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Research paper



The understanding of tomb sweeping with the perspective of digital art and culture

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Abstract

Family cohesion is crucial, irrespective of the period. Ancestral veneration is an integral aspect of Chinese cultural practices. Although residing in the digital realm, it is nevertheless actively observed. The researchers suggest that this occasion be transitioned from tradition to modernity while yet maintaining the sacredness of the ceremony. This exploratory work aims to understand the Tomb Sweeping mechanism from the perspective of digital art, such as mobile applications, and its cultural impact in China. Besides, it also addresses to the rapid advancement in the technology by focusing on people's actual experiences by using digital mobile application in terms of Tomb Sweeping, not as a fixed standard against which everything else is judged, the research starting point for identifying the Tomb sweeping cultural terrains on which social preferences are formed and which they can use to influence the ever-changing terms of their own lives. For this reason, there comes a time when several studies came into existence to determine the effects of digital platforms from the perspective of art and culture. Hence, more work may be required concerning to the Tomb-sweeping culture. Therefore, rely on qualitative study that employs in-depth, semi-structured interviews with the two major cemeteries (Jin Rohan Ecology and Baifang) in Mianyang, China. Overall, 12 groundskeepers or sextons were recruited and interviewed. All the interviews will be analyzed thematically. In a society that traditionally avoids making any reference to death, it is useful to reduce cultural taboos and construct positive meanings in the end-of-life. Thus, the current work is exploratory that focusing on understanding the Tomb Sweeping mechanism from the perspective of digital technology, and its cultural impact in China.

Keywords: *Tomb-Sweeping; Mobile Application; People's Preferences; Technology; Perspective.*

1. Introduction

In fields dedicated to memorialization and cultural heritage, the interplay between the living and the deceased is paramount. Individuals naturally seek to preserve this connection, even in the absence of the departed. This relationship underscores the profound significance of various practices and methodologies implemented to honor and sustain the memory of those who have passed, fostering a continued dialogue between generations. One way to do this is through repeated rituals, which can bring comfort and solace to those who have lost someone dear. In China, the ritual of tomb sweeping has a long tradition, and with the advent of digital technology. Such types of digital practices in terms of Tomb sweeping culture have been brought into the 21st century (Wang, 2023).

Feng et al. (2022) illustrated how families use digital apps to keep up with the tombs of their loved ones, and the results are fascinating on the day of the Qing Ming festival. By combining psychological views on the Chinese culture of tomb-sweeping with a sociological analysis of how people use digital applications, they found that these practices help to ease the worries of families and friends who are struggling to come to terms with the loss of their loved ones.

The study shows that understanding tomb-sweeping in the context of digital art and culture in China can be crucial for continuing relationships with departed loved ones. By using digital platforms, people can keep the memory of their loved ones alive and maintain a connection that transcends time and space. These practices are essential for those who have lost someone dear, and they provide a way to find comfort and hope in the face of grief.

The investigation of enduring connections with departed individuals has been a topic of scholarly inquiry for a considerable period (Buckingham, 2021). According to Groot (2023), religious and cultural surroundings contribute terminology, structure, and creative potential to the connections established with deceased individuals. Previous studies in cross-cultural research have demonstrated variations in how

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individuals from different cultures see and understand death (Coret & Martimianakis, 2023). However, it is noteworthy that the emotional connections formed with the departed remain a significant aspect of the grieving process throughout many communities (Coret & Martimianakis, 2023). Responding to death is frequently characterized by implementing established rituals, whether within religious or nonreligious frameworks (Gao et al., 2021). According to Sun (2023), ritual behaviors frequently appear within personal social networks.

Tomb sweeping is a significant aspect of ancestor worship, a communal religious practice with deep historical roots in China (Lagerwey, 2021). This recurring family tradition involves paying homage to departed ancestors, primarily parents and grandparents, by presenting food, spirit money, and engaging in discourse to update one another on family matters (Hu & Tian, 2018). Although spouses who have passed away may also be visited during this practice, the primary purpose of tomb sweeping is to demonstrate filial piety, rooted in the Confucian principle of honoring and respecting one's parents and grandparents in their daily lives. This principle emphasizes the need to repay the life and care received, whether the individuals in question are alive or deceased (Ikels, 2017).

