



## EXPLORING THE INTERSECTION OF GENDER AND SUBALTERNITY IN CONTEMPORARY NIGERIA

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**Abstract:** This paper examines the emerging academic fields of Gender and Subaltern Studies in 21st-century Nigeria, emphasizing their growing relevance both nationally and internationally. Despite their increasing importance, these disciplines face significant challenges such as gender inequality, educational disparities, poverty, and socio-political instability. Using both qualitative and quantitative methods, the study analyzes data from various sources, including the United Nations Human Development Report, which highlights Nigeria's low ranking in gender-related development indicators. Findings show that historical colonial education policies contributed to the marginalization of women by restricting their access to education and economic opportunities. Subaltern Studies, as explored in this paper, sheds light on the voices and experiences of the marginalized, advocating for inclusive policies and critical awareness. The study also highlights the contributions of early scholars in the field and the importance of integrating these perspectives into the national education curriculum. It concludes by urging policymakers to adopt and implement Subaltern Studies in Nigeria's educational system as a tool for empowerment, equality, and national progress.

**Keywords:** Gender, Subaltern Studies, Educational Inequality, Nigeria, Curriculum Reform

### General Introduction of the Study:

However, in any event it is imperative to note that for a proper understanding of the main focus of this scholarly work conducted therefore, it would not be out of place to bring into light that history as a discipline argues that: "It is neither a duty of Historical scholarship nor of a Historian to pass down judgement but to equally and documentarily interact with causality, effects, facts and figures for a proper reconstruction and balanced study to be attained in a realistic manner free of falsifications, imbalance and sentiments basically and purposely for human building projects". (Kabir, 2022).

Further to the above historical principles raised as an intellectual response to some objections being encountered. On contrary, both "**gender and subaltern studies**" rightly point out that their respective academic targets largely centre on moral motivations, guidance and counselling, persuasion, emancipation of humanity against inequality as well as movements for the upliftment of female gender's status and/vulnerable children by and large. In any event, it is worthy to note that the goals and objectives of these inter-related academic fields of study purely concern with exploration, examination and reconstruction of the genuinely sourced data with the sole aim of proffering solution/suggesting the way forward.

The last but not the least is the major overriding concern of the study which mainly centres on a call to note that this study has been initiated purely to acquaint ourselves with knowledge regarding the studied subject matters

namely: “**gender and subaltern studies**”. Furthermore, as a prelude it would not be out of place but of significance to justify justified to state that this study of ours has been sub-divided into some inter related segments for a proper comprehension of its central direction, contents and research results by and large.

#### **A Brief Historical Survey of the Meaning of the Concepts of “Gender And Subaltern Studies”:**

Recent past studies conducted have demonstrated that (Akinboye, S.O; 2004) “Gender Studies equality against discrimination and a discussion on this subject matter has become a wider-ranging issue of major concerns and focus of radical scholarship of the 21<sup>st</sup> century intellectual discussion in Nigeria and world at large. It is also of importance and relevance to note that central to the discussion that have been generated on the matter is the compelling need to circumvent the inherent discriminatory tendencies and situation imbalances between men and women and engender rights and opportunities for all sexes in the mainstream of National Political Processes for UNICEF (1998), defines gender as the socially and culturally constructed roles, qualities, behavior pattern and others that have direct bearing to men and women by different societies. To Giddens (2002), gender may mean psychological, social and cultural differences between male and female. However, the whole attempts herein is the need to understand that gender highlights the difference that exists between male and female in the fields of roles as socially and culturally described in different number of human societies. Similarly, Odekunle (2001), Opines that “Gender Equality” means fair sharing of resources, status and position between opposite sexes. In another related point, it may mean politics and programmes are designed to ensure equality of opportunities for production, participation and development for all respective sexes of any given human’s society without any form of marginalization, intimidation or molestation.

Furthermore, Oyekammo (2004) views the philosophy of liberty, equity and justice for all as the way forward for human’s society. In essence meant a call for both men and women to be domesticity to enable each to devote more energy to production. In a similar development, one of the recent studies conducted has stressed that women’s unequal status and social position is as a result of their exclusion in certain spheres and position as found absolutely dominated by men consequent upon the existence of sexual division of labour in practice amongst societies. However, in any case, it is pertinent to note that this subject matter of study under treatment is always inconclusive without justifying the significant role played by some Nigerian women during the pre-colonial period amongst such women included. **Nana Asma’u Bin Fodio** in the field of Islamic Religious Education and Queen **Amina of Zazzau** in the socio-political and economic History of **Zazzau Emirate**.

