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03: LOCAL / GLOBAL

SUSTAINABLE DEVELOPMENT is both a global and a local concern. However, global-local discussions typically focus on finding local solutions for globally defined issues. The local is seen as the place where solutions to universal global problems are to be implemented.

HOWEVER, THIS APPROACH reinforces the status quo more than it promotes just, sustainable development. Local and indigenous knowledge is often co-opted into liberal projects; actors with existing political and economic power remain in decision-making roles, while those suffering situations of vulnerability become further marginalised; would-be remedies for problems and harms take on a one-size-fits-all nature that neglects important aspects of local context. Working toward sustainable development requires a more nuanced perspective.

THROUGH OUR RESEARCH at the Agenda 2030 Graduate School, we work with global-local dynamics by attending to interactions between these different levels and addressing tensions between them. Through research on issues related to health, forests, livelihoods, education, refugees, inequality and climate change, we explore opportunities and barriers for sustainable development.

SUSTAINABLE DEVELOPMENT IN MARGINALISED LANDSCAPES

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WHILE QUESTIONS OF climate change, economic growth, peace and justice are inherently global issues, they always play out at a local level. As an Ethnologist, my research is driven by the idea that global issues always take place *somewhere*. I strive to get to the heart of how they are experienced as everyday realities in those places. In my research on pastoralism in Northern Kenya, I encounter people coping with crippling poverty, ethnic violence and severe droughts. These stand side-by-side with initiatives by local and international NGOs to strengthen livelihoods resilience, rehabilitate denuded land and promote biodiversity. To get a sense of how all of this connects, I look at it at the landscape level.

Development (sustainable or otherwise) always concerns both people and the environment. Exploring questions of development at the landscape level calls for focusing on the interactions between the two. One approach is to see the landscape as a *cultural* landscape. This is a way of looking at a geographically bound area as shaped through the productive labour of individuals, families and social groups who inhabit it to reflect their lifestyles, cultural practices and modes of production.

Landscapes are in continual flux, constantly changing over time in response to historical conditions. They are also created through dialogue between humans and the so-called natural environment. As people live in a place,

they shape the physical features of the land, but their social systems and economic relations are also shaped by the environment itself. Pastoralist landscapes, for example, are often converted into large pastures of open grazing lands. Families may then group together into clans to manage certain sections, raise livestock together and coordinate the sale of their produce.

The inhabited world is a patchwork of agricultural, pastoral, arboreal and urban landscapes. The world's distinct landscapes are all woven together across its seven continents. The majority of the world's population now live in urban landscapes dominated by housing, industry, commercial centres and parks. Yet the majority of the world's *marginalised* population live in rural landscapes and try to make a living off the land. Pastoralists, hunter-gatherers, rice paddy farmers, slash-and-burn agriculturalists and nomadic herders tend to live in places defined by income inequality, the adverse effects of climate change and inadequate access to healthcare and education. Many of these communities have historically established economic systems with the ability to support the population within the harshest of environments without overexploiting the resources. These tended to be built on egalitarian social institutions and extensive ecological knowledge. Most of these landscapes are now being radically disrupted by human-induced climate change and modernisation. Across the planet,

the 20th century saw states adopt national agendas to modernise their economies. Ways of life that were deemed unsuitable to the modern economy were largely neglected. Yet they could not avoid the spillover effects of modernisation; the unprecedented rise in individualism has corroded many strong social institutions and the introduction of Western-style education systems has largely replaced indigenous knowledge systems. Lacking the capital and infrastructures to thrive in the modern global economy as well as the egalitarian social systems of the past, these regions have become hubs of multi-generational poverty and precarity and their ecosystems are unable to cope with the effects of climate change.

At a landscape level, sustainable development can be thought of as a process of change in the region which encourages equitable economic growth among its inhabitants, promotes peace and tackles climate change. Given that every landscape is different, no path towards sustainability looks the same. Imagining a sustainable landscape requires first picturing the specific landscape and asking how it would need to change. A sustainable ändra till pastoral landscape, for instance, might have an economy which relies primarily on natural resources found within the ecosystem without overusing the resources. It would offer livelihoods which are resilient in the face of climate change and elevate the population out of poverty. The economy

would be supported by a functioning social system which upholds the fundamental rights of the entire population – including its most vulnerable – to decent work, healthcare, appropriate education and clean water.

What's more, in a globalised world, no landscape can be considered truly sustainable until they all are. Poverty, inequity and ecological degradation may be disproportionately meted out to marginalised landscapes, but they are created by global greenhouse gas emissions, excess consumption and global financial systems designed to enrich the wealthiest. Whether they choose to be or not, marginalised communities are already part of the global capitalist economy, sitting on its edges and forced to scrape out a living from its scraps. Leaving this system is not conceivable. Sustainable development is considered by many as a next; yet it implies some form of economic growth. The current paradigm, which encourages growth for the sake of growth, only works to entrench inequalities and further marginalise the most vulnerable. To bring marginalised landscapes away from the margins, sustainable development must necessarily guide or reign in this growth so that it brings gradual and holistic – rather than free-wheeling and aggressive – change.

