Journal of Computer Science and Frontier Technologies
ISSN Print: 3104-4204
ISSN Online: 3104-4212
CD ISSN: 3104-4220
https://doi.org/10.63313/JCSFT.9106

"Why Do We Still Mourn When We Know It Is Fake?" Emotional Suspension and Discourses of Grief in AI-Resurrected Pets: A Computational Analysis of Douyin Comments

Han Ni. Yingyi Zhang and Helan Guo
University of Shanghai for Science and Technology, Shanghai 200093, China
Email: 158523842@qq.com

How to cite this paper: Ni, H., Zhang, Y., & Guo, H. (2026). "Why do we still mourn when we know it is fake?" Emotional suspension and discourses of grief in AI-resurrected pets: A computational analysis of Douyin comments. Journal of Computer Science and Frontier Technologies, 4(3), 38–50. ISSN Print: 3104-4204, ISSN Online: 3104-4212.
https://doi.org/10.63313/JCSFT.9106
Published: 2026-10-20

Copyright © 2026 by author(s) and Erytis Publishing Limited.
This work is licensed under the Creative Commons Attribution International License (CC BY 4.0).
http://creativecommons.org/licenses/by/4.0/

Abstract

Generative AI has made it possible to "resurrect" deceased pets, and the comment sections on Douyin exhibit a distinctive tension: audiences are visibly moved even while explicitly knowing that the content is AI-generated. Drawing on continuing bonds theory, the CASA paradigm, and a "grieftech" perspective, this study analyzes 13,416 Douyin comments by combining dictionary-based methods with manual annotation. Emotionally engaged discourse accounts for 56.74% of the comments, whereas discourse recognizing the AI nature accounts for only 1.48%. Even among comments that explicitly recognize the AI-generated nature, 37.69% nonetheless express emotional investment. This paper proposes the concept of "emotional suspension" to describe the mechanism whereby emotional responses occur automatically and cannot be blocked by cognitive judgment even when the user is fully aware of the technological inauthenticity—in contrast to Coleridge's "suspension of disbelief," it is affect-driven and automatic rather than a cognition-driven and deliberate choice.

Keywords

AI-Resurrected Pets; Emotional Suspension; Continuing Bonds; Grieftech; Cognitive–Affective Dissociation.

1. Introduction

Upload a few photos of a pet and one can generate a moving video that blinks, tilts its head, and even barks. The "AI-resurrected pet" service is booming on platforms such as Douyin and Xiaohongshu, with individual videos attracting hundreds of thousands of likes. Pet owners voice their longing in the comment sections; others question the technology's authenticity. Why do audiences still cry over content they know to be AI-generated and that visibly "does not quite look right"?

This paper conceptualizes the phenomenon as "emotional suspension": the psychological mechanism whereby, even when users knowingly recognize the technological inauthenticity, their emotional responses still occur automatically and cannot be interrupted by cognitive judgment. The concept is developed in dialogue with two scholarly trajectories. The first is continuing bonds theory (Klass et al., 1996), which holds that mourning need not sever the bond with the deceased but can maintain it in new ways—AI resurrection offers precisely such a new "interactive presence." The second is the emerging research on "grieftech"—the digital afterlife industry and its chatbots, postmortem avatars, and resurrection services (Hollanek & Nowaczyk-Basińska, 2024; Kasket, 2019; Öhman & Floridi, 2017). What links the two is that in AI resurrection, unlike traditional mourning, the medium of the bond is itself a recognized "fabrication"—and emotional investment occurs precisely under cognitive lucidity, making AI-resurrected pets a natural field for observing cognitive–affective dissociation.

Most existing research approaches the issue ethically: Zhang and Jiang (2024) discuss the risks of AI resurrection, and Xu (2025) analyzes the dilemmas raised by "digital departed." These discussions remain largely normative, lacking large-scale audience-side evidence. Research on digital mourning (Gao, 2024; Yan & Chen, 2023; Zeng, 2024) addresses natural mourning on social media but not the changes brought by AI's active intervention. The core tension—mourning even while knowing the content is fabricated—has yet to be tested quantitatively.

