



**Joint Learning Initiative
on Faith & Local Communities**
Strengthening Evidence-Based Faith Engagement



The Use of Intergenerational Storytelling in Preventing Violence Extremism: A Study Under the PVE Extra Project



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JANUARY 2023

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Abstract

There has been an increase in research on narratives in extremist communication and their role in radicalisation processes, as well as on both counter- and alternative narratives as tools to prevent or counter radicalisation processes. Absent from the preventing violent extremism (PVE) literature so far, however, is a discussion on the significance of intergenerational storytelling (IGST) on PVE. This research seeks to examine the significance of the Youth Initiative Against Violence and Human Rights Abuse (YIAVHA) approach in PVE among young people through storytelling. It uses a qualitative method to draw out evidence from the field through focus group discussions (FGDs) and key informant interviews. The study found that the stories told during IGST were significant. The stories established links between the storytelling methodology and forgiveness with a view to PVE. The study recommends that IGST interventions should make provisions for post-intervention activities where young people serve as the storytellers, especially on how the conflicts affect them.

Keywords: Intergenerational storytelling, Preventing violent extremism, Narrative

1. Introduction

Over the past decade, the understanding of how and why individuals engage in violent extremism and terrorism has evolved and become more nuanced, as have the tools to prevent these threats. The world is in shock at the surge of violent acts by homegrown, domestic extremist groups and foreign fighters who are willing to give up their lives for their radical views. These actions divide societies, undermine political transitions, hinder economic growth and create instability and fear.

Combating terrorism by addressing radicalisation and violent extremism has become a ubiquitous feature of Nigeria's national strategies, resulting in the emergence of many policies and practices aimed at preventing and countering violent extremism (P/CVE). For instance, in recent history, the Government set aside the use of a kinetic approach by Government forces – in other words, the use of brute military force against insurgent groups and the deployment of troops into affected parts of northern Nigeria. There are arguments that such deployment was not accompanied by a clearly defined Military Code of Justice for the operation. For example, the report by the Executive Director of Human Rights Watch Africa, Mausi Segun (2015), stated that there were invasion of and killing in the Baga community in Borno State on Sunday, 21 April 2013 by Nigerian soldiers. In a single

operation, Nigerian soldiers killed over 200 civilians suspected of being members of Boko Haram in the aftermath of an attack (Akande, 2013) as cited in Solomon *et al* 2016. In addition, the Federal Government recently deployed a specially trained anti-terrorism combat squad to terrorist zones to suppress the activities of Boko Haram (Okupe, 2015). Such action has been seen as a precaution to introducing a non-kinetic approach after much criticism, having been accused of overusing firepower in the north-eastern region. This action, especially by the Buhari-led presidency, includes designing a new de-radicalisation, rehabilitation and reintegration programme (Hakeem, 2021). Hakeem (2021) further explained that the Code-named “Operation Safe Corridor” programme identified two categories of defectors: “high-risk” and “low-risk”. High-risk defectors, considered to be the most hardened fighters, would be prosecuted even after defecting. The low-risk fighters were categorised as those with a less vicious record. The plan was that they should undergo an intensive de-radicalisation, rehabilitation and reintegration programme.

The actions of the Nigeria Government partly speak to the concern raised by the former World Leadership Alliance Club de Madrid (WLA-CdM) around the involvement of policy and government actions, in particular. It is also key to mention that the position of the WLA-CdM (2017) extends the need to design a counter-narrative to challenge violent extremist propaganda, which talks about recruitment rather than just de-radicalisation. According to the Alliance, this kind of narrative opens space for frank dialogue and makes community people a focus, as engaging them in innovative ways is key. The WLA-CdM identified the need to encourage people to embrace diversity and strengthen their critical thinking capacity to avoid feelings of frustration and marginalisation, particularly among the younger generation. The critical view of this collection of world leaders who have worked at the policy formulation and implementation level is that “Preventing and countering violent extremism (P/CVE), practitioners and policy makers should be very interested in narrative, and promote the idea of fighting violent extremism with counter-narrative or alternative narrative strategies and policies (WLA-CdM 2017).

