



1. Background

“Women continue to be targets of gender-based violence and are largely neglected as essential partners for peace, even though they are often at the forefront of communities’ efforts to prevent and respond to these crises. Those who are neglected often include Indigenous women, young women, ethnic-minority women, women with disabilities and two-spirit and gender-diverse people, whose collective leadership is essential to achieving sustainable peace and security for all.”¹

-Hon. Mélanie Joly
Minister of Foreign Affairs, Canada

Inclusion, Intersectionality and Leave No One Behind

WPS agenda in UN Security Council Resolutions, normative work, and National Action Plans (NAPs) have struggled when it comes to inclusion and intersectionality, with minimal efforts to encourage the full participation of underrepresented women in peace and security.²

In the 2015 Global Review of the UN Security Council Resolution 1325, it became evident that one of

¹ Statement on release of Foundations for Peace: Canada’s National Action Plan on Women, Peace and Security - 2023 to 2029, 28 March 2024. Accessed on 10 October 2024 at <https://www.canada.ca/en/global-affairs/news/2024/03/statement-on-release-of-foundations-for-peace-canadas-national-action-plan-on-women-peace-and-security---2023-to-2029.html>

² UN Women (2020) Indigenous Women and the Women, Peace And Security Agenda, Research Brief. Accessed on 20 August 2024 at https://www.un.org/esa/socdev/unpfii/documents/2016/Docs-updates/UNWomen_and_Indigenous_Women_FR_Final.pdf

the success factors of NAP WPS is the quality of collaboration with women civil society organizations (CSOs) in the development, implementation, and monitoring and evaluation of the action plans. Looking through various national experiences of implementing NAPs, a determinant of a high impact NAP is an 'inclusive design process' where various government agencies, CSOs and vested actors are ideally represented in the creation and implementation of the plan.³ In this process, the collaboration and support extended to grassroots women organizations is essential, especially those targeting women who experience multiple and overlapping forms of discrimination, including on the basis of age, sexual orientation, indigeneity and disability.⁴

Many National Action Plans on Women, Peace and Security (WPS) have scope to enhance the inclusion of women at the margins, including Indigenous Women, women with disabilities (WWD), and women with diverse sexual orientation, gender identity and expression and sex characteristics (SOGIESC). If not addressed, this risks reinforcing their marginalization from conflict prevention, resolution, and post-conflict reconstruction, thereby perpetuating the gendered inequities and discrimination that feed into the roots of conflict, and depriving the most vulnerable segments of society from enjoying the dividends of peace and development.

Gendered inequality and inequities, both causes and consequences of conflicts, are central barriers in achieving and sustaining peace and development. Addressing the impact of disparities in opportunity, wealth and power, Leave No One Behind (LNOB) has become a strategy for many governments and organizations. It has become a call and commitment by the United Nations to advance the 2030 Sustainable Development Agenda, anchored on the aim to end discrimination and exclusion, and reduce the inequalities and vulnerabilities that leave people behind.⁵

In parallel, the LNOB approach offers an opportunity for the WPS Agenda to place inclusion and intersectionality at the heart of its strategies. Operationalizing the WPS Agenda demands that we ask the questions –which women are prioritized, and which women are left behind?

WPS and Indigenous Women

Many indigenous people dwell in some of the most conflict-affected communities in the world, and Indigenous Women across the world are disproportionately affected by both violence and state responses to violence.⁶ Despite commitments by several states, particularly those dealing with settler-indigenous dynamics, on the inclusion of diverse groups of women in the formation of their NAPs, there is almost zero meaningful participation of Indigenous Women in agenda-setting discussions and policy development consultation.⁷

While Indigenous Women were sidelined in the development and implementation of many NAP WPS, indigeneity was present at the birth of WPS.⁸ UNSCR Resolution 1325 calls on stakeholders in peace processes to adopt “*measures that support local women’s peace initiatives and indigenous processes for conflict resolution, and that involve women in all of the implementation mechanisms of the peace*

³ Jacevic, M.M. (2018) 'WPS, states, and the National Action Plans', in S.E. Davies and J. True (Eds), *The Oxford Handbook of Women, Peace, and Security*, Oxford: Oxford University Press, 274-289, 279.

