

Analyzing the Self-Presentation of Missionaries on Facebook: A Case Study of the Partner Filipino Missionaries of GCF South Metro

Patricia Marie D. Nermal

INTRODUCTION

In the early years of using Facebook, it was simply a social networking site I personally used to upload pictures and videos, hoping it will preserve those for me somewhere in the digital space. But when the Covid-19 pandemic happened in 2020, and the world suddenly stood still because of the imposed quarantine, we lost our physical contacts with people and social networking sites like Facebook became a major resource to stay connected with the rest of the world. My current position as the Ministry Director for missions in Greenhills Christian Fellowship-South Metro (GCF-South Metro) also entails me to be connected to more people outside the church, including missionaries, with Facebook as one of my communication tools. But since Facebook is a personal account and used with different motives by its users, including missionaries, I personally would like to understand how their usage of Facebook and way of presenting themselves online impacts the relationship between churches and missionaries through this social media platform.

This study examines the self-presentation of missionaries on Facebook and its impact on enhancing engagement with churches and support networks using the Theory of Impression Management by Erving Goffman. The study focused on Facebook as the most widely used social media platform in the Philippines.¹ During this study, there are 23 Filipino missionaries supported by GCF South Metro Church. Of the 22 Facebook users, 17 participated, with the focus on their Facebook usage from 2022 to 2024.

I employed digital ethnography based on the nature of the study which involved the virtual world, allowing me to conduct an online participant-observation for a total of 43 hours. There were other data gathering methods that were used such as: library research, survey, personal interview, and focused group discussion. I used thematic analysis and narrative storytelling to analyze the data gathered.

This study is limited by several factors. First, the study concentrated on the concept of Front Stage in Goffman's theory based on the data gathered. However, the Backstage concept was also discussed since answers from participants that referred to the Backstage concept emerged. Second, since the research focused on a case study, the sample size is relatively small, which may not fully capture the diversity of

missionary experiences and the findings may not be widely applicable, as the social media practices were based solely on a Filipino perspective of using Facebook. Lastly, "Stories" were not accessed since it is only visible for 24 hours and will automatically disappear. Nonetheless, I hope this research will spur more interest and spark more future research on this topic.

GOFFMAN'S SELF-PRESENTATION THEORY

Erving Goffman's book *The Presentation of Self in Everyday Life* uses the metaphor of a theater performance to explain how people managed their presented selves to influence others' decision and perceptions towards them.² I find his Theory of Impression Management most fitting in analyzing the missionaries' self-presentation, whether curated or not and whether done consciously or unconsciously, on Facebook and its impact on enhancing engagement with churches and support networks.

Much like other individuals, missionaries who use social media platforms as a new medium in communication allows them to carefully construct a version of themselves that may fit to their intended reaction from their audience. The Theory of Impression Management introduces the concept of Front Stage and Backstage, also known as Dramaturgy. The Front Stage concept refers to being in a setting where an individual may perform an act according to the particular scene they are in and its audience. While the Backstage refers to the private or personal space where an individual leaves the performance and reveals one's true self.³

In this study, Facebook is the Front Stage of missionaries on which content they post can be carefully curated and the most important or relevant content to be shared may be highlighted, may it be a ministry or personal life update. The study looked into the "appearance" and "manner" of the participant in Facebook. The "appearance" is described by Goffman as the participant's state or social status when engaging in social activities, work or recreation and in regard to one's decorum.⁴ The "manner" refers to the participant's behavior in presenting oneself in a specific role.⁵ It allows the audience to be warned of the kind of impression the performer is playing. Ideally, the "setting" which is the social media plat-

1. Digital 2024: Philippines," *Datareportal*, last modified January 2024, accessed November 17, 2024, <https://datareportal.com/reports/digital-2024-philippines>.