While appreciating the many efforts that practitioners and the Government are making to address the rise in violent extremism, the storytelling methodology has been presented as one of the effective strategies adopted. Storytelling, as defined by Serrat (2008, p. 1), “is the vivid description of ideas, beliefs, personal experiences, and life-lessons through stories or narratives that evoke powerful emotions and insights”. He further explained storytelling as a means to “identify and exchange learning episodes, explore values and inspire people towards the possibility of change, enrich quantitative information with qualitative evidence, make out connections and create common purpose, and improve the effectiveness of strategic decisions” (Serrat, 2008, p. 3). Storytelling has been a method of intergenerational communication and connection for a number of years in African Nigerian communities. Storytelling is said to have also strengthened generative ties and intergenerational relationships. In the words of the world's most famous author on storytelling, Madeleine L’Engle (1993), cited in (Barry and Tanya, 2017) “Stories make us more alive, more human, more courageous, and more loving”. Stories are part of the fabric of the world and are a portion of the inescapable human narratives that define and sustain us (Pranjali *et al.* , 2022).

With the telling of a story, a “person performs the self” (Goffman, 1959), evoking a sense of personal passion and sharing that links one person to another, inspiring self-reflection and a deeper consideration for the world and the systems that surround us. According to Stephens *et al.* (2021), much of the P/CVE literature focuses on addressing extremist ideas rather than actions. One approach that focuses on prevention is “developing certain cognitive capacities in order to provide individuals with resources to assess and question messages, ideas, and propaganda, and in doing so, resist the attraction of such messages” (Stephens *et al.*, 2021). The logic underlying this strand of prevention seems to be the assumption that ideology and messaging play a primary role in drawing individuals towards violent extremism and that the attraction of such messages and ideas can be undermined by developing certain ways of thinking (Stephens *et al.*, 2021).

The past decade has seen an increase in research on extremist communication and its role in radicalisation processes as well as on both counter- and alternative narratives as tools to prevent or counter radicalisation processes. Absent from the PVE literature so far, however, is a discussion of the significance of IGST on PVE. This study seeks to explore this issue through the “PVE EXTRA Project”. This research aims to examine the significance of the YIAVHA approach in PVE among young people through a storytelling methodology.

1.1 Objective of the study

This research seeks to examine the significance of the YIAVHA approach PVE among young people through a storytelling methodology. The findings of this research are expected to examine the strengths and weaknesses of the methodology in PVE.

1.2 Research question

How significant is the YIAVHA storytelling methodology in PVE among young people?

1.3 The population of the study

The population of the study will consist of 24 members of the Youth Interfaith Relations Network between the ages of 18-25 from the 120 members who organised IGST, concentrating on 12 communities. They will be interviewed in groups of two drawn from Jos North and Jos South local governments. They will be chosen randomly.

2. Literature Review

Globally, extremists and violent groups are aware that much of their success depends on winning the battle of public opinion. They, therefore, dedicate resources to winning the minds of their potential audience and seducing younger people with messages that exalt and justify their actions (Archetti, 2015). Established violent extremist groups have emerged, including Daesh of Arab States, Islamic State of Iraq and the Levant, Al-Shabaab of Somalia and some parts of East Africa, the Islamic State's West Africa Province, Boko Haram of Nigeria and Sarasuka in most parts of northern Nigeria. According to WLA-CdM (2017), extremists have managed to link the global terrorism agenda with local clashes and conflict in their regions, cities and communities, enabling them to exploit local and individual grievances and succeed

in their recruitment efforts. It is common knowledge that the motivating factors for joining these groups are locally rooted, complex and diverse; hence, understanding the work of other researchers is key to laying a foundational understanding of what may be regarded as the key findings of this research.

