

MEDIA IN TANDEM: SOCIAL COHESION THROUGH STORYTELLING PROJECT REPORT



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As the academic advisor to the project, my opinions and suggestions regarding the peace journalism project implemented based on the memorandum of understanding between HasNa (Washington, DC, USA) and Kirkayak Kultur (Gaziantep, Turkey) are as follows.

1. Project Inception

The project began to take shape with an email sent to me by Steven Youngblood in April 2021. This connection highlights the importance of network relations especially at the international level. Kirkayak Kultur, HasNa, Youngblood, and I decided to implement the project in principle during a Zoom call held on 22 April 2021.

Funded by HasNa, the project was structured and managed by Kirkayak Kultur, a nongovernmental organization based in Gaziantep, Turkey that carries out activities in the fields of art, migration, and culture with a focus on promoting “coexistence”. To this end, Kirkayak Kultur also engages in advocacy activities that work to combat discrimination, marginalization, and hate speech directed at socioeconomically disadvantaged and vulnerable groups and individuals. Within the framework of the project at hand, Kirkayak Kultur has set out to create a media program within its own organizational structure that works to promote the language of peace journalism based on human rights and to counter the increased use of hate and discriminatory discourse targeting the “other” in traditional and new media in recent years. With this in mind, and as executed in this project, Kirkayak Kultur will continue to bring young and prospective journalists from different segments of society together with both media and academic professionals who focus on human rights and rights-oriented journalism. In doing so it will aid them in carrying out journalistic activities and work to highlight their personal and professional experiences.

Kirkayak Kultur's Stance

The globalization of migration is making societies increasingly cosmopolitan by the day, causing every country to undergo rapid multicultural and multilingual transformation. Migration is a process in which locals encounter the newly arrived, experience coexistence, and create new, albeit difficult, spaces in which they can live together. As host communities begin to lose the sense that their "guests" will return home, intolerance and fear of the newly arrived can emerge, sparking the language of discrimination and hatred towards the newly arrived across wide swathes of society.

In the face of this social segregation and discrimination, the newly arrived attempt to create their own safe spaces, often in ghettos, and they establish new lives in parallel to their old ones, contacting the "other" as little as possible.

This new form of global migration also marks a new era for media. The 21st century has seen the beginning of an era in which traditional media and new media have become intertwined. Almost every day, discussions on media and journalistic ethics are held across different platforms, the boundaries of traditional media are being pushed more and more by new media as the lines between the two becomes increasingly blurred. On the other hand, a new form of media which can be described as "refugee media" is now becoming widespread in nearly every country, as the newly arrived tell their own stories to their own communities in their own language.

Considering this, Kirkayak Kultur has set out to implement peace journalism trainings to ensure that those contributing to traditional and new media are fluent in the language of peace in this new era. In doing so it promotes coexistence between all segments of society, whether local or newly arrived, and encourages its participants to internalize the inherent value of the "other".

HasNa's Opinion

HasNa's mission is to promote cross-cultural understanding between divided communities through skills training and economic empowerment programs. In pursuit of this aim, HasNa launched the Turkey Refugee Response Initiative (TRRI) in 2020 to promote social cohesion between local and refugee communities currently living in Turkey. Media in Tandem: Social Cohesion through Storytelling falls within the scope of the TRRI.

In Turkey's highly polarized political environment, divisive rhetoric emanating from politicians, mainstream media outlets, and everyday social media users often singles out the country's 4 million refugees as a root cause of Turkey's economic and societal woes. In 2019, the Hrant Dink Vakfi identified 760 instances of hate speech directed towards Syrians. Facts on the ground would also suggest that fear of refugees in Turkey has grown over the past two years. Indeed, the Turkey Trends 2021 Survey highlights that three times as many Turkish respondents now see the "refugee issue" as a main concern when compared to 2020.