**The Conceptual Clarification of the Term “Subalternism” And The Quest for Its Origin And Focus** The term “**Subaltern**” in an academic context is an allusion to the work of Italian Marxist known as Antonio Range has evolved from its first usage by Ranajit Guha, following Gransci, to refer solely to pear cants who had not been integrated into the industrial capitalist system. In other words, it simply means any individual personality or group of people of inferior rank or status, whether because of race, gender, sexual orientation, ethnicity or religion.

Further to the above account, it is also of relevance and validity academically to note that the **Subaltern Studies Group (S.S.G.)** emerged in the 1980’s which was influenced by the scholarship of Eric Stokes and Ranajit Guha attempt to formulate a **Historical Narrative of the History of India and South Asia**. The intellectual activities of the group started in the University of Sussex, continued and widely reached mainly areas through Guha’s students. The narrative strategy under review herein was virtually inspired by the scholarly works of Gransci, which was also explicated in the writings of their mentor Ranajit Guha, particularly in his “Manifesto” in Subaltern studies. The group was in fact very critical of the traditional **Marxist Narrative of Indian History**, under which semi Feudal India was colonized by the British, happened to become politicized and obtained its “Nation’s Independence”. Similarly, it is also worthy to note that they are critical and objective of the focus of

this narrative on the Political consciousness of Elites, who had in turn inspired the generally deluded masses to resistance and rebellion against the British Administration. In another related finding of this study, it has been found that such first generation of Subalternists largely focused on non-elites, and were no more but agents of political and social change, with high minded interest in the discourses and rhetoric of emerging political and social movements, as against only highly visible actions such as demonstrations, protests and uprisings to a large extent. In addition to the above, it is also interesting and contributory to this area of knowledge to state that recent past studies conducted have highlighted that the concept of **Subaltern Studies Group** (SSG)/Subaltern Studies Collective” Composed a group members of South Asian Scholars, scholarly interested in the post-colonial and post-imperial societies. Relevant studies interacted with have pointed out that subaltern studies is sometimes applied more broadly to others who share many of their views and mostly regarded to be “exemplary of postcolonial studies” which is one of the most prestigious movements ever witnessed under the pretext of “**Subalternism**”, their anti-essential approach is one of the major historical events from the grassroots largely focused more on what happens among the masses at the base levels of society than amongst the elites. It is also interesting to be borne in our intellectual minds that Subaltern Studies offer an analysis in respect of the existing “**binary relationships**” of the subaltern and ruling classes, and thus studies the interplay of dominance and subordination in colonial systems, particularly in India, albeit the methods of the movement have already been applied to other nations, space and historical movements (Chakrabarty, 2002). It is against the above backdrop one of the prominent, influential and powerful figures of such movement described herself a critic of “Metropolitan Post-Colonialism”. (Chartter Jee, 2000).

Furthermore, of relevance and importance, it is worthy to note that studies interacted with (Gaytri, 2016) have demonstrated that a key movement in post-colonial studies was the 1980 intervention of the **Subaltern Studies Group (SSG)**, within “Subaltern Scholarship” a term was initially used by Ranajit Guha, the word “**Subaltern**” represents a name for the general attribute of subordination in South Asian Society whether in terms of class, caste, age, gender, religion, or in any other forms. **A Profile of Some First Generation of Subaltern Scholars And Their Scholarly Works Conducted**

However recent past studies conducted (Touraj, 2003) have stressed that a study on this newly developed area of academic discipline is inconclusive without portraying its grounded scholars as well as their intellectual contributions to the development of this area of knowledge. among the notable and their scholarly published works include;

| Serial No. | Date of Publication | Editors                            | Title                                | Publishers                   |
|------------|---------------------|------------------------------------|--------------------------------------|------------------------------|
| 1.         | 1982                | Ranajit Guha                       | South Asian History                  | Delhi Oxford Press.          |
| 2.         | 1993                | Partha Chatterjee and Gyanenetra   | South Asian History                  | Delhi Oxford Press.          |
| 3.         | 1994                | David Arnold and David Hardiman    | Many writings on South Asian History | Delhi Oxford Press.          |
| 4.         | 1996                | Shahid Amin and Dipesh Chakrabarty | Many writing on South Asian History  | Delhi Oxford Press.          |
| 5.         | 2000                | Pautha and Jeganathan              | Many writings on                     | Newyork, Columbia University |

|    |      |                    |                                |                                         |
|----|------|--------------------|--------------------------------|-----------------------------------------|
|    |      |                    | Community, Gender and Violence | Press, Ltd.                             |
| 6. | 2005 | Pandian and Skaria | The Fabrications of History    | New-Delhi Black & Ravi Dayal Press Ltd. |

The above table highlights but a few out of the multitude number of specialists of the disciplines under review.

