

## Article

# A Contribution to Social Sustainability Efforts in Turkey in the Context of Migration: *Uyum Çocuk* (Harmonization Child) Platform

Hayrullah Kahya 

Department of Turkish and Social Sciences Education, Yıldız Technical University, Esenler, Istanbul 34220, Turkey; hkahya@yildiz.edu.tr

**Abstract:** Owing to its strategically advantageous geographical position that connects Asia and Europe, Turkey has consistently experienced a high rate of migration throughout its history. Nevertheless, one of the most remarkable and unparalleled migration events unfolded in 2011, triggered by the internal strife in Syria resulting from the Arab Spring. This tumultuous period witnessed an enormous wave of Syrian refugees seeking refuge within Turkey's borders. Given its contemporary relevance, this migration carries profound implications for the social sustainability of future generations. This study aims to evaluate the contribution of the *Uyum Çocuk* (Harmonization Child) platform, initiated by the Turkish Ministry of Interior, to promote social cohesion among both native and immigrant children to the advancement of social sustainability. The platform is assessed across various dimensions of social sustainability, including social equality and justice, cultural diversity and freedom of expression, social participation, sustainable urban development, and eco-consumption. The research findings underscore that the platform primarily focuses on enhancing social equality and justice while other dimensions receive comparatively less attention. Considering Turkey's role as a host country for millions of migrants, this study recommends that public authorities and civil society organizations prioritize initiatives aimed at instilling the principles of social sustainability across all segments of society, with a particular emphasis on children.

**Keywords:** *Uyum Çocuk* (Harmonization Child) platform; social sustainability; Syrian refugee children; *Muyu Çocuk* (Muyu Child); Turkey; migration; children



**Citation:** Kahya, H. A Contribution to Social Sustainability Efforts in Turkey in the Context of Migration: *Uyum Çocuk* (Harmonization Child) Platform. *Sustainability* **2023**, *15*, 14038. <https://doi.org/10.3390/su151814038>

Academic Editor: Jun (Justin) Li

Received: 24 July 2023

Revised: 16 September 2023

Accepted: 20 September 2023

Published: 21 September 2023



**Copyright:** © 2023 by the author. Licensee MDPI, Basel, Switzerland. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).

## 1. Introduction

Migration is a phenomenon that occurs all over the world, including in underdeveloped, developing, and even developed countries such as Europe [1]. However, today's Turkey has a very special situation in this respect. Because according to UNCHR 2022 data, Turkey has been hosting the highest number of international migrants in the world for the last eight consecutive years [2]. According to official data for July 2023, there are close to 5 million migrants in the country (4,893,752, to be precise) [3]. Unofficial sources claim that there are 7–7.5 million migrants in Turkey, including irregular migrants. According to official sources, a minimum of 3.5 million migrants, of which 70% are women and children, originate from Syria, with nearly one and a half million being children below the age of fourteen [4].

These refugees, who fled the internal conflict in Syria that began in 2011 due to the impact of the Arab Spring, are unable to return to their home country because the war has not yet ended. Furthermore, the uncertainty about how long this internal war will persist continues.

Turkey initially did not develop any new policies towards migrants, anticipating that they would soon return home. However, after a few years, as the internal conflict showed no signs of abating, it became evident that a swift resolution was unlikely. Consequently, Turkey began issuing official laws and regulations related to migrant policies, particularly

after 2014. In parallel with these efforts, various units were established within the Ministry of Family, the Ministry of National Education, and the Ministry of Health of the Republic of Turkey, which developed programs aimed at engaging with and assisting migrants. For example, the Ministry of National Education has initiated a program for the education of migrant children under the PİKTES program [5]. The Ministry of Interior has also established the Directorate of Migration Management [3] for migrants.

Considering that the total number of immigrants in Turkey is more than the population of each of more than ten European countries, such as Denmark, Finland, Slovakia, Norway, Ireland, Croatia, Moldova, Lithuania, Slovenia, etc., one can have a better idea about the nature of immigrants in Turkey. This situation has made it inevitable for public authorities in Turkey to work on the sustainability of the harmonious coexistence of locals and immigrants. Otherwise, social conflicts may arise. Furthermore, this conflict and upheaval will have ramifications not limited to Turkey alone but will also ripple through neighboring countries such as Syria, Iraq, Iran, Georgia, Palestine, Bangladesh, Somalia, Turkmenistan, Uzbekistan, Kazakhstan, and various other nations whose populations have migrated to Turkey. Given Turkey's proximity to Europe, this impact could potentially resonate across all European nations, with a particular emphasis on countries such as Greece, Bulgaria, Hungary, France, Germany, Italy, the UK, and more. It's worth noting that the presence of Russian and Ukrainian migrants in Turkey following the Russia-Ukraine war in 2022 suggests that this situation may also extend its influence to Russia and Ukraine. In essence, the imperative of ensuring the social sustainability of migrants in Turkey holds global significance, transcending its importance for Turkey alone and extending to the broader international order.

Today, sustainability is recognized by all stakeholders as a guiding principle for public policymaking. In this respect, migration, especially in the 21st century, can cause problems for many countries in the context of sustainability and a paradigm shift towards a sustainability concept based on cultural pluralism. Therefore, when the phenomenon of migration is considered, it is very important to associate the social sustainability plane with social policies [6]. As a matter of fact, the literature states that migration is an important process that has positive effects on sustainability if it can be managed well and negative effects if it cannot be managed well. In this respect, migration is both an opportunity and a risk [7–10]. Migration has simultaneously balanced positive and negative impacts on sustainability. Migration contributes to sustainability if it increases welfare and reduces inequality and environmental burden [11]. In this respect, it can be said that sustainable development policies will provide significant synergistic benefits if they include migration.

This study will focus on the *Uyum Çocuk* (Harmonization Child) platform, which was established by the Republic of Turkey Ministry of Interior Directorate of Migration Management in accordance with social sustainability policies on the basis of the migration phenomenon. This platform is a platform prepared by taking into account migrants in order to contribute to social sustainability efforts in Turkey.

### 1.1. The Aim of the Study

The aim of this study is to raise awareness of social sustainability efforts by taking migrants into consideration. For this purpose, this research will analyze the *Uyum Çocuk* platform, which was created by the Ministry of Interior of the Republic of Turkey, Migration Administration, in order to raise awareness of social sustainability to ensure that immigrant children and native Turkish children live in harmony, childishly and to contribute to their harmonization process.

The primary research question can be articulated as follows:

What potential contributions does the *Uyum Çocuk* platform offer to social sustainability endeavors in Turkey's migration context?

The subsidiary research questions are outlined as follows:

- What potential contributions does the *Uyum Çocuk* platform make to social equality and justice within the framework of social sustainability?

- What potential contributions does the *Uyum Çocuk* platform make to cultural diversity and freedom of expression within the purview of social sustainability?
- What potential contributions does the *Uyum Çocuk* platform make to social participation within the context of social sustainability?
- What potential contributions does the *Uyum Çocuk* platform make to sustainable urban development within the realm of social sustainability?
- What potential contributions does the *Uyum Çocuk* platform make to eco-conscious consumption within the scope of social sustainability?

The primary aim of this research is to identify the potential contributions of the *Uyum Çocuk* platform to social sustainability efforts in the context of migration in Turkey, aligning with the research problems.

The subsidiary research objectives are outlined as follows:

- To identify the contributions of the *Uyum Çocuk* platform to social equality and justice within the scope of social sustainability;
- To identify the contributions of the *Uyum Çocuk* platform to cultural diversity and freedom of expression in the context of social sustainability;
- To identify the contributions of the *Uyum Çocuk* platform to social participation within the scope of social sustainability;
- To determine the contributions of the *Uyum Çocuk* platform to sustainable urbanization within the scope of social sustainability;
- To determine the contribution of the *Uyum Çocuk* platform to eco-consumption within the scope of social sustainability.

### 1.2. The Gap of the Research

Childhood is a very important stage in human life. Because it greatly influences and determines one's future. A mentally and psychologically healthy child means a healthy generation. Healthy societies are also made up of healthy generations. Sustainable development is expected to succeed in a healthy society. Therefore, it is necessary to give special importance to building a healthy society.

Children are among the most disadvantaged groups affected by migration [12]. In this context, many researchers have studied migrant children's health in Turkey. These include physical, mental, or psychological health, child labor, daily life, educational life, family relations, nutrition, social adaptations, etc. (e.g., [13–19]). However, so far, there are very few studies that aim to ensure the integration of immigrant children and native children. In fact, it cannot be said that the number of activities carried out in Turkey in line with this goal is high. The *Uyum Çocuk* platform, which constitutes the main material of this study, is one of the rare and noteworthy studies in this field.