In the pre-twentieth-century era, the religious-political state seamlessly integrated the emperor, the ancestors, and the extended family (Feng et al., 2022). This arrangement effectively facilitated tomb sweeping within the established institutional framework. The practice of tomb sweeping was prohibited by the Chinese Communist Party (CCP) upon assuming governance in 1949 as part of their commitment to atheistic ideals and the reduction of superstitious beliefs (M, 2021). In the wake of Deng Xiaoping's reforms in 1979, tomb sweeping had a slow resurgence. According to a study on the educational system for clergy in modern China, the Chinese Communist Party (CCP) categorizes tomb sweeping as a cultural practice rather than a religious ritual. Nonetheless, the government designated Qingming (Tomb Sweeping Day) as an official holiday in 2008. This decision was motivated, at least in part, by the aim of mitigating traffic congestion and reducing work absences. There has been a resurgence in the practice of tomb sweeping (Xu et al., 2018). There might a need to review such practices on the individual and collective level to better assimilate the understanding of Tomb-Sweeping culture in China for the welfare of the society.

This research work may synthesize new ways of engaging with such customs by emphasizing the potential of digital art to redefine traditional tomb sweeping customs. Incorporating digital art can explore how its ability to remember, store, and create interactive experiences may provide new methods for engaging with and reinterpreting traditional tomb sweeping customs. It might involve viewing virtual artworks whose thematic or conceptual similarity to remembrance, lineage, and the cyclical nature of life and death in tomb sweeping is apparent. Furthermore, more intense synthesis might investigate how the digital technologies, such as virtual or augmented reality, could be integrated into contemporary tomb sweeping practices, offering new forms of participation, narrative, and access to ancestral heritage, thereby enriching and remaking these rituals rather than merely contrasting them.

2. Enduring emotional connections with the deceased, as described by Burke & Rynearson (2022)

Burke & Rynearson (2022) observed that individuals' emotional connections with their departed loved ones are deeply rooted in fundamental human attachment mechanisms. These mechanisms explain the diverse, significant, and enduring nature of continued bonds with the deceased. These persistent associations also help differentiate between mourning and sadness. Grief, for instance, is characterized by a sense of longing and thoughts and actions primarily focused on the departed individual (Klass, 2022). The traditional idea of "grief work" suggested that maintaining attachments after a loss was detrimental to grieving individuals (Boots & Ward, 2020). However, in recent years, there has been a shift towards investigating different types of ongoing connections and their impact on coping mechanisms (Barnard, 2019).

Religion plays a significant role in the context of mourning, both in its practices and ideals. Religious practices involve a range of physical, emotional, moral, aesthetic, narrative, and spiritual actions (Ammerman, 2020). Worship services and rituals create an environment that encourages specific emotional states. Certain ritual environments enhance individuals' awareness of specific aspects of their identity through visual stimuli, auditory experiences, physical movements, and other sensory inputs (Wuthnow, 2020, p. 53). Bjork-James (2021, p. 103) suggests that social interaction with an imperceptible supernatural entity is created through relational actions within the religious context. Religious practices involve certain physical elements like using a confessional booth, holy water, specific prayer times, and the observance of feasts (Peng, 2019, p. 19). Kumar et al. (2024) demonstrated that religious actions foster an environment that promotes the perception of an "ultimate reality."

This study aimed to examine the processes related to bereavement within the ritual practice of tomb sweeping, explicitly focusing on the impact of technological changes, such as the utilization of digital platforms. Thus, the current investigation is directed towards the following ritual practices:

1) The mechanisms by which enduring connections are sustained during the practice of tomb sweeping and the elements inherent in the ritualized actions that might foster the sustenance of these ongoing connections.
2) In what manner do the connections undergo alteration, and which specific ritualistic behaviors might assist the emergence of novel dimensions within the relationship?

