran i.e. *Tafheem-ul-Quran* and *Tadabbur-i-Quran* and two books of *Ahadith* (*Maariful Hadith* and *Riyad us Saliheen*).

Acceptance to IJT ranks is linked with completing the required readings. The same procedure of reading the course books is followed for moving to the higher ranks. Vali Nasr (1992) calls this ideological conformity (Nasr S. V., 1992). In his opinion, these courses, on one hand, indoctrinate the JI ideological views in the students, on the other hand, they are also been made familiar with the Jamiat tactics, procedures and practices. They are provided a world view and a specific frame of reference in which they are to look and evaluate things and issues (national and international).

Each of the members is closely observed by the *Nazim* of the respective unit. He maintains the record of activities of each member in a diary which they call *roz-o-shab* (day and night). He records the academic performance, study related to religion and recitation of Quran, time spent in the mosque for prayers and time given to organizational work. The diary or record book is kept safe and up-to-date and submitted regularly to his high ups.

IJT organizes different activities for its affiliates and other university students in every academic year. These include book fares, Quran Classes, and sports galas. Though in University of Malakand and Gomal University, IJT has not arranged any big event, yet, they are successful in arranging different pieces of training (*tarbiyat*) workshops and Quran classes (*Fihmul Quran* Classes). University of Peshawar, on the other hand, has been successfully arranging different events. For example it has arranged two days Quran classes in (March 13-15, 2013 and April 27-29, 2016), five days annual Quran classes (May 12-16, 2014, May 11-15, 2015 and May 09-13, 2016). A two days (March 30-31, 2013) training workshop for IJT affiliates in *Al-Markaz-i-Islami Peshawar*. Sports gala and youth festivals are also the annual activities of campus Jamiat Peshawar University. The book fares activity of IJT at Peshawar University started in 2010 and they have arranged 8 annual book fares so far. Besides this, different one-day conferences on different topics, debate competitions, poetry, and cultural events and get together with teachers are also held. All such activities carry the broader goal of effectively indoctrinating its affiliates the ideology and ideals of Jamaat-i-Islami and attracting the other non-affiliates toward its folds and sphere of influence.

Role of IJT in Political Socialization and Its Consequences

Literature suggests that peer and friend groups have significant impacts on the behavior and personality development of individuals (Adams & Blieszner, 1995). The personality development not only includes general values acquisition but political as well. The similarity in characteristics being important factors of friend groups is required in political perception, analysis, and interpretation of political events and objects. In other words, similarity to a larger extent in political perception and understanding is important element of friend groups. IJT in this regard has significantly achieved similarity in the characteristics of its associates. The political consequences of IJT in the socialization of its members and other affiliates can be analyzed in three different ways.

Transmission of a Particular Culture

The influence of group members on the political opinion and behavior of individuals is a highly researched area in social science. The social relationship of the individual in a social setting controls the individual desires, interactions with others, affections, attachments, love, hate, and prestige as Fiske has suggested in his theory. The behavior of individual is changed and controlled due to the relationship pressure and influence exerted on him under Fiske's four models (Fiske, 1992). The student organization, friend groups or (in our case IJT) are responsible for transmitting not only personal values such as party identification and choosing political ideals, but the generally accepted consensual political ideals and value at the community and regime level as well.

In UoM student's organizations and their activities are not allowed. The common students in such an environment normally don't need affiliation with any organization; however, the case is different in UoP and Gomal University. Due to the competition for political power, student organizations are attracting and influencing common student with different tactics. In such a situation affiliating oneself with any organization become indispensable for the common students. For example alienation from a group or organization makes an individual stranger and an alien in the university.

On the other hand, those students and individuals, who have some contacts with any student organization within the universities, are prone and subjected to absorption of political values. IJT not only believes in political

struggle but practice it by actively involving its affiliates in political activities. It has made a kind of political system and sitting for themselves in the universities.