⁴ Coomaraswamy, R. et al, (2015). Preventing Conflict Transforming Justice Securing the Peace A Global Study on the implementation of Security Council resolution 1325, 303

⁵ United Nations. (2010) Leaving No One Behind. New York

⁶ Kirby, P. & Shepherd, L. (2024) *Governing the Feminist Peace: The Vitality and Failure of the Women, Peace, and Security Agenda*. New York: Columbia University Press p143-144

⁷ Kirby, P. & Shepherd, L., p. 79

⁸ Kirby, P. & Shepherd, L., *ibid*

agreements.”⁹

Examples of NAPs that incorporated indigenous women are those of Canada and Kenya. The Canadian NAP 2017 “*support to gender-responsive local and Indigenous processes for conflict resolution*”¹⁰ Kenya’s NAP 2020 echoes the incorporation of indigenous knowledges in security planning and conflict prevention and further commits to pursue research to utilize indigenous knowledge and the role of women in early warning and early response to violence. Moreover, in the midst of the concerns of the instrumentalization of the WPS Agenda by colonial projects, Canada’s NAP states “*Indigenous women and girls in particular face intersecting discrimination and violence based on gender, race, socioeconomic status and other identity factors, as well as underlying historic causes— in particular the legacy of colonialism and the devastation caused by the residential school system.*”¹¹

In the case of the Philippines, its commitment at inclusion resulted in consistently using “Women in all their diverse and intersecting identities” in its NAP. The decision came from the CSOs advocacy to represent indigenous women, elderly women, migrant women and gender-diverse women in each and every action the NAP pursues.

Where Indigenous Women’s agenda are integrated well in NAPs, it shows the possibilities of the WPS agenda as a platform to unsettle the violent legacies and hierarchies of colonial practices.

WPS and Women with Disability

Disability is another dimension often overlooked in the WPS Agenda. Discrimination based on their gender and disability leads to compounded marginalization of women with disability that increases their vulnerability, particularly in conflict and post-conflict settings.

Women and girls with disability continue to face heightened risk of violence, including sexual violence, neglect, and abandonment in spite of various normative frameworks that have been adopted to address the rights of women and the rights of persons with disabilities, respectively. Furthermore, women and girls with disabilities may be vulnerable to human trafficking both during and after conflicts.¹² They remain invisible and excluded from most post-conflict processes, including peacebuilding.¹³

There is a dearth of understanding of the complex interplay between WPS and disability, and available literature related to disability in the context of conflict is primarily about the protection of women with disabilities, rather than about their capacity and leadership in their own communities.¹⁴ The two UN Security Council Resolutions on WPS (SCR 1960:2010, SCR 2016:2013) that specifically reference women with disabilities refer to them only as recipients of support and assistance.

In 2019 the Security Council adopted its first resolution on persons with disabilities in armed conflict (UNSCR [2475](#)), which recognizes the agency of persons with disabilities. In addition to expressing

⁹ UN. (2000) UN Security Council Resolution 1325, para8

¹⁰ Government of Canada.(2017) National Action Plan 2017-2022, p.8

¹¹ Government of Canada. p.4-5

¹² Gerard Quinn, “A/76/146: The rights of persons with disabilities in the context of armed conflict,” (United Nations 2021), p.10

¹³ Stienstra, D. (2019) Chapter 48. WPS, Gender, and Disabilities in *The Oxford Handbook of Women, Peace, and Security*, eds Davies, Sara E., and Jacqui True,, *Oxford Handbooks online edn, Oxford Academic* , pp 618-627

¹⁴ Ortoleva, S, and Knight, A. (2011-2012). Who’s Missing—Women with Disabilities in UN Security Council Resolution 1325 National Action Plans in *ILSA Journal of International & Comparative Law* 18

serious concern about the disproportionate impact of armed conflict on persons with disabilities, it calls for the meaningful participation of persons with disabilities in humanitarian action, conflict prevention, resolution, reconciliation, reconstruction and peacebuilding.

Despite the adoption of UNSCR 2475, the predominantly medicalized discourse of disability continues to limit how women with disability are treated in peace and security programming, and by extension, the WPS Agenda. Conflict and post-conflict actions frame the engagement of women with disability along the purview of rehabilitation services, but fails to account for their roles in areas such as leadership and decision-making. When disability is considered in peacebuilding processes, it is often only superficially¹⁵, lacking a deep understanding of the needs and rights of women with disability.

A growing movement of alliance of feminist, disability rights activists and peacebuilders called for UN and government actors to monitor and report on the experiences of women and girls in conflicts, including the specific experiences of women and girls with disability, and ensure their meaningful participation in conflict prevention, response, peacekeeping and peacebuilding.¹⁶

WPS and Young Women

Around 1.8 billion people in the world fall between the ages of 18 and 29.¹⁷ Most conflict-affected and conflict-vulnerable countries have demographic profiles that skew young, as a result, young people comprise a majority of those impacted by war. Even in countries that have an absence of armed conflict, young people continue to face barriers such as systemic discrimination, exclusion, and tokenization in civic and political spaces.¹⁹ Globally, young people face barriers and concerns in regard to their safety and ability to engage at the civic and political levels.

