COM 822-22: Persuasive Communication (Fall 2023)

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Developmental Readings

Review Assignment #3, the course essential elements, assigned readings, and recommended readings to identify selections of books and scholarly articles to identify and select developmental reading sources and entries.

Refer to the “Student Guide to Developmental Readings” for updated information on sample comments, rubrics, and key definitions related to developmental readings.

**The Church's Obligation To Persuasive Communication Through Servant Leadership**

**Introduction**

From my personal experience, persuasive communication can produce better results when the leadership is based on kindness and servantly. Whereas the "just leaders" in my opinion don't care about the most ultimate and sustainable results that servantly would produce. Servant-Leaders who are first servants are a powerful tool to influence the attitudes and behaviors of others. In my job, for instance, I use persuasive communication in order to convince those around me to consider my ideas or proposals. They feel like they are taking the lead when servant leadership is in place and valuing them as equal partners whereas the opposite serves as a boss to pass orders.

I have found that by presenting my ideas in a humble, clear, logical, and convincing manner, I have often got them to adopt my point of view. However, I have also learned that the effects of persuasive communication can depend on the audience and the context. For example, what works for one person may not work for another, and what is persuasive in one situation may not be persuasive in another, so it depends on the matter in hand on how to lead but it all has to be servantly to be a productive outcome. Whereas, some understand the needs and perspectives of the audience and do not tailor the message accordingly because without the humility of servant leadership learners work out of fear as opposed to working in an environment of freedom. I have also seen firsthand how persuasive communication can be misused by leaders who do not care about the feelings of their audience to manipulate or deceive them. In my relationships, for instance, I have encountered people who use persuasive techniques to get what they want, even if it is not in my best interests. This has taught me to be cautious and skeptical of persuasive messages, especially when they seem too good to be true. Overall, I believe that persuasive communication can be a valuable tool when used ethically and responsibly. It can help us achieve our goals and influence positive change in the world, but it is important to approach it with caution, humility, and respect.

Source One: Christensen, D. A. (2020). The Persuasive Preacher: Pastoral Influence in a Marketing World Wipf & Stock

**Comment 1:**

**Quote/Paraphrase:** As ethical and effective persuaders, how can we avoid the pitfalls of huckstering, manipulating, or coercing people? Sadly, many pastors have fallen not due to sexual immorality but rather to the pursuit of pride and power. The use of marketing tactics can create celebrity pastors who wield significant influence in the evangelical church. However, the temptation of success is powerful and can transform pastors into hucksters and Christians into mere consumers.

**Essential Element:** In every sphere of life in persuasive communication, believers are called to embody God’s designs. In contrast, pastors and Christian leaders have a special responsibility, since Paul warned, “We do not put stumbling blocks in the way of anyone so that our ministry does not become discredited.” (2 Corinthians 6:3).

**Additive/Variant Analysis:** I found an interesting article from Ministry Magazine that discusses how preaching can be used to persuade others. According to the article, the ancient Greeks regarded public speaking as an art form and believed that there were three ways to persuade people. My opinion is that if you want to achieve effective communication, you must incorporate logos, pathos, and ethos, according to Carlos on Transforming Ethos.

**Contextualization:** I am learning that Logos involves the use of logic and argument to convince the audience. Pathos, on the other hand, taps into the audience's emotions and feelings to make them connect with the message that will affect transformation. In 2020, Carlo, R. *Transforming Ethos*. According to Carlos, an important factor in evaluating the credibility and trustworthiness of a message is the audience's perception of the speaker's personality, or ethos. You must combine these three elements to create a message that resonates with your audience and motivates them to act. Without these three elements, a message may not be as compelling, convincing, or have the same effect on the audience. Agents of change must remember that personal behavior has a significant impact on our students' perceptions of social change.