2. Goffman, Erving, *The Presentation of Self in Everyday Life* (Garden City, NY: Doubleday, 1959), 2.

3. Goffman, *The Presentation of Self*, 13.

4. Goffman, *The Presentation of Self*, 15–67.

5. Goffman, *The Presentation of Self*, 15.

form, “appearance” and “manner,” are expected to be coherent, because once the participant has already established a social role, they will have a particular front for it.⁶ Thus, by using the Theory of Impression Management, I discovered how missionaries actively shape and manage their identities online and how this impacts their engagement with churches and support networks.

SURVEY AND ETHNOGRAPHIC FINDINGS

The survey in this study focused on what the missionaries intended to do and what they believed they were doing, while the participant-observation allowed me to see what was actually done. I analyzed the survey responses and participant-observation of their Facebook profiles, focusing on their frequency of posting, self-presentation, engagement, and privacy and security concerns. The data revealed that missionaries have different frequency and patterns of posting. They also have different behaviors yet share similarities in the type of content they post. Comparing the survey and participant-observation, there are no significant discrepancies between the two. Additional explanations were also gathered from selected missionaries through personal interviews to clarify their Facebook usage and self-presentation. These results provide a foundation for analysis and discussion of the data using the Theory of Impression Management by Erving Goffman.

I discovered that staying connected is the main reason missionaries use Facebook despite its other features and this purpose influence how they present themselves. According to Goffman, regardless of the objective of an individual, for his benefit, he may control or influence how others may respond to his act in accordance with his plans.⁷ The missionaries now engage in what he calls “Impression Management.”

Impression Management

The gathered data is analyzed according to Front Stage or the performance of the missionaries that appears in their Facebook Timeline and Backstage which is the performance done beyond what the audience may see in public. I also analyzed the data based on different performance strategies, authenticity and limitation, and team concept.

1. Front Stage

Setting: In the digital world, social media platforms like Facebook serves as a setting for the missionaries to show their performance or where they present themselves to the audience and Facebook’s user interface, also called Timeline, represents the setting or the stage for the missionaries.⁸

Appearance: In this study, the majority of the participants believe that they are not pressured to present an “ideal” or “perfect” self on Facebook, yet they consider how their audience may perceive them based on their posts. They may want to express their true selves, yet do not want to be misunderstood. Unfortunately, regardless of the caution, front stage is limiting them to truly share themselves to their audience.

Like a theater play, each character must be presented. The missionaries in this study have different ways of introducing themselves in the social media world, and the name and the profile picture are one of the ways to introduce oneself. The following is how the missionaries introduce themselves:

- Using of true name, may it be their legal name or nickname is still normal for majority of the missionaries.
- The selection of profile pictures may depend on how one would like their audience to perceive them.
- The use of clear pictures of themselves, even including their family members, projects authenticity and transparency.
- Majority of the missionaries who use profile pictures that do not show their faces are working in ministries where privacy and security are crucial.
- Less than half of the missionaries introduced themselves as Christians in their profile page, however, it cannot be inferred that they are not bold in their faith; rather, many factors must be considered in making such a choice like preference for privacy and security.

Although the missionaries share ministry-related posts, their Facebook profiles present them as people whose life does not only revolve around ministry. Just like any other individual, missionaries also use their Facebook account for different purposes, including sharing important events in their lives and other matters they are interested in. Limiting their posting on Facebook also depends on their own preferences. Nonetheless, some missionaries choose not to share ministry updates on Facebook because of restrictions in their ministries.

It is also notable that majority of the contents are either photos or videos, mostly raw and unedited which gives a more authentic impression and sincerity to the audience compared to refined-taken pictures. Through photos and videos, the audience may recognize their emotions and experiences visually.⁹ Missionaries who show pictures or videos of their ministries in action, though less visually appealing, project credibility and transparency. Tagged posts appearing on their Timelines creates an impression they are unafraid of judgment since they have no control of the photos or videos that will be shown. However, being tagged in posts that ambiguously

6. Goffman, *The Presentation of Self*, 17.

7. Goffman, *The Presentation of Self*, 2.

8. Merunkova, Lucie and Josef Slerka, “Goffman’s Theory as a Framework for Analysis of Self Presentation on Social Networks,” *Masaryk University Journal of Law and Technology*, 13 (2019): 250, 10.5817/MUJLT2019-2-5.