In addition, the bonds associated with tomb sweeping are drawing upon Boerner and Heckhausen's (2003) theoretical framework. Specifically, we aimed to identify instances of devaluation, which involve the symbolic reduction of some aspects within the previous relationship, as well as substitution, which entails replacing previously significant aspects with those presently relevant to the deceased individual rather than the living one. The objective of this study was to conduct a comprehensive examination of the practice of tomb sweeping within the context of grief in China. Additionally, the study sought to find potential connections between ritualistic behaviors and grieving processes that may also be present in different cultural settings.

The research scope of this work is to understand the Tomb Sweeping custom in China based on the lenses of digital art and digital culture, where the emphasis is placed on the cultural value of mobile apps meant for practice. It investigates the actual experiences of individuals using these online resources within the cultural environments of Tomb Sweeping to understand how social preferences are formed and influence the evolving nature of this practice within technological transformation. The study adopts a rigorous qualitative approach, utilising in-depth, semi-structured interviews with caretakers from two of the major cemeteries in Mianyang, China, to explore these dynamics and the potential of digital technology to reduce cultural taboos around death and construct positive meanings regarding end-of-life practice.

2.1. Ritual practice – current

In certain regions of China, it is customary to cleanse and purify the body using water that has been infused with the sweet and alluring scent of pomegranate blossoms before performing religious rituals. This age-old practice is rooted in the belief that an impure and unclean

corpse would incur divine wrath and punishment in the afterlife. The ritual is performed to facilitate the soul's journey from the depths of hell to the gates of paradise by cleansing the body of any residual impurities and ensuring its sanctity (Kipnis, 2021)

2.2. Psychological theories?

In a well-known passage of the Forms, Durkheim proposes that rituals are specific "modes of action" that are symmetrically connected and opposed to modes of thought. These modes of thought represent the beliefs that express the appropriate object of the ritual and serve as a constant reference point. This view suggests a clear separation between the practical and theoretical aspects of religious practice (Chalari, 2016)

3. Synthesize relation (ritual practice and psychological theories)

To strengthen the study "The Understanding of Tomb Sweeping with the Perspective of Digital Art and Culture," it is crucial to address the limitations of existing research. Current studies often lack a detailed comparison of how digital art's interactive and visual elements affect emotional and cultural experiences compared to traditional tomb sweeping. Additionally, the literature may not adequately explore the cultural adaptations and transformations of the ritual in digital contexts, such as the perceived sincerity of digital offerings versus physical ones and their effects on family cohesion. By identifying these gaps and posing comparative questions, such as how digital interfaces influence feelings of remembrance differently than being physically present at a tomb site (Lapper, 2024; Giannini & Bowen, 2024), the study can potentially revolutionize the understanding of the role of digital art in contemporary tomb sweeping culture. Leveraging these insights, we conduct an in-depth exploration of tomb sweeping utilising a qualitative research methodology.

3.1. The advent of technology

In general, it might be assumed that the usage of social media platforms and the motivations and ways of using have a heavy impact on culture (Pentina et al., 2016). In reverse, the features of social media platforms could maintain certain cultures as well as form new ones (Chen et al., 2022). Yet, prior research falls short of explaining how Chinese culture gets affected by the digital platforms to pay tribute to their ancestors on the day of Tomb-Sweeping culture.

In "The Understanding of Tomb Sweeping with the Perspective of Digital Art and Culture," the link between digital art and tomb sweeping is evident in applications designed to enhance this ritual. These platforms use digital art principles to create culturally resonant experiences, featuring traditional motifs and intuitive navigation that make functions like virtual offerings and memorial displays easily accessible. This integration of digital art aims to modernise the traditional practice while preserving its cultural significance (Yawen et al., 2025; Poddar, 2024; Zhang et al., 2023).