**Comment 2:**

**Quote/Paraphrase:**  To avoid this, we must heed the biblical warnings about the dangers of pride and the pursuit of power. David Christensen's insightful analysis of Paul's teachings on rhetorical sophistry in the early church provides valuable insights for modern pastoral ministry. As God's messengers, preachers must strive to be ethical and effective in their persuasion.

**Essential Element:**  Honesty is the foundation of ethical persuasion. Be truthful about your intentions and the benefits of your proposal. Avoid exaggerating or misrepresenting information.

**Additive/Variant Analysis:** Setting a positive example can be a powerful motivator for those around you, fostering a sense of belonging and pride in their work and organization. This often means reducing employee turnover and increasing access to skilled talent, resulting in a high-performing team that can consistently deliver the best work possible.

**Contextualization:** “Lead by example” is a phrase that means to guide others through your actions and inspire them to do the same. As a leader in my organization, I strive to embody the principles of servant leadership. This approach emphasizes leading by example, which helps to provide a clear direction for my team members to follow and ensures that everyone is working towards a common objective. By modeling exemplary behavior, I inspire a sense of dedication and loyalty from my team members, which ultimately fosters a work environment built on trust, confidence, and a shared sense of purpose.

I believe that this approach to leadership is particularly effective in my organization, where collaboration, creativity, and innovation are highly valued. By encouraging my team members to work together towards a common goal, I can create a culture of shared responsibility and accountability. This helps to ensure that everyone is aligned towards a common objective and that we are all working together to achieve our goals. Overall, I believe that servant leadership is an effective approach to leadership that can help to create a positive and productive work environment. By embodying the qualities and actions that I wish to see in my team, I can inspire a sense of dedication and loyalty from my team members, which ultimately leads to greater success for our organization

**Comment 3:**

**Quote/Paraphrase:** Servant leadership emphasizes line managers' one-on-one communication with followers to understand their unique needs, goals, and qualities and help them reach their full potential (Liden et al., 2014, 2008). The employee-focused and moral dimensions of servant leadership raise important questions regarding its independence from other positive follower-focused leadership types, such as transformational, authentic, and ethical leadership, which has, to date, been the focus of voice research

**Essential Element:** Faith-based Organizations need to consider recruiting and developing "servant leaders" if they want to promote a workforce that is committed to change and is willing to freely voice their opinions and ideas on current and future practices.

**Additive/Variant Analysis:** One important idea emerged from my research: the significance of individual dispositional differences, specifically avoidance-approach motivation. According to my research, these characteristics can significantly affect how specific outcomes are felt, so leaders should take them into account when deciding how best to allocate resources and handle staff. By understanding these individual differences, leaders can develop more effective strategies that better account for the unique needs and motivations of their team members.

**Contextualization:** As a faith organization or a manager, it is crucial to consider goal motivation as a significant factor in our audience's reactions to servant leadership, especially those with a high avoidance orientation. Goal motivations are usually stable individual differences that arise from core personality traits, and it may be challenging for leaders to change audience motivations. Therefore, when working in organizations or specific roles where employees are expected to take responsibility for change and innovation, it would be better to recommend that leaders focus on selecting individuals with a high avoidance orientation. This way, avoidance orientation can become an additional criterion that drives recruitment, promotion, and advancement decisions into job creation that emphasizes autonomy and responsibility for creativity, innovation, and a proactive voice against injustice to the marginalized.

**Comment 4:**

**Quote/Paraphrase:** Environmental injustice is lived and experienced; it is realized by marginal populations every day (Shiva, 2006). Philosophers working on environmental justice must both understand and enter into this reality to do effective work. In other words, work done on environmental justice must be first and foremost practice-oriented. By enabling people to be more intelligent, self-reliant, free, and healthy, servant leadership seeks to enhance the lives of society's most marginalized and impoverished citizens.

**Analysis (Additive/Variant):** In the first instance, the servant-leader is a servant. Serving others is, first and foremost, an innate desire. Next, a deliberate decision is made to pursue leadership aspirations. That person is not like the person who values leadership at all, maybe because of an odd power drive or a desire to amass material possessions.