As an issue of common concern, the promotion of sustainable development is primarily a question of governance. The SDGs provide a framework for global governance by setting goals which, if achieved, claim to set the foundations for a better and more sustainable future for all. The 17 goals

are designed to act as a blueprint to guide policy at all levels of governance, from the global to the local. A place-conscious approach to sustainable development calls for coordinated action between local, national and global stakeholders. Communities and regional government bodies ought to be seen as the beating heart of development initiatives, with long-standing grassroots organisations filling in the gaps that existing government services don't provide, particularly in low-income countries. To bolster these grassroots initiatives, central governments and multilateral organisations ought to implement strong, pro-poor regulations and provide technical and financial support to local organisations.

Regional development assumes a perspective which considers the accumulation of changes in the actions of the people living in a particular geographic area as well as its ecological systems. This involves providing the right conditions to foster progress in the three pillars of social, economic and ecological sustainability. This may include (among other things): improving economic infrastructures to allow equal opportunities to trade and ease of access to markets for even the hardest to reach; establishing affordable healthcare systems and educational provision relevant to the cultural context; protecting or harbouring ecosystems with flourishing biodiversity; and upholding a functioning justice system.

A cultural landscape perspective tells us that each of these realms is influenced by individual and collective actions, social systems, material structures and ecological systems. These structures and systems are formed by the interactions of money, ideas, technologies and people from various local and global locations flowing into, out of, and within the landscape. Changing them for the better requires guiding these various factors in the right direction and designing policies to buttress the economic, social and ecological systems which have the best potential to promote sustainable livelihood opportunities. For governance to promote sustainable development, it must necessarily engage all of these components individually and as an interwoven collective. What's more, for landscape development to be sustainable, it has to adapt pre-existing economic, social and knowledge systems to the modern condition by making them instruments of inclusivity and equality rather than injustice and exclusion. Avoiding the mistakes of past attempts to modernise marginalised landscapes calls for a culturally sensitive approach to growth which respects the traditions, institutions and cultural values that have historically provided marginalised rural communities with resilient livelihoods.

In short, sustainable landscape development hinges on an acute understanding of the local context, its connection to the global sphere and the past. What specific combination of factors influences the landscape's develop-

ment? In what ways do they impact livelihood opportunities, social justice and biodiversity? Where do they come from and how do they integrate into the local culture? How can resources best be guided to facilitate an inclusive socioeconomic system? And what can we learn from previous efforts that might support future ones? These are just some of the questions which, if answered properly, may help build genuinely sustainable futures for the world's most marginalised landscapes.

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LIVING PEACEFULLY WITH CLIMATE CHANGE

CARE-BASED KNOWLEDGE FOR LOCALLY TACKLING GLOBAL CHALLENGES

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YOU DO NOT HAVE TO look far to find suggestions, and even panic, that climate change will not only pose challenges for people to access food or protect our homes, but also that it might lead to more wars and conflict. Media reports, United Nations' press releases, or perhaps your everyday conversations threaten that the end is near or that climate change will precipitate the next world war. Yet to me, as a Political Scientist researching climate change and a scholar of Peace and Conflict Studies, the scariest part of these claims is that this way of framing the problem might pose a bigger threat to peace than these hypothesised climate impacts themselves. By foretelling an apocalypse, are we ensuring that it comes?

I study the global impacts of climate change in a local place – Puerto Rico. The Puerto Rican archipelago is one of the world's oldest still-existing colonies. Since the first (known) inhabitants of the islands, the Igneri and Taino peoples suffered invasion and genocide with the arrival of the Spanish in 1492, the local people have lived with over 500 years of colonisation. Today the islands are an unincorporated territory of the United States (US). The US has used the territory for everything from developing medicines and health policies (for instance, testing chemical weapons like Agent Orange, leading both to the development of weapons as well as to breakthroughs in cancer treatment), to a training ground for aerial bombings. By World War II, the military occupied nearly three quarters of the Puerto Rican island Culebra, contributing to a significant decline in the local civilian population.

Studying climate change locally gave me new perspectives on this global phenomenon. I learned that, while people know what climate change is and anticipate these changes through international data and reports, they also know what this change *means* based on local and personal experiences: through understanding the impacts of change (cognitively) as well as feeling changes physically and emotionally (embodied and affective knowledge). This *care-based knowledge*, as I call it, opens up a new way of knowing climate change that may enable us to find more peaceful ways of living with the changes. Aside from uncovering intimate and highly localised environmental changes and their implications for people (such as devastating destruction of hurricanes, encroachment of seaweed blooms on beaches, or unbearable heat), care-based knowledge also reveals space for imagining desired futures, alternatives to dystopian storytelling, and peaceful ways of community thriving.