### **The Fundamental Goals, Objectives and Impact of the two Interwoven Disciplines on Human's Survival and Society:**

In any case, prior to any examination of the major goals, objectives and impact of subaltern scholarship on human's existence it is pertinent to note that Subaltern Studies had begun in England by the end of the 1970's (Encyclopedia, 2018). With the ambition to launch new journal in India by a small group of English and Indian Historians. This field of knowledge was developed as a critique against two contending schools of the contemporary Indian History namely; the Cambridge and the **Nationalist- Marxist Historian in 1982**. They both strongly argued that the History of Indian Nationalism has been established as a historical achievements of small-elite group that which failed to explain the contributions made by people and still could not in any way make an attempt to do that consequently, this led to the emergence, rise and influence of this subject matter of our study, **as an Anti-Elitist to History** in which dramatically the subaltern groups were viewed as the subjects of History.

Further to the above, it still not out of place to bring into light what the concept of "**Subalternism**" stands for (Summit Sakar, 1997). This word implies the general **attribute of subordination and expression** under the pretext of gender, class, age and other related aspects. This centres on the characteristics of defense and submission, to a large extent subaltern conveys the meaning view from the grassroot or understanding from the bottom of society or any flow of knowledge from the bottom as well. From the foregoing, it could now be safe to highlight some of the goals and objectives associated with Subaltern and Gender Studies. Both subaltern and gender studies their goals and objectives largely centres on the following to:

Make a balance by highlighting the role of politics of the masses as against the elite politics as well as the role, relevance and validity of women in any given human's society.

Intellectually agitate, protest and suppress down discrimination and relegation of any forms against humanity to the background for the well-being of human's society and Nigerian state and society in particular.

Overcome maltreatment, molestation and persecution of minorities amongst Nigerians.

Highlight the irrelevance and invalidity associated with the exploitation of human and material resources.

Emancipate both male and female gender of any kind against the bondage of psychological violence, tension, frustration and post-colonial system of indirect enslavement, sexual violence e.g. raping, insurgency, deliberate and absolute denial of access to education and some skills acquisition, women's participation into politics and so forth.

Promote and encourage the prevalence of justice, equality, peace and proper distribution of National Resources regardless of priority to any class, ethnic groups, religious faiths and others.

Mobilize, sensitize and motivate people to academically acquaint themselves with these newly developed areas of knowledge particularly subalternism.

Highlight for the policy makers, educationists, scholars, students and general reading public to accept the need for the adoption, implementation and inclusion of these respective disciplines into the Nigerian Educational Curriculum.

Persuade students and scholars to develop synopsis from research results/major findings of the study for the furtherance of knowledge on the areas.

Resolve human's problems in the areas of indigene settler-dichotomy, ethno religious conflicts, boundry disputes, modern educational development crises, as well as to promote peace against conflicts happening on massive scale for the actualization of Nigeria's National Building Projects.

Suppress down academic overdependence on inherited British Colonial System of Educational Policies, Curriculum and the need to accordingly and equally get along with modernity for the satisfaction of Nigerians' long-term intellectual commitments against the 21<sup>st</sup> Century challenges, confronting these inter related fields of knowledge for the attainment of an absolute balance of all positive sorts and proper historical analysis and reconstruction.

### **Post-Colonial Socio-Economic, Political, Cultural, Religious and Educational Development Crises Militating Against "Gender and Subaltern Studies" During the Century Under Review.**