It is believed that this study will contribute to research, policies, programs, and interventions that aim to enhance the well-being, social integration, cultural diversity, equal opportunities, and active participation of children from diverse backgrounds, focusing on the principles of social sustainability. The study aims to promote an inclusive and cohesive society where all children can thrive and contribute to a sustainable future.

This study is important in terms of examining a platform that aims to ensure a harmonious coexistence between migrant and Turkish children. The importance of such studies is clear in our world where there are very few efforts that take migrant children into consideration. It is also noteworthy that the study focuses on Turkey, one of the countries hosting the highest number of migrants in the world.

In the Theoretical Background section of the study, the relationship between sustainability, social sustainability, and migration will be emphasized. In the Materials and Methods section, detailed information about the *Uyum Çocuk* platform will be given, and the approach to analyzing the data set will be explained. The Results and Discussion section will focus on the status of this platform in terms of its potential contribution to social sustainability. For this purpose, firstly, data on social sustainability will be identified on the platform and these will be critically evaluated. The study will conclude with a

Conclusion and Recommendations section. In the Recommendations section, suggestions will be made to increase the strengths of the platform in terms of its contribution to social sustainability and overcome its shortcomings.

## 2. Theoretical Background

Now recognized as crucial to our common future, the concept of sustainability is central to addressing the complex challenges facing our planet. As defined by Portney (2015), the term sustainability is primarily concerned with the state of the Earth's biophysical environment, particularly in relation to the use and depletion of natural resources. It is distinct from environmental protection, conservation, or preservation, although some argue that sustainability has its origins in these concepts. Instead, sustainability aims to achieve a balanced state in which the Earth or a specific part of it can sustain the human population and economic growth without jeopardizing the well-being of living things. The fundamental principle of sustainability is that the Earth's resources are finite and cannot be used, depleted, and harmed indefinitely. Eventually, these resources will run out, and their continued exploitation actually undermines the ability of life to survive and thrive [20].

The UK Sustainable Communities document [21] defines sustainable communities as

*places where people want to live and work, now and in the future. They meet the diverse needs of existing and future residents, are sensitive to their environment, and contribute to a high quality of life. They are safe and inclusive, well planned, built and run, and offer equality of opportunity and good services for all.*

This definition prioritizes social equity and justice by referring to different needs, inclusion criteria, and opportunities but also sets out how the physical environment and community settings can contribute to sustainable social outcomes [22].

In line with the well-recognized and broadly embraced definition [23] put forth by the Brundtland Commission in its 1987 report, sustainability entails fulfilling current needs while safeguarding the capacity of future generations to fulfill their own requirement. The 1987 report of the Brundtland Commission introduced the concept of sustainability, which is described as consisting of three equally important components: environment, economy, and equity [24]. These elements were represented as overlapping concentric circles or pillars supporting the concept of sustainability. This framework has served as a basis for breaking down and expanding the concept of sustainability [20] because the interrelationships between society, the environment and economic/industrial development are integral to the concept of sustainability [23].

Public education plays a pivotal role in advancing sustainability initiatives [25]. Achieving sustainable development requires a transformation in the way we approach the process of learning [26]. Thus, one of the aims of education should be enhancing the understanding of sustainability-related issues in society, as well as cultivating the skills necessary for individuals to actively contribute inventive solutions to challenges that pose threats to the ecosystem. In light of this fact, one noteworthy initiative in the realm of education for social sustainability is UNESCO's Education for All (EFA) program. This program constitutes a worldwide endeavor with the objective of ensuring access to fundamental education for children, youth, and adults. It places a significant emphasis on critical facets such as basic education, adult literacy, gender parity, and the quality of education. Within UNESCO's educational reports, developed within the framework of this program, the focus extends to addressing disparities in education and exploring the role of education in fostering social sustainability. These reports are tailored to a diverse array of recipients, encompassing both domestic and international policymakers, educators, civil society organizations, non-governmental entities, researchers, and the global community at large. All of these stakeholders share a common interest in advocating for the fundamental right to receive a quality education [27].

Sustainable development addresses urgent global issues such as climate change, the decline of biodiversity, pollution in the oceans, and the unequal distribution of wealth between developed and developing nations. It is a vital concept not only for shaping

forward-looking energy policies but also for promoting social fairness and recognizing our obligations concerning the opportunities available to future generations [28].

Since 1990, the United Nations Development Program (UNDP) has been publishing the Human Development Reports series, which consists of independent, data-driven studies addressing global development issues, trends, and policies. These reports underscore the pivotal role of people in sustainability, acknowledging them as the true wealth of nations. They delve into pressing concerns such as education, healthcare, income inequality and stress the significance of social sustainability. Prepared by the UNDP, these reports examine social and human development as integral components of sustainable development [29].

Amartya Sen, the renowned Nobel Prize laureate known for his work on poverty, social inequality, development, and freedom, has made substantial contributions to the UNDP's endeavors in this field. Sen posits that the expansion of freedoms is the linchpin of social sustainability. He defines freedom as the ability to realize one's capabilities—what individuals aspire to be and achieve. Development, in Sen's view, is a process of broadening these freedoms, encompassing economic, social, and political dimensions. The most effective means of bestowing freedom upon people is through well-crafted public policies [30].

To truly uphold social sustainability, public authorities committed to this cause must place social policies at the forefront, transcending mere political rhetoric. In essence, political institutions should embrace a framework of social sustainability and take active steps to implement it. This necessitates challenging individuals with post-political rhetoric within the realm of political institutions [31].

In the context of sustainability, economics plays a significant role, with a central focus on the concept of capital. Capital in economics refers to resources used in production. Neo-classical economists believe technology can compensate for resource depletion, while ecological economists argue for preserving critical natural capital to meet future generations' needs [32].

### *Social Sustainability and Migration*

Although ecological concerns have long dominated the sustainability discourse of sustainable development, which emerged from the environmental movement and advocates of basic needs in the 1960s [20,33,34], it can be said that this approach started to change after the 2000s [6]. In this context, the statement that the dimensions of sustainable development, economic, social, and environmental, are seen as the three dimensions of sustainable development in the United Nations' Agenda 2030 within the scope of the new global Sustainable Development Goals in 2015 [35] is important. In other words, the concept of social sustainability should be understood not only as a means of achieving ecological goals but as a fundamental sustainability goal in itself. Because it is now widely accepted that no society can be considered truly sustainable without social sustainability [36].

Social sustainability encompasses a variety of definitions reflecting diverse perspectives across disciplines, contexts, and stakeholders. The literature addressing social sustainability encompasses a variety of approaches to the social dimension (e.g., [6,22,34,37–45]). For example, Vallance et al. (2011) divide the concept of social sustainability into three key components. The first one is development sustainability, which focuses on meeting fundamental human needs, fostering the formation of social bonds and capital, promoting justice and equity, and addressing various societal issues. The second one is bridge sustainability, and it is concerned with modifying behaviors and practices to attain environmental objectives related to the physical and biological world. The third one is maintenance sustainability. It pertains to preserving socio-cultural aspects in the midst of transformative changes and examining how individuals either embrace or resist such changes [46].

According to Sachs (1999), social sustainability is characterized by equitable income distribution, fair social homogeneity, promotion of decent sources of income through employment, equal access to resources and social services, a harmonious mix of tradition and innovation, as well as self-reliance and interiority [37].



Biart (2022) argues that the goal of social sustainability is to establish the basic social preconditions for sustainable long-term development and to identify potential barriers that may impede the proper functioning of society over time [39].

Colantonio (2011) emphasizes that social sustainability is linked to ecology and involves individuals, communities, and societies coexisting within their chosen development models and pursuing goals. This pursuit takes into account the physical constraints of their local environment and the overall well-being of the planet as a whole [40].

Rasouli and Kumarasuriyar (2016) combine the various dimensions of social sustainability into broader themes covering macro-level considerations related to key aspects of physical well-being such as housing, food, clothing, health, and sanitation, as well as micro-level considerations related to quality of life and equity-related factors [43].

Mohamed and Paleologos (2021) argue that to advance social sustainability, it is necessary to encourage community engagement and participation, emphasize the importance of considering the full life cycle of products, including the associated social costs, prioritize improvements in social systems and community well-being over purely economic gains, use natural and recyclable materials in ways that promote justice and reduce social disruption and facilitate the transfer of funds, knowledge, and technology to those in need [44].