Surely, climate change demands our urgent attention. Scientists concede that if we do not change consumption and production patterns and address rampant fossil fuel emissions that contribute to global warming, we face irrevocable changes to the environment. The more you follow the news on climate change, the more you might also find headlines and opinion pieces framing climate change as the end of the world or the most urgent crisis facing humanity, leaving little to no space for politics or debating alternatives.

This way of knowing climate change is based on a particular way of thinking about what counts as 'knowledge'. Today's policy and academic spaces are dominated by a preference for objectivity, which stems back to Enlightenment era distinctions that value society over nature, mind over body, and reason over emotion. This so-called 'Logic of Domination' served as a basis for knowledge production and science, such that how we 'know' must be based on reason, not emotion; decisions must be objective, not subjective. Knowledge on climate change has developed in this way of knowing that privileges 'neutral' models and 'value-free' abstractions.

However, these approaches carry institutional and individual modelers' values; they reveal certain preferences shaped by distinct colonial and extractive ways of knowing and doing research. Decisions about standards, safe limits for change (e.g., limiting post-industrial temperature rise to 1.5 or 2 degrees Celsius), and so on do not appear magically or naturally, but rather through value judgements: some amount of sea level rise is acceptable and the impacts on coastal communities are tolerable; some degree of warming and the loss of habitats it ushers is justifiable. In fact, the very tools that are used to collect and make sense of climate-related data are products of military technologies.

Social scientists have long known that the way that we define phenomena shape how we understand and problematise them. Think about the implications of the stories about impending dystopia that surround us. It is

not only thinking about climate change that suffers from this problem of doom-casting. How often do we talk about or study conflict and violence instead of peace? These trends are not accidental or coincidental. In my doctoral research, I found that there is a similar thread underlying the dystopia-narratives that dominate academic, public, and policy spheres on climate change as well as peace.

This has had wide-reaching implications for how we know what climate change is and for the solutions we propose for dealing with it. Practical techniques tend to universalize solutions for people even though we do not have a universal experience of problems; they offer piecemeal solutions even though climate change extends far beyond compartmentalisable impacts or causes; they target symptoms that reinforce situations of vulnerability. So, what do we do? How do we know climate change using these global models and data without falling into universalised solutions or without reproducing violence and inequalities?

My doctoral research proposed 'care-based knowledge' to complement existing climate knowledge. This approach marries utopian thinking from peace studies with embodied, situated knowledge. My thesis shows that care labor, values, affection, or politics impacts how we imagine and create peace amidst the ever-growing challenges of climate change.

According to feminist theorists, *care* "includes everything that we do to maintain, continue, and repair our 'world' so that we can live in it as well as possible. That world includes our bodies, ourselves, and our environment, all of which we seek to interweave in a complex, life-sustaining web".[1] What we care about, how we take care of it, how we receive care or know if needs are fulfilled, and the relations between care-givers and -receivers are not universal; they arise from concrete historical and contextual situations and relationships. Because of this, care requires and also generates relational knowledge. Care-based knowledge then cannot be purely a product of measurements or data models; it arises through a back-and-forth process with the emotions involved in caring for something or in deciding what we value and how, the physical nature of enacting these values and fulfilling a need, and the thought processes used for knowing something and relating to those around us (Figure 1).

In my thesis, I found that care-based knowledge (knowing informed by caring values and practices) allows us to understand climate change in new ways for building through experiential relations of different beings with specific histories and values, grappling with the interconnections of local and global experiences and politics.[2]

By living and working with members of a community collective in Culebra, Puerto Rico during my doctoral research, I found that knowing, thinking about, relating to, and experiencing climate change revolved around specific