Accordingly, this paper adopts a computational communication approach, using Douyin comments as its corpus to address three questions: What major types of discourse exist in these comment sections, and in what proportions? Do audiences regard AI resurrection as a healing keepsake (nianxiang) or as an attachment they cannot move past? And given the explicit knowledge that the content "is AI," do audiences still invest emotionally, and with what discursive strategies?

2. Literature Review and Theoretical Framework

2.1. Digital Mourning and Continuing Bonds

Digital mourning has become a prominent topic in communication research. Gao (2024) proposes "strangers' collective mourning," noting the collectivist character of digital mourning in China; Yan and Chen (2023) argue that digital mourning constructs public memory rather than merely venting emotion; Zeng (2024) finds the cyber-mourning of the internet-born generation ephemeral, performative, and gamified. These studies largely address mourning after "natural death," where social media merely provides a new venue. AI resurrection changes this premise: technology actively manufactures a "presence," directly intervening in the mourning process.

This paper primarily draws on continuing bonds theory. Proposed by Klass et al. (1996), it challenges the "grief work" paradigm prevailing since Freud, holding

instead that grief may maintain the relationship with the deceased in new ways. X. Yu et al. (2024) further distinguish internalized bonds (internalizing the deceased's values as part of oneself, positively correlated with personal growth) from externalized bonds (relying on external objects or rituals, positively correlated with complicated grief). This is suggestive: does AI resurrection help users complete internalization as a transitional object, or strengthen externalized dependence as a "sticky" tool? The question remains unsettled.

2.2. The CASA Paradigm and Anthropomorphism

Human–computer interaction research supplies further analytical tools. The CASA paradigm (Reeves & Nass, 1996) demonstrated that people unconsciously treat computers as social actors; Epley et al.'s (2007) three-factor theory explains anthropomorphism through sociality motivation, elicited agent knowledge, and effectance motivation. In the context of generative AI, Y. Zhang et al. (2024) find that users' mind perception comprises agency perception and experience perception, the latter more closely related to emotional attachment.

These theories, however, are mostly built upon low-arousal laboratory contexts. Do anthropomorphic mechanisms still hold in a high-arousal context such as mourning? The dual process model (Stroebe & Schut, 1999) offers a process-oriented perspective: healthy grief is an oscillation between loss-oriented and restoration-oriented coping—a notion apt for comment-section utterances that laugh and cry in turn.

2.3. Grieftech: Technology as Active Intervention in Mourning

A rapidly growing literature, increasingly labeled "grieftech," examines how the digital afterlife industry commercializes the dead and reorganizes mourning. Öhman and Floridi (2017) argue that the data traces of the deceased are becoming commercial assets under corporate rather than cultural control, and translate this structure into obligations for industry actors (Öhman & Floridi, 2018). Kasket (2019) warns that commercial services risk exploiting mourners at their most vulnerable. Hollanek and Nowaczyk-Basińska (2024) analyze griefbots, deadbots, and postmortem avatars, identifying risks including emotional dependency, "unwanted hauntings," and re-traumatizing design, and call for responsible-design principles such as transparency and "reverence for the dead."

This literature supplies an indispensable normative backdrop, yet exhibits three gaps: it concentrates on chatbots built from deceased humans' data, largely ignoring the fast-growing, video-based resurrection of pets; it is predominantly ethics-oriented, presuming rather than testing how users respond to fabricated presence; and it is grounded almost exclusively in Western contexts. The present study responds with quantitative, naturalistic evidence of audience response on a Chinese platform, asking whether users actually reject a fabricated bond once its

fabrication has been recognized—adding an empirical-psychological dimension to a debate so far conducted largely in ethical terms.

3. Research Design

3.1. Data Sources and Ethical Statement

Douyin was selected as the data-collection platform. Keywords such as "AI-resurrected pet" and "digital life of pets" were used to identify videos with more than 10,000 likes and 1,000 comments, yielding 27 core videos whose comment sections were collected in full—approximately 16,800 raw comments. Douyin's large user base, active comment ecology, and algorithmic recommendation yield comment sections of high emotional density.