**Contextualization:** In my opinion, the theoretical underpinnings of servant leadership date back thousands of years. The concept of servant leadership is unique and may conflict with people's self-interest. Following the financial crisis in America, leaders and followers united to oppose trade and industry crises. The values of servant leadership would stand for and mend the social conditions necessary to clear the path for economic recovery. My own experience has shown me that servant leadership can encompass listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, dedication to progress, and community building. As faith-based organizations or leaders, using servant leadership can raise employee satisfaction and productivity levels in community development projects. The Bible is a reliable source for the account of Jesus washing his disciples' feet. A review of the research on the relationship between servant leadership and improved performance and success, along with the discipline of His servant leadership doctrines, indicates that a servant leader's deed transformed people's perspectives on life.

**Source Two:** Arain, G. A., Hameed, I., & Crawshaw, J. R. (2019). Servant leadership and follower voice: the roles of follower felt responsibility for constructive change and avoidance-approach motivation. *European Journal of Work and Organizational Psychology*, *28*(4), 555–565. <https://doi.org/10.1080/1359432x.2019.1609946>

**Comment 5:**

**Quote/Paraphrase:** It seems servant leaders may be less influential for those avoidance-motivated individuals already predisposed to enact prohibitive forms of voice, such as voicing concerns about harmful organizational processes and practices. Implications for social exchange, role theories, and managerial practice are discussed

**Essential Element:** Establishing a strong connection with the audience can be challenging, but it is a crucial aspect of effective persuasive communication that requires transformation of any kind. This offers valuable perspectives on various techniques that leaders, as agents of change, can use to convince their audience and emphasizes the significance of utilizing both reason and emotion in successful communication.

**Additive/Variant Analysis:** My addition to the statement is that, by experience and the study of the course, supportive leadership occurs when the leader expresses concern for subordinates, takes into account followers' individual needs regarding their personal and professional development, provides individualized support, and acts as a mentor. Personal recognition refers to praise for work achievements, and it is shown when the leader acknowledges followers’ efforts. The vision encompasses leaders who envision a promising future, lead by example, and set clear goals and high standards of performance. These dimensions are fundamental to the creation of empowering structures in small organizations where managers are more approachable because transformational leadership provides a learning environment by inspiring, stimulating, supporting, and recognizing followers

**Contextualization:** My learning is that for the church to have a powerful impact through persuasive communication, servant leadership should be developed. We need to lead by example. As Paul demonstrates in 1 Corinthians 4:6, we should apply truth to ourselves and model it for others. It's important to remember that being a role model doesn't require perfection, as even pastors are not flawless. Rather, we must strive to be one step ahead of those we lead and actively demonstrate how we apply Scripture. Keeping in mind the importance of practicing what we preach can serve as a guiding principle for pastors. Authenticity and godliness are qualities that hold great value, and it's natural to feel intimidated when preaching to scholars and new believers alike. However, it's crucial to remember that, as their pastor, your congregation will listen to you. I recently experienced this firsthand when I heard a man preaching on national radio before taking over the pulpit. Although I felt intimidated, I remembered that it was my duty to guide my congregation and preach with confidence.

**Comment 6:**

**Quote/Paraphrase:** To servant-leaders, persuasion is contrasted against such coercion. Whereas the latter seeks to manipulate and control, the former philosopher offers choices and alternatives that promote development and autonomy. Coercion employs fear and negative consequences to compel a false unity, where persuasion invites participation in a process of decision-making. Through the use of persuasion as a strategy, the field philosopher may also recognize that people can be persuaded.

**Essential Element:** Christians' responsibility for constructive change in the positive relationship between servant leadership and their prohibitive and promotive voice can be nothing short of learning to be an effective persuasive communicator.