Fifteen years after Resolution 1325 on Women, Peace, and Security was adopted, it was young people's turn to have their crucial role in peace and security recognized with the adoption of UN Security Council Resolution 2250, establishing the Youth, Peace and Security (YPS) Agenda. The resolution calls for young people between the ages of 18 and 30²¹ to have greater involvement in various levels of decision-making, from the local up to the global level, to be meaningfully included in peacebuilding and conflict resolution processes.

WPS and YPS address different forms of exclusion. While young men and women can all be expected to age out of age-based discrimination, young women will continue to experience other forms of marginalization based on their gender. This is where the WPS and YPS agenda intersect. Young women are prone to be regarded as passive victims and therefore relegated to the backseat of peace and security initiatives geared toward young people—dominated for the most part by young men. They might also be disqualified from initiatives to bolster women's leadership and participation in peacebuilding by virtue of their age. This constitutes a failure to appreciate and harness the significant

¹⁵ Quinn, G. (2023) "A/78/174: Peacebuilding and the inclusion of persons with disabilities - Report of the Special Rapporteur on the rights of persons with disabilities," United Nations, p.3

¹⁶ Humanity & Inclusion, et al. (2021) Joint submission on promoting and protecting the human rights of women and girls in conflict and post-conflict situations on the occasion of the twentieth anniversary of Security Council Resolution 1325. Accessed on 20 August 2024 at https://www.hrw.org/sites/default/files/media_2022/02/Joint%20OHCHR%20submission%20Final%20%20April%202021.pdf

¹⁷ United Nations. (2018). "Young People Powerful Agents for Resolving, Preventing Conflict, Speakers Tell Security Council Open Debate amid Calls to Change Negative Stereotypes." Accessed at <https://press.un.org/en/2018/sc13312.doc.htm>

and multi-faceted role of women in situations of conflict and peace.¹⁸¹⁹

2. Session objectives

At the end of the session, it is expected that the audience will have:

- *Deeper understanding on the impacts of exclusion of historically marginalized groups of women from the Women, Peace and Security Agenda, particularly in the design and implementation of the NAP WPS*
- *Clearer appreciation of the unique vulnerabilities and prospects of marginalized groups of women in the WPS discourse, with specific focus on the experiences of indigenous women, women with disability, and young women.*
- *Identified pathways and entry points how historically excluded women can be better integrated to NAP WPS through Leave No One Behind approach and the means to sustain its integration.*

3. Session Structure

Time	Topic	Resource Persons and Discussants
5 minutes	Opening and Setting the Stage <ul style="list-style-type: none"> - <i>What do inclusion and intersectionality have to do with the WPS Agenda, and how is LNOB vital to the achievement of the SDGs?</i> 	Christine Arab Regional Director UN Women Asia Pacific
10 minutes	Topic 1. WPS and the Indigenous Women <ul style="list-style-type: none"> - <i>What are the most urgent concerns for indigenous women in the development and implementation by WPS Agenda?</i> - <i>What priorities should government pay attention to when engaging indigenous women in developing and implementing NAP WPS?</i> 	Jo Genna Jover Chairperson Indigenous Women Resource Center
10 minutes	Topic 2. WPS and Women with Disabilities <ul style="list-style-type: none"> - <i>What describes the current engagement of the WPS architecture to women with disabilities?</i> - <i>What works and what does not? Describe a particular model of inclusion of women with disability in WPS that the world can learn from.</i> 	Robbie Francis Watene Director and Founder The Lucy Foundation (TLF)
10 minutes	Topic 3. WPS and Young Women <ul style="list-style-type: none"> - <i>How do you see young women's activism on peace and security, and on social justice issues contributing to the WPS agenda?</i> - <i>What good examples and models have you seen of young people's involvement in the</i> 	Shayne Wong Co-founder of the Canadian Coalition for Youth, Peace & Security (CCYPS)

¹⁸ <https://www.unwomen.org/en/what-we-do/peace-and-security/young-women-in-peace-and-security>

Time	Topic	Resource Persons and Discussants
	<i>development of WPS frameworks, including NAP WPS?</i>	
5 minutes	Topic 4. Inclusion in NAP WPS - <i>How is LNOB observed in UN joint programming, such as the WPS BARMM project implemented jointly by UNDP and UN Women?</i>	Edwine Carrie Deputy Resident Representative, UNDP Philippines
15 minutes	Open Forum	Moderator
5 minutes	Closing Message - <i>How do Canada's NAP WPS and foreign policy integrate inclusion, intersectionality and LNOB, and what does it mean for Canada's international cooperation with countries like the Philippines?</i>	Ambassador David Hartman Embassy of Canada to the Philippines

