They are sent; essentially they are updates creating the notion and feeling what has been written, but keeping in contact and reinforcing apparently "nonsense writing", has an intimate purpose, not so much in what really counts in human interaction is to stay in touch and let others online identities in order to connect with others. (Zappavigna 2012: 38, in meaning-making of the other members of our social network and to all observations and evaluations we share all exist relative to the meaning-making of the other members of our social network and to all other potential networks of meaning. In other words, we perform our online identities in order to connect with others. (Zappavigna 2012: 38, in Locher 2014).

Analyses of participants' usage behavior and their experiences revealed that the more time users spent interacting with other users (e.g., commenting on updates), the closer they felt to other people. Interacting with others also predicted users' positive emotional states after Facebook use; this effect may be explained by the perception of social closeness (Neubaum & Krämer 2015).

positive and entertaining self-disclosures increase the feeling of connection, especially when reading friends' updates (Utz 2015).

The trivial nature of the posts makes conversations accessible while fulfilling a socially meaningful experience for users, and often in real time. This type of almost constant communication between users has never been available to society in another way, and if anything intensifies the requirement for relationship building -we are now in each other's spaces all the time (Hopkins 2015).

individuality is both fostered and dependent on the network since we most likely would be ignored without network visibility with references to other users. Hence, it seems that negotiating individuality through connectivity and network visibility are important rationales behind contemporary practices of online social networking. Being part of social networks and putting one's network connections on display become vital aspects of self-presentation, personality, and identity negotiation (Svensson 2014).

interactions in social media are rooted on connections and not relationships. The key in either scenario is the emotional connection, and in absence of such, we remain merely polite actors behaving phatically. The dynamic of an interaction offline is more spontaneous, because there is not a search bar to look up things as an aid to make the conversation more interesting, there's no filter for your appearance, or windows to multitask. But, evidently, it cannot be put aside that social media and other social platforms have brought with them the unprecedented capacity of connecting people across the world (González 2014).

the human desire for affiliation: we exist within communities of other voices with which we wish to connect. The stances we adopt and observations and evaluations we share all exist relative to the meaning-making of the other members of our social network and to all other potential networks of meaning. In other words, we perform our online identities in order to connect with others. (Zappavigna 2012: 38, in Locher 2014).

what really counts in human interaction is to stay in touch and let others know that "I'm here too". To do this participants just write "nonsense", expressing their thoughts freely and making witty comments. This apparently "nonsense writing", has an intimate purpose, not so much in what has been written, but keeping in contact and reinforcing relationship... These communications are designed to be read as soon as they are sent; essentially they are updates creating the notion and feeling of intimacy by being constantly connected online, in real time with others, globally... All these forms have elements of communicative discourse enabling users to get socially engaged through brief, non-formal messages that have meaning and within their context denote something: interaction, connected presence and fostering and maintaining connections (Radovanovic & Ragneda 2012).

Licoppe and Smoreda (2005) propose that the management of social contacts occurs in two distinct modes. The first mode is a replacement for face-to-face contact or existing older technologies. The second mode is "connected presence as another form of mediated sociability", and refers to a particular use of technology as an additional socialisation tool. It is the repetition, rather than the content of these short messages that maintain the relationship tie and form a sense of connectedness. This mode of socialisation primarily consists of frequent short calls and messages, where the discursive content of the communication is less important than the act itself, and hence phatic in nature... The facility to chat idly, to "waste" time with someone you care for was a valuable expression of the care they shared for each other. The substance of their communication was not always important. It was the reassurance that they were connected, that a channel of communication was available to them, and that this somehow strengthened and nurtured the relationship. These phatic exchanges were genuinely valued (Vetere et al. 2009).

it is these seemingly banal and mindless phatic posts that have made social media so successful. The trivial nature of the posts makes conversations accessible while fulfilling a socially meaningful experience for users, and often in real time. This type of almost constant communication between users has never been available to society in another way, and if anything intensifies the requirement for relationship building -we are now in each other's spaces all the time (Hopkins 2014).

a new sociability pattern of the constantly contactable, one which blurs presence and absence, has resulted in relationships becoming webs of quasi-continuous exchanges.4 The phone, the mobile phone, emails, [395] blogs, text messaging and wireless technologies create a milieu in which, obviously, people are in almost constant communication with others (Miller 2008).

In the regime of 'connected' presence, participants multiply encounters and contacts using every kind of mediation and artifacts available to them: relationships thus become seamless webs of quasi-continuous exchanges. The boundaries between absence and presence get blurred and subtle experiences of togetherness may develop. The use of messaging technologies develops, for 'connected presence' weighs heavily on participants' limited availability and attention; however committed they are to sustain that form of mediated sociability. Phatic communications becomes increasingly important, because simply keeping in touch may be more important than what is said when one actually gets in touch (Licoppe & Smoreda 2005).

constant posting of information on social media platforms is mainly by "the obligation or encouragement to say 'something' to maintain connections or audiences, to let one's network know that one is still 'there'" (Miller, 2008, p. 393). However, this increased connectedness with a much wider social network has seemingly made us dependent on technology to manage our social relations in an increasingly virtual way (González 2014).
FEELING OF GENERATION OF SOCIAL CAPITAL, SOCIABILITY AND SOCIAL PRESENCE

Since, ‘tagging’ is a very common strategy in which profiles link together, it could be that the profile owners use the tag feature to create and maintain bridging and bonding with friends in SNSs and demonstrate their relationships with other people within and outside of their networks (Eftekhar et al. 2014).