Despite suffering some of the worst effects of the pandemic and its economic fallout, refugees, asylum-seekers, and other forced migrants in Turkey have increasingly become scapegoats, subjected to hate speech and xenophobia in both traditional and social media. In this context, a type of 'peace journalism' focusing on building compassion and understanding must be prioritized by progressive media platforms in order to highlight the advantages and opportunities that refugee populations bring to host countries. An authentic, facts-based representation of the hardships faced by both local and refugee communities would go a long way in fostering empathy and mutual understanding between host and refugee communities.

In an effort to address escalating anti-migrant sentiments by building the capacities of local and migrant journalists, HasNa teamed up with "Kirkayak Kultur" and Steven Youngblood, Director of the Center for Global Peace Journalism at Park University, to implement Media in Tandem: Social Cohesion through Storytelling. The project pursued the following objectives:

1. To promote social cohesion between migrant and host community journalists by encouraging them to collaborate and learn with one another
2. To enhance the professional capacities of journalists through targeted skills trainings thereby better preparing them for the labor force
3. To raise awareness of the issues of xenophobia and hate speech relating to refugees in Turkey, fostering empathy with forcibly displaced communities on an international scale

General Framework

In Lungelo Ndhlovu's article titled "The Importance of Peace Journalism and How to go about it", published by the International Journalists' Network (IJNet),⁽¹⁾ Admire Masuku, a journalism lecturer at the Harare Polytechnic School of Journalism and Mass Communication in Zimbabwe, gives a series of tips on peace journalism:

"When reporting about peace, journalists must stick to news values. Journalists must avoid morphing, distorting photos, staging or altering a scene. Journalists must secure alternative voices in their reportage and fact-check all the facts."⁽²⁾

According to Lebanese journalist Vanessa Bassil, peace journalism is a constructive response to the problem of news reporting in today's world that relies heavily on elite sources, violent acts, inflammatory occurrences, and ignorant biases. The greatest problem is the implication that these practices can lead to – or actually promote – the misrepresentation of reality and inaccurate framing of the facts. Peace journalism is thus born out of the need for good quality reporting that is able to effect change at the personal, professional, and structural levels. Editors, journalists, and reporters, as well as their managers, or in other words, the producers of news, as individuals, deserve an in-depth analysis of the ways that journalism and the field of peace and conflict studies can jointly contribute to

(1) 1- IJNet is a project output developed by the International Center for Journalists (ICFJ).

(2) <https://ijnet.org/en/story/importance-peace-journalism-and-how-go-about-it>
(Accessed on 22.2.2022, Tuesday)

one another in order to improve the role of media in societies, and thus, improve the societies themselves.⁽³⁾

In her article “Peace Journalism and Radical Media Ethics”, Marta Natalia Lukacovic describes the issue as follows:

“Peace journalism is a broader movement that incorporates theoretical and empirical branches as well as practical and pedagogical initiatives. Within the framework of normative media theory, peace journalism is compatible with the view that promotes the radical role of mass media in society, which presupposes that the media are to serve as one of the challengers of oppressive power structures. Peace journalism has also an aptitude to integrate into the innovative paradigmatic formations in the field of media ethics. It is specifically peace journalism’s radical aspect that positions it as well suited to contribute to renegotiation of normative role of the mass media in globalized and democratized world that is enabled by the new technologies. Nonetheless, peace journalism faces numerous difficulties with practical implementation, specifically when considering coverage of violent crises and conflicts, where the complications emerge as especially pronounced. A broader radical opposition to structural and cultural violence is essential in establishment of a society that is truly receptive to conflict sensitivity/peace journalism.”⁽⁴⁾

Efforts to integrate immigrants and host communities following the last decade’s mass migration from Syria to Turkey as well as the continuous waves of westward migration from southeastern and eastern Turkey should not solely be seen as a responsibility of the state or government. These efforts should be shaped and spearheaded by civil initiatives as well. Media in Tandem: Social Cohesion through Storytelling, which emerged as a product of the joint efforts of two nongovernmental organizations of American and Turkish origin, set out with 27 participants, acting with this sense of responsibility. The participants met twice a week with experts for about two months, discussing the prearranged topics amongst

(3) <https://www.transcend.org/tms/2018/08/peace-journalism-a-needed-desirable-and-practicable-reform/> (Accessed on: 22.2.2022, Tuesday).