9. Schroeder, Ralph, *Social Theory After the Internet* (London: UCL Press, 2018), chap 4, Everand.

involves them may create confusion to the audience.

It is also common among the missionaries to share family-related posts, regardless of its frequency and context. Although they often share celebratory posts and birthday greetings of loved ones, sad moments like death are shared with vulnerability. According to a study, chronicling the family is one of the most common cultural scripts from missionaries.¹⁰ Consistent with the data I gathered, these missionaries also received many “likes” or “views” for posts related to their family compared to regular ministry activities. However, it is still unclear why this is a common trend among missionaries and their audience, and if the “likes” and “views” actually translates to an approval from the audience.¹¹ The same way, the reason for this trend among the Filipino missionaries in this study is unclear due to the limitations of the research.

The study revealed that missionaries never or rarely delete a post that they think does not represent them. Thus, it was observed that some missionaries are occasionally posting “Memories”—a feature of Facebook that shows your post from the past—of themselves, looking differently compared to their current self. Though this action may be triggered by a sense of nostalgia, it could be considered that they are not embarrassed to present a version of themselves that no longer reflects their current identity. Because social media is meant to be asynchronous, it results in less self-awareness in public and has a sense of less threat in interpersonal interactions.¹²

Manner: Since online communication lacks nonverbal cues like tone of voice compared to a face-to-face setting, the missionary’s intended character may be revealed based on the behavior of his posts, not only on what is visually shared to the audience.¹³ Most of the missionaries appear to be cautious in sharing ministry-related content. Although each missionary has different personalities, they appear to be mindful of their work and the people involved in their ministry. Ministry-related content is shared with a manner of respect, often accompanied with captions explaining the ministry, while personal-related content appears to have a more informal or relaxed tone. Missionaries in this study often share posts that reflects a positive and inspirational tone, whether it is a quote or Bible verses, or updates and pictures

of themselves taken. However, since the Facebook accounts of the missionaries are personally owned and not dedicated solely for ministry, the mix of posts and posting style is difficult to generalize and predict. Their manner of posting may also differ, depending on the appearance of missionaries.

Survey shows that no participant intends to use Facebook for the sake of their social media presence. It is assumed that each post was premeditated and intentionally posted, regardless of how deeply they reflect on it. Despite the lack of reactions or engagement from the audience on missionaries’ posts, they seem to be unaffected and will continue to share the content they wish to post. Although designed to be interactive, Facebook becomes a stage where the audience watches from afar and regardless of the applause, the show must go on.

2. Backstage

Like an actor in a theater play, each one prepares for the performance. The actors read and memorize the script, study the character, and rehearse the performance. Many things happen behind the scenes or backstage. Just like the actors, missionaries also have different reasons behind their posts, and it must not always be concluded that what is seen has a general intention to it. Each missionary has a character to play and with a different “hugot” or sentiments in life that may not be directly seen in what they share on Facebook.

There is a high probability that the engagement of missionaries does not happen in the front stage. Like a theater play, the actors cannot directly respond to their audience’s reactions. But after each performance, as the actor retreats to the backstage, the audience may visit and interact with them. The missionaries prefer to communicate and build relationships with churches far from the prying eyes of the world. The backstage may only be revealed once the audience intentionally investigates the actor at play. Only through personal communication and intentional questions on what is happening in their lives may reveal their true self.

