tion. Understanding the American Revolution as a symbol of continuing struggle, a revolution which continues into the future, provided the basis for a new association, the Women's Coalition for the Third Century. With the conviction that women are responsible for creating the goals of national life, the new association appropriated the task of proclaiming the values and visions for a third century. These "architects" of the future drafted a Declaration of Interdependence which redefines our relationships to one another and incorporates the shortcomings and imperatives of the past and present. It will be officially proclaimed on the Fourth of July this year in Washington.

This reformulation of priority—from independence to interdependence—presents a view of history where events and visions are perceived as interconnected realities. The present is no more disengaged from the past than the future from our skills and ability to control what's to come. Insistent on the imperative to adapt our thinking and practices in relation to the changes of technology and communication innovation, the women weigh the resilience of traditional values in the context of an emerging global society. They reject national sovereignty and individuality as illusory models and impracticable modes of life in the coming decades. The eighteenth century attachment to an idea of liberty which fostered separation from—another political power, social networks—has become untenable and is giving way to an orientation infused with the spirit of continuity and commonality of experience. Although the men of the American Revolution pledged their lives and fortunes in defense of sovereignty, their strictures against oppression and domination give vitality to the contemporary movement toward international community.

The possibility of an interdependent future society, born of the free partnership of men and women sharing their mutual visions and goals, depends upon an informed citizenship. Until women's history is retrieved from its shadow-like place, only half the story of our common past can be told. It is ironic that so little is known about the previous dissents of women activists in the context of the history of national proclamations of right. Twice in the nineteenth century, women drafted Declarations and one was dramatically presented at our national centennial in 1876. The Centennial Protest.¹

The centennial marked twenty eight years of unceasing and frustrating campaigning for the improvement of women's position by the early feminist activists. Neither law nor society had

¹All of the following discussion is derived from Elizabeth Cady Stanton, Susan B. Anthony and Matilda J. Gage, Eds., History of Woman Suffrage, Vol. 1.