Within the realm of sustainable development, Boyer et al. (2016) delineate five distinct approaches in which the notion of social sustainability finds application in both scholarly investigation and practical implementations. The initial approach regards social sustainability as an autonomous pillar, separate from environmental and economic sustainability, and can be examined independently or in conjunction with the other pillars. The second approach posits that social sustainability imposes limitations on economic and environmental sustainability. It requires balancing social equity, economic development, and environmental protection. Furthermore, the third way claims that social sustainability provides a foundation for economic and environmental sustainability. It encompasses social capital and investments in social development that can compensate for shortfalls in economic or ecological capital. Furthermore, the fourth pathway argues that social sustainability acts as a driving force for economic and environmental change. It triggers progress by promoting social changes, such as new ways of thinking, interacting, and governing. Finally, the fifth pathway declares that social sustainability is place-based, process-oriented, and fully integrated. It involves the integration of values and assets that have traditionally been separated between different disciplines [45].

In line with Colantonio et al. (2009), the concept of social sustainability pertains to the way individuals, communities, and societies coexist while striving to attain their development goals while considering the physical constraints of their locations and the planet. It encompasses crucial thematic domains, including capacity enhancement, skill cultivation, and environmental and spatial disparities, and integrates established social policy domains and principles with aspects related to participation, social capital, the economy, and the environment, as well as the concepts of happiness and well-being [34]. Eizenberg and Jabareen (2017) evaluate social sustainability within the concepts of safety, equity (justice), urban forms, and eco-prosumption. Accordingly, the concept of *safety* is an essential aspect of sustainability, particularly social sustainability, and involves adopting measures to prevent physical harm. *Equity* aims to prevent unequal policies and promote public involvement in shaping urban spaces, which can reduce alienation and enhance a sense of community. *Sustainable urban forms* are the physical dimensions of socially desired urban and community physical forms, which should promote a sense of community, safety, health, and place attachment, among other environmental objectives. *Eco-prosumption* refers to consuming, producing, and gaining value in socially and environmentally responsible ways and involves mitigation policies [22].

In short, social sustainability can be defined as the capacity of a society or community to sustain and improve the well-being, standard of living, and prospects of all individuals, both now and in the future, in a fair, just, inclusive, and impartial manner. Justice encompasses different aspects of social existence, such as equal treatment, protection of human

rights, advancement of communities, and strengthening social cohesion. It encompasses a broad spectrum of matters, which encompass, among others, health and social equality, human rights, labor rights, equitable working conditions, social accountability, justice, community advancement, welfare, conscientious product practices, community resilience, and cultural comprehension.

Humanity faces social sustainability challenges. From a social perspective, the main challenges facing society today are social polarization, urban poverty, conflict and violence, terrorism, and increased risk and vulnerability due to natural disasters and climate change [22,47,48]. Population increases and migration movements increase these challenges.

Within the framework of the United Nations' Agenda 2030 for sustainable development, the objectives include eradicating poverty and hunger by 2030, addressing inequalities, fostering peaceful societies, safeguarding human rights and gender equality, preserving the environment and its resources, and establishing conditions for sustainable economic growth, shared prosperity, and equitable employment opportunities for all. It's worth mentioning that a significant portion of these challenges are closely intertwined with the migration phenomenon [35].

As one of the major social issues in the 21st century, migration poses substantial humanitarian concerns for countries of origin, transit, and destination alike. The difficulties migrants face in accessing basic human rights and the individual and social problems they experience are not only limited to the efforts of these population groups to sustain their own lives but also affect the fate of whether the changing regional population and geography are socially sustainable [6]. This occurs because migration flows deplete the demographic resources of the states experiencing this phenomenon, thus endangering the potential for future generations to sustain long-term economic growth [49]. This suggests that there is a close relationship between migration and sustainability. Indeed, many studies show that migration affects sustainability in various aspects, including environmental, social, and economic [11,50,51]. In terms of our topic, the relationship between migration and social sustainability is even more interesting. As a matter of fact, this relationship has been addressed from various angles in many studies (e.g., [51–55]).

### 3. Materials and Methods

#### 3.1. Material

The main material of the study is the data from the *Uyum Çocuk* (Harmonization Child) platform. The database has been chosen for its primary purpose, which is to foster awareness of social sustainability and facilitate the harmonious coexistence of migrant and native Turkish children, enabling them to lead a childhood-like life and actively contributing to the integration process.

The platform is published on [www.uyumcocuk.gov.tr](http://www.uyumcocuk.gov.tr). The website supports 3 languages: Turkish, English, and Arabic. The technical infrastructure of the website was prepared with the financial support of the European Union. However, the content is entirely produced by the Directorate of Migration Management of Turkey.

The disclosure regarding the transmission of data to children on the platform and, if applicable, the methodologies employed to utilize such data as developmental tools remains undisclosed. Despite seeking clarification through electronic correspondence addressed to the Directorate of Migration Management, no response was forthcoming regarding these specific inquiries.

The heroes of the *Uyum Çocuk* platform are Muyu and her friends. These children are preschool children. Muyu is an anagram of the word *uyum* “harmony” in Turkish. In Muyu storybooks, these characters are introduced as follows (Figure 1):



**Figure 1.** The heroes of the *Uyum Çocuk* platform (Atik, İşmen, Muyu, Bilge, Zainab (right to left)).

“Muyu: The caring, friendly, and helpful leader of the group. He is a highly sociable and empathetic character. He represents pure goodness, tolerance, and spiritual strength.

Atik: He is a sportsman, athletic, charismatic, and dynamic character with the characteristics of his name. Team spirit, order, and organizational skills are his prominent characteristics.

Bilge: The most intelligent, intellectual, virtuous, and logical person in the group. His spectacles symbolize the authority of scientific knowledge and intellectual pursuits within society, while his apron signifies advancements in the realm of healthcare. He is a more mature and wise character than his friends.

İşmen: He is the most cunning, obsessive, perfectionist, control-loving character in the group. He prepares better strategic plans during the games than his other friends and is a daring and brave character” [56].

Zainab Al Habib: She is not introduced in the storybooks. However, according to the narratives, she is a Syrian immigrant girl and is included in the group as a harmonious character representing immigrants. Although she has parents, her father is not included in the story.

Muyu’s cute dog, named Kitmir, appears occasionally as a non-human character.

Muyu’s mother (Aunt Menekşe), Muyu’s father, Muyu’s grandfather, and Zainab’s mother are also supporting characters.

The homepage of the platform includes the categories Muyu Cartoon, Muyu Social Harmonization Truck, Painting Contests, Muyu Children’s Magazine, Game, and Muyu Music. The top menu of the site includes Cartoon, Game, Colouring, Read, Contests, and Language.

In the study, all these categories have been analyzed. The data from the platform were obtained in the year 2023. The last access date to the website of the platform is 1 July 2023. For a more comprehensive understanding of the sizes and capacities, Table 1 below presents the categories along with their corresponding capacities within the platform.

**Table 1.** Categories and Sizes of the Platform.

Categories	Sizes
Muyu Cartoon	13 episodes, approximately a total of 80 min
Origami	5 activities, approximately a total of 20 min
Animations	5 chapters, approximately a total of 20 min
Muyu Social Harmonization Truck	2 cities, 5 districts, 5 schools, 294 of them are foreign, totaling 1812 students
Painting Competitions	5 competitions, with a total of 8164 participants
Muyu Children’s Magazine	3 issues, totaling 98 pages
Muyu Stories	3 books, totaling 66 pages
Game	10 games
Muyu Music	5 songs, approximately a total of 15 min
Painting	8 activities



### 3.1.1. Muyu Cartoon

There are 13 episodes of the Muyu Cartoon Movie, both on the homepage of the site and under the Cartoon category in the top menu. Each episode is approximately 5–7 min long. The episode titles are suitable to give an opinion about their themes. In this context, the death titles can be listed as follows: Foreign Friend, Numbers, Cleaning and Hygiene, Living Regularly, Recycling and Responsibility, Sharing is Beautiful, Time Keeper, Eid, Deciding Job, Love, and Respect to People, 23 April, One Day in a Park.

Under the Cartoon menu is the Animation category. This category includes origami and animations.

### 3.1.2. Origami

This section includes five origami activities with video narration: airplane, rabbit, dress, bird and frog.