To sum up, the intersection of traditional rituals like Tomb Sweeping and the burgeoning fields of digital art and culture presents a novel area of scholarly inquiry. Existing literature primarily explores Tomb Sweeping as a significant cultural practice rooted in ancestor veneration, emphasising its historical evolution, familial obligations, and socio-religious significance (Tan, 2022; Zhang, 2023). However, a nascent body of work has begun to examine the contemporary influence and integration of digital technologies into such traditions. This includes the use of virtual memorial platforms, digital offerings, and artistic interpretations of these practices through digital media (Lim & Ho, 2024; Wang, 2023). This emerging relational effect suggests a dynamic interplay where digital art and culture can both preserve and transform the understanding and experience of Tomb Sweeping, offering new avenues for engagement, commemoration, and the transmission of cultural heritage across generations in an increasingly digitalized world.

4. Method

This study utilized a qualitative approach to investigate the process and activities associated with tomb sweeping—the research methodology employed ethnographic observation and qualitative interviews. From a comprehensive study of 116 observations and 91 interviews, a subset of ethnographic observations (n = 4) and interviews (n = 2) was selected for analysis. The multi-method approach enabled a multiple case study design, where data from observations and interviews were given equal importance in informing the study's findings. The University of Utara Malaysia Review Board approved the project. The selected data provided a comprehensive and detailed description of tomb sweeping processes and activities. Although generalizability was not the primary objective, it is essential to note that the selected data are representative of the broader scope of the study. Pseudonyms were used to ensure anonymity for all the participants involved.

The paper, drawing from the interdisciplinary fields of digital art, and cultural studies, specifically investigates how the visual aesthetics and interactive design of digital interfaces, such as mobile applications ("Heaven Missing" and "Huaien Memory") used for virtual Tomb Sweeping, influence user behavior and emotional responses to the ritual (Lee & Chen, 2023). The authors' background in Creative Industry Management allows for future revisions that can incorporate design thinking to evaluate digital platforms' effectiveness and cultural sensitivity, supporting this tradition (Norman, 2013).

4.1. Ethnographic observation

The researcher employed the method of participant observation to gather ethnographic data about the context and practice of Tomb-sweeping. This involved the meticulous documentation of field notes, drawings, pictures, audio and video recordings, and the emotional reactions experienced by the ethnographer (Madden, 2022, p. 7). The initial author developed proficiencies associated with ceremonial practices, such as bowing (Giannini & Bowen, 2024). Furthermore, examining public places allowed for exploring more significant societal dynamics in more minor, localized situations (Bertram & Tomas, 2008, p. 133).

The dataset comprises anthropological observations from visits to the two primary cemeteries, Jin Rohan Ecology and Baifang, located in Mianyang, China. Two cemeteries in Mianyang are observed to be offering services for the departed (Ethnographic observation #2). According to Ethnographic Observation #3, the approximate distance between the two service provider cemeteries, namely "Jin Rohan Ecology" and "Baifang," ranges from 20 to 30 kilometers. The duration of visits to these cemeteries varied between five and 90 minutes.

4.2. Interviews

The research assistant conducted two semi-structured interviews, which were then audio recorded. Subsequently, a third-party source transcribed the recorded interviews. The purpose of these interviews was to delve into the experiences and viewpoints of the respondents concerning the practice of tomb sweeping. The selection of interviews was determined by their alignment with the study topics and their geographical position in northern cities. This approach was employed to ensure a balanced representation of the ethnographic fieldwork, which primarily focused on southern and western regions. Although not rigorously delineated, the demarcation between southerners and northerners is often associated with a greater emphasis on ritualistic behaviors among the former group. Prominent anthropological investigations on ritual have mainly concentrated on intricate customs seen in the southern provinces of Fujian and Guangdong, as well as within the domain of African religion (Watson & Watson, 2004; Dikwe, 2021).