Schlegel (2021), in her study on storytelling against extremism, centred her discussion on the role of fiction in increasing the persuasive impact of counter- and alternate narratives in P/CVE. In her exaltation of the use of storytelling through fictional stories, she asserted the importance of using stories that may not be ‘realistic’ presentations of life. Her study was an exploratory contribution to the discourse, suggesting how fictional narratives are low in “external realism” but elicit a high degree of transportation and identification in the audience, which may be useful tools for P/CVE. It is strategic to note that her position discusses the importance of transportation, identification and perceived realism for narrative persuasion, as well as the possibility of using “fictional utopian narratives” in P/CVE. In context, the author explored theoretical opportunities embedded in the methodology that presents a new way of exploring an attention-catching approach that makes discussion interesting, especially where the audience is young people. While acknowledging the place of storytelling as highlighted by this author, the assertions made may not be practical in real-time situations, where the drivers of violent extremism are not just a quest for social justice but a clear quest for revenge in response to an experience of violent conflicts where the perceived aggressor is not the State, which should enforce fundamental rights, but co-civilians. According to a final project report by YIAVHA (2020), “Any story that resonates with the experience of the listener would have more impact than those perceived to be fictional”. Thus, the practicability of the approach may be limited in impact when designed to address violent conflict related to PVE.

WLA-CdM (2017) talks about dialogue – the prime focus of storytelling – in relation to PVE but with policymakers who have the capacity to advance a system-driven change. When implementing this system-driven change proposed by WLA-CdM, young people who have listened to stories of harmony during storytelling activities and established friendship and communication networks may return to violence if they live in communities where there are insufficient policies for unarmed civilian protection, land grabbing, ethnic chauvinism, religious antagonism, agricultural products destroyed unabatedly and so on. This emphasises the need to promote policy transformation alongside the community-level storytelling that should transform the mindset of community members who are more vulnerable to being recruited into violent extremism. This also justifies the fact that a kinetic approach alone cannot address predisposing factors to violent extremism and must be combined with a non-kinetic, people-driven approach. In further support of the subject matter, Stephens *et al.* (2021) reported that a number of themes cut across a range of disciplinary approaches. They suggest that the concept of resilience could provide the basis for a common framework for prevention. “However, thus far the notion of resilience to extremism has often focused on the individual, and insufficient attention has been given to the role of contextual structures and institutions” (Stephens *et al.*, 2021). They suggested that a social-ecological perspective on resilience could re-orientate the discourse on resilience to extremism.

While acknowledging the traditional factors that serve as push and pull factors to violent extremism, the vulnerability of the target recruits increases with their experiences of the digital space. It is therefore strategic that whatever intervention is designed and policy promoted, the digital space must be considered for engagement. According to Botturi and Rega (2014), “Intergenerational learning seems a promising and somehow natural domain for digital storytelling, as it offers a perfect venue to bring together memory and wisdom with digital media skills and vibrant communication”. The conversation presents digital tools as a two-edged sword where it serves as an enhancer of storytelling. When this is properly utilised, stories from the local community can be exported to a wider audience using digital tools, while users of social media can adopt online stories to build resilience in their communities. This comes with lots of challenges, as reported by YIAVHA (2022). Some of their Onsite participants could not actively participate in the digital storytelling component of the Deutsche Gesellschaft für Internationale Zusammenarbeit- Interfaith Dialogue on Violent Extremism (GIZ-iDove)-funded intervention due to the unavailability of Android phones and Internet or unfamiliarity with the use of social media or the use of social media in the manner expected of social media content creators for peace.

With an understanding of the concept of PVE through storytelling, especially after drawing on the perspectives above, it is clear that the rapid growth in research on the concept has resulted in a rich but fragmented body of literature. The upsurge in the drive for research and documentation on the connection between the subject matter and building resilience is a strategic way of building a basket of relevant knowledge that would guide programme development and policymaking. This research has also prompted the need to examine a YIAVHA contextualised storytelling model for peace. The model presents opportunities for young people of different religious and ethnic backgrounds in post-conflict communities to collectively organise meetings of more young and fewer older people. This model is characterised by exchanging economic trees planted during intercommunity exchange visits as a commitment to friendship. Regardless of the number of communities, there is one particular project at a time. Communities are paired according to threat level, mostly according to communities most suspected by a neighbouring community.