(4) Lukacovic, M. N. (2016). Peace journalism and radical media ethics. Conflict & Communication, 15(2), 1-9.

themselves and the lecturers during interactive Zoom sessions. The participants were locals and refugees who were either students, recent graduates, or practicing journalists. Participants also had the opportunity to get to know each other during the training and seminars. At the end of the training, a constant flow of information was provided by **Damla Deniz Cengiz**, the project coordinator, through WhatsApp groups, as she guided participants in employing their newly acquired knowledge, creativity, and comradery to make short films about topics relevant to refugees. The project wouldn't have been possible without Deniz with her vast project experience, patience, optimism, and professionalism, she catered to all project stakeholders with the grace of an orchestra conductor.

Some of our participants were unable to continue the program for various reasons, as life often gets in the way. Nonetheless, despite the pandemic and other severe challenges, the remaining participants were divided into four groups that produced four short films on separate topics.

2. Project Content

The project's first of two phases began with the execution of 12 different training sessions held over the course of two months. Starting at 17:00 Turkish time every Tuesday and Thursday, the sessions lasted for approximately three hours including expert presentations and group discussions. As an academic advisor, I personally attended all 12 sessions and had the opportunity to listen to the participants and expert trainers while simultaneously prompting and encouraging productive discussions.

The project started with the "Introduction" seminar/lecture on Tuesday, 19 October 2021. This seminar included **Rukmini Banerjee** and **John Dykes**, representing HasNa, **Kemal Vural Tarlan** and **Damla Deniz Cengiz**, representing Kirkayak Kultur, project participants themselves, and myself, **Tulay Atay**, as the academic advisor.

The opening lecture was held by **Steven Youngblood** on Friday, 22 October 2021. During his lecture, Youngblood provided detailed information on the principles of peace journalism. He defines peace journalism as follows:

“Peace Journalism is a practice in which editors and reporters make choices that improve the prospects for peace. These choices, including how to frame stories and carefully choosing which words are used, create an atmosphere conducive to peace and supportive of peace initiatives and peacemakers, without compromising the basic principles of good journalism. Peace Journalism gives peacemakers a voice while making peace initiatives and non-violent solutions more visible and viable.”(5)

Youngblood also explained the characteristics of peace journalism, the characteristics of the language that peace journalism should employ, and – by giving examples using the content analysis method – the aspects of peace journalism that are different from traditional journalism. Before the lecture, participants had the opportunity to study a text that Youngblood had prepared for them so that the lecture could achieve its aim through interactive discussions. The applications of peace journalism aimed at “conciliation” were also discussed in depth during the lecture.

Youngblood met with the seminar participants for the second time on Friday, 12 November 2021, presenting on the topic of human rights and the media. He describes human rights journalism as follows:

“The delivery of a message can be both a goal and a means of promoting and protecting human rights and peace. By participating in a communication movement, you can contribute to the creation of a peaceful environment, which may also be necessary for promoting and protecting human rights. Cycles of violence (structural, cultural or physical) involving a large number of human rights violations in communication or lack of communication between conflicting parties are easily observable. Benefiting from human rights, on the other hand, can lead to peace by coming together in such a way as to ensure freedom of communication and security. Therefore, there is a clear connection between peace and human rights, and there is a clear connection between communication and these two concepts.”

In this seminar, Youngblood highlighted the obstacles to human rights-based journalism around the world. Illustrating his point with maps, he presented humanitarian crises of which the the global general public was unaware due to insufficient, ineffective, and repressed reporting. Youngblood, who offered tips on how to improve reporting on human rights with peace journalism, ended the lecture by providing examples of nongovernmental organizations that contribute to peace journalism.