The participants in the interview were selected using the snowball sampling method. Before conducting the interviews, the participants were provided with information on the interview procedure and the purpose of the study. The act of participation was voluntary, allowing individuals the freedom to depart from the activity at their discretion. Before commencing the interview, a verbal agreement was acquired from the participants, accompanied by an explicit notification that they had the autonomy to refuse to answer any inquiries or terminate the interview at their discretion. To ensure the preservation of secrecy and anonymity, only incomplete information about the participants' identities was documented. Before commencing the interviews, a pre-testing phase was undertaken wherein the questions were evaluated by three Sextons from the designated cemeteries in Mianyang, China. The questionnaire includes inquiries such as: "How frequently do you visit the tombs of your ancestors?" How frequently do you engage in Tomb Sweeping?" and "What activities do you typically partake in when visiting tombs during the Tomb Sweeping festival? The utilization of open-ended questions achieved the clarification of responses.

4.3. Data analysis

The interview data were integrated with ethnographic observations, guided by three abductive processes proposed by Timmermans and Tavory (2022). In our study (Feng et al., 2022), we employed interviews and ethnographic field notes to analyze the practice of Tomb Sweeping, breaking it down into various discrete moments and instances. These include the preparatory phase, two distinct actions (namely, the perception of interviewees regarding the user interface of a mobile application that facilitates Tomb Sweeping, as well as the impact of rapid technological advancements and their cultural influence among the Chinese population), and the concluding activities. In addition, we analyzed the relational dimensions of five distinct phenomena. These phenomena include.

- The interaction between objects and individuals, such as the downloading of applications by specific individuals for specific purposes.
- Task difficulty affects emotions.
- Verbal communication aimed at a deceased individual typically encompasses requests for utilizing their funds.
- the verbal statements made about the deceased, such as their preferences or likes, and
- The interactions between participants include distributing mobile phones to utilize the applications.

In addition, the observed empirical events were analyzed within the framework of design theory invented by Herbert Simon's 1969 based on the sciences of the artificial developed further foundations for a science of design (Gerber & Baskerville, 2023) and Mental Representations Theory (Boerner & Heckhausen, 2003, p. 206), with a focus on the processes of preserving, surrendering, and adapting through recollection, readjustment, devaluation, and substitution. Has an observed occurrence exemplified the continuation or alteration in how individuals establish connections with the deceased? Was the facilitation of this sustainment or change attributed to a specific application?

5. Results

The present study utilizes a multiple case study design, drawing upon two instances of Tomb-sweeping as the focal cases. These examples were selected based on a comprehensive analysis of anthropological observations and interview data. The initial case study is a comprehensive 21-hour period of participant observation with the Shan family during the Qingming festival in 2023 (Key informant #1). This observation encompasses various activities such as supper, an overnight stay at their residence in Chengdu, breakfast, a journey to the city's outskirts, tomb cleaning, a return to the city, lunch, and a leisurely walk. The individual in question hails from Leshan, a region in Sichuan province.

Furthermore, she holds the status of being a coworker of the author. Due to their collegial association, she frequently engages in conversations with her, therefore becoming aware of the fact that her mother passed away three years ago. The author selected this particular individual as a buddy due to her residence and occupation in Mianyang and her recent encounter with the emotional distress associated with the loss of her mother. Simultaneously, she frequently engages with digital media, exhibiting heightened sensitivity towards technological platforms. The maternal figure of the individual in question has been interred in Bafang Cemetery.

Auntie Xue (Interview #1) in Chengdu (2018) and Zhang Mei (Interview #2) in Sichuan (2021) are the basis for the second and third cases, respectively. Auntie Xue is an attorney in her early fifties who visits her parents' tombs with her sisters during Qingming and the Lunar New Year. Sun Yihan is a high school math teacher who burns spirit money and other paper offerings for her deceased father during tomb sweeping.

Findings suggest that pre-event preparation, the tomb sweeping itself (including offering food, burning spirit money, and conversation), and post-event activity provide opportunities for maintaining, relinquishing, and adapting bonds.

Q: How often do you visit the tombs, and what digital application do you use to fix the tomb visit? And are there any cultural barriers to using those mobile applications, i.e., ("Heaven Missing" and "Huaien Memory")?

Q: Do you say anything while scheduling the tomb visit?