All these components project the use of IGST as a form of counter-narrative to PVE.

3. Research Methodology

This research will adopt a qualitative method of data collection using the FGD approach to gain an in-depth understanding of the project’s impact on project communities. Questions were identified to guide the line of inquiry to the experiences of the target respondents. The FGD methodology was chosen because it supports the elicitation of opinions, attitudes and experiences in a more transparent manner. Thoughts, views and comments are reflective of the general consensus. The researcher also used key informant interviews where participants of interest were asked further questions. These interviews afforded the opportunity to understand deeper perspectives that may have sounded like a prototype for case study. The

leaders of the implementing organisation were interviewed, which opened up access to end-of-project reports.

4. Research Findings

The findings of this research were elicited from different levels of conversation, drawn mainly from the experience of YIAVHA in designing and implementing a storytelling methodology for P/CVE. According to Jacob Choji Pwakim, the executive director of YIAVHA, who was also interviewed, there has been an improvement on the storytelling methodology since the organisation first used it in 2019-2020 under the PLURALITI project¹ funded by the King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue. The methodology was also implemented under the FaithPlus project funded by Peace Direct through the Local Action Fund. According to Jacob Choji Pwakim, PVE Extra is a GIZ-iDove-funded project establishing a deeper understanding of the viability of the methodology, especially as a climate component for peace was added, which is an improvement on the organisation's previous projects using the approach. The research findings are presented in a storytelling format below and immediately discussed.

¹ PLURALITI was a project designed by YIAVHA to promote local understanding of interfaith harmony, religious inclusivity and learning in a tertiary institution environment.

4.1 Findings through stories



1. My name is Sani. Before 2001, we were like a family of people of different religions and ethnicities in Jos Plateau State. When the crisis broke out, my father – who was a soldier – thought he could salvage the situation, but got killed by our neighbours, whom I could identify. We became refugees with little to eat, no means of livelihood and hearts full of revenge. It took our mother time to get us into the internally displaced person camp. I developed a deep hatred for people of the other faith.

2. I had planned how to get revenge in my mind. My grandmother kept dissuading me but to no avail. My first attempt to get revenge came when I saw one of the youths at a football match at the stadium, but it failed because of the security present.

3. As time went by, a lot of non-governmental organisations came offering different programmes, but I refused to attend. Then YIAVHA came. I went to the workshop they organised and attended IGST. They changed me. The stories we were told healed me and opened me to a new phase of life. I found myself forgiving and establishing friendships with Christians.

4. In terms of security, IGST has built up confidence between our communities, especially among youths. There is now an established understanding between the Christian and Muslim youth.

5. Planting a commitment tree during the intervention awakened something in me. In regard to building relationships, the tree planting has really strengthened our bond. We are now like brothers and will not cheat each other. I eat food from them, and they eat food from me with one mind, without any thought of evil.

6. Working together is of great importance because it helps us understand and accept each other. We invited them for the Sallah celebration, they came, and we celebrated together. So, the more we work together, the more we trust each other. The exchange visits were important because they took away our fear. For me, they were the most important of all the activities.

1. My name is Veirat. I had Muslim friends growing up, but after the crises, I could no longer see or meet them as they were asked to leave our community. I lost many opportunities, including the scholarships for which my friend Isah and I were set to take the exams. My father said I could not go to their house any longer. This was shortly after my Aunt lost some of her family members in a massacre we felt was perpetrated by Muslims. I started living in fear and hatred of Muslims.

2. During the 2010 massacre at Dogo Na Hawa, my parents made me believe that Muslims attacked us and killed our people without mercy. I then had this hatred for Muslims. I swore that I would learn how to use a gun and go to the Muslim community and do the same thing to them. I have tried to let go, but the older people continuously remind us, stopping us from letting go, especially our parents, who have not let go of the hatred and grudge they have for each other. They want us to keep the fire of hatred burning. They want to use us to fight their battles for them, but right now, I don't want that for me.

