earlier treatise which informs us with directions for the present and for the future. Gilman saw that women restricted to the confines of home and certain limited social activities and economically dependent upon men were not only excluded from productive life and confined to the life of the consumer but by being excluded from the working world were limited in matters of mind and spirit.

Her restricted impression, her confinement to the four walls of the home, have done great execution, of course, in limiting her ideas, her information, her thought processes, and power of judgment; and in giving a disproportionate prominence and intensity to the few things she knows about...²

Woman's world was a private world, made private by the rising socio-economic system of the industrial revolution which produced a radical demarcation between men's work and woman's work. In the colonial period women were an indispensable part of the unit of production, participating in a public life. In the nineteenth century women became consumers rather than producers, living an essentially private life. Gilman in describing the situation of the nineteenth century woman says:

... in the ever-growing human impulse to create, the power and will to make, to do, to express one's new spirit in new forms, here she has been utterly debarred. She might work as she had worked from the beginning, at the primitive labors of the household; but in the inevitable expansion of even those industries to professional levels we have striven to hold her back. To work with her own hands, for nothing, in direct body-service to her own family this has been permitted, yes, compelled. But to be and do anything further from this she has been forbidden. Her labor has not only been limited in kind, but in degree. Whatever she has been allowed to do must be done in private and alone...³

Elizabeth Janeway in her work, Man's World, Woman's Place, has noted that women in the labor market, even in limited jobs, do have real advantages over women at home. They have a kind of participation in work, even hard, dull work, and the control over their lives which women feel when they join up with the working majority of human beings.⁴

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³ Ibid.