3. Performance Strategies

Every performer uses a strategy on how to deliver an act to achieve the impression he wants to show his audience. Each missionary has a unique performance, adhering to what is expected of them based on their own context. One of the strategies observed in this study is what Goffman called “idealization” in which an actor aligns its performance according to what is socially desirable or acceptable.¹⁴ The missionaries who works in Creative Access communities are private and cautious about their ministry, and even sometimes share very little about themselves. While missionaries who work within cross-cultural communities with low-level risk in security are less private on what they post. Projecting a positive demeanor on posts—often showing them smiling, along with posts of thanksgiving even during unfortunate events—may

10. Nehrbass, Kenneth and David R. Dunatez, “A Multiple Motives Theory of Church and Missionary Relationships”, *Missiology: An International Review* 46, no. 4 (2018): 390, EBSCOhost.

11. Nehrbass, Kenneth, “Managing Missionary Identity in the Digital Age: How Missionaries Utilize Digital Media Among Multiple Social Groups”, *Missiology* 46, no. 2 (2018): 189, EBSCOhost.

12. Cheng, Zhichao, Yang Pan and Yuan Ni, “Self-Determination Affects the Use of Self-Presentation Strategies on Social Networking Sites,” *Social Behavior and Personality: An International Journal* 47, no. 3 (2019): 7, <https://doi.org/10.2224/sbp/7758/>.

13. Tidwell, L. C. and J. B. Walther, “Computer-Mediated Communication Effects on Disclosure, Impressions, and Interpersonal Evaluations: Getting to Know One Another a Bit at a Time,” *Human Communication Research* 28 (2002): 317–348, <https://doi.org/cbs352>, quoted in Zhichao Cheng, Yang Pan, and Yuan Ni, “Self-Determination Affects the Use of Self-Presentation Strategies on Social Networking Sites,” *Social Behavior and Personality: An International Journal* 47, no. 3 (2019): 7, <https://doi.org/10.2224/sbp/7758/>.

14. Goffman, *The Presentation of Self*, 23.

be attributed to this strategy.

Missionaries may use the strategy of “self-promotion.”¹⁵ Their performance on Facebook projects authenticity and credibility in their role as missionaries for the benefit of those who support them. This is often done through posting of actual ministry activities, mission trips, speaking engagements and achievements. Self-promotion should not be viewed as inherently negative and does not equate to self-centeredness, but a strategy to present oneself to achieve an intended impression from the target audience.

The last strategy observed is “silence.”¹⁶ To avoid conflict of interests or backlash from posts, missionaries may appear to remain neutral or silent especially on controversial issues. Majority of the missionaries in this study have not shared opinions on matters relating to politics. Silence may also be related to idealization and may come from the expectation of their role as missionaries especially for ministries with high-level risk in security. Specific social roles may require one’s discretion or to be silent of what they know to maintain professional ethics.¹⁷

4. Authenticity and Limitation

In the mystery movie *Knives Out*, Marta Cabrera, who was known for her honesty and inability to lie, witnessed the death of her employer. Unfortunately, she cannot reveal the whole truth to the highly skilled and observant Detective Benoit Blanc, due to the possible consequences for her and the others. Thus, she only revealed parts of the truth. According to Goffman, “cynical performers” are interested in deluding their audience for purposes of what is called “self-interest” or “private gain.” But a cynical performer may also delude his audience to their own good or the good of the community.¹⁸ In this case, the cynical performer is also not allowed by his audience to be sincere. Despite the desire of missionaries to present their true selves, their role as missionaries may not allow them to be “sincere” performers, sharing only parts of the truth or portions of their lives to their audience, just like Marta.

Social media platforms like Facebook allow users to create multiple accounts for themselves. This allows the users to create different online identities even considering the possibility of creating fake accounts.¹⁹ All the missionaries in this study, except one, declared

15. Bahar, Varqa Shamsi, “Self-Presentation Theory: A Review,” in *TheoryHub Book*, ed. S. Papagiannidis (Newcastle upon Tyne: Newcastle University, 2024), Theory section, <https://open.ncl.ac.uk>.

