REVIEWS

The Social Influence Processes, edited by James T. Tedeschi (Chicago, Aldine-Atherton, 1972), x, 432 pages, US$10.75.

G. J. GIL
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This book represents a rather ambitious attempt to redefine social psychology as the study of influence processes. To Tedeschi and his co-workers, viewing the phenomena of social psychology as aspects of various social influence processes may well be the first step towards a general theory of social psychology. Towards this first step, Tedeschi presents eight papers by prolific "new voices" in social psychology (three papers are co-authored by Tedeschi himself and they take up 42 percent of the book) and, as might be expected of any such collection of papers meant to be chapters of a coherent work, the quality is uneven.

The attempt to develop a more comprehensive paradigm calls for systematically comparing research findings across subfields, integrating these findings into the proposed paradigm in such a way as to explicate the paradigm's focal variables and their interconnections, thereby demonstrating its elegance, parsimony, and power — not only to explain past findings but also to chart new directions of inquiry. By these criteria, the least successful chapters would seem to be those by Elaine Walster and Darcy Abrahams ("Interpersonal attraction and social influence"), H. Andrew Michener and Robert W. Suchner ("The tactical use of social power"), and Henry L. Minton ("Power and personality").

Despite Walster and Abraham's match-making, interpersonal-attraction studies somehow don't cuddle up close enough to social-influence processes. Michener and Suchner present little more than warmed-over Blau, Homans, and Thibaut and Kelley. Minton starts off well, but his second section on the development of personal power is not even a good review of the literature.

Jack M. McLeod and Steven H. Chaffee ("The construction of social reality") and Sigfried Seufert and Howard L. Fromkin ("Cognitive complexity and social influence") are far more impressive. Not only do they integrate into the social-influence framework variables neglected by the traditional who-says-what-to-whom-etc. formulation but, more important, they also suggest at some length the directions research is to take. Seufert and Franklin are specific enough to present testable hypotheses. McLeod and Chaffee are a little more general: they link their excellent explication of social reality to their elaborated version of Newcomb's A-B-X system and relate communication structure to cognitive styles of evaluating information and constructing social reality. These two papers live up to the rather extravagant claims that Tedeschi and Thomas V. Bonoma make for a social-influence paradigm in the introductory chapter, "Power and influence: An introduction."

One gets to the last two chapters both co-authored by Tedeschi) expecting that finally, the first step towards a more inclusive paradigm is to be taken. One-half step would be more accurate: Tedeschi, Bonoma, and Barry R. Schlenker's "Influence, decision, and compliance" proposes a decision-theory-based subjective-expected-value (SEV) model to predict the

target person's response to an influence attempt. It successfully integrates a wide range of past findings into the model, clearly explicates the focal variables, and generally makes a good case for the model's being more powerful than others. The other chapter, Tedeschi, Schlenker, and Svenn Lindskold's "The exercise of power and influence: The source of influence" is hardly a step at all. It proposes a subjective-expected-utility (SEU) model (also based on decision theory) to predict which mode of influence a communicator will use. The prediction of source behavior is always predicated on SEU, which takes into account both the gains and costs associated with the influence attempt and, as the paper admits, cost considerations are quite complex. Further, communicators' decisions are based on their subjective estimations, but the scientist must measure SEU on the basis of observables. This operationalization problem, as well as the complex mathematical treatment needed, raise questions about the feasibility of using the SEU model for research.

But all these shortcomings considered, it still is a very good collection: of the eight papers, three are excellent, two are good, and three are fair — on the whole, an impressive performance for a book that tries to break new ground.

Spanish Churches in the Philippines, by Alicia M. L. Coseteng (Manila, UNESCO National Commission of the Philippines, 1972), xix, 142 pages, 159 plates, 38 drawings, ₱37.60 cloth, ₱16.80 paperback.

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In the words of the author, "This book is an attempt hopefully to put together the now stray bits and pieces of a Philippine past which has been captured and preserved in the innumerable Spanish churches scattered throughout the country." The motive of the book seems to be more clearly conceived in a statement on the

title page: "This publication is a contribution of the UNESCO National Commission of the Philippines to the UNESCO international project in the study of Spanish elements in Philippine culture." From that one can understand the bias that is expressed in the title "Spanish Churches in the Philippines." This departs from (if it does not reverse) the direction established in 1960 when the Filipino character of colonial churches was discerned, analyzed, and acknowledged (see Legarda 1960).

Fifty cathedrals and churches, located in Manila, Ilocos Norte, Ilocos Sur, La Union, Pampanga, Rizal, Cavite, Laguna, Batangas, Albay, Sorsogon, Capiz, Iloilo, Cebu, and Bohol, are represented in this book with descriptions, photographs, and drawings. Notably missing are the churches in Abra, Cagayan, Isabela, Nueva Vizcaya, Pangasinan, Zambales, and Bataan.

The opening chapters are of general coverage, the first dealing with historical background, the second, with the mission complex consisting of church, convent and atrium, and the third, with the characteristics of colonial churches. Succeeding chapters group the churches as follows: (1) cathedrals; (2) Manila; (3) Ilocos; (4) Bohol and Cebu; (5) Iloilo, Argao and Pan-ay, and (6) Rizal, Laguna, and Bicol. The churches of Molo, Iloilo and Taal, Batangas, though not episcopal seats, are included in the chapter on cathedrals and no explanation is given for this. Iloilo, Argao (Cebu) and Pan-ay (Capiz) are brought together in one chapter by reason of *tequitqui,* a decorative style of lively opulence. The term is borrowed from the Spanish critic Jose Moreno Villa, who borrowed it from the Aztec and used it to describe Mexican church architecture.

While there are occasionally interesting historical accounts on the establishment of some churches and on the administrative and financial problems that beset their construction, a good part of the book is saturated with painstaking and generally nostalgic descriptions of facades and the composition of their ornaments. But facade is not everything in architecture and the doting attention given to this feature only underscores the lack of information on other points. One wishes to know, for instance, when a church was built, who were involved in its design and