However, it is imperative to point out that (Kabir, 2022) argues that discussion on these two interrelated disciplines "**Gender and Subalternism**" particularly in highly advanced societies is wide ranging, interesting, motivating, encouraging and are equally sensitive and crucial issues to human existence. Sequel to the understanding of the above pin-pointed reasons that necessitated this study to be conducted it could at this juncture be safe to draw into light that the challenges associated with these respective disciplines are not only myriad but complex in nature very disheartening and demanding a serious attention. Among the obstacles include; the evolution of political, economic, social and religious ideologies for the satisfaction of personal interests, for instance; artificially created terrorists' activities of banditry, Boko Haram insurgency, kidnapping for ransom and as well as ethno-religious conflicts. The aforementioned obstacles do not only militate against the progress of the disciplines under treatment but disastrous to the life of the National Economy of the Nigerian State and Society. Further to the above, (Makama, 2013) opines that in Nigeria womanhood is reduced to a mere infidel and a second class citizen. This trend has generated misrepresentation of women right at the level of family down to the circular society. The Nigerian state and society is patriarchal in nature which is a major feature of a traditional society. However, it is against the above backdrop this study justifies that all forms of inhuman discrimination and gender inequality should be overcome to enable these two respective disciplines have a proper position to exist and function effectively.

In another related development (Salaam, 2003) argues that social stratification as a system in operation in Nigerian area, which largely centres on differentiation on the basis of sex does not allow the progress of women to take place compared to males, as it places severe constraints on the roles and activities of women/female gender. The whole aim herein centres on a call to overcome marginalization of female gender in education, economy, labour market, politics, business, family, domestic matters and others so that these interwoven disciplines would pick a right shape. For (Omolewa, 2002) gender inequality has its root in the colonial system of education which was primarily geared toward meeting the manpower need of the colonial administration that obviously alienated women from educational and economic opportunities. Female in Nigeria are harder-hit than males by poverty due to the non-challent emphasis placed on female education and the prevalence of early marriage which tend to further impoverish the women folk, and subject them to statutory discrimination according to (Ojo, 2002).

## The Place of Female in the 21<sup>st</sup> Century, Nigeria and the Quest for Solution to the Violation of Women's Rights:

Recent past studies conducted have further stressed that there are numerous cases of women's rights violation in the whole of Nigerian area; amongst the major obstacles include; acid baths, murder of women consequent upon the evolution of modern commercial, economic and religious ideologies of kidnapping for ransom, banditry, **Boko-Haram** (insurgency), massive schools dropout on economic ground, raping, widow abuse and as well as physical assaults. Majority of these violations of women's rights result in the death, permanent disability (Salaam, 2003) further highlights the danger associated with the cases of female circumcision/genital mutilation, wife battery, marital rape, sexual harassment, discrimination in the field of employment as a result of illegal pregnancy and so many others are also parts of the major challenges confronting gender and subaltern studies. The menace of women trafficking and its impact on Nigerian state and society is another stumbling block that retards not only female education but even the inability to comprehend the main focus relevance and validity of the two disciplines under review herein, was partly responsible for this failure. Furthermore, relevant previous studies conducted have highlighted that according to the **United Nations Children's Funds (UNICEF)**, backing the statistics of the **International Labour Organization (ILO)** approximately, about 200,000,300,000 children are trafficked annually for forced labour and sexual exploitations in West and Central Africa, and Nigeria in particular as the case study area. However, it is very disheartening to bring into light that female are more usually the victims of child trafficking compared to male in Nigeria and Africa at large (GAATU, 2007). On top of the above, it is pertinent to note that the study found out that trafficking of women is not basically a local phenomenon, within Nigeria's borders. It has a significant Regional and International dimension too. (GAATU, 2007), further points out that criminal rings are involved in the smuggling of women across International Frontiers, purely for menial work in the heavily immigration, dependent economy of Gabon, plantation work in Cameroon and commercial sex in Europe. Other relevant scholarly works interacted with have indicated that children between the ages of seven and sixteen are frequently transported to Gabon and Cameroon from many points in the East of Nigeria, in these states namely; Abia, Akwa Abom, Cross Rivers and Imo, from the month of March, 1994-January, 1997 there were about 400 children that were rescued in Akwa-Ibom state being one of the major departure points to Gabon. However, of great concern, importance and relevance to our write up here is the identification of the fact that the study discovered that there has been a large scale trafficking of adolescent girls and young women to Europe, Italy in particular, a factor which was partly responsible for the backwardness of female education, failure to understand the goals and objectives of "Female and Subaltern Studies" in Nigeria, as well as the non-challent attitudes of the policy making bodies to properly reason, adopt and implement for the betterment of the Nigerian state and society.

In view of the aforementioned obstacles confronting our subject matter of study sequentially examined therefore, it could not be out of place to buttress the ideas generated by quoting (Anifowese, in the scholarly work of Akinboye, 2004), in which he views it this way.