### 3.1.3. Animations

This section includes five animated cartoons titled Muyu and the Migrant Child, Muyu and Her Grandpa, Muyu and Pearl Mullet, Happy Day of Muyu and Zeynep, and Exemplary Behavior of Muyu and Zeynep. These animations are 2–4 min long on average.

### 3.1.4. Muyu Social Harmonization Truck

It is on the main page with the subtitle “We Bring Happiness to Tomorrow with Harmony”. According to the information given in the menu description, “The main purpose of the Muyu Social Cohesion Truck Project is to help migrant children to adapt to Turkey, and children in Turkey to adapt to migrant children, to recognize mutual cultures, and to enable children to live in harmony and share. With the Integration Truck, asylum-seeker children are provided with the opportunity to come together and communicate, while being informed about the correct behavioral methods.” Since 2019, 2 child development specialists, 1 coordinator, 1 interpreter, 1 driver, 1 graphic designer, and 1 coordinator have reached thousands of students in various primary and secondary schools in Ankara and Istanbul and made them participate in various activities. The Harmonization Truck has so far only traveled to Istanbul and Ankara [57].

### 3.1.5. Painting Competitions

It is located under the Social Harmonization Truck category on the homepage. It contains the results of Turkey-wide painting contests on the theme of migration and migrants. According to the information provided on the website, the aim of these competitions, which are organized in annual periods, is “to see how the subject of migration is understood and interpreted through the eyes of children, to enable children to create works on certain subjects, to encourage talented students with the awards given and to raise awareness”. Five painting competitions have been organized so far with the main slogan of Turkey, the meeting point of cultures. The theme of the 1st competition was “migration and migrants” (2016), the theme of the 2nd competition was “my migrant friend” (2017), the theme of the 3rd competition was “our richness, our diversity” (2018), the 4th competition was “World 1 everyone 1” (2019), and the 5th competition was “Turkey, the meeting point of cultures” (2022). Starting in 2016, the painting competition could not be organized in 2020 and 2022, possibly due to the impact of the pandemic. Digital versions of the winning paintings are available on the website.

### 3.1.6. Muyu Children’s Magazine

It is available both under the Contests category on the homepage and in the magazine section under the Read category in the top menu. Muyu Children’s Magazine has published 3 issues so far. The cover article of the first issue, dated 2020, is “Our first issue—We are very excited”; the cover article of the second issue, dated 2021, is “King of the World: Black and Yellow”, and the cover article of the third issue, dated 2022, is “We

are in the 3rd Dimension". The magazine includes stories, scientific and interesting information, entertaining activities, and traditional games to help all children live harmoniously and happily.

The aim of the magazine is to ensure that Turkish and foreign children in all corners of Turkey can live in harmony, to teach them how to live together without discrimination, and to contribute to their enjoyment based on the principle "Every child should live childishly" [58].

Under the Read category in the top menu, there is a Stories category under the Magazine category.

#### 3.1.7. Muyu Stories

There are 3 narratives under the Muyu Stories series. These are titled "Muyu and the Migrant Child", "Muyu and the Animals", and "COVID-19". Muyu is the main character in these stories. In the first story, titled "Muyu and the Migrant Child", Muyu meets Zainab, a Syrian migrant girl, and introduces her to her friends. In the story "Muyu and Animals", short documentary-like information about various animals are given. In the third story titled "COVID-19", Muyu prepares the poster "There is life at home" and hangs it on the window of his house due to the COVID-19 pandemic.

#### 3.1.8. Game

There is a game category both under the Muyu Children's Magazine category on the homepage and next to the Cartoons menu on the top menu. This category includes a variety of simple online computer games for children. There are nine games on the homepage and ten on the top menu.

#### 3.1.9. Muyu Music

This is the category at the bottom of the homepage. This section includes five songs with spoken word and music: "We are in harmonization", "Be Soft-spoken", "Clue", "Game", and "Hide and seek".

#### 3.1.10. Painting

Next to the game menu is a coloring menu with 8 activities. These activities feature characters made up of Muyu and her friends. These characters can be digitally colored.

### 3.2. Method

This study is conducted as an evaluative research, aligning with the prevailing literature's perspective on the assessment of well-established programs. Evaluation, in essence, involves the identification of various facets and subsequent evaluation of a program's performance or attributes within relevant dimensions. The sphere of evaluation methods predominantly centers on social programs, characterized by organized and continuous endeavors aimed at ameliorating social conditions or addressing specific societal issues. These programs frequently channel their efforts into delivering human services with the overarching goal of fostering social benefits, emphasizing the significance of contributing to social welfare. Therefore, when evaluating programs, it is pivotal that they manifest positive social impacts, and these effects are subject to accountability. The specific configuration and extent of an evaluation are contingent on the primary objectives, the intended audience, the nature of the program under scrutiny, and the intended purpose of the evaluation. Within this framework, program evaluation conventionally encompasses the assessment of one or more of the five key program dimensions: program necessity, program design, program implementation and service delivery, program outcomes or effects, and program efficiency [59] (pp. 33–35).

In this study, we have employed a procedure aligned with Rossi's (1999) approach to evaluate the design of the *Uyum Çocuk* platform. However, it is important to note that there is a notable absence of data within the platform concerning several critical aspects. These

include how the platform reaches its actual users, the extent and methods of its delivery, its implementation processes, the impact it has, its outcomes, and its overall efficiency.

Furthermore, the platform lacks essential information regarding its outreach efforts and contact details. Despite researchers' attempts to contact the Directorate General of Migration Management through email and phone to obtain relevant information, no responses have been received.

Given the limited data available on the platform's implementation, service delivery, impact, outcomes, and efficiency, this study focuses solely on evaluating its design. Nonetheless, the necessity of sustaining the platform, especially in light of the current migrant situation in Turkey, is undeniable. Therefore, this evaluation of the platform's current state holds significance as it can provide valuable insights for its future development.

### 3.2.1. Data Collection and Analysis

Data within the platform are sourced exclusively from the platform's official website, [uyumcocuk.gov.tr](https://uyumcocuk.gov.tr). These data have been meticulously gathered from the website and subsequently subjected to a rigorous content analysis. The analytical process adheres closely to Krippendorff's (2019) content analysis framework, encompassing six key components: unitizing, sampling, recording/coding, reducing, inferring, and narrating. It should be noted that these six components do not rigidly follow a linear sequence [60].

- **Unitizing:** This phase involves systematically identifying the constituent elements within the textual content, including documents, images, sounds, videos, web pages, and various observations. It requires a thorough examination of data present on the platform, encompassing materials such as cartoons, images, stories, and more. The objective is to meticulously document written, verbal, and visual messages related to the subject of social sustainability;
- **Sampling:** Here, the research process focuses on constraining the scope of observations by creating a subset that is representative of the larger population. During this stage, samples were thoughtfully selected from the messages pertaining to social sustainability, ensuring they could effectively encapsulate the entire spectrum;
- **Recording/Coding:** This component addresses the imperative of transforming transient events into enduring and analyzable records. It involves converting unstructured text or original visual content into structured and analyzable representations. Within this study, all platform data, including cartoons, stories, and images, underwent categorization aligned with the principles outlined by Colantonio et al. [34] and Eizenberg and Jabareen [22], specifically focusing on social equality, justice, cultural diversity, freedom of expression, social participation, sustainable urbanization, and eco-consumption.
- **Reducing:** This phase revolves around the necessity of distilling efficient representations when dealing with vast volumes of data. It entails the process of identifying and excluding repetitive or similar data within the dataset. Notably, in this study, redundant or analogous data points were intentionally omitted from the final analysis report.
- **Inferring:** It involves the extraction of contextual insights and information from textual sources. Throughout this stage, inferences were drawn that were in harmony with the facets of social sustainability, and the platform's overall standing was thoughtfully deliberated within the context of these facets.
- **Narrating:** This component represents the culmination of the study's findings, with the aim of presenting the results in a coherent and comprehensible manner for broader consumption. Within this phase, various aspects were elucidated, including the alignment of platform data with the components of social sustainability, its overarching significance, limitations, and contributions to the existing body of literature. These aspects were thoughtfully expounded upon within Section 4. Results of the study.

### 3.2.2. Procedure

First of all, all cartoons, pictures, stories, etc., on the *Uyum Çocuk* platform were carefully analyzed several times. Then, written, verbal, and visual messages that were thought to be related to social sustainability in this data were noted. Content analysis was made on these data. Discussions were held with colleagues who are experts in the field on the relationship between the data and social sustainability. In addition, direct quotations were made from time to time to increase the validity and reliability of the data.