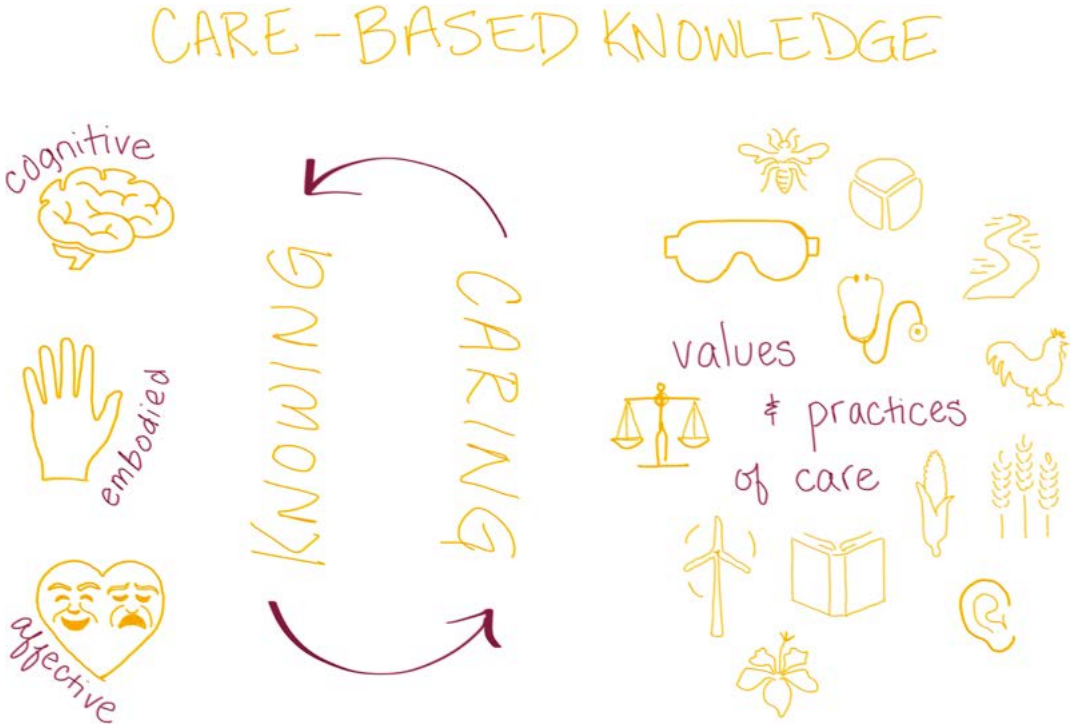

Figure 1: Care-based knowledge

themes.[3] First, we know climate change through care in relation to food – the labour of accessing and preparing food, our desires and health outcomes, and the logistics of production and consumption. Second, care reveals different manifestations of climate change in relation to people's livelihoods – the ways people make a living, desire to spend their time, and think about the future. Thirdly, care in relation to identities – the feelings, expressions, and interpretations people make about themselves, their relationships, and how they fit into the community – highlights different understandings of climate change. The knowledge of these themes came out of affective, embodied, and cognitive knowledges from how people value and practise care.

Care-based knowledge orients what these themes tell us, as well as what we do with this knowledge for peace. People understand climate change based on how it impacts their lives, relationships, and environment and this starting point means that 'solutions' for living with climate change can be specifically oriented towards desire for living well. This local way of knowing through care gives a different picture of climate change based on local-level experiences, desires, and needs while maintaining connection to global processes that drive climate change. Bringing care-based knowledge into academic research, politics, and community activities can help us imagine and work towards different peaceful futures – creating space for desired communities and ways of thriving, instead of dystopian collapse.

SUSTAINABLE DEVELOPMENT OF URBAN FORESTS

GLOBAL/LOCAL SCOPE IN ENVIRONMENTAL PSYCHOLOGY

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WHETHER WE THINK about sustainable development in a local or global dimension (or sometimes both), the principles we would like to apply and highlight with our research can be the same. Being a PhD candidate in environmental psychology and working in an interdisciplinary project (collaboration with lighting engineers, biologists, ecologists and artists) does not only equip me with the necessary knowledge but also validates that the interdisciplinary approach is scientifically sound. The aim of my thesis is to explore the human experience in urban green areas, specifically urban forests, and how after-dark urban forests differ from daylight when people assess them. Moreover, how people can feel safer and reduce their stress levels in urban forests regardless of the lighting condition.

The UN definition states that there is global citizenship and global responsibility and this shows clearly how our behaviour is a part of an interconnected chain. All cultures and civilizations enable sustainable development and to minimise the impact of cities on the global climate change is crucial. Global responsibility paradoxically sheds light on the individual responsibility when the individual realises that they can help and affect others. Local authorities plan and reorganise cities so as to foster community cohesion and personal security. Although the principles in my study are seemingly in a local dimension, a Swedish urban forest could probably be generalised in the other Nordic countries and forests, with same limited daylight hours in wintertime.

The pure psychological question here is under which circumstances human users are changing their way of thinking and when are they willing to use these urban forests in the darkness? And when they do use them, how have we reached that? What motivated the people? When decision-makers act according to this reasoning and relevant data, then we comprehend the importance of human mobility.

The epistemological critique of outdoor lighting is that the other species simply do not need it, so it is installed in the urban forests only for the benefit of humans. The effects of ALAN (Artificial Light At Night) are global but the different parts of the problem are associated with city planning, since sometimes local decision-makers will affect the lighting solutions. Academia provides a river of information through which new lighting solutions are put into the test and that can be the initial stage of change. Since transdisciplinary (universities-municipalities) collaboration is a usual praxis and becomes even more popular in tackling and analysing contemporary issues, this gives academia even greater possibilities in setting an example. Urban forests are often protected areas like Natura 2000, so placing light poles is not always an option. Other solutions can therefore become the norm, and not a mere substitute for stable artificial light. The way specific nighttime recreational activities are done can shift the focus towards more environmentally friendly

solutions for individuals who do not necessarily seek an overly lit urban forest in order to enjoy it. In my PhD project, one such example is the use of a head torch — a personal light source that allows the user to control the specific area that is illuminated. Moreover, energy use could be significantly decreased and other species, like bats, could be less disrupted in their life cycle.

