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Fiesta Filipina: Reforms, Revolutions and Active Nonviolence in a Developing Society. Vol. 1–2. Moscow, *Vostochnaya Literatura* Publishers, 2003 (in Russian)

The fall of the Marcos dictatorship in the Philippines as a result of mass nonviolent action is a remarkable event by many accounts. How could Manila, an Asian metropolis overwhelmed with all sorts of social problems and tensions, generate a movement of this kind? Which aspects of national culture and politics contributed to the peaceful and festive solution of a dangerous conflict between the people and the regime? What kind of aims did the U.S. and the Church pursue as they tried to manage a crisis in the former American colony and the only Catholic nation in Asia? Was the *EDSA Revolution* of February 1986 a revolution in the real sense of the word? These and many other themes are explored in *Fiesta Filipina* against the backdrop of distant and recent history, in connection with ideas and political practices that shaped the world of the 20th century.

The book consists of **six parts** and **22 chapters**. **Part I** (“The Land and the Ruler”, Chapters 1–3) introduces the reader to the key problems of Philippine society and history, outlines a profile of Marcos the politician and traces the evolution of his regime. **Parts II** and **III** (respectively, “The City and the World”, Chapters 4–8, and “The Twentieth Century”, Chapters 9–12) deal with the rise of Manila as the primate city concentrating the material and spiritual potential of the land since the Spanish colonial era. The main subject of **Part IV** (“Exodus”, Chapters 13–15) is the situation in the country and the capital during the turmoil of the mid-1980s, with special emphasis on the phenomenon known as the Parliament of the Streets and the emergence of groups promoting nonviolent solutions to the crisis. Attempts of the US administration and various forces in the Catholic Church (especially the Jesuits and Jaime Cardinal Sin, the Archbishop of Manila) to influence the flow of events are analyzed in **Part V** (“The Sacred and the Profane”, Chapters 16–19). Finally, **Part VI** (“Fiesta”, Chapters 20–22) describes how the snap presidential election of 1986 triggered the downfall of Marcos.

Each of the chapters and parts is conceived as a work in its own right, so that it could be read as a separate study. Insofar as this objective has been achieved, *Fiesta Filipina* is a collection of several mini-monographs that, nonetheless, comprise a single whole.

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