3. The two most significant aspects of the IGST that we organised in the community are, firstly, that it brought the youth and the older generation together, bridging the gap that existed between us. Secondly, the information we heard that very day about old relationships between Muslims and Christians was almost the same. In the first community, the storyteller presented his own experience, which was not too far different from what the second storyteller presented in Rahwol Kanan. Their stories inspired me because they had positive relationships, inspiring me to start building my own.

4. Due to the IGST, I am now free of the beliefs and imagined perceptions I had. I don't believe them anymore. Whenever I pass through Muslim areas, I go freely with confidence no matter what time it is because I feel safe and secure. As far as I know, I am not guilty of any offence against them. IGST has made me understand that we have now been brought together to be united.

5. When I was given the tree, the girl who gave it to me said she was giving it to me as a sign of trust that I will nurture, and I accepted. My little sister has decided it is her duty to always water the tree. Anytime I travel, I tell my people to take care of the tree. After that, a good relationship has been established between me and the girl that gave me the tree.





1. My name is Isah. The conflict's impact on me was that I lost seven of my best friends as they were killed in Kangan. On a Sunday, we wanted to go to the river to wash some clothes, but on our way, my mother sent for me. So they left without me and none of them came back alive. On Monday at school, we were informed of what had happened by the head teacher. They were brought to school as they were our students in preparation for the mass burial. When we saw their lifeless bodies, I and some other youths wanted revenge. As time went on, we found out that one of my friends was one of those who perpetrated the evil, so we parted ways.

2. My grandfather baba Adamu told me before he passed on that the reason why there was no conflict in Dadin Kowa was that the Muslim population was not as large as the Christian population. He believed that all locations affected by violent conflict either had a 50/50 population or a larger Muslim population. But I later found out that was not true. I found out that Muslim elders came out to forestall the conflict situation. I began to see my grandfather's thoughts in a negative light because he felt there would be more conflict if there were more Muslims in the area.

3. The promotion of peaceful coexistence for me was the peak of the IGST. My friend I exchanged trees with said he had never dared to come to my community in his whole life because he saw my community as a no-go area for a Christian, but he has visited me twice since then. We have organised awareness-raising sessions together where he spoke on the Christian faith, and I spoke on Islam.

4. The tree didn't just bond us with our peers but also with the older generations too because, as a result of IGST, we have further connected with older people in our communities. Before now, we could not interact with them, but it has reduced the wide gap between us. It has also improved my influence in the community, and I am now sought out to

5. Lastly, working together with Christian brothers brought new room for learning, connecting and even better development. The gains definitely outweighed the evil of the past.

4.2 Discussion of findings

- **Established links between the storytelling methodology and the place of forgiveness in PVE**