To disseminate the results of interdisciplinary studies, is it important to convince people or to pass the information? The majority of the population that reside in urban environments are gradually losing their connectedness to nature and the subsequent well-being that natural environments provide. Inside the green areas that are located in the vicinity of urban environments and play a pivotal role for people's well-being, the issue of safety is central. If they are perceived as threatening in after-dark hours then the urban forests are a problem, an obstacle to mobility, and not a part of the urban mobility map. However, if the outdoor lighting is making the same urban forests usable for humans, even that has to be carefully implemented, because lighting is only one piece of the puzzle.

Therefore, to imagine sustainable development in my PhD work and particularly in an urban forest, it is important to rethink how we understand the notion of a safe urban green area. They must be simultaneously perceived as safe, have very low lighting levels and thus low energy use, and

at the same time to function as a part of the human mobility map all year round -regardless of daylight or after-dark hours. The vision is created on a local level and extrapolates to the global, when following some principles that could be applied internationally. Fortunately, even though we do not have the same circumstances all over the world, we know which principles are working effectively. If people are feeling safe, then they will be outside more. If people have a stable social environment in their neighbourhood, they will use the urban green areas more often. If people understand the negative effects of outdoor lighting, then dimming that lighting can be more easily accepted, as it will feel as a part of their identity and how they want to perceive their local settings and the world. These factors will lead to the sustainable development of urban forests.

A work package in my PhD project is using the development of the program Digital Twins, which creates a digital representation of an object. The AI possibilities can be one of the 'bridges' between the local and global level, since it is literally the feeding of data from field work to the Digital Twins that forms the future digital representations of urban forests, urban green areas, cities etc. We have the aspiration of providing the Digital Twins with data which will increase representation in terms of lighting and also in other aspects of the built environment. When this representation is accu-

rate enough, the information would be directly accessible from all over the world and the different facets of the environment could be put in the digital sphere. Experts and laypeople would then have the ability and access to customise the digital urban forest with minimum effort and test various constellations of light solutions, types of trees, greenery density etc.

People can have a stereotypical thinking about outdoor settings that are not well managed. We like grass lawns, but we do not suspect how bad they are for biodiversity. Human users would probably feel more negative feelings in an untended forest than in a tended one, since they would consider it a sign of desertion. However, if they knew the consequences of that management for birds, insects and animals, then their view of an untended forest would change. More time spent in nature can be associated with a greater sense of connection to it. When the community is engaged more and more in a nature space, that can also affect decision-making and management. This also connects to the global-local scope since using and interacting in an urban forest increases civic engagement and facilitates negotiation among decision-makers and stakeholders. Urban forests can also be seen as cultural symbols which enable the connection between people's norms and communal symbols, which is pivotal on a cultural level of change.

Urban forests can make positive contributions to quality of life, including effects on physical and psychological well-being and they can contribute to creating social trust. Psychological perspectives essentially consider values (personal, guiding principles) and identity (how people define themselves) as the 'building blocks of public engagement', which tend to be more stable and consistent across contexts. Ergo, the local–global connection is evident; people enable the societal changes, and the global community can run based on the same values and principles to support practical change and sustainable development.

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SUSTAINABILITY IN HINDSIGHT

THE BALANCE BETWEEN LOCAL AND GLOBAL DIMENSIONS IN THE HIV/AIDS RESPONSE

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IN THE REALM OF GLOBAL health, in the era of the Sustainable Development Goals (SDGs), sustainability has become a central concept, particularly in addressing long-term health challenges such as HIV/AIDS. Sustainability in this context refers to the ability of healthcare systems to ensure that efforts to combat HIV/AIDS are not only effective in the short term but also interventions in the long run toward a future where HIV is no longer a public health threat, without exhausting resources or compromising the health of future generations. The fight against HIV/AIDS requires both global solidarity (and collaboration) and local action.

At the global level, sustainability in HIV/AIDS is shaped by international policy frameworks, funding mechanisms, and scientific advancements. Global initiatives like the Global Fund and PEPFAR (President's Emergency Plan for AIDS Relief) have been instrumental in financing HIV/AIDS programmes, but their funding is often dependent on political and economic conditions. International organisations such as the World Health Organization (WHO) and UNAIDS set ambitious global targets such as the 95-95-95 targets, which aim to ensure that 95 percent of people living with HIV are diagnosed, 95 percent of diagnosed individuals receive treatment, and 95 percent of those receiving treatment achieve viral suppression. These global goals drive the efforts of national governments, healthcare systems, and NGOs. However, these frameworks must also be adaptable to local contexts, recognising the varied challenges and needs of different regions.