16. Premeaux, S.F. and A.G. Bedeian, “Breaking the Silence: The Moderating Effects of Self Monitoring in Predicting Speaking Up in the Workplace,” *Journal of Management Studies* 40, no. 6 (2003): 1537-1562, quoted in Varqa Shamsi Bahar, “Self-Presentation Theory: A Review,” in *TheoryHub Book*, ed. S. Papagiannidis (Newcastle upon Tyne: Newcastle University, 2024), Theory section, <https://open.ncl.ac.uk>.

17. Goffman, *The Presentation of Self*, 97.

18. Goffman, *The Presentation of Self*, 11.

19. Ferreira, Chantal, Hannelie Yates and Alfred R. Brunsdon, “Who are we online? The interplay between online identity formation and Christian marriages,” *HTS Teologiese Studies/ Theological Studies* 77, no. 4 (2021): 4, 10.4102/hts.v77i4.6630.

to own only one personal Facebook account, with some managing Facebook pages for ministry. Thus, having only one Facebook account for personal and ministry purposes may lead the missionary to omit certain information about himself. They may limit their posts to protect the interests of the church, ministry, family, or pre-believers, given their diverse connections and limited control over who sees their content. One missionary acknowledges Facebook as a tool to reach out and communicate with others, but it does not mean that every part of his life will be available on it. He prefers to limit his posts for the sake of his children and how his supporters may perceive them. Another missionary prefers to post stories on Instagram rather than Facebook about his personal interests, such as sports activities, because they are visible to a limited audience only.

5. Team Concept

In Goffman’s self-presentation theory, actors are believed to often work with other actors or what he calls a “team”. A team is defined by Goffman as “a set of performers who co-operate in presenting a single performance.”²⁰ Each team member is forced to rely on the good conduct and behavior of his other teammates to maintain a good performance. Regardless of roles, the church works together to shape the public’s perception of Christianity, projecting the image of Christ to the people around us. Thus, there are expectations for missionaries on how they also present themselves in specific social settings. An individual belonging to a group or identified with a social status may be calculating his action based on what is expected of them.²¹ Missionaries may be expected by the churches and their support networks to be highly involved in the ministry; thus, they may portray themselves as serious and dedicated missionaries. However, when one shows an unusual behavior, it disrupts the performance and may disappoint the audience. For example, two missionaries have shared posts that were tagged as fake news. Although one was called out by Meta and the other by an audience, it remained undeleted. Since missionaries were bearers of the Truth, it is also expected that they will be bearers of truthful information. An action like this may disrupt the performance expected of them and may also affect the impression missionaries project to their audience.

Impact of Self-Presentation on Engagement with Churches and Support Networks

The survey and interviews revealed that the presence of the missionaries on Facebook has either a positive impact on their ministry or no impact at all. For the missionaries who believe that there is some or even significant impact in their ministry with how they present themselves on Facebook, believe that Facebook is a way for them to connect with their ministry partners, easily update them on what is

20. Goffman, *The Presentation of Self*, 50.

21. Goffman, *The Presentation of Self*, 3.

happening on the field and even ask for prayers. However, for those who do not think there is an impact are missionaries who are not as active in posting about their ministries. These missionaries do not rely on Facebook to connect with their churches and support networks, but through other platforms like private messaging apps and email newsletters, they still build relationships with them. Some believed that it is not through the posting on Facebook that helps them engage but through Facebook's messaging app, Messenger. Occasionally, there are situations when a missionary gains a new ministry partner or receives support through a Facebook post that was seen. However, communication is done privately rather than responding to the post.

However, it was revealed that the missionaries in this study have different reasons for using Facebook.

They post mainly for connections with family and friends and utilize it for ministry purposes. It is generally not for their ministry supporters that they post but they also consider them.

Not each missionary is the same and has their own self-presentation on Facebook. Though they have different behaviors which may be influenced by their context in ministry or personal preferences, it also appears that as missionaries, they share the same perception in the use of Facebook for ministry, particularly as a tool for connection, and concern for their privacy and security.