Khwaja Faiz opined that "as Jamaat-i-Islami struggle within the country for a consensual political culture, similarly, IJT is working for a peaceful environment within the university campuses". In response to the question of "why IJT is more involved in violent activities on campuses than other organizations?" Mr. Faiz said that "IJT considers itself custodian of Islamic culture in Pakistan. If IJT observes anything un-Islamic or someone behaving un-ethically they stop them by force." They are strictly against making the universities secularized, modernized and westernized (Faiz, 2016). Humaira Iqtidar considers Jamaat-i-Islami a staunch critic of "Modernity" of the West and its secular values and ideals. In her opinion the harsh response and criticism come from Maududi literature (Iqtidar, 2011). Such precedents and literature have set up the culture of forcefully stopping anyone who IJT considers are doing something un-Islamic, for example sitting with a female student in any lawn or canteen or celebration of Valentine's day in the campuses, etc.

Saltanatyar is of the opinion that though IJT is over-politicized and has become more violent yet, it is very successful so far in introducing the consensual norms and values of JI in the students and other affiliates, thus occupying a central position in the transmission of the prevailing political culture of the party. Many people within the Jamaat see the role of IJT because of its enthusiastic youth and full commitment, very important and significant. For example Shareer Khan considers IJT and the youth affiliated to JI as the real force for the revival of Islam (*Ihya-i-Islam*).

However, a question may arise that why youth is much focused and is more important for JI in Pakistan? Historically there are two explanations for that, first, a student organization had played a significant role in the Pakistan Movement. So the Jamaat leaders were aware of the energies, potentials, and commitment of the students. Furthermore, after the partition students' politics was ignored by the Muslim League, which has created a vacuum and space. Jamaat was the only party that had the potential for influencing the youth effectively (PILDAT, 2008). Secondly, many restrictions, control, and the ban on political parties at different times made the parties focus more on student politics and continue their imitative struggle against the authoritative regimes of Ayub, Bhutto, and Zia. Though JI was least affected by the restrictions and bans yet, to counter other student organization it had to focus on IJT (But, 2009).

In the opinion of some scholars, totalitarian regimes overtly focus on youth's education and socialization. They introduce specific youth programs and activities for engagement of youth and transmission of specific and desired goals and norms (Magnus, 2009). For this purpose, production, projection, and promotion of different youth organizations in schools/colleges and workplaces are established. Which serves the regime's purpose in maintaining the status quo and instilling the regime favored political values in fellow beings. A most suitable example in this regard can be the establishment of "Red Guards" in socialist China.

In the late 60s during the Great Cultural Revolution, the need for youth involvement was severely felt. The Maoist regime felt that without the proper engagement and involvement of the youth, the revolution could not be successful. Actually by involving the youth they were expecting to achieve three goals as described by (Lifton, 1968).

First, they expected to gain commitment and enthusiasm from the youth for the new drastic changes in society. The commitment and enthusiasm of the youth will ensure the implementation of the universal goals of the great "cultural revolution".

Secondly, their aim was to symbolize the features of the "great cultural revolution". The revolutionaries were aware of the fact that only the youth can serve their aim in transmitting their universal aims and goals to other fellow beings.

Third, establishing a new sphere of norms, values, and goals can only be achieved if the old and existing institutions and norms are destroyed. The revolutionaries knew that only youth can attack the old institutions and ideas and help in establishing new cultural and social values (Lifton, 1968, pp. 31-41). Therefore, the regime successfully engaged the youth in the whole process and become able to completely overhaul the society and system.

Maulana Maududi also had an authoritarian approach, accepting no flexibility in what he called the mandatory part of the Shariah (Khalid B. S., 1957). He intended to educate and train a group of people, not only

equipped with Islamic knowledge but also capable of organizing and managing all the affairs of a modern state (Maudoodi, 1952). Jamaat-i-Islami has to produce such a workforce for which universities are to be focused (Khalid B. S., 1957). Youth for JI can serve all the three purposes which it served for socialist China.

JI and IJT are, therefore; focus on the education and political socialization of modern educated youth. Furthermore, community and regime level political participatory values are affectively influenced by friend groups or student organizations. Group discussion on political objects and events, acceptance and rejection of a particular context or explanation of an issue and inclination towards particular ideal and ideology are significantly influenced by these student groups, which associate them to a particular culture.