At the local level, sustainability is about creating systems that are responsive to the unique needs of a community. This includes not only ensuring access to treatment but also addressing underlying social determinants of health such as education, employment, and healthcare infrastructure. Local involvement is crucial for maintaining health initiatives, ensuring that interventions are culturally relevant and widely accepted. In many parts of the world, particularly in resource-limited settings, local communities play a central role in the response to HIV/AIDS. Community health workers, peer educators, and local organisations are often the first line of defense, providing prevention information, helping to overcome barriers such as stigma and support for treatment antiretroviral therapy (ART) adherence.

The goal of ART isn't only to reduce HIV related morbidity and mortality to improve the health of individuals living with HIV but also to reduce the risk of HIV transmission, as effective ART can reduce the viral load in plasma to undetectable levels.[1] This significantly contributes to the effort to halt HIV transmission since undetectable viral load is equal to zero risk of sexual transmission. However, there are still an estimated 1.3 million new infections (50 percent were in Sub-Saharan Africa) in 2023. Overall, the Global South and North exhibit different patterns of HIV transmission. Several molecular epidemiological reports show heterosexual transmission is the driver of HIV epidemic in sub-Saharan Africa, while it is driven mainly

by men who have sex with men and injection drug users (sharing needles) in many Western countries.[2] Hence, there is a need to identify local reasons for continued HIV transmission and design effective interventions.

My PhD project titled 'Why does HIV transmission persist in the era of ART rollout in Ethiopia?' focuses on HIV transmission in Ethiopia to identify and characterise HIV transmission clusters and those recently infected. This is a key step in understanding local transmission patterns, including areas with ongoing transmission and those at risk of infection. One component of my project also aim to validate the performance of an affordable test (point of care IP10) that could be used to triage patients who need viral load tests for routine monitoring since the model of HIV care created in resource-rich settings is not financially sustainable without major external funding. Context-specific research is a vital step in addressing sustainability in a local context, which will enable the design of targeted interventions to accelerate epidemic control by steering limited resources to where they are most needed.

Through combined local and global actions, undoubtedly, significant progress has been made since the start of the HIV pandemic. Over the past 30 years, the annual number of new HIV infections has decreased by more than 50 percent, and over 16 million AIDS-related deaths have been

averted. In 2023, 30.7 million people living with HIV were on lifesaving ART treatment, up from just 7.8 million in 2010. The improvement was also evident in Sub-Saharan Africa.[3]

Overall, there was a sense of optimism when it came to achievements in HIV/AIDS control with some kind of hope that these advances are sustainable. However, sustainability in health, particularly in the context of HIV/AIDS, has recently faced significant challenges. The recent freezing of aid funding by the US disrupted treatment for thousands of people and strained healthcare systems at this final stretch of SDG.[4] It quickly became clear to the global healthcare community how fragile these gains were. This also underscores the interconnectedness of local and global dimensions in achieving sustainable development.

After observing how the global health system is shaken by recent political developments,[5] one could argue sustainability could only be achieved by building local resilience and capacity. Indeed, health systems need to be resilient in the face of challenges such as disease outbreaks, economic instability, and political shifts to ensure sustainability. However, just by remembering the history of HIV – started in a small area in Central Africa, eventually escalating into a pandemic that affected countries across the globe, killing

more than 40 million people since the start of the epidemic – it's clear that considering sustainability only in a local context won't address the issue. The necessity of approaching sustainable development holistically, from both local and global dimensions, is evident especially in this era of accelerated globalisation.[67]

The hidden fragilities in the global system expose a degree of unsustainability in the HIV/AIDS response. As the era of the SDGs draws to a close, it becomes apparent that we need to rethink sustainability, look back at past actions, decisions, and evaluate our approaches. Using insights gained from hindsight, we need to develop more effective strategies that ensure sustainability. Evidence shows this involves interconnected global and local processes which take into consideration long-term planning, financial sustainability, social sustainability and equity.

Overall, many health problems, particularly HIV/AIDS is not only a health issue but also a socio-economic challenge deeply intertwined with many factors. We need coherent and integrated global action to address the HIV epidemic and achieve the SDGs. The paramount importance of partnership cannot be emphasised enough: the HIV epidemic is everyone's concern, not someone else's. The global community needs to leverage the interconnected

nature of the SDGs and examine the interplay between SDG3 (HIV in particular) with other SDGs, make significant strides toward eliminating HIV and achieving broader development goals in a sustainable way. Indeed, we need a globally unified approach and collaboration, but we need to realize that local adaptation and resilience is crucial since what works in one country may not necessarily be effective in another even though there may be some commonalities across societies. Hence, sustainability in health—particularly with regard to HIV/AIDS—requires both a local and global approach because local and global efforts are interconnected and it only creates effective and lasting sustainability when both levels work in harmony.