One of the limitations of this study is that missionaries may not be able to properly assess how their self-presentation on Facebook may affect their engagement with the churches and support networks. The analysis discussed is based on the missionaries' point of view on how they think using Facebook affects their ministry. Although reactions from the audience to the user's post confirms the impression by the performer, Facebook's continuous changes in algorithm makes it also difficult to predict who among our audience will be reached with our posts,²² Like an actor in a theater play, one does not really know if his performance is well-received or not while

still engaged in the act. He just continues to play his character until the end of the show.

Thus, to explore the impact of missionaries' self-presentation on Facebook on their engagement through the church's perspective, I conducted a study among the pastoral staff of GCF South Metro through a Focused Group Discussion, drawing on their observation of Filipino missionaries they know and are connected with on Facebook, not limiting to the missionaries who participated in this

For the pastoral staff, the use of proper captions in any type of post—whether ministry-related or personal—is essential. Properly written captions may help reduce misunderstandings. This principle also applies when using Facebook for fundraising. Although raising support in general is not negative, the properly written caption will help explain the context of posting for support raising as with the other posts. However, posting a picture of a material item with a vague caption may create a negative message for them as an audience. As missionaries, they must be responsible with what their audience will see. But it should be acknowledged that not everyone has been taught how to use social media especially in the context of ministry. Thus, missionaries should not be immediately criticized but be properly educated on how to present themselves and the ministry in social media. The posts of actual ministries in the mission field help them to be engaged in missions through prayer, financial support and going on mission trips. However, they only engage with missionaries they already have a relationship with. Although it helps to see their ministry, there are other ways the missionaries can give updates like through Messenger or closed online groups as intentional communication helps to build relationships.

SUMMARY AND CONCLUSION

Facebook provides an easy connection for people, including missionaries. Geographical distance is no longer a hindrance to be connected, especially among missionaries, churches, and support networks. However, it was revealed that the missionaries in this study have different reasons for using Facebook. They post mainly for connections with family and friends and utilize it for ministry purposes. It is generally not for their ministry supporters that they post but they also consider them. Not each missionary is the same and has their own self-presentation on Facebook. Though they have different behaviors which may be influenced by their context in ministry or personal preferences, it also appears that as missionaries, they share the same perception in the use of Facebook for ministry, particularly as a tool for connection, and concern for their privacy and security.

The data revealed the differences in the frequency and behavior of posting of missionaries. However, they also share similarities like type of posts which focus mostly on ministry, personal and family

²² Merunkova and Slerka, "Goffman's Theory as a Framework," 270.

updates and posts referring to the Christian faith. The study showed that the majority of the participants are not concerned with social approval based on reactions received in their posts but have concerns of what others may think of them as they post. Most missionaries also accompany photos and videos posted with well-written captions, with some attempting to engage their audience through it. Though some engage with their audience through the comment section, many of them have limited engagement. Majority of the missionaries are also concerned with their privacy and security in using Facebook, while there are mixed reactions on how Facebook impacts their engagement and relationship with churches and support networks. Furthermore, the true meaning of one's messages may not be properly delivered if the audience will only depend on watching the performer at their front stage, thus, the possibility that a relationship is built less in this stage. Instead, one goes backstage to be more personal with the other.

Christians are called to be the ambassadors of the Gospel and missionaries are privileged to be called to the places where Jesus Christ is not yet known. As ambassadors, missionaries were entrusted to bring the message of Christ so that the people will be reconciled to Him (2 Cor. 5:19). In Paul's letter to the Corinthians, he appealed to the believers to act as new creations, putting away the old self (v. 17). Both believers and non-believers may see the missionaries' online self-presentation. Though a missionary's Facebook account ownership is personal, it does not entitle them to use it without considering the image they are presenting to their audience. This image must represent Christ regardless of the choice of strategy they are using to present themselves. Facebook is not separated from the identity of a missionary; it is part of who they are. The self-presentation of missionaries in Facebook must not be ignored because it creates opportunities when done properly but may also pose ministry concerns when done poorly.