## 4. Results

The findings reflect the results of the studies conducted to achieve the general objectives of this research. The main findings of this study are presented in Table 2.

**Table 2.** General Evaluation of the Platform.

	Yes	Can Be Improved	Must Be Improved	Not Applicable
Contributions to Social Justice and Equality		x		
Contributions to Cultural Diversity and Freedom of Expression			x	
Contributions to Social Participation			x	
Contribution to Sustainable Urbanization				x
Contribution to Eco-consumption				x

As seen in Table 2, the platform's effectiveness in advancing social equity and justice is noteworthy. Nevertheless, there is a pressing need for substantial enhancements in all other areas, particularly concerning sustainable urbanization and eco-consumption.

Subsequently, the forthcoming section will present illustrative examples and detailed explanations that substantiate these conclusions. Each point will be presented individually and elaborated upon in the following sections.

### 4.1. Contributions of Uyum Çocuk Platform to Social Justice and Equality

Social equity and justice is one of the most important dimensions of social sustainability [61]. The literature states that social justice and equality are the rights of all people, regardless of their ethnicity, race, gender, color, citizenship status, whether they are indigenous or immigrants, and whether they live in a developed or developing country [22]. The *Uyum Çocuk* platform provides an important platform to raise awareness on issues of social justice and equality.

When the platform is analyzed from this perspective, it is seen that the platform focuses on this issue the most. In other words, the biggest motivation behind the emergence of the platform is to raise children's awareness of social justice and equality. In the cartoons, animated films, and stories on the platform, Muyu, the main character of the platform, meets Zainab Al Habib from Aleppo, the daughter of her new neighbors. In this case, Muyu sees a transport truck and informs her mother that a new neighbor has moved in. She and her mother go to welcome their new neighbors. Thus, they learn that their neighbors are a family who had to take refuge in Turkey due to the Syrian civil war. Muyu, who has a warm and sociable personality, immediately meets Zainab, the daughter of the family, and introduces her to her other friends. In this context, it is noteworthy that Zainab's house and living standards are designed in a similar way to the general situation.

Other episodes of the Muyu Cartoon on the Platform also frequently feature themes of social justice and equality. For example, in Chapter 2, children go to the park to play marbles. Since the other children do not have any marbles, İşmen shares his marbles with his friends. He gives everyone, including Zainab, an equal number of marbles. They also give the last marble to a dog named Kıtımir. In Chapter 4, Muyu's mother makes toast for all the children. She also gives a toast to the migrant girl Zainab. In Chapter 6, the food brought by Muyu's mother and Zainab's mother is shared with all the children in the park.

Zainab is among these children. In Chapter 7, all the children hold a stopwatch and ride the swings for the same amount of time. Zainab is treated the same way. In Chapter 8, Muyu's grandfather gives all the children holiday pocket money in a handkerchief. He also gives Zainab pocket money like the other children. In Chapter 10, Muyu's grandfather prepares food for the Hospice for Eid. Learning about this, Muyu and her friends decide to help the elderly, sick, and orphans. Zainab also takes part in this organization. In Chapter 11, Muyu and her friends prepare for April 23rd Children's Day by taking Zainab with them. Together, they hang decorations, balloons, and flags in the neighborhood. This chapter ends with the sentence "All children hand in hand..."

The theme of social justice and equality is also included in Muyu Children's magazine. The first issue of the magazine is especially richer in this sense. In the introduction of the first issue, the idea of "living together without distinguishing anyone from anyone else" is emphasized. In the section describing the game of hopscotch, it is pointed out that this game has spread in different countries such as England, Russia, India, and China. The fact that it is a game that "every child can play together, regardless of gender, language, religion or race" is also emphasized. In addition, the keywords chosen for the puzzle activities, such as "brotherhood, tolerance, harmony", reveal that the magazine serves a perspective that focuses on integration rather than segregation [62], (77). A 3-stanza poem titled "We are One" written by a Syrian student in the first issue of the magazine, is remarkable in this respect:

*We are one, we are together  
No matter what anyone says.  
We are one, we are together  
Language, religion, race and color do not separate us [63].*

This poem states that people are equal and should not be subjected to any discrimination, such as language, religion, race, and color.

In the category of painting competitions on the platform, a lot of data can be accessed in this sense. The themes of social justice and equality were included in these competitions organized for children across Turkey. In this context, it is noteworthy that the theme of the 4th competition organized in 2019 was "World 1 Everyone 1".

In the song "We are in harmonization" in the music category of the platform, the refrain social justice and equality was included:

*We are very happy together  
We are very harmonious together*

These data emphasize the theme of social justice and equality.

As can be seen, it is generally understood that the platform contains a lot of data on social justice and equality. From this perspective, it can be asserted that the platform has achieved success. Nevertheless, there remains room for argument that such data should be made available across all categories on the platform.

Zainab's father and other relatives are not mentioned on the platform at all. However, Muyu's grandfather and father are occasionally present in the events. In addition, after the first issue of Muyu Children's Magazine, such themes are given less space. It can be said that this theme has become less and less common in other categories as well.

#### 4.2. Uyum Çocuk Platform's Support for Cultural Diversity and Freedom of Expression

Cultural diversity is an important element of social sustainability. As with the theme of social justice and equality, all people should have the right to live in safety despite their cultural differences, regardless of ethnicity, gender, age, race, health, etc. For this, it is important to develop the necessary adaptation policies and take the necessary measures [22].

The harmonization child platform plays a role as a platform that promotes and protects cultural diversity. As the platform focuses on Zainab, a Syrian migrant girl, it is understood that the platform aims to include different cultural heritages, traditions, and expressions,



contributing to the diversity and safety of the community. Zainab's presence in almost every event implies that the platform wants to support freedom of cultural expression and allow local communities to share their traditional knowledge and skills. However, when the platform is analyzed from this perspective, it is seen that the platform is not as rich in this theme as the theme of social justice and equality. The following examples can be given in this context.

In episode 1 of the Muyu cartoon, the children teach Zainab how to play the game of steel pom-pom, and in episode 6, Zainab teaches them how to play the traditional Arab game of King of the Tree, which they play together. Zainab also taught Muyu and her friends the traditional Arab children's game "carte cara" in the first issue of Muyu Children's Magazine [62] (p. 78). In the 11th episode of the cartoon, Muyu and Zainab celebrate April 23rd Children's Day together. As it is known, April 23rd Children's Day is a national holiday of the Republic of Turkey, and the celebration of this holiday is very important in the country. It is the first national holiday of the state and has been celebrated since 1921.

In episode 8 of the cartoon, Zainab, who saw the celebration of Eid al-Fitr, explains how Eid al-Fitr is celebrated in her country in response to a question from Muyu's grandfather:

*Our whole family would gather at my grandfather's house. On the morning of Eid, my grandfather and my fathers, the men of the house, would go to the Eid prayer. After the prayer, they visit the graves. When they come home, we all line up and kiss the hands of my grandfather first and then the other elders. My grandfather would give me and all my cousins pocket money, but not in a handkerchief. Then, huge tables are set. Our tables are full of desserts and delicious dishes. We all eat together. At noon, my grandfather would pray and take all his grandchildren to the fair. There would be huge swings, Ferris wheels, and bumper cars. My grandfather would take us on whatever we wanted that day. We have fun together until the evening. And my favorite is candy apples [64].*

Following Zainab's story, Muyu's grandfather takes the children to an amusement park. This narrative is a good example of the platform's theme of cultural diversity and freedom of expression. However, there is no other example of this on the platform.

In the second issue of the Muyu Children's Magazine, children representing different cultures were pictured hand in hand, implicitly trying to convey the idea of understanding different cultures to the reader [62] (p. 78).

Apart from these, it is seen that the theme of cultural diversity is also included in the themes of the painting contests for children across Turkey. For example, the theme of the 3rd painting contest organized in 2018 was "Our Richness is Our Diversity", and the theme of the 5th painting contest in 2021 was "Turkey, the Meeting Point of Cultures". This expression is also included as a slogan on the posters of all painting competitions.