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SUSTAINABILITY IN MUSIC EDUCATION

A CALL FOR ACTION STUCK BETWEEN GLOBAL POLICIES AND LOCAL ORGANISATIONAL HINDRANCES

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IN MY PHD PROJECT, sustainability is regarded through an educational lens and connected specifically to the music lessons in compulsory schools in Sweden. There are many global and national policy guidelines on how sustainable development is to be understood and implemented in education. Research on music (education) and sustainability shows that music can be a valuable resource to learn about sustainability and can lead to changes in peoples' behaviours and lifestyles. Some examples include how music can be a form of knowledge that complements the more scientific and fact-based knowledge. This could be done by using music to imagine different realities and possible sustainable futures.[1] On the nexus of culture and environment, music can foster a respect for cultural diversity and local eco-systems.[2] Also, music's connections to emotions can be useful given the importance of emotions for transformation through sustainability education.[3] As my research progresses, however, it becomes increasingly clear that music teachers are stuck between the policies calling for transformation and action on the one hand and the realities of the classroom and requirements of the music curriculum on the other hand. The latter do not seem to facilitate engagement with sustainability in their practice. Furthermore, the global and holistic premise of the sustainability concept appears to complicate implementation as music education scholars seem to call for a local, contextual and place-conscious approach.[4]

To understand this tension in the current situation better, it is helpful to look at how sustainability became a part of the Swedish curriculum. Although the Swedish national school system had not yet been established, it started with a predecessor of environmental education (EE), which has arguably been part of the Swedish school plan since 1919. This type of early EE was mainly situated in the natural science subjects and focused on nature, forestry and outdoor education. The 1969 curriculum contained many environmental references based on the tradition of fostering environmental protection in Sweden. However, more global references during the 70s became the source of input for the environmental component in the national curriculum in 1980 and a more formal approach positioning teachers as advocates and experts towards EE took form. Following another global event, the concept of sustainable development appeared for the first time in the curriculum Lpo94/98. As a result, towards the end of the 1990s more social science perspectives were included.[5] In the 2011 curriculum and the recently established one from 2022, sustainable development has remained part of the curriculum's general guidelines that is to be enacted by all actors involved in the school's organisation. It has also found its way into the subject-specific syllabi, although this has shifted a little between the last two curricula. Noteworthy is that some social science-based sustainability issues have found their way into the cur-

riculum through UNESCO's Education for Sustainable Development programme, yet focus remains strongly on the ecological dimension.

While the call for action for sustainable development through national curricula is well-intended, it is criticised in educational research for being subject to globalisation as well as neo-liberal forces that prioritise economic development over fostering a respect and care for the (local) environment.[6] Up until the 1960s it seems that EE in the Swedish curriculum was a place-conscious implementation, meaning that the implementation was based on local environmental conditions and cultural community practices. Conversely, the universal premise of sustainability and the holistic integration of the concept requires a broader and more general understanding. While it does not necessarily disregard the local context, it departs from a global top-down agenda.

With this evolution in mind, music teachers in Sweden today are supposed to contribute to sustainability education in that it is part of the curriculum's overall objectives, values and guidelines that target the orientation of the school's work.[7] Simultaneously, they face an organisational reality in schools that hinders them from implementing sustainability education even if they wanted to. For the past decades, the music subject has been pushed more and more towards the margins of a curriculum that strongly favours STEM

(science, technology, engineering and math) subjects and literacy traditions to tailor education towards the job market and global economic competitiveness. This often means that the music teachers only meet the students for one hour per week – often even less – and that there is simply no time and space to address sustainability issues, let alone achieve the learning goals in the music syllabus. Consequently, the possible benefits that research indicates of uniting music and sustainability, as mentioned in the introduction, do not seem to find its way into the music classrooms (yet). Currently, the music teachers who do address sustainability in their lessons express a discrepancy between the sustainability education learning goals and the music curriculum. The music teachers justifiably prioritise the music learning goals and address the sustainability concept superficially and unidimensionally. Furthermore, the expressed need to address sustainability issues and education for sustainability through a multidisciplinary approach forms another obstacle. The single subject organisation of the current schooling system does not facilitate collaborations between the various subject teachers. Consequently, the music teachers are stuck between global and (globally-inspired) national policies and the everyday classroom reality that is dependent on the educational system's organisation.

Simultaneously, the music education research community is advocating to respond to highly debated societal issues such as the various ecological crises. There is a need to approach sustainability from an artistic (musical) point of view to facilitate transformative learning experiences and envision/imagine possible sustainable futures as a way of balancing the more scientific approach. However, in order for our students in schools to learn about sustainability in other ways, structural changes must be made to facilitate this in the music lessons. In the meantime, I can only encourage music teachers not to wait around to get 'un'stuck and to collaborate with their students to find novel ways to include sustainability in their current practice.

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SUSTAINABILITY AND THE VULNERABILITY OF YOUNG MIGRANTS

Tanya Andersson Nystedt
/ Faculty of Medicine

THOUGH SUSTAINABILITY research often focuses on environmental sustainability and economic sustainability, my research focuses primarily on social sustainability and the well-being of populations and communities. Of particular relevance to my research is the principle of "leaving no one behind" of the 2030 Agenda, which requires tackling inequality and discrimination resulting in marginalisation and exclusion of individuals and communities. My research has focused particularly on the vulnerabilities experienced by young migrants in Sweden.