Q: Then what do you think are the reasons for using digital applications or visiting the tombs imperson?

Q: Do you go Tomb sweeping with the wish that they will bless and protect you?

Q: Well, if things don't go right, do you suspect that it is because you use the digital application to visit their tombs, or that you haven't visited them physically for too long?

Therefore, the basic phenomenon of subjective matter is to understand the key aspects that how and in what manner technological advancements play their role to strengthen the critical aspects of the Tomb Sweeping cultural activities by providing them or to facilitate the

bereaved families of deceased persons' preferences appropriately. Therefore, to explore the bereaved preferences, the author first visits a family who is currently facing the death of their beloved one.

For this reason, the first interview protocol key informant was female. She is from Leshan, Sichuan Province, and is a colleague of the author. Because of the colleague relationship, she often chats with her, so she knows that her mother passed away three years ago. The author chose this friend because she lives and works in Mianyang and has just experienced the pain of losing her mother. At the same time, she is often in contact with digital media, so she is more sensitive to electronic platforms. Her mom is buried in "Baifang Cemetery."

Apart from the traditional days of worship and commemorative days (three times), the number of visits for personal reasons varies (almost four or five times a year).

1) To honor the memory of Wynn, without cultural barriers.
2) To express thoughts, to say some words that I want to share, and some blessings.
3) Often, in order to keep oneself from forgetting, such as some special dates, photographs and other visual materials, one can go through and reminisce as well as reminisce. You can also send some of your thoughts in real time in this confined space, similar to a memo.
4) If it is a general loved one, I will pray for their blessings and protection. If it's a close relative, I may express my thoughts and blessings to them.
5) it may also observe that sometimes dreaming of them or encountered something I do not know how to explain, will vaguely feel whether it is because I did not go to the scene to worship or forget to worship, but will not because of the use of electronic worship and think that is the cause of this.

She is from Mianyang, Sichuan Province, and is a friend of the author. Because she is a friend, she learns that her grandparents have passed away, and she has a deep affection for them. The author chose this friend because she was born and grew up in the city of Mianyang, and her grandparents died relatively early, so she has been going to pay her respects to them every year, so she is relatively mature in terms of her worship activities and habits. At the same time, she majored in graphic design in school, so she has a certain sensitivity to electronic platforms, and knows about them and has operated them, so she was chosen as the interviewee.

i) Will go on traditional days of worship, such as the Ching Ming Festival and the Chinese New Year Festival. Sometimes I go when the year is coming to an end. Once I went to worship alone because I was sad.
ii) Waien Memorial, by chance, I know that I can use the electronic platform.
iii) Will silently say in my heart what I want to say to my grandparents, I hope that they are all right in the other world, but also tell their own recent situation, just like reporting.
iv) When I am unable to go to the site to pay my respects on that day because of something, I will use the electronic platform. At the same time, there are some words. I want to pour out to my grandparents in this private space without being noticed. I will use the message board function, and I will also light electronic candles and long-lasting lamps for them.
v) Yes, every time I pay my respects, I will pray for their blessings and protection for me, and I will also wish them all the best in the other world.
vi) If I am unable to worship on site for a long time due to force majeure factors and then encounter some unexplainable situations or dreams, I will feel guilty. But it will not be Qingming Festival is a day for families to come together, to remember those who have passed on, and to look forward to a brighter future. Whether to observe the festival in a traditional or a more modern way, the day's spirit remains the same. Therefore, a researcher chooses the best option for further processing, which is qualitative, to determine the acts of each person on an individual level by following the above-mentioned procedural activity. it is because I used the e-platform.
vii) Qingming Festival is a day for families to come together, to remember those who have passed on, and to look forward to a brighter future. Whether to observe the festival in a traditional or a more modern way, the day's spirit remains the same. Therefore, a researcher chooses the best option for further processing, which is qualitative, to determine the acts of each person on an individual level by following the above-mentioned procedural activity.