The third lecture was held by **Dr. Semiray Yucebas**. Here, Dr. Yucebas provided information on corporate monopolization of the media and noted that citizens can now take a more active part in reporting and analyzing when the news is presented through new media. Dr. Yucebas noted that the reader is no longer an object, but a subject, and that the notion of “let the citizen report the story” has expanded the foundations of what it means to be a citizen and to consume, create, or shape socialized information. In an environment in which citizen journalism has both positive and negative consequences, it is of the utmost importance to verify the source of the news, Dr. Yucebas emphasized. She also highlighted that citizen journalism can create problems in a professional sense because it is not a practice of impartial, fact-based journalism.

The fourth lecture was led by journalist-author **Ali Duran Topuz**, who discussed rights-based journalism. Defining rights-based journalism as journalism that reports on and monitors gained rights and does not violate these rights regardless of the subject, Topuz stated that rights-based journalism is often used in very new political struggles. According to Topuz, who noted that rights-based journalism is an idea that developed after World War II, the mainstream media ignores the “idea of rights”. However, he noted, publishing based on the idea of rights has become widespread since the 1990s. Stating that some Turkish newspapers such as Hurriyet, Milliyet, Radikal, Cumhuriyet, Birgun, and Yeni Yildiz once reported in a way that was sensitive to rights, Topuz explained the relationship between rights-based journalism and political and economic climates.

In the fifth lecture, **Dilan Tasdemir** spoke on the representation of immigrants in the media. Providing information about hate speech, Tasdemir argued that discrimination can only be eliminated by creating a space in which the subject can participate. According to Tasdemir, migration is simply a spatial change, but it is represented in the media in terms of desperation and weakness. Refugees are often mentioned in the media only when they are accused of a crime. Accordingly, refugees are depicted as in need of something or guilty of some transgression. Tasdemir describes the media's avoidance of empathetic reporting on refugees as an expression of its incapacity and contempt. Noting that this discriminatory attitude is prevalent in the media, Tasdemir emphasized the need to ensure that every media outlet employs refugee journalists and reporters who are experts on refugee issues. Giving examples of outlets misusing images, Tasdemir stated that news on refugees should be rights-oriented, multilingual, inclusive, written from an egalitarian point of view, and expressed without marginalizing, targeting, or victimizing.

Having conducted sociological studies on Dom and Abdal groups (Roma communities) over the course of many years, **Kemal Vural Tarlan** shared his knowledge of the "Ethics of Photography" in the fifth session. Tarlan, who works as a civil society activist advocating for vulnerable groups, relayed his experiences as a local photojournalist to the participants.

Dr. Tulay Atay held two separate lectures. The first examined the topic of journalism through the lens of gender equality based on the "Gender" cover issue of National Geographic published in 2017. The lecture explored the concepts of sex and gender and discussed the views of feminist academic and activist bell hooks, who passed away in December 2021:

"Imagine living in a world where there is no domination, where females and males are not alike or even always equal, but where a vision of mutuality is the ethos shaping our interaction. Imagine living in a world where we can all be who we are, a world of peace"

and possibility.”(6)

In her second meeting with participants, Dr. Atay discussed the topic of media and ethics.

Dr. Gulcan Ergun, who presented on new media and social transformation, shared the following views in her presentation:

“Historically, all social movements have used the means of communication of their periods for their own purposes. Changing communication technologies have also influenced and transformed the fighting practices of social movements. The emergence of the new media has also influenced both the organizational models of social movements and the ways of making policy. The use of new media by social movements, of which we saw the first examples by the Zapatistas, the landless peasant movement in Mexico, and the WTO protests in Seattle in 1999, has gained a new dimension, especially with the Arab Spring and the Occupy Movement. New media tools are becoming a means of claiming rights, especially under authoritarian regimes. It opens a space where social segments that cannot find a place in the mainstream media can make their voices heard. However, it is a reality that these areas are open to the control and surveillance of the governments as much as the social opposition. In addition, social media platforms frequently used by social movements are commercial companies and mostly cooperate with states. Considering all these, the assumption that these platforms are inherently democratic or increase democratic participation should be questioned, and it should be remembered that striving for democratization of these spaces for social movements is also a separate field of struggle.”