Actively engaging with one’s Facebook network—both through responses to Friends’ requests and posting content directly on a Friend’s wall—is positively linked to higher levels of bridging social capital. (...) engaging in specific practices related to Facebook use have the potential to shift perceptions regarding access to social resources, even within a more general (not just Facebook-specific) context (Ellison et al. 2014).

While relational closeness is positively correlated with engagement in relationship strategies, specific types of Friend dyads are more likely to use these strategies and, consequently, benefit from their engagement. Specifically, those who rely on Facebook as their primary communication channel and those who live farther away both engage in these strategies to a greater extent and view Facebook as having a greater impact on their relational closeness and stability than those who communicate through other channels, and those who live close to each other (Vitak 2014).

The frequency with which one posts requests is a significant predictor of social capital, but [there’s] importance of factors such as the extent to which individuals try to respond to others’ posts and the extent to which they value different aspects of the site, such as the ability to see content from Friends of Friends (Ellison, Gray, Lampe & Fiore 2014).

The comment is evidence that a participant has visited the blog, and in this way, the act of commenting has a highly phatic function regardless of the content of the comment; that is, it marks social presence and by this means confirms the existence of a social relationship between the commentator and the author. The daily exchange of comments develops and strengthens this relationship over time. Because the most active participants visit and comment on each other’s blogs on a daily basis, they gradually develop personal relationships and group cohesion (Lomborg 2012).

SNSs like Facebook and Twitter allow individuals to masspersonally broadcast messages to the diverse members and subgroups that comprise their social networks, potentially receiving social support resources from a variety of known interpersonal relational ties, both strong and weak (Carr et al. 2016).

FEELING OF WELL-BEING THROUGH EMOTIONAL DISPLAY OF ONE’S AND OTHER USERS’ FEELINGS AND EMOTIONS; EMOTIONAL RECIPROCITY

Facebookers draw on “expressive resources associated with affective discourse” to mark their contributions as worth telling. These resources are explicit appraisals (i.e. the stance taking of a Facebooker through the expression of affect, judgment or appreciation), and more implicit stance taking, expressed in “nonverbal displays of affective style” (e.g., emoticons, kisses or laughter) (Locher 2014).

An analysis of 339 adult participants revealed a positive relationship between supportive interaction and positive affect after the interaction. A path model revealed positive associations among the number of SNS friends, supportive interactions, affect, perceived social support, sense of community, and life satisfaction (Oh et al. 2014).

Users frequently use the environment to communicate routine as well as intimate information to peers. The number of intimate disclosures observed (...) indicates that Facebook is used as a forum for disclosure that is independent of the psychosocial status of the individual (Jordán-Conde et al. 2014).

Individuals may use Facebook to be recognized and have reputation among their peers by sharing posts, photos, or news. Therefore, their ultimate goal is to enhance their own self-esteem by portraying their lives. Similar to status seeking, entertainment motivates individuals to continue to use Facebook for fun purposes. Thus, it may be interpreted that users are interested in having a pleasurable time while using Facebook (Basak & Calisir 2015).

Gratifications that Chinese adolescents receive from use of the online social network Qzone, such as socializing, information-seeking, and entertainment are found to have a significantly positive influence on their positive mood (Apøjala et al. 2014).

Social networking sites create enhanced opportunities for adolescents to gauge the desirability of their self-presentations through feedback from friends, adjust accordingly, and thus feel better about themselves[...]

Simply seeing oneself projected to an audience may heighten the awareness of one’s self-image and, if it is crafted in a flattering way that realizes a desired self, increase self-esteem (Manago forthcoming).

The phatic elements in the participants’ mundane conversations in the blog function as a vehicle to manage personal relationships in a public space through a more subtle articulation of intimacy. In short, phatic communication constitutes the blog as a personal but not private space. Simply by bothering to visit and comment on each other’s blogs, participants show support for, engagement and interest in each other. In a similar vein, the phatic is built into the norms of reciprocity and perspective taking (Lomborg, 2012).

FEELING OF COMMUNITY OR GROUP MEMBERSHIP

Thoughts of losing SNS intensified distress caused by social exclusion, suggesting that the loss of SNS appears to signify the loss of a potential source of social reconnection. Moreover, the magnifying effect of SNS’ unavailability on the distress associated with social exclusion was more prominent for heavy users. This research provides the first demonstration that SNS (or the loss thereof) can neutralize (augment) perceived distress related to social exclusion (Chiou et al. 2015).

Zappavigna (2011) coined the term “ambient affiliation” to describe how microbloggers engage with other virtually co-present members of an ad hoc community of interest that bonds around evolving topics of interest (Herring & Androutsopoulos 2015).

Appraisal factors (pleasure, awareness, connectedness, and system quality) were strong determinants of emotional reaction (user satisfaction and sense of belonging). User satisfaction and sense of belonging together positively influenced continuance intention (Lin et al. 2014a).

Individual users are connected by their common use of the phatic technology. These users depend on it to fulfill a specific social purpose. The use of this phatic technology may breed special practices in the community. The practices influence the actions of individual users and has the potential of influencing and, eventually, determining individual preferences. The use of the phatic technology becomes a habit that shapes members’ actions in the social community. As a consequence, through this process, it becomes a real social community of valued meaning to its members (Wang et al. 2012).