Findings from the fieldwork revealed that the stories told during IGST were significant in opening up youth victims of violence to see the need to embrace forgiveness. Sani shared how he held grudges for many years and “desperately” looked for an opportunity to get revenge against those he perceived as being of the same identity as those he felt killed his father. The same scenario of grudges was common in the story of Monica and Aisha, who lost houses as a result of the crises and had to live in internally displaced person camps. One thing discovered to be fuelling the quest for violence is the various interpretations of the actions of those regarded as enemies with regard to the crises. In the case of one of the female respondents, her mother told her that a specific family they lived with was responsible for their predicaments just because they belonged to different religions. Remarkably, the stories they heard at the different IGST sessions presented an opportunity for them as youth victims to discuss the issues among themselves and hear similar perspectives about the conflicts from people of different communities without bias. They felt relieved knowing that everyone was experiencing pain from the violent conflicts and saw the possibility of experiencing the order encountered in the past that resulted in the peaceful resolution of conflicts. Monica, who had not forgiven her childhood friends, Habiba and Zainab, whose families were accused of burning her house, sought reconciliation after she heard the stories in the IGST sessions. In her words, *“Although a lot of initiatives came, I still did not want to attend any as I was not ready for peace. However, after I was invited to represent my community by the community leader, I attended the YIAVHA training and organised the sessions. After the YIAVHA IGST, I decided to let go. I looked for Habiba on Facebook and messaged her, but she has not yet responded to my message. We also met at a wedding, and I tried to talk to her, but she ignored me. This is how my relationship has been affected”*. IGST served as a point of healing for an ambassador who had the opportunity to revisit the community and spot where he lost his father during the conflict, *“I thought my next visit to this community would be for revenge, but I feel deep relief that I am visiting this community on a peaceful note. I am grateful for the different path this organisation brought me to”*. According to Lilian, a young Christian woman, *“due to the IGST, those beliefs, those imaginings I had that caused so many insecurities for me, I am now free of them because I don't believe them anymore. Whenever I pass through Muslim areas, I go freely with confidence no matter what the time is because I feel safe and secure”*.

- **Identified links between the power of friendship among young people and open communities on PVE**

The three YIAVHA projects that used a storytelling approach to peace created a platform for young people to establish friendships via collectively planning and implementing sessions across the communities, exchanging commitment trees and associated dialogue in pairs and successfully planning community exchange visits. According to the majority of the respondents and feedback from YIAVHA project reports, these friends are now committed to the safety and security of each other, as friendship comes with responsibility. In the words of

Aisha, a female Muslim respondent at the FGDs, *“the IGST I attended made me forget my losses and helped me build new relationships and connections with Christians, who I had seen as enemies in the past. Since the crisis, I had not done anything closely with Christians, but we did when we organised the IGST, and I realised that they are also adorable people to live with”*. In the words of Monica, a female Christian respondent, *“I did not go to Dutse Uku again after the violent conflicts for fear of being attacked in the communities until the IGST in the Baptist secondary school. Before the crisis, we used to go and do our hair there. After the IGST, I was able to pass through the community without the usual fear. My elder sister scolded me about the risk of the communities after I convinced her to come along with me, but I told her that we visited some of these houses to plant trees during IGST, so I am not scared anymore. Also, knowing that these young people we work together with are from that community alone gave me courage, and I felt safe there”*. For Halima, a female Muslim FGD participant, *“after the IGST, I now feel safe passing through Tina, with my hijab from the head down without fear of harassment, I feel nobody will hurt me, and no one has hurt me”*. Harun, a Muslim youth scholar, reiterated that, *“we were able to build relationships with the border communities so that whenever we have security challenges, we can now call each other to understand the situation in each other’s communities. This has reduced the number of people making assumptions or just speculating about what is happening in the other community. This wasn’t the case before the IGST, as people used to have no one to check with, so they could easily resort to the use of violence to defend themselves. Also, in my community, we have now decided to synergise to catch those causing violence in our communities. If the Muslim community youth leader finds a Christian causing a problem in their community, they catch them and hand them back to our community for discipline, and we do the same. This was not the case before the IGST”*.

- **Youth peace activism and PVE**

While the debate on the impact of numbers on peace and security is ongoing, the research discovered that engaging more youth activists impacts the state of peace and security in communities. According to Simon, a male Christian youth, *“we’re able to understand our roles in society as young people; we are now left with the responsibility of protecting our environment, safeguarding each other and finding ways of de-escalating conflicts among ourselves”*. Sunday stated that *“The planting of the tree has made me more responsible because the tree represents our effort in the communities as young people, and we don’t want anything to stand in the way of being recognised in the future”*. Halima, a female Muslim youth, stated that *“working together has helped me develop trust”* and take more action she regarded to be helping in sustaining peace. *“I invited the Christian fellows to our house during the Sallah celebration, and my mother was scared that they might come and refuse to eat the food, but I told her not to worry, they will eat. They came; we ate, chatted and told stories. I am free with them, and I have suggested that we organise a similar activity on our own”*. Also, the young people expressed that by working together, they are able to understand various limitations and boundaries so that they don’t step on each other’s toes. When asked to share experiences of the significance of working together at different points, they responded *“this helps us work with an understanding of ourselves. Before, we might have said things that are offensive to our religions, but with the understanding we have now, we can overcome*