Migrants are largely absent from the Sustainable Development Goals despite a steady increase in international migration over the past few decades to 281 million migrants in 2024, of which young migrants make up about 10 percent.[1] Where they are mentioned, they are primarily represented as workers (Target 8.8 focusing on protecting labour rights, including for migrant workers) or as a population that needs to be regulated and controlled, particularly from the perspective of receiving countries (Target 10.7 focuses on the implementation of migration policies to ensure orderly, safe, regular and responsible migration). Where the needs of migrants are addressed, it is only those aged under 18 years (Target 16.2 focuses on ending trafficking and exploitation of children).

In contrast to the silence of the 2030 Agenda, the government and the media very much focus on migration and migrants. This is true particu-

larly for high-income countries, including Sweden, and often in the context of "managing" large migration flows and a discourse around fostering so-called "sustainable" migration. What sustainable migration actually is, is much less clear. Sustainable for whom? This perspective seems to focus primarily on receiving countries, particularly western, high-income countries, and on ensuring that the number of migrants arriving in the country is limited and that those that do arrive are the "right kind" of migrants. The "right" kinds of migrants seem to refer mostly to highly educated, skilled migrants that can contribute to the labor force as well as the "most deserving" asylum seekers and refugees. There is still a lack of agreement on how this "most deserving" status should be determined – whether it should be geographical and relate to those originating from countries closer to Sweden, or some other scale of threat or atrocity that should be experienced to qualify for support. For example, over several years, fewer and fewer asylum seekers from Afghanistan have had their applications for protection approved, i.e. fewer are considered eligible for protection, while simultaneously, objective measures of violence and insecurity in Afghanistan show an increasing trend.

In fact, this discourse on limiting the number of asylum seekers and refugees that can be accommodated in Sweden is in stark contrast to the increasing need for protection and support faced by many peoples around the world.

Increasing numbers and intensity of conflicts, increasing intolerance and lack of respect of the human rights of minorities, including LGBTQI persons, increased vulnerability due to climate change and extreme weather events have increased the numbers of vulnerable populations on the move and this trend is likely to continue. These events can also be understood as consequences of the failure to achieve sustainable development in vulnerable settings and the impetus for increasing migration flows.

Though sustainable development necessarily needs to take place at the local level, issues around migration and the rights of migrants highlight the need for sustainability and sustainable development to be part of a global process. Many migrants, but especially asylum seekers and refugees, migrate due to a failure of sustainable development in their home countries. It also raises critical questions such as who the duty-bearers are. Asylum seekers leave their home countries, seeking protection from human rights violations and persecutions, often perpetrated by what would otherwise be their duty bearers, local authorities and governments. However, until they arrive in their new host countries they often travel as undocumented migrants, lacking the right to enter the countries in which they apply for asylum are often forcibly kept out. For example, the EU delegated responsibilities to keep migrants out of Europe to countries such as Turkey, Morocco and Libya, all with very questionable human rights records. This potentially increases

the risks they face during their journeys, including as a result of not being able to travel by direct routes, potentially exposing them to people smugglers, traffickers, criminal gangs, as well as corrupt border officials and overcrowded and insecure migrant camps. These journeys can take years to complete. As a result, asylum seekers face persecution in their home countries, a lack of rights during their travels, as well as vulnerabilities once they arrive to their host countries.

Regardless of the type of migrants arriving in Sweden, a substantial shift is taking place, moving from a more welcoming approach to migrants as new permanent members of the communities to a much more temporary approach with temporary residency status and increasing numbers of barriers to permanent residency and citizenship. This shift to temporary residence permits also limits the access migrants have to services, including both health and social services. Migrant children still have full access to health and social services, regardless of their residency status, until their 18th birthdays when this access is then revoked unless they have been granted permanent residency. An additional effect of these policies is an increasing number of migrants that are denied any form of residence permits, but who still remain, either because they cannot be repatriated or because they choose not to, perceiving a difficult life in Sweden to be preferable to the lives that they have left behind. These undocumented migrants lack access

to almost any rights or services. This is, in effect, a structural segregation of migrants where different groups of people in Sweden have access to different rights and services at different points in time.

This exclusion and marginalisation are the root cause of the vulnerabilities faced by migrants, and particularly young migrants, including poverty, poor physical and mental health, exploitation, and violence. These effects do not only impact the individual migrants or even the migrant communities that face these vulnerabilities. I would argue that it impacts the sustainability of communities more broadly, given that a large proportion of migrants do, in fact, end up remaining in Sweden. Is this type of segregation with accompanying vulnerability, over several years, conducive to the development of sustainable communities in the country? The answer is clearly no. For the social sustainability of communities in Sweden, it requires that migrants living in the country feel safe and committed to their new communities, that they are able to live full and meaningful lives and be provided with the conditions to do so.

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