IJT as the Transmitter of Specific Political Norms and Values

Though, the family is an important agent of political socialization, responsible for the indoctrination of specific political values to the children. However, during the interaction of the children with other (Group members) a deviation can be seen in their political behavior. This change in the understanding and analysis of political values, events, and objects are due to the group discussion about political events and political parties.

Although many of the IJT members come from the families who already have some level of acquaintance and association with JI, however, majority of the students affiliated with IJT get their first lesson of politics and political activism in the folds of IJT. So for those students who are not being indoctrinated JI ideology in their families, IJT can prove to be a vital re-socialization agent. So the transmission of "particular norms and values" can be more visible in such students. The particular norms and values are "enhanced organizational skills, habits of study, interest, and participation in political and civic activities, modesty and religious practices".

Thus for those (new) students, values and norms like these prove significant components in their behavior change. Some scholars believe that due to the difference in social background and family socialization different students while entering some friend's group or student organization may produce some dissentious norms and values (Putnam, 1966). However, IJT affiliates don't accept this argument. In their opinion IJT members work in complete harmony and everyone is having similar politico-social understanding of events and issues. Differences (if any) cannot remain for long in IJT, hence subjected and pressurize for equality, equilibrium, and similarity in values. The consensual environment is tried to maintain by some agreed-upon specific political values and understanding. Which effectively absorbs the differences in values and understanding among the members. The newly acquired and adopted values of the new IJT members are the group appropriate and accepted politico-social values, so they have to live with that.

A group's politico-social values and norms thus become more important for an individual than his earlier personal or family values. It can, therefore, be argued that as the new members are exposed to deliberate manipulation in terms of value transfer and indoctrination, the manipulator (IJT) can mold the political behavior of the associated members in its desired direction. However, due to a pre-designed socialization process and training, the transferred politico-social values are almost constant and similar for each coming generation. Environment and context do induce new ideas in the organization but the overall education, training, and socialization of the members remain the same. However, this similarity and continuity have made IJT more stable because of the connectivity with the previous generations. This culture of continuity has also proved fruitful for JI because IJT is continuously producing manpower, workers, and leaders to the party with similar values, organizational skills, and ideological commitment.

IJT Creates a Subculture of Their Own

As discussed earlier, the element of equality and similarity in norms and values among IJT members are the important factors in maintaining the organization united and active. For avoiding any inconvenience in the group relationship, the members are to agree upon a kind of their own culture (sub-culture) and environment of do's and don'ts. Respect for the senior member of the organization is an important aspect of this culture.

IJT subculture encompasses study circles, debate competitions, and book fairs. It is also involved in welfare activities i.e. admission support in terms of accessing and filling of correct form (Iqtidar, 2011). It is also noted worthy that during the admission days IJT used to establish admission camps within the campus in Peshawar. All

the members are assigned duties for different days and times. For the newcomers, it regularly organizes welcome parties. The new students are also assisted in getting their university ID cards and hostel admission.

IJT members consider themselves distinct and different entities within the university community and society. They try to express their differences in different ways. Their ways of talking, behavior, eating, and dressing are different from the members of other student organizations within the campuses. This all constitutes a different culture for them i.e. the subculture of IJT.

Conclusion

Islami Jamiat Talba is providing us a unique case study of group socialization. After its establishment in 1947, it has been providing socialized workers and leaders to Jamaat-i-Islami. Those workers due to their similar and uniform (political) training, education and socialization, are producing and maintaining a consensual political culture within the party (JI). IJT is having a systematic and centralized system for the training of the new members, with more focus on the literature. The organization has designed a syllabus for each category of the members. The office-bearer of the organization is keeping the day-to-day activities record of the members. All these characteristics of IJT as a group are making it a distinct and distinguish student organization in university campuses across Pakistan. It is very much successful in maintaining its distinction as a group by transmission of a particular culture to its affiliates. It creates a sub-culture of its own within the university campuses. And transmit specific socio-political and religious norms and values to its affiliates. The value transfer is not specific for individuals, but for all the group members as a whole.

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