6. Resource Persons

Panelists	
	<p>Jo Genna Jover (Jude) belongs to the Teduray ethnic group in Maguindanao Philippines. Jude is the Chairperson of Indigenous Women Resource Center (IWRC) a regional formation of Indigenous women in Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) where she raises awareness of the rights of indigenous peoples, and more specifically, the non-Moro women. She is also the Project Manager for the Indigenous Peoples Concerns of the Institute for Autonomy and Governance. She has dedicated her life to promoting social and cultural equality within her tribe and with the government “amid such injustices as the intrusion into their traditional lands.” Jude is one of the Facilitators of the Transitional Justice and Reconciliation Commission, a listening process where she hears of the problems from communities and devises methods and approaches to enable the peace processes in these areas to be fulfilled. She received the N-Peace Award in 2015.</p>



Dr Robbie Francis Watene is a disabled leader, scholar and advocate from Aotearoa New Zealand. With 35 years lived experience of disability, Robbie has worked in the disability sector for over 15 years as a support worker, humanitarian documentarian, social entrepreneur, researcher, consultant, and advisor. She has experience working with disabled people in France, Bangladesh, India, Mexico, Colombia and Ecuador, and has also spearheaded research on gender, war, peace and disability rights. Robbie is Disabled Research Lead at the Donald Beasley Institute (DBI), where she oversees a team of disabled and disability researchers, as well as a range of human rights research projects. She is also an inaugural Global Heumann Fellow at the World Institute on Disability, and co-founder and director of The Lucy Foundation - an international social enterprise that has developed the world's first value chain of coffee that is entirely inclusive of disabled people, from farmer to consumer.



Shayne Wong is a PhD Candidate in Peace and Conflict Studies at the University of Manitoba and a co-founder of the Canadian Coalition for Youth, Peace & Security (CCYPS). Her research is focused on the implementation of Youth, Peace and Security (YPS) and Women, Peace and Security in Canada and Southeast Asia, with particular attention to the resilience and experiences of Rohingya women in Bangladesh, Myanmar, and the diaspora in North America.

Speakers



Christine Arab is the Regional Director of UN Women Asia Pacific. She has dedicated over 25 years to advancing gender equality and women's human rights within the UN System, working across Asia, the Pacific, the Arab States, the Caribbean, the Balkans and the Southern Caucasus. Ms. Arab has served as a UN Women Country Representative in Egypt, the Multi-Country Office in the Caribbean, and the Albania Country Office. She has held the position of Chief of the Asia Pacific Section at UN Women HQ. Additionally, she has headed UN Women offices in the Southern Caucasus and Afghanistan and has worked in former sub-regional offices and at HQ as a programme specialist for the Pacific, Asia, the Arab States, Central Asia and Europe.



H.E. David Hartman is Ambassador of Canada to the Republic of the Philippines. He was recently Director General of the South Asia Bureau at Global Affairs Canada where Ambassador Hartman was responsible for the oversight of Canada's international relations with seven countries. Mr. Hartman was previously Executive Director of the Greater China division; acting Director General and Director of the Invest in Canada bureau; and Director of one of the Trade Commissioner Service's Business Sectors divisions where he was responsible for the Aerospace & Defense, Automotive, and Information and Communication Technologies industries.

Before beginning his career with the Department of Foreign Affairs and International Trade in 1998, Mr. Hartman worked as a Special Assistant to a Member of Parliament in Canada's House of Commons.



Edwine Carrie is the Deputy Resident Representative of UNDP Philippines. Edwine started his career in Haiti in 2002 in UNDP's poverty reduction unit before relocating to the former Bureau for Crisis Prevention and Recovery in the Strategic Planning Unit in UNDP headquarters in New York, backstopping the technical teams deployed to country offices as part of the corporate response to crisis and crisis preparedness. In 2006, Edwine joined UNDP's Arab states Bureau in New York, and in 2009, he was assigned as Program Specialist to Maghreb's desk team, covering Algeria, Morocco Tunisia and Libya. In 2011, Edwine joined UNFPA's post-earthquake recovery efforts in Haiti as operations manager before returning to UNDP headquarters in 2012.

Before joining UNDP Philippines in September 2021, Edwine was UNDP Deputy Resident Representative in Algeria from 2017 to 2021; covering a broad range of issues from program formulation to delivery, partnership building and resource mobilization, monitoring of UNDP program in operations effectiveness, results based management, and representation of UNDP in key fora.

Moderator



Nery Ronatay is currently the International Consultant Women Peace and Security and Leave No One Behind of the UN Women ASEAN Programme Unit. Nery worked as a peace and WPS specialist in the Philippines, Malawi, Thailand, Myanmar, Cambodia, Papua New Guinea and Kenya. He supported peace processes in the Southeast Asia through accompaniment of non-state armed groups, dialogue processes and strengthening peace architectures. Nery has a Master in Peace and Conflict Studies from The University of Queensland as Rotary Peace Fellow. He is also a Visiting Professor at the UN mandated University for Peace in Costa Rica teaching gender, human development and peacebuilding.