In his session, **Fikret Ilkiz**, Attorney at Law, presented on the issues of communication, media, and mass media law from the perspective of an experienced lawyer. Ilkiz has held presentations and written articles on “individual disarmament and violence” for local media seminars organized by the Umut Foundation for many years. His written works are also published on the Foundation’s website. During the training, he conveyed

(6) Hooks, B. (2000) *Feminism Is for Everybody: Passionate Politics*, s.11

his views on the concept of violence, which stands against the concept of peace, as follows:

“When you look at it, violence is, in its broadest form, a state of aggression. [...] We all see hatred, grudge, ambition in the news, in its broadest form, in the media and on television. All these are marketed to us. All these are told to us, and we are gradually internalizing them. We all have a common complaint. Yes, violence takes place in all areas of our daily lives, in our family life, in our friendships, in the workplace and in the media.”⁽⁷⁾

During the eleventh session, journalist **Rusen Cakir** discussed the topic of media and ethics based on his work and experience in a challenging society such as that of Turkey. He particularly focused on the characteristics that distinguish rights-based journalism from “activism”. Cakir, attempting a new form of journalism through new media with his show titled Mediascope published on Periscope, said the following about citizen journalism:

“There is this concept of citizen journalism, but it is used in a very unsupervised manner. Anyone can produce something, but it must pass through the filter of journalism. I think citizen-supported journalism is more important. In our early days, there were many problems because there was a lot of amateurism; during this period, people showed us the way, solved the problem.”

Cakir highlighted that he wants to speak freely as a journalist and that he is trying to provide his followers with a platform on which they can discuss every topic deemed newsworthy in accordance with the universal principles of journalism. He went on to note that Mediascope does not assign work to people, but invites them to cooperate.⁽⁸⁾

(7) <http://www.umut.org.tr/-turkiye-de-bireysel-silahsizlanma-ve-siddet-haberleri-yerel-medya-seminerleri-antakya/> (Accessed on: 22.2.2022, Tuesday).

(8) <https://medarder.org/wp-content/uploads/2019/01/yurttasgazetecilik.pdf> (Accessed on: 22.2.2022, Tuesday).

3. Project Methodology

After reviewing the basics of peace journalism in the 12 interactive seminars over the course of two months, participants were then encouraged to explore through film how social cohesion affects the lives of individuals in the context of migration. Four separate groups created four different short films.

The participants were provided ethical and technical guidance by Kirkayak Kultur at every stage.

4. Project Outputs



Each group conducted interviews with real people, turning these discussions into short films or stories that presented the unique perspectives of the participants as well as the interviewees.

- Group 1 examined how the game of chess impacted the life of an immigrant child, helping him to adapt to the new society he found himself in.
- Group 2 explored the role of music in the lives of immigrants through interviews with various musicians.
- Group 3 allowed a refugee dentistry student to tell his own story and life lessons in his own words.
- Group 4 showcased the struggles and success of two migrants, a man and a woman, living in a coastal city with few migrants.

5. Conclusion & Recommendations

In today's world of globalized migration, both migrant and host communities need to overcome social and individual obstacles to create and expand spaces where they can voluntarily come into contact and cultivate peaceful coexistence.

The issue of migration and the way it is covered and represented by the media is extremely impactful for any given society. This is due to the fact that the way an immigrant appears in the media influences the concrete behaviors of members of society, exerting a profound effect on social cohesion. The discriminatory and exclusionary language of the media towards immigrants is proliferating within the public much faster than the more conciliatory language of other social and political actors.

In this context, although traditional and new media constitute spaces in which discrimination and hate speech are produced and reproduced, thus negatively affecting social cohesion, when they work for the purpose of facilitating social cohesion, they function as one of the key contact points between the different segments of society. This is only possible through the development and use of a media language that prioritizes peace, challenges social difference, and ensures that problems are resolved by peaceful means.

Producing media discourse on immigrants in the language of peace is an important start to creating a form of expression that promotes the ideal of social cohesion as opposed to discrimination and marginalization.