**Additive/Variant Analysis:** In my opinion, this model's addictive quality is its ability to rely on the community to recognize and comprehend its own needs, as well as how to best use the field philosopher as a change agent to help address those needs. As this assistance can prove to be of service to the community, Greenleaf indicated that the community can develop a referent desire to listen to and work with the one who is serving.

**Contextualization:** As I ponder the role of the servant leader, I think thatthis mutuality feeds into the servant leader's focus on building community as awareness, listening, empathy, and persuasion converge with an earnest intent to see the community prosper and healthy relationships emerge that would serve both the interests of the participants and the well-being of the community. I have realized that when one is oriented toward serving others, personal relationships have the potential to fragment into the community's overall health. In contrast, the field philosophers could let the community choose them and put them in a position of influence as needed if they followed the path of servant leadership. In my opinion, the objectives of social change agents are better expressed as follows: to interact with a community, try to understand their lives as they are lived by them, and then use the philosophical knowledge that has been acquired via education and study to address a problem that the community is facing.

**Comment 7:**

**Quote/Paraphrase:** This awareness is often fueled by assuming a listening disposition. Field philosophers, like servant-leaders, must be more intent on identifying and clarifying the will of the group than on imposing their own will on others. The role of a servant in the community requires active listening, which servant-leadership scholars frame as the ability to hear and receive the ideas and opinions of others (Spears, 2010)

**Essential Element:** Persuasive communication is love and compassion, which are not optional qualities but rather essential qualities**.** They are essential to the survival of humanity. This quotation clarifies that these emotions are normal and not unimportant for humans.

**Additive/Variant Analysis:** I would characterize radical activists as people who are passionate about their father's businesses and who pursue community transformation regardless of the opinions of others. Activism is the concretization of the field philosopher's goal to influence an action, policy, or product and effect significant change for the community. The field's philosophers' efforts to effect change are demonstrated by the way they work with the general public.

**Contextualization:** As I consider the life of Jesus and his ministry to the poor and sinners, I find myself thinking aloud**.**  When we reflect on Jesus' life, it's clear that he was a radical social activist who fought for justice for the common good. In contrast to the mild and subdued visionary that our church has taught, Jesus was a vocal and ferocious opponent of the status quo. I remember the evening he had dinner with adulterers and denounced the Pharisees in public. He also overthrew the corrupt Sanhedrin-run temple. We, as his workmanship, are supposed to have the same zeal for what we believe is the right thing to do. I am looking at myself as one. Jesus' political activism was and still is a topic that needs to be discussed more, particularly in today's world where social and political issues are at the forefront of many conversations. It's important to understand that Jesus wasn't just a religious figure but also a political one. He stood up for what was right and just, even if it meant going against the powers.

**Comment 8:**

**Quote/Paraphrase:** Many pastors or ministry leaders believe that they have the power to lead people, which is true, but different powers exist that can either make a pastor a “celebrity minister” or break a church apart, as we have seen in many mainstream churches as well as local or community ones. "Being called to ordained ministry is a vocation, not a career that we pick."

**Essential Element**: The Minister as a Leader in the process of leadership involves one person persuading others in a group to pursue a specific organizational or group objective."

**Additive/Variant Analysis:** Not all leadership possesses the capacity to transform. As a minister, I believe that the most sustainable style of leadership is transformational leadership. Leaders should use this type of leadership because it not only completes tasks quickly but also has the power to transform people's lives and build enduring relationships. It is important to mentor and inspire subordinates to deliver more effectively.