"The experience even among the so-called learned or advanced, primitive or less advanced societies of the North and South respectively are not different, in English and American common law, for example, a married woman, all her personal property were legally the possessions of her husband, just as prior to her marriage, they were the property of father, she could not enter into a blinding contract in her own name or make a will. Indeed, a women was in many respects, legally the property of her husband".

The above portrays the place of women in the society as well as highlights how "gender inequality" occupies a prominent position even among contemporary societies which seem to be more civilized and advanced. This study argues that despite the fact that female education and subaltern studies" are gathering momentum

consequent upon sensitizations, awareness campaigns on massive scale and other forms of necessary motivations but still there is a serious gap in existence and low level of interest on the two respective disciplines particularly subalternism which is not widely known and in operation in the Nigerian Education System/Curriculum. For (Anya, 2003), the conscious of the continuous inequality between the male and female gender centres on:

“A number of socio-political and economic encumbrance have persistently impeded women’s participation in politics, in Nigeria these include; colonialism, legal and constitutional impediments, religious norms/traditional beliefs and processes, socioeconomic hindrances lack of political party’s support, cultural norms, varies that termed the masculine or patriarchal nature of the Nigerian state and society”.

The whole attempts associated with the above scholarly quoted work is to draw into light that still there is a kind of continuous disequilibrium in operation between the “masculine and female gender” Northern Nigerian states and society. In another related historical account (Jogger 1982) states that:

“Colonialism itself was a male dominated venture as well colonial officers were male. They were products of late Victorian society’s philosophy which regarded the home of

Sacrosanct; a place of refuge from the pressures of public life. It was the duty of the women to keep the home safe place of escape for the man from the vicissitude of public and working life and of the men to provide for the home protect the women from the harsh labor of the industrial era and general from the pressures of the public life. As such British women did not take part in politics, did not vote and not contest election because they had no suffrage ..... (Joggar, 1982).”

In essence, the above serves as a special background for a better understanding of the inception, growth and impact of “gender inequality “on human’s society with a particular reference to the place of women in Britain’s society and contemporary Nigeria to a large extent being an area of study. However, consequent upon such relegation of “female gender” to the background led to the emergence, rise and influence powerful women’s activism and activists” which was in the case of Europe such a movement was immediately followed by the rise of **Subaltern Studies Group (SSG)**, Subalternism and subalternists equally have a common goal of agitations for the well-being of all mankind regardless of race, language, political and economic background as well as religion. This principally highlights that the fundamental motives of the two classes is to suppress down cruel acts discrimination and exploitation for the actualization of human’s survival and wellbeing of the society.

However, in any case from the foregoing list of obstacles explored and assessed by the study therefore, it could be quite convincing for one to accept the fact that such multitude number of problems are not only myriad but too chronic and destructive to the academic life of the two respectively examined disciplines, students and scholars of the fields. (Kabir, 2022).

### **The Way Forward for the Progress of “Female Gender and Subaltern Studies” in the 21<sup>st</sup> Century Nigeria:**

From the foregoing list of major obstacles explored as serious impediments confronting the two interwoven studied or disciplines namely “**Female Gender and Subaltern Studies**”. Now, it could be quite convincing and justified for the study to come up with some major generated ideas as an outstanding solution if actualized and implemented, it would be useful and prosperous for Nigerian state and society among others include;

Absolute decolonization of all colonially inherited educational aspects: e.g: syllabuses and curricular.

All forms of inhuman discrimination and gender inequality should be tackled and be willing to equally get along with sensitive, consistent and systematic approach of gender and subaltern forms of studies.

Proper allocation and equal sharing of resources be ensured against female gender inequality.

Post-modernists conceptions of why women are oppressed in human's society, as the social context of power relations is neglected, as well as the systematic oppressions of gender class and race. This should be debunked but be regarded as purely ideological, realistic and contributory in solving human's problem of gender insensitivity.

Female gender/education and subaltern studies are both a special vehicle that breaks the shackles of poverty and brings about positive transformation, development and progress. Therefore, should be given a special priority.

A very good relative transparency, accountability, less thuggery and violence, which they are both salient virtues of stable political culture are equally required as the way forward.

An advocate is mandatory for change of laws and reforms in attitude and social institutions for the attainment of targeted goals and objectives of the two studied academic areas of specialization.