In this project, seasoned journalists and academics shared their experiences in the fields of migration and refugee-oriented journalism, rights journalism, and peace journalism. They provided young journalists with the knowledge and training to produce news stories that utilized this language of peace and promoted the ideals of social cohesion.

Ultimately, the project was designed to modestly contribute to larger efforts that recognize the existence of immigrants and refugees living in Turkey as equal members of society. Beyond its design, however, the project's participants and trainers continue to strive towards the normalization of a media landscape that constitutes a

“voluntary gathering space” characterized by coexistence and social cohesion.

The project offered an opportunity for collaboration by bringing together locals and refugees with incredible dedication, albeit limited financial resources. The participants’ academic knowledge and field experience were supplemented with the knowledge of the trainers and turned into short films.

The role of migration in the human experience was placed front and center during the project; as it raised awareness and projected the language of peace into film, it also provided the foundation from which future projects can be developed.

Policy Recommendations

- Increase positive representations of immigrants in the media.
- Increase the number of immigrants working within media organizations.
- Establish independent media portals with strong ethical codes that support citizen participation.
- Develop strategies to support the use of new media tools on the basis of rights-based journalism.
- Promote human rights-based, egalitarian media education and conduct supervision and evaluation activities within media organizations and networks.
- Pave the way for young journalists to work in media organizations by providing hands-on, practical training.
- Monitor migrant/refugee media outlets and provide them with educational and training opportunities.
- Ensure that migrant/refugee media outlets are granted equal access to media networks and organizations in their respective host countries, and pave the way for their employees to enjoy equal legal rights to those of their native counterparts.
- Establish networks that include migrant journalist members.
- Train young multilingual journalists in faculties of communication.
- Create programs that pair young journalists with internships at international media organizations.
- Increase the quotas for foreign nationals at universities taking into account increases in the number of migrants in Turkey.

Lecture Schedule

1- Introductory Lecture

2- Peace Journalism - Steve Youngblood

<https://www.park.edu/people/steven-youngblood/>

3- Citizen Journalism - Dr. Semiray Yucebas

https://akbis.gantep.edu.tr/detay/?A_ID=192771_dr-ogr-uyesi_semiray-yucebas

4- Rights-Based Journalism - Duvar Gazetesi - Ali Duran Topuz

<https://artigercek.com/yazarlar/ali-duran-topuz>

<https://www.gazeteduvar.com.tr/yazar/ali-duran-topuz>

5- New Media and Social Transformation - Gulcan Ergun

<https://feministbellek.org/gulcan-ergun/>

6- Representation of Immigrants in the Media - Dilan Tasdemir

<https://www.dokuzevylul.com/ab-telif/medyada-nefret-var-multeci-haklari-yok-h161155.html>

7- Ethics of Photography - Kemal Vural Tarlan

<https://kemalvuraltarlan.net/>

8- Human Rights and Media - Steve Youngblood

<https://www.park.edu/people/steven-youngblood/>

9- Journalism with a Gender Equality Approach - Dr. Tulay Atay

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<https://mku.academia.edu/TulayATAYAVSAR>

10- Communication Law - Fikret İlkiz

<http://www.umut.org.tr/av-fikret-ilkiz/>

11- Media and Ethics (1/2) - Rusen Cakir

<http://rusencakir.com/Biography>

12- Media and Ethics (2/2) - Dr. Tulay Atay

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<https://mku.academia.edu/TulayATAYAVSAR>

Stakeholders

Kirkayak Kultur

<https://www.kirkayak.org/>

[https://www.youtube.com/channel/
UC4mFLsRb92DJHhdJC1FWYSA/featured](https://www.youtube.com/channel/UC4mFLsRb92DJHhdJC1FWYSA/featured)

<https://twitter.com/KirkayakKultur>

<https://www.facebook.com/KirkayakKultur>

<https://www.facebook.com/kirkayakkulturGM/>

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<https://twitter.com/hasnainc>

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