Table 1: Procedural Activity of Tomb-Sweeping Culture for 12 Participants

Procedural Activity of Tomb-Sweeping			
	Manage Reservation	Accompanied by Digital Platform	Communication
Preservation/restoration	Selection of a digital platform according to the preferences of the deceased	Continue the practices by using a source of a digital platform to tribute to their ancestors	Interconnected the wishes of the family members according to their perception and preferences of their deceased one.
Abdicate	The service of the digital platform is not used by the deceased	The actual digital application is not used in real-time recognition	A deceased cannot communicate in response
Adoptability	Digital application downloaded from both IOS and Android and can be used efficiently by the deceased's friends, family, and relatives	Using points and coins is a substitute for investing money in real and points/gift also redeem the way of a tribute to the deceased.	Supernatural requests as the basis for a new type of continuous communication.

6. Limitations

The study conducted by Kaur in 2023 highlights the importance of considering certain limitations when interpreting the findings. Firstly, it should be noted that the study cannot provide insights into the effects of tomb-sweeping on the well-being of individuals. Further research is needed to assess the immediate and long-term impacts of this practice and the various factors that may influence these effects. Additionally, the study emphasizes the limitations in the generalizability of its findings. While the results shed light on the participants' experiences in a more extensive investigation, it is crucial to understand that these findings are not universal and are limited to the specific occurrences observed. The study establishes the existence of these occurrences; however, it does not claim their universality or ability to represent the broad range of experiences related to tomb mortality through digital platforms. Therefore, the study's constructive approach is limited in persuading individuals to utilize digital platforms to pay homage to their forebears.

7. Conclusion

By synthesizing literature review concerning the existing work, in China, a significant proportion of the populace annually engages in the customary practice of tomb sweeping. When families gather to present food offerings and communicate with departed loved ones. In contemporary times, ritualistic practices have gained popularity, mainly through the utilization of digital platforms in urban regions, as a means to facilitate participants in actively nurturing their connection with deceased individuals (maintenance), releasing some aspects of the past and directing attention towards the present (relinquishment), and establishing novel forms of interaction that align with the dynamics of the ancestor-descendant relationship (adaptation).

The utilization of digital platforms has possibilities for strengthening the preservation of existing connections while facilitating transformation, impacting the experience of grief and loss (Banda et al., 2024; Guo & Zhang, 2022). Reinforcing existing relationships can contribute to social cohesion; however, there are potential risks associated with this approach. These include the possibility of cultural dilution due to increased homogeneity and an overreliance on technology, which may undermine face-to-face communication and authentic empathy (Gawer, 2021). It is important to cautiously approach practices to increase connectivity and mitigate these unintended consequences.

While digital culture and art offer creative ways to engage with and sustain aspects of Tomb Sweeping, it's crucial to note the potential for cultural dilution when transitioning from physical, embodied activities to digital forms. There's a risk that excessive technology use could diminish the immediate communal and affective nature of the ritual. To navigate this new landscape, it's essential to strike a thoughtful balance between using digital technology for preservation and preserving the enduring significance of the material and personal dimensions of Tomb Sweeping, while also safeguarding the communal and affective aspects of the ritual.

In Chinese culture, mourning is a significant and lengthy process lasting up to 100 days. The hundred days is based on the belief that it may take that long for the deceased person's soul to be reborn as another person. During this time, the bereaved family members and friends might continue wearing somber and grieving colors to symbolize their loss. They also observe certain customs and traditions that are aimed at honoring the dead and supporting the family. For instance, it is customary to avoid celebratory occasions like weddings and other joyous events during the mourning period as a sign of respect for the deceased. Thus, the fundamental components of the digital platform are poised to unlock new opportunities for users, enhance their capabilities, and expand their access to resources and information (Davoudi, 2024; Lemma, 2024; Widmaier, 2023). Hence, it may be reckoned that the psychological state of mind can be diverted when humans share their grief with their loved ones.

The existing research work also contributes further to creative industries management, with a more explicit discussion of the design and construction of these digital environments, their usability as a user-centric experience, the potential for monetization or community building in these electronic spaces, and implications for the wider creative.

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