Overcoming of marginalization of women in Nigerian politics, education, jobs, National assignments, political appointments, socio-cultural, ethnic and religious positions will certainly generate positive impact on Nigerian state and society as well as on these interwoven academic areas under review. In view of the above, for a better understanding of causality and effects associated with gender inequality a well-known feminist and political theorist Carole Pateman opines that the patriarchal construction of the difference between freedom and subjection" (Carole, 1988). In a similar development, (Okpe, 2005) points out that patriarchy is a broad network or system of hierarchical organization that cuts across political, economic, social, religious, cultural, industrial and financial spheres, under which the overwhelming number of upper positions in society are either occupied or controlled and dominated by men. Herein, demonstrates that any given system that operationalizes an order that accords men undue advantage at the expense of women is considered patriarchal. But in any event, it should be understood that the establishment and practice of male dominance over women and children, it is a long historic process artificially created by men and women in human's society. But a call has become necessary to overcome it.

The **United Nations Organization (UNO)** strongly recommends that justice and fairness must be done against gender inequality sequel to the understanding of women significant role in the socio-economic and political development of any given human's society and as well as both "Gender and Subaltern Studies" as newly developed fields of knowledge should be financially and morally supported to pick a right shape for the well-being of human's society.

However, the last but not the least of the suggested ways forward is engaging good policies, organizing workshops for good governance, re-orientation of the citizens concerned, adoption and implementation of sounds political, economic, social and religious policies.

Other list of ways forward include: both the students, scholars, education authorities concerned, local and cosmopolitan opinion leaders as well as policy decision making bodies should equally rise to the responsibilities ahead of them to overcome the challenges found in the study.

The newly evolved and disastrous commercial, economic and religious ideologies/insurgencies should as well be suppressed down.

Weak administrative and economic policies, corruption, incessant unrest in Nigeria, e.g. ethnic unrest and so-forths should be wiped out for success and developments to get a place for existence.

The last but not the least, leaders, educationists and students of all disciplines should be dynamic, powerful, initiative, resourceful, formative, logical in reasoning, functional and altruistic in all their scholastic methodologies and approaches to sensitive issues of national concerns for the attainment of desired goals and objectives and above all for the well-being of Nigerian state and society by and large.

## Conclusion

Concussively, from the foregoing which largely centered on examination and assessment of the meanings of some important concepts applied herein. Therefore, it could be quite convincing to accept the fact that this study conducted **Gender and Subaltern Studies in the 21<sup>st</sup> Century, Nigeria; An Overview**: has been established purely to reconstruct the place of the two interwoven disciplines in contemporary Nigerian area, their relevance and validity to human's existence and some major post-colonial political, economic, social, religious and educational challenges confronting the two respective subject matters under review. However, it is consequent upon the discovery of the obstacles associated with them that necessitated the study to suggest the way forward, amongst the points raised as solution include: good governance, sound and relevant political, economic, social and educational policies, as well as organizing workshops, conferences, moral and financial support, total adoption and implementation of "Subaltern Studies".

Furthermore, the study justified that the artificially and contemporarily evolved commercial, economic, social and religious ideologies of terrorists' activities such as; **Boko-Haram** (insurgency), kidnapping and banditry should be tackled for sustainable development of the studied subject matters namely "Gender and Subalternism".

However, it is interesting to be reserved in our intellectual minds that the study has examined the historical origins, in other words; inception; growth and impact of the two studied areas of knowledge with emphasis given to "**Subalternism**" its emergence, rise and influence as well as its first generation of scholars and their earliest scholarly published works. In another related development, the study found that the total emancipation of "female gender" against sociocultural, religious, traditional political and ethno-religious violences against inequity is the surest way forward if properly applied into practice. In view of the above, the study found that it was against the above backdrop that made the appearance and interventions of numerous **NonGovernmental Organizations (NGO's)** possible both at local, National and International levels, many women's forums also emerged and equally found politically, economically, socially and financially committed purely for the upliftment of all sorts and as well as for promoting and encouraging peoples to acquaint themselves fully with "Gender and Subaltern Studies" for the betterment of human's existence and his society. However, still, it could not be out of place but equally important to state that amongst such International Agencies that tremendously contributed in combating "Gender Inequality" include: United Nations Organization (UNO) Human Resources Development (HRD), United Kingdom Department for International Development (UK, DFID) and African Union (A.U) at continental level to state but a few amongst numerous. In recapitulation, the historical analysis offered herein highlights some of the major themes and, obstacles associated with the two examined new brands of knowledge namely: "Female Gender and Subaltern Studies" their relevance, validity and impact on human's survival as well as the way forward as indicated at the tail end of the study conducted.

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