some of these challenges. We now try to avoid any ideas that will insight conflict". With regard to understanding, the team will keep moving. Isah asserts, "The influence we have gotten through the organisation of IGST is overwhelming. It has made us famous in our communities, and if there's any peace programme, our youth leaders consult with us".

5. Conclusion

From the feedback gained and the consultation of project documents, it is key to note that the YIAVHA model created some loose ends in understanding how storytelling adds to the big picture of PVE. The discoveries are not just a justification of storytelling as effective but put young people at the centre of interventions and have components that address some key conflict drivers. In these circumstances, the drivers of violent conflicts discovered included identity, segregated settlements, one-sided stories, violent experiences, youthful innocence and broken relationships. The uniqueness of having young people leading interventions and serving as primary targets made the intervention more strategic in addressing prevailing circumstances that have served as push and pull factors to violent extremism. However, the impact of the methodology is not such that it has an immediate countering capacity as it is transformational. It may take more time before its impact is generally noticed. It is also important to note that the methodology studied has served as a viable tool to reach out to many aggrieved young people by providing narratives that will protect them from being recruited into extremist groups as they are able to challenge previously held perspectives. However, if not properly strategised, IGST can generate other emerging issues, which may affect the peace of society.

6. Recommendations

The study recommends that:

- More young people be engaged as the prevailing challenges of violent extremism have opened up the space. Young people are expected to serve as key drivers of change, considering their roles in current situations and the opportunity that prevails for them as collaborators. Practitioners in the non-governmental organisation space can adopt the IGST method to prevent young people from being recruited into extremist groups by engaging them in counter-narrative interactions.
- IGST interventions make provisions for post-intervention activities where the young people serve as the storytellers especially discussing how the conflicts affect them. Some participants broke down when they decided to speak about their experiences beyond the confines of their minds for the very first time.
- Further studies are carried out on the significance of IGST to help improve the model and identify other already existing models.

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All cartoon images were taken from Pinterest. <https://www.pinterest.com/pin/345369865183449284/> Accessed on: 20 November 2022.

Acronyms

- CVE: Countering violent extremism
- FGD: focus group discussion
- IGST: Intergenerational storytelling
- P/CVE: Preventing and countering violent extremism
- PVE: Preventing violent extremism
- WLA-CdM: World Leadership Alliance Club de Madrid
- YIAVHA: Youth Initiative Against Violence and Human Rights Abuse

About the Author

Sheku Anna Chundung has more than 5 years work experience in the fields of peacebuilding, good governance, advocacy, youth mobilization for civic engagements, and human rights protection. She is currently the Head of Programs at the youth Initiative Against Violence and Human Rights Abuse.

Through network and advocacy, Sheku has developed skills in working with multi-sector stakeholders. In her current position, she successfully manages a Collective Impact Initiative that established the Youth Interfaith Relations Network (YIRN). Sheku is skilled at facilitation and has led more than 10 different trainings and workshops on advocacy, interfaith relations, early warning and community early response, movement/network building, and program management. In all her efforts, Sheku sees a world where all can coexist. That's why she was driven to become a youth leader for Unarmed Civilian's Protection and an iDover.

About the Joint Learning Initiative on Faith and Local Communities

The JLI is a learning network of researchers and practitioners, building fair and equitable spaces to create and share evidence on religions in development and community work. The JLI aims to strengthen partner-ships between and amongst faith and non-faith actors, internationally and locally.

This paper is published under the “Preventing Violent Extremism (PVE), Youth & Interfaith: Research Capacity Building Project”. Read more about the project on the following link:

<https://jliflc.com/pve-youth-interfaith-project/>