As can be seen, the platform is not poor in terms of the theme of cultural diversity and freedom of expression, but it is not very rich either. It can be criticized that the emphasis on this theme is usually expressed indirectly. The platform is expected to give more space to cultural diversity and freedom of expression in cartoons, stories, and other categories. In this context, it would be good to give more space to the cultural characteristics, behavioral patterns, and habits of Arabs and to have them spoken by Zainab and her family. On the platform, Zainab's mother is designed in traditional dress, but she never speaks. Zainab's sole moment of speech occurs during the observance of Eid al-Fitr, a holiday celebrated in a fairly uniform manner across Muslim-majority nations.

Hence, despite the platform's presumed intention to tackle cultural diversity and freedom of expression, it may be contended that either reluctance or a lack of awareness regarding these aspects exists among its creators. As stated in the "Migration and Integration Report" prepared by The Great National Assembly [65], the cultural integration of migrants and locals has a cost. In order for the harmonization to be at the desired level, the indigenous people also need to make sacrifices on some issues because integration cannot be one-sided. However, the cost of avoiding this sacrifice will be higher in terms of social sustainability.

#### 4.3. The Role of the Uyum Çocuk Platform in Promoting Social Participation

Social sustainability requires promoting social inclusion. For this, social arrangements should allow all members of society to interact with each other as peers [22,66]. The *Uyum Çocuk* platform aims to integrate Syrian and Turkish children in terms of social participation. In this context, Zainab, the daughter of a Syrian immigrant, and her mother are included in events in various situations. For example, in episode 1 of the cartoon *Muyu*, in the animated cartoon *Muyu and Migrant Child*, in the first issue of the *Muyu Children's Magazine*, and in the story *Muyu and Migrant Child*, *Muyu's* meeting with Zainab is narrated. In these narratives, *Muyu* befriends Zainab immediately and introduces her to his other friends. After that, *Muyu* and his friends include Zainab in all their games. In fact, in episode 2 of the *Muyu* cartoon, Zainab is the first child to be called to play. In this particular episode, Zeynep receives an equitable share of marbles during their game. Furthermore, in the animated series, whenever *Muyu* and her friends head to the park or go for a walk, they consistently extend invitations to both Zeynep and her mother. For instance, in the sixth episode of the series, Zeynep's mother and *Muyu's* mother collaborate to arrange a picnic, where they share meals, partake in beverages, and enjoy themselves together. In episode 12, Zainab and her mother accompany them on a visit to Miniaturk.

It is seen that the themes of the painting contests for children across Turkey also include the theme of social participation. For example, the theme of the 1st drawing contest in 2016 was "Migration and Migrants", while the theme of the 2nd drawing contest in 2017 was "My Migrant Friend".

The *Muyu* Social Cohesion Truck, which was prepared as part of the platform's activities, reached thousands of students in many primary and secondary schools in different provinces, bringing them together and ensuring their cohesion.

The platform considered citizens of the Republic of Turkey in the same social category. In addition, Syrian citizen Zainab and her mother were considered as a separate category. In the context of social participation, the platform only addressed the relations between these two social categories. However, there may be differences among Turkish citizens as well, and there are immigrants from many other nationalities other than Syrians living in Turkey. The platform did not take this wide range into account. However, it still acknowledged the need for social participation and tried to express this through the representation of the characters of *Muyu* and Zainab. In this respect, it is understood that the platform has a positive approach. However, it is clear that the platform should include much more data that can support social participation. For example, the *Muyu* Social Cohesion Truck has so far only visited Ankara and Istanbul. In these provinces, the places visited are limited to a few districts. In short, it is not possible to say that the platform is very rich in this respect.

#### 4.4. Contribution of Uyum Çocuk Platform to Sustainable Urbanization

Scholarly literature underscores the significance of the physical attributes within human environments in the pursuit of social sustainability, mitigating environmental hazards, and elevating human welfare. These human spaces are anticipated to cultivate attributes such as a sense of community inclusion, attachment to place, and the cultivation of thriving communities [22]. In this context, social sustainability includes affordable housing, safety, transportation, energy, drainage, telecommunication, public services, and open spaces. [67]. When the *Uyum Çocuk* platform is analyzed in this respect, no verbal or written data were found to express the contribution to sustainable urbanization. However, there are designs related to sustainable urbanization in the categories of *Muyu* cartoon, animation, and painting competitions. Here, houses are generally gardenized, green, respectful to nature, and intertwined with animals. Moreover, in the *Muyu* cartoon, there is a Harmony Park next to *Muyu's* house. Children play games in this park and have picnics there. There is no trust problem. As a matter of fact, as Aristotle states, people come to cities to live in safety. The reason for their continued togetherness here is a good life [22,68]. In Chapter 4 of the cartoon, children also help stray animals.

It can be said that the platform is insufficient in terms of messages on sustainable urbanization in general. It would be appropriate to include more verbal and written data on the principles of sustainable urbanization on the platform.

#### 4.5. Contribution of Uyum Çocuk Platform to Eco-Consumption

Environmentally friendly and community-oriented consumption policies are crucial for social sustainability. The literature defines eco-consumption as “modes of consuming, producing and gaining values in socially and environmentally responsible ways” [22]. Issues such as reducing energy consumption, using clean and recyclable energy, recycling, and using friendly transportation methods such as non-motorized transportation are on the agenda. A society with these qualities increases both its environmental and social resilience [22].

The *Uyum Çocuk* platform includes some messages on eco-consumption. For example, in episode 5 of the cartoon *Muyu*, *Muyu* and her friends decide to give away the toys they do not use. In episode 10 of the cartoon, the children prepare the flowers they plan to give to the elderly and orphans with their own hands. In the same episode, it is stated that *Zainab* and *Muyu*’s dresses were not bought ready-made but were sewn by their mothers. In episode 5 of the cartoon, *Muyu*’s grandfather tries to repair a wooden chair. The fact that *Muyu*’s father is a tailor can also be argued as an indirect contribution of this platform to eco-consumption.

It is difficult to think that the platform is sufficient in terms of eco-consumption. Real-world practices that have become quite commonplace include utilizing bicycles, opting for non-motorized modes of transportation, harnessing solar energy, introducing dedicated waste battery containers, and implementing recycling bins for materials such as paper and plastics. Hence, there is an anticipation that the platform should offer a richer array of insights into eco-consumption. In brief, it would be beneficial for the platform to expand its content related to eco-consumption.

### 5. Conclusions and Recommendations

Decision-makers have traditionally focused on the economic aspect of sustainability, with a more recent emphasis on environmental concerns. Conversely, the social dimension of sustainability has long been overlooked and has received limited attention in the literature [23]. This study seeks to assess a significant platform designed to contribute to the advancement of social sustainability initiatives in Turkey.

The literature underscores that sustainability, with a special focus on the social aspect, places specific responsibilities on states, particularly regarding the well-being of individuals and communities as a whole and the unique needs of asylum seekers and refugees. Consequently, it is imperative that while addressing current demands, states refrain from infringing upon the ecological, economic, and social rights of future generations to lead fulfilling lives and fulfill their essential needs. To this end, it is important to include ecologically disadvantaged regions, economically poor people, and socially vulnerable and marginalized population groups in policies and services. Especially in Turkey, which hosts a large migrant population, the prerequisite for social sustainability is the production of services and policies that ensure the social inclusion of these population groups and prevent their marginalization by the public and local communities [6]. Indeed, the concept of Corporate Social Responsibility (CSR) acknowledges the significance of the social dimension of sustainability [23]. In this context, the *Uyum Çocuk* platform, which plays a pivotal role in raising awareness about social sustainability within the context of migration in Turkey, stands as a significant CSR initiative. The fact that this platform has been implemented by Turkish authorities, a country hosting the largest number of migrants globally and that it has garnered support from the European Union in recent years underscores its paramount importance. The platform holds the potential to foster positive and harmonious relationships between immigrants and the local population in Turkey.

The *Uyum Çocuk* platform is an important platform that aims to raise awareness of social sustainability and increase the level of consciousness of society. It aims to contribute to the construction of a sustainable future by focusing on issues such as social justice and equality, social participation, human rights, and cultural diversity. The platform represents a crucial endeavor for shaping a society that wholeheartedly embraces the tenets of social sustainability. It can also be regarded as a unique and invaluable tool for fostering awareness and mobilizing children in the realm of social sustainability. Moreover, this platform can be viewed as Turkey's concerted effort to align with the objectives of the UN Agenda 2030.

This study, which examines the *Uyum Çocuk* platform in line with the principles of social sustainability, reveals that the platform focuses on social justice and equality more than other fields. It is understood that the platform should be further enriched in terms of other dimensions of social sustainability.