**Contextualization:** After understanding this course on transformational leadership in the 21st century, ministry requires organizational leaders to adapt to change and to lead different types of people. We are required as pastors and ministry leaders to be accountable. Remi Alapo of Unification Theological Seminary, the author, describes the many different roles of a pastor and the peculiarities of Christian leadership. Willimon discussed how the book of Acts chronicles the victories and tribulations of Christian leadership, citing the Acts of the Apostles as the foundation. Understanding the role of the pastor or ministry leader as someone in a position of power does not mean abuse of authority. The ability of an ordained pastor to possess power goes beyond spiritually anointed power. Transformational leadership and the role of a church leader require organizational change, changing people, and motivating them into fruitful Christians and effective future leaders in their respective communities. In my opinion, a qualified leader should display all four dimensions of transformational leadership theory, go beyond the call of duty as a servant leader, sacrifice to serve thecommunities, and strive to achieve goals set by the group. In return, such a leader can be respected better as a pastor or ministry leader who changes the mindset of society as a whole, as individual persons, not just believers.

**Comment 9:**

**Quote/Paraphrase**: Individual consideration refers to leaders’ support for and coaching of, frequency of interaction with, and help offered to their followers to maximize their potential by using their strengths. Leaders who use this form of leadership have an eye for individual needs and wishes and acknowledge that each follower is unique. Thus, transformational leadership involves a range of leader behaviors that have the potential to “transform” followers and positively influence their work engagement.

**Essential Element:** Leader behaviors are then linked to daily follower behaviors, work engagement, and peer performance ratings.

**Additive/Variant Analysis**: Additively, in my opinion, I believe that when leaders are transformative, they recognize their followers' unique knowledge, abilities, and skills (i.e., individual consideration). As a result, when exercising transformational leadership, leaders are more likely to identify the capabilities of their followers. Such leaders may encourage followers to use their abilities and be at their individual best by expressing high expectations and confidence in their followers, behaving as positive role models, and projecting inspiring motivation and idealized influence. Furthermore, transformational leadership may mean challenging conventional modes of operation, providing intellectual stimulation, and pushing followers to apply their skills in whole new ways.

**Contextualization:** Persuasive communication, in my opinion, will involve inspirational motivation, which will involve supportive behaviors to increase follower motivation, being optimistic about the future, and articulating the vision of the anticipated developments among subordinates and individual persons. As a result, contemplating and drawing an obvious future perspective for those who are inspired by the motivating dimension that transforms leaders. I feel that intellectual stimulation might include empowering leaders to be imaginative for new ideas or problems. Furthermore, that dimension may encourage intelligence in community growth for productivity, which can create prospects for better future promotion.

**Comment 10:**

**Quote/Paraphrase:** The act of doing philosophy in environmental justice is more likely to look like engaging community leaders in conceptualizing and strategizing a way forward against the injustice while the labor is ongoing. The field philosopher here uses their skills to “give certainty to others who may have difficulty achieving it for themselves."

**Essential Element**: I believe that the field philosophy should be a collaborative practice of doing philosophy with and for stakeholders in real time on real-world issues

**Additive/Variant Analysis:** This is where I make my contribution to the area of community transformation, arguing that this field philosophical model is based on servant leadership for two reasons. The first is that there is already a tremendous deal of overlap between the goals of servant-leaders and environmental justice theorists. The second reason my experience as a long-time leader is that those who apply the social justice principle most frequently exhibit servant-leadership traits in their activities. To improve the lives of the most underprivileged and marginalized members of society, servant leaders will need to act primus among pares, or top among equals. They should strive to increase the freedom, autonomy, wisdom, and well-being of others.

**Contextualization:** I am assuming that a listening posture can frequently serve as fuel for this insight. Similar to servant leaders, as a field philosopher, I should prioritize discerning and elucidating the collective will of the group above, enforcing their personal preferences over those of others. A servant's role in the community requires active listening, which scholars studying servant leadership have defined as the ability to hear and accept the ideas and opinions of others (Spears, 2010). The work that de la Cadena did with the runakuna served as evidence of this reception. When our default mode is to listen first and speak second, a field philosopher should be more likely to speak from a place of understanding and less likely to impose our opinion as the only valid perspective. This is crucial, in my opinion, because the oppressors that the community faces as a result of environmental injustice are those who pay no attention to or acknowledge the community's concerns at all.

