


authority within the family. Men are the bread earners of the family and, therefore, enjoy exclusive rights and a preferential position within the family. Their economic activity outside the home brings them power and prestige within the family.

Such inequalities in the patterns of division of labour and decision making within the family have in recent times given rise to a serious debate over the factors responsible for these inequalities. The emergence of this controversy is linked with the origin and development of the women's liberation. Movements in different parts of the world especially in the West started to reduce these inequalities.

But now not only those women who are economically hard-pressed get engaged in the remunerative jobs but also those who wish to live a socially useful life and subsist on the family income. They have come to realize that work give them personal status and an independent social-standing.

Rejagopal's Indian Women in the New Age (1936) describes this development "women are gradually realizing that they have personalities of their own as human beings and that their mission in life does not end with becoming good wives and wise mothers but also realizing that they are all the members of the civic community and of the padded politics".

With the change in women's personal status and her social status there has come a change in her way of thinking and feeling.