In Turkey, there is a significant amount of work ahead to establish social sustainability with an inclusive approach that prioritizes all children, including migrant children. Initially, it is paramount to acknowledge the profound significance of sustainability in shaping the future of our planet. Nevertheless, for this consciousness to permeate all segments of society, it is imperative that sustainability principles are efficiently instilled in society, beginning with our youth. Achieving this necessitates concerted efforts from both local and national governments, as well as non-governmental organizations.

To recap, ensuring social sustainability entails employing diverse strategies to ensure the comprehensive adoption of social sustainability principles, with a particular focus on the younger generation. In this context, mass media can be utilized. Education curricula can be updated according to this perspective. The number and scope of platforms, such as the Muyu Child platform, can be expanded. In this way, society can adopt the components of social sustainability, such as social equality and justice, respect for different cultures, social participation, sustainable urbanization, and eco-consumption. This would pave the way for society to have a sustainable future. In this respect, the importance of such efforts should not be underestimated, and they should be supported.

**Funding:** This research received no external funding.

**Institutional Review Board Statement:** Not applicable.

**Informed Consent Statement:** Not applicable.

**Data Availability Statement:** The article includes the data.

**Conflicts of Interest:** The author declares no conflict of interest.

## References

1. Iosim, I.; Runcan, P.; Runcan, R.; Jomiru, C.; Gavrila-Ardelean, M. The impact of parental external labour migration on the social sustainability of the next generation in developing countries. *Sustainability* **2022**, *14*, 4616. [CrossRef]
2. United Nations High Commissioner for Refugees (UNHCR). Available online: <https://www.unhcr.org/> (accessed on 6 March 2023).
3. Directorate General of Migration Management, Turkey. Available online: <https://en.goc.gov.tr/> (accessed on 6 March 2023).
4. Refugees Foundation. Türkiye'deki Suriyeli Sayısı [The Number of Syrians in Turkey]. Available online: [https://multeciler.org.tr/turkiyedeki-suriyeli-sayisi/?gad=1&gclid=CjwKCAjw5MOIBhBTEiwAAJ8e1mRmDAvhgEqvBc\\_PYoGuqLWVFkTfv50A5naKh4OobiU4HDBt9d6azxoCa64QAvD\\_BwE](https://multeciler.org.tr/turkiyedeki-suriyeli-sayisi/?gad=1&gclid=CjwKCAjw5MOIBhBTEiwAAJ8e1mRmDAvhgEqvBc_PYoGuqLWVFkTfv50A5naKh4OobiU4HDBt9d6azxoCa64QAvD_BwE) (accessed on 6 March 2023).
5. Public Education Support Centers (Piktes). Available online: <https://piktes.gov.tr/eng/Home/Hakkimizda> (accessed on 6 March 2023).
6. Pak, M.D.; Aktan, M.C.; Özcan, E. Asylum Seeker and Refugee Problem in Turkey under Social Sustainability Context. *Uluslararası Sosyal Araştırmalar Dergisi*. 2018. Available online: <https://www.sosyalarastirmalar.com/articles/asylum-seeker-and-refugee-problem-in-turkey-under-social-sustainability-context.pdf> (accessed on 6 March 2023).
7. De Haas, H. Paradoxes of migration and development. In *Handbook of Migration and Development*; Bastia, T., Skeldon, R., Eds.; Routledge: London, UK, 2020; pp. 17–31.
8. De Haan, A. Livelihoods and poverty: The role of migration—A critical review of the migration literature. *J. Dev. Stud.* **1999**, *36*, 1–47. [CrossRef]
9. Skeldon, R. *Migration and Development: A Global Perspective*; Routledge: London, UK, 2014.



10. Lin, Y.; Zhang, X.; Geertman, S. Toward smart governance and social sustainability for Chinese migrant communities. *J. Clean. Prod.* **2015**, *107*, 389–399. [CrossRef]
11. Gavonel, M.F.; Adger, W.N.; de Campos, R.S.; Boyd, E.; Carr, E.R.; Fabos, A.; Fransen, S.; Jolivet, D.; Zickgraf, C.; Codjoe, S.N. The migration-sustainability paradox: Transformations in mobile worlds. *Curr. Opin. Environ. Sustain.* **2021**, *49*, 98–109. [CrossRef]
12. Güzelderen, Y.B.A.; Egemen, Ü.N. Ağız Sağlığı [Oral Health]. *Med. Res. Rep.* **2022**, *5*, 86–93.
13. Aksel, Ş.; Gün, Z.; Irmak, T.Y.; Cengeli, B. Migration and psychological status of adolescents in Turkey. *Adolescence* **2007**, *42*, 589–602.
14. Çelik, Ç.; İçduygu, A. Schools and refugee children: The case of Syrians in Turkey. *Int. Migrat.* **2019**, *57*, 253–267. [CrossRef]
15. Yılmaz, A. The State of international migrant children in Turkey: The case of Van. *Mediterr. J. Humanit.* **2014**, *2*, 349–372. [CrossRef]
16. Fındık, O.T.; Ceri, V.; Ünver, H.; Fiş, N.P.; Arman, A.R.; Beşer, C.; Fadiloğlu, E.; Anagnostopoulos, D. Mental health need and psychiatric service utilization patterns of refugee children in Turkey: A comparative study. *Child. Youth Serv. Rev.* **2021**, *124*, 105970. [CrossRef]
17. Yalcin, S.S.; Aydin Aksoy, E.; Yalcin, S.; Eryurt, M.A. Breastfeeding status and determinants of current breastfeeding of Syrian refugee children in Turkey. *Int. Breastfeed. J.* **2023**, *18*, 10. [CrossRef]
18. Korukcu, O.; Aydın, R.; Conway, J.; Kukulu, K. Motherhood in the shade of migration: A qualitative study of the experience of Syrian refugee mothers living in Turkey. *Nurs. Health Sci.* **2018**, *20*, 46–53. [CrossRef] [PubMed]
19. Narlı, N.; Özaşçılar, M. Representation of Syrian women and children refugees' health in Turkish daily newspapers. *J. Int. Migr. Integr.* **2021**, *22*, 167–181. [CrossRef]
20. Portney, K.E. *Sustainability*; MIT Press: Boston, MA, USA, 2015.
21. Office of the Deputy Prime Minister. *Sustainable Communities: Building for the Future*; Office of the Deputy Prime Minister: London, UK, 2003.
22. Eizenberg, E.; Jabareen, Y. Social sustainability: A new conceptual framework. *Sustainability* **2017**, *9*, 68. [CrossRef]
23. Hutchins, M.J.; Sutherland, J.W. An exploration of measures of social sustainability and their application to supply chain decisions. *J. Clean. Prod.* **2008**, *16*, 1688–1698. [CrossRef]
24. Brundtland, G.H. Our Common Future World Commission on Environment and Development. 1987. Available online: <https://sustainabledevelopment.un.org/content/documents/5987our-common-future.pdf> (accessed on 10 March 2023).
25. Huckle, J.; Sterling, S.R. *Education for Sustainability*; Earthscan: London, UK, 1996.
26. Vare, P.; Scott, W.R. Learning for a change: Exploring the relationship between education and sustainable development. *J. Educ. Sustain. Dev.* **2007**, *1*, 191–198. [CrossRef]
27. *The Dakar Framework for Action: Education for All: Meeting Our Collective Commitments (Including Six Regional Frameworks for Action)*; UNESCO: Paris, France, 2000.
28. Michelsen, G.; Fischer, D. Sustainability and education. In *Sustainable Development Policy. A European Perspective*; Hauff, M.V., Kuhnke, C., Eds.; Taylor & Francis: Abingdon, UK, 2017; pp. 135–158.
29. UNDP (United Nations Development Programme). Human Development Report 2021–2022: Uncertain Times, Unsettled Lives: Shaping Our Future in a Transforming World. 2022. Available online: <https://hdr.undp.org/content/human-development-report-2021-22> (accessed on 10 March 2023).
30. Sen, A. *Development as Freedom*; Oxford University Press: Oxford, UK, 1999.
31. Davidson, M. Social sustainability: A potential for politics? *Local Environ.* **2009**, *14*, 607–619. [CrossRef]
32. Elliott, S.R. Sustainability: An economic perspective. *Resour. Conserv. Recycl.* **2005**, *44*, 263–277. [CrossRef]
33. Drakakis-Smith, D. Third world cities: Sustainable urban development, 1. *Urban Stud.* **1995**, *32*, 659–677. [CrossRef]
34. Colantonio, A.; Dixon, T.; Ganser, R.; Carpenter, J.; Ngombe, A. Measuring Socially Sustainable Urban Regeneration in Europe. 2009. Available online: [https://www.academia.edu/8329602/Measuring\\_Socially\\_Sustainable\\_Urban\\_Regeneration\\_in\\_Europe](https://www.academia.edu/8329602/Measuring_Socially_Sustainable_Urban_Regeneration_in_Europe) (accessed on 6 March 2023).
35. United Nations. Transforming Our World, the 2030 Agenda for Sustainable Development. General Assembly Resolution A/RES/70/1. 2015. Available online: <https://sdgs.un.org/2030agenda> (accessed on 6 March 2023).
36. Åhman, H. Social sustainability—Society at the intersection of development and maintenance. *Local Environ.* **2013**, *18*, 1153–1166. [CrossRef]
37. Sachs, I. Social sustainability and whole development: Exploring the dimensions of sustainable development. In *Sustainability and the Social Sciences: A Cross-Disciplinary Approach to Integrating Environmental Considerations into Theoretical Reorientation*; Beckerm, E., Jahn, T., Eds.; Zed Books: London, UK, 1999; pp. 25–36.
38. Littig, B.; Grießler, E. Social sustainability: A catchword between political pragmatism and social theory. *Int. J. Sustain. Dev.* **2005**, *8*, 65–79. [CrossRef]
39. Biart, M. Social sustainability as part of the social agenda of the European community. *Soziale Nachhaltigkeit: Von der Umweltpolitik zur Nachhaltigkeit? Informationen zur Umweltpolitik. Arbeiterkammer Wien* **2002**, *149*, 5–10.
40. Colantonio, A. Social sustainability: Exploring the linkages between research, policy and practice. In *European Research on Sustainable Development: Volume 1: Transformative Science Approaches for Sustainability*; Jaeger, C.C., Tabara, J.D., Jaeger, J., Eds.; Springer: Berlin/Heidelberg, Germany, 2011; pp. 35–57.
41. Missimer, M.; Robèrt, K.H.; Broman, G. A strategic approach to social sustainability—Part 1: Exploring the social system. *J. Clean. Prod.* **2017**, *140*, 32–41. [CrossRef]