BIBLIOGRAPHY

- Bahar, Varqa Shamsi. "Self-Presentation Theory: A Review." in *TheoryHub Book*, ed. S. Papagiannidis. Newcastle upon Tyne: Newcastle University, 2024. <https://open.ncl.ac.uk>.
- Cheng, Zhichao, Pan, Yang and Ni, Yuan. "Self-determination Affects the Use of Self-Presentation Strategies on Social Networking Sites." *Social Behavior and Personality: An International Journal* 47, no. 3 (2019): 1-12. [10.2224/sbp/7758/](https://doi.org/10.2224/sbp/7758/).
- Datareportal. "Digital 2024: Philippines." Last modified January 2024. Accessed November 17, 2024. <https://datareportal.com/reports/digital-2024-philippines>.
- Ferreira, Chantal, Yates, Hannelie and Brunsdon,

Alfred R. "Who are We Online? The Interplay Between Online Identity Formation and Christian Marriages." *HTS Teologiese Studies/Theological Studies* 77, no. 4 (2021): 1-8. [10.4102/hts.v77i4.6630](https://doi.org/10.4102/hts.v77i4.6630).

- Goffman, Erving Goffman. *The Presentation of Self in Everyday Life*. Garden City, NY: Doubleday, 1959.
- Merunkova, Lucie and Slerka, Josef. "Goffman's Theory as a Framework for Analysis of Self Presentation on Social Networks." *Masaryk University Journal of Law and Technology*, no. 13 (2019): 243-276. [10.5817/MUJLT2019-2-5](https://doi.org/10.5817/MUJLT2019-2-5).
- Nehrbass, Kenneth. "Managing Missionary Identity in the Digital Age: How Missionaries Utilize Digital Media Among Multiple Social Groups." *Missiology* 46, no. 2 (2018): 183-195, EBSCOhost.
- Nehrbass, Kenneth and David R. Dunatez. "A Multiple Motives Theory of Church and Missionary Relationships." *Missiology: An International Review* 46, no. 4 (2018): 388-406. EBSCOhost.
- Premeaux, S.F. and Bedeian, A.G. "Breaking the Silence: The Moderating Effects of Self Monitoring in Predicting Speaking Up in the Workplace." *Journal of Management Studies* 40, no. 6 (2003): 1537-1562. Quoted in Varqa Shamsi Bahar, "Self-Presentation Theory: A Review." *TheoryHub Book*, ed. S. Papagiannidis. Newcastle upon Tyne: Newcastle University, 2024. <https://open.ncl.ac.uk>.
- Schroeder, Ralph. *Social Theory after the Internet*. London: UCL Press, 2018. Everand.
- Tidwell, L.C. and Walther, J. B. "Computer-Mediated Communication Effects on Disclosure, Impressions, and Interpersonal Evaluations: Getting to Know One Another a Bit at a Time." *Human Communication Research* 28 (2002): 317-348. <https://doi.org/10.2224/sbp/7758/>. Quoted in Zhichao Cheng, Yang Pan, and Yuan Ni, "Self-Determination Affects the Use of Self-Presentation Strategies on Social Networking Sites." *Social Behavior and Personality: An International Journal* 47, no. 3 (2019): 1-12. <https://doi.org/10.2224/sbp/7758/>.



Patricia Nermal
patricia.nermal@gcfsouthmetro.org

Patricia Nermal currently serves as the Ministry Director for Evangelizing and Engaging Ministries at Greenhills Christian Fellowship - South Metro Church in the Philippines. She recently earned her Master of Arts in Intercultural and Urban Studies from Asian Theological Seminary. Passionate about mobilizing the local church for missions, Patricia also seeks to creatively integrate media and the arts into missional work.