Ethically, this study collected only publicly posted comments; all personally identifiable information—user IDs, avatars, nicknames—was de-identified through hashing, and results are presented in aggregated form. The study is secondary analysis of public information, involves no contact with research subjects, and qualifies for exemption from informed consent.

3.2. Data Cleaning and Analytical Methods

Data cleaning followed explicit criteria. Inclusion: comments of at least three characters forming analyzable semantic units. Exclusion: duplicates; advertisements and traffic-diversion; comments consisting solely of @-mentions or of emojis and punctuation. MD5-hash deduplication yielded 13,416 valid comments; a 5% random-sample review showed 100% deduplication accuracy.

Analysis combined manual annotation and dictionary-based matching. First, 250 randomly drawn comments were annotated for six categories of discourse (emotional engagement, detection of AI, healing, being stuck/consuming the deceased, ethical concern, and science-fiction cultural reference), with trigger keywords recorded. A six-category dictionary of 376 entries was then constructed and matched against the full corpus; back-testing showed an average F1 score of 80.4%. Emotionally engaged comments were further classified into warm-connection, grief/loss, and pure-release types.

The operational definitions of the six types of discourse are presented in Table 1.

Table 1. Operational definitions of the six types of discourse

Discourse category	Definition	Example keywords
Emotional engagement	Affective reaction to the video or the deceased pet; includes warm connection, grief/loss, and pure release.	miss you, cried, so miss, jia, burst into tears
Detection of AI	Recognizes or questions the content as AI-generated, edited, or otherwise inauthentic.	AI, compensation, fake, edited, not like
Healing	Regards the resurrection as comforting, a keepsake, or a way to say goodbye; relief or acceptance.	healing, comfort, finally back, satisfied

Stuck / consuming the deceased	Cannot move past, or criticizes commercial use as consuming the deceased; addiction or inability to let go.	can't let go, addiction, profiting from the deceased
Ethical concern	Doubts about the ethics of AI resurrection, privacy, or the life–death boundary.	ethics, boundary, wrong, respect
Sci-fi cultural reference	Refers to science-fiction narratives, films, or concepts to frame the experience.	Wandering Earth, digital life, cyber-immortality, Tu Hengyu

4. Findings and Analysis

4.1. Emotion Overrides Cognition: The Overall Distribution of Discourse Types

As shown in Figure 1, emotionally engaged comments dominate with 56.74%, whereas comments recognizing the AI nature account for merely 1.48%. The comment section of an AI-resurrected pet video is, first and foremost, an emotional space, not a forum for technical debate: users' first reaction is not to ask "is this real?" but to say "I miss it so much."

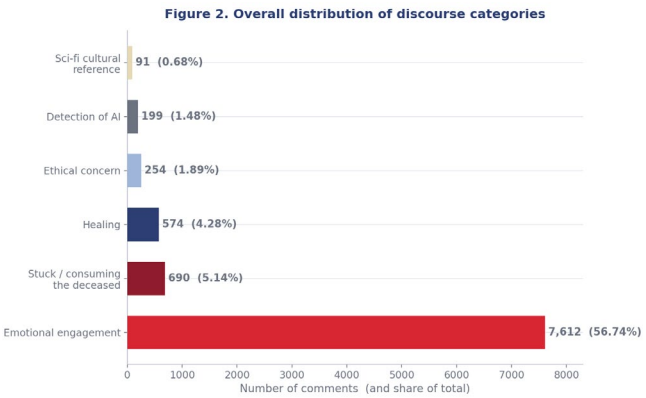


Figure 1. Overall distribution of discourse categories (based on 13,416 valid comments).

This finding is somewhat counterintuitive, as AI resurrection is itself a highly technical topic. Yet more than half of the comments concern emotion, while fewer than two percent discuss technical authenticity: in a mourning context, the technical attributes of the technology recede while emotional needs come to the fore. Users are there to "cry for a while."