**Comment 11:**

**Quote/Paraphrase:** Cultural background has different impacts on leadership styles. In this respect, the statement points out some consequences of transformational leadership in various cultures. As a result, it has been observed that because of their charismatic and simulative characteristics, these leaders are more effective in developed countries with innovative characteristics than in group-oriented and depressed cultures

**Essential Element:** Thecultural identity of each culture can be a process that can be changed by different social, cultural, and historical experiences. From my master's degree with City Vision University in the course about cross-cultural identity, I learned that some people undergo more cultural identity changes as opposed to others; those who change less often have a clear cultural identity. This means that they have a dynamic yet stable integration of their culture. However, those who undergo more cultural identity changes are more flexible to change than those who don't.

**Additive/Variant Analysis:** Preachers are supposed to equip people to make a change in the world. Preaching the gospel precedes societal change. As Lloyd-Jones said in a YouTube video, as preachers, we need to change even the political system, not directly but indirectly, by applying the word of God that changes hearts <https://youtu.be/tt-_pLjSA98?t=483>. By giving them a new heart [What does Ezekiel 11:19 mean? |](https://www.bibleref.com/Ezekiel/11/Ezekiel-11-19.html) BibleRef.com The human heart was created to mirror God’s own heart (Genesis 1:27; James 3:9). We were designed to love Him, love righteousness, and walk in harmony with God and others (Micah 6:8). The new heart is the heart of God.

**Contextualization:** We Christians have to demonstrate a person with a new heart by exercising what we know and what God expects of us by leading by example. The best training you can ever provide is leadership by example. When you practice what you preach, you train your team and transform both those who work with you and those who are around you. Everybody aspires to be better than they were. Those in positions of leadership should teach us. We copy and paste them into our practical life system. In addition to providing instruction, I want to set an example for my team and organization so that others can follow in my footsteps. We all differ in our places of origin; therefore, regardless of background, ethnicity, color, or even education, gender, majority, or minority, I will still want to receive my leadership training in the appropriate work conditions of diversity as long as that condition is presented

**Comment 12:**

**Quote/Paraphrase:** God calls preachers to be ethical and effective persuaders. David develops an ethical grid for pastoral persuasion using principles drawn from the Bible and social science, along with practical illustrations from his years of ministry. He calls preachers to be ethical and effective

**Essential Element:** By building up a man spiritually and making him a true Christian, he develops a social conscience.

**Additive/Variant Analysis:** Martyn Lloyd-Jones says in the article "Preach the Gospel to Change Culture: that "when man or woman receives the grace of salvation, the change is entirely their love to do good. They fulfill the love of love. They make every place better than when they left. [**Elsewhere**](https://www.youtube.com/watch?v=-vbydx95tVQ) he says, “It is the business of individual Christians to play their part in society.” He explains that Christians need to participate in society by restraining sin and contributing to the well-being of people in this life. This is very true. I wish all Christians could follow in these footsteps; it will change cultures and change the world.

**Contextualization**: From this point, focusing primarily on social change or cultural engagement means that we may fall prey to a materialistic outlook. Yet the evangelical response has been: gospel first. Then changed hearts changed the world. Furthermore, since it might be a factor, I am learning that I will need to include diversity in our leadership appointments as the founder of my own NGO, Grace Sufficient Organization (GSO). Various demographic influences that will assist my ministry in improving its future operations without stigmatizing and discriminating against any given group, regardless of age, race, tribe, color, social class, background, educational level, etc., are to my learning and understanding from the course that this can have the power to increase chances of growth by having representation in all demographics. It will be a fantastic chance to improve our judgment and education and learn about different things from different cultures as we serve each other with respect and with the hearts of servant leaders in our interactions. A diverse board of an organization can better recognize the entire spectrum of opportunities and dangers when my organization, as the GSO/GSI board, is faced with significant decision-making. Improved relationships are also possible to assist GSO/GSI in having easier access to resources in the community.

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