42. Broman, G.; Robèrt, K.H. A framework for strategic sustainable development. *J. Clean. Prod.* **2017**, *140*, 17–31. [\[CrossRef\]](#)
43. Rasouli, A.H.; Kumarasuriyar, A. The social dimension of sustainability: Towards some definitions and analysis. *J. Soc. Sci. Policy Implic.* **2016**, *4*, 23–34. [\[CrossRef\]](#)
44. Mohamed, A.M.O.; Paleologos, E.K. Sustainable pollution assessment practices. In *Pollution Assessment for Sustainable Practices in Applied Sciences and Engineering*; Paleologos, E.K., Ed.; Butterworth-Heinemann: Oxford, UK, 2021; pp. 3–42.
45. Boyer, R.H.W.; Peterson, N.D.; Arora, P.; Caldwell, K. Five approaches to social sustainability and an integrated way forward. *Sustainability* **2016**, *8*, 878. [\[CrossRef\]](#)
46. Vallance, S.; Perkins, H.C.; Dixon, J.E. What is social sustainability? A clarification of concepts. *Geoforum* **2011**, *42*, 342–348. [\[CrossRef\]](#)
47. Jabareen, Y. *The Risk City: Cities Countering Climate Change: Emerging Planning Theories and Practices around the World*; Springer: London, UK, 2015.
48. Eizenberg, E.; Shilon, M. Pedagogy for the new planner: Refining the qualitative toolbox. *Environ. Plan. B Urban Anal. City Sci.* **2016**, *43*, 1118–1135. [\[CrossRef\]](#)
49. Haller, A.P.; Butnaru, R.C.; Butnaru, G.I. International migrant remittances in the context of economic and social sustainable development: A comparative study of Romania-Bulgaria. *Sustainability* **2018**, *10*, 1156. [\[CrossRef\]](#)
50. Pholphirul, P. Labour migration and the economic sustainability in Thailand. *J. Curr. Southeast Asian Aff.* **2012**, *31*, 59–83. [\[CrossRef\]](#)
51. Tisdell, C. Globalisation and sustainability: Environmental Kuznets curve and the WTO. *Ecol. Econ.* **2001**, *39*, 185–196. [\[CrossRef\]](#)
52. Choe, J.; Lugosi, P. Migration, tourism and social sustainability. *Tour. Geogr.* **2022**, *24*, 1–8. [\[CrossRef\]](#)
53. Jover, J.; Díaz-Parra, I. Who is the city for? Overtourism, lifestyle migration and social sustainability. *Tour. Geogr.* **2022**, *24*, 9–32. [\[CrossRef\]](#)
54. Winterton, R.; Butt, A.; Jorgensen, B.; Martin, J. Local government perspectives on rural retirement migration and social sustainability. *Aust. Geogr.* **2019**, *50*, 111–128. [\[CrossRef\]](#)
55. Choe, J.; Mahyuni, L.P. Sustainable and inclusive spiritual tourism development in bali as a long-term post-pandemic strategy. *Int. J. Relig. Tour. Pilgr.* **2023**, *11*, 11.
56. Uyum Çocuk. Available online: [https://uyumcocuk.gov.tr/tr/muyu/Read/Detail/23#your\\_book\\_name/3](https://uyumcocuk.gov.tr/tr/muyu/Read/Detail/23#your_book_name/3) (accessed on 6 March 2023).
57. Uyum Çocuk. Available online: <https://uyumcocuk.gov.tr/> (accessed on 6 March 2023).
58. Uyum Çocuk. Available online: [https://uyumcocuk.gov.tr/tr/muyu/Read/Detail/3#your\\_book\\_name/5](https://uyumcocuk.gov.tr/tr/muyu/Read/Detail/3#your_book_name/5) (accessed on 6 March 2023).
59. Rossi, P.H.; Howard, E.F.; Lipsey, M.W. *Evaluation: A Systematic Approach*, 6th ed.; Sage Publications: New York, NY, USA, 1999.
60. Krippendorff, K. *Content Analysis: An Introduction to Its Methodology*, 4th ed.; Sage Publications: New York, NY, USA, 2018.
61. Jabareen, Y. A new conceptual framework for sustainable development. *Environ. Dev. Sustain.* **2008**, *10*, 179–192. [\[CrossRef\]](#)
62. Kahya, H.; Eroğlu, M. Göç sonrası uyum süreci kapsamında bir çocuk dergisi: Muyu [A child's journal in the scope of the integration of migration policy: Muyu]. *Erdem* **2023**, *84*, 51–86. [\[CrossRef\]](#)
63. Uyum Çocuk. Available online: [https://uyumcocuk.gov.tr/tr/muyu/Read/Detail/3#your\\_book\\_name/21](https://uyumcocuk.gov.tr/tr/muyu/Read/Detail/3#your_book_name/21) (accessed on 6 March 2023).
64. Uyum Çocuk. Available online: <https://uyumcocuk.gov.tr/tr/muyu/cartoon/#cartoonAnchor> (accessed on 6 March 2023).
65. European Council on Refugees and Exiles (ECRE). Available online: [https://asylumineurope.org/wp-content/uploads/2018/04/resources\\_goc\\_ve\\_uyum\\_raporu.pdf](https://asylumineurope.org/wp-content/uploads/2018/04/resources_goc_ve_uyum_raporu.pdf) (accessed on 6 March 2023).
66. Fraser, N. Social Justice in the Age of Identity Politics: Redistribution, Recognition, and Participation. 1996. Available online: <http://www.intelligenceispower.com/Important%20E-mails%20Sent%20attachments/Social%20Justice%20in%20the%20Age%20of%20Identity%20Politics.pdf> (accessed on 6 March 2023).
67. Alamoudi, A.K.; Abidoeye, R.B.; Lam, T.Y. The impact of citizens' participation level on smart sustainable cities outcomes: Evidence from Saudi Arabia. *Buildings* **2023**, *13*, 343. [\[CrossRef\]](#)
68. Blumenfeld, H. Criteria for judging the quality of the urban environment. In *The Quality of Urban Life*; Sage Publications: New York, NY, USA, 1969; pp. 137–163.

**Disclaimer/Publisher's Note:** The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of MDPI and/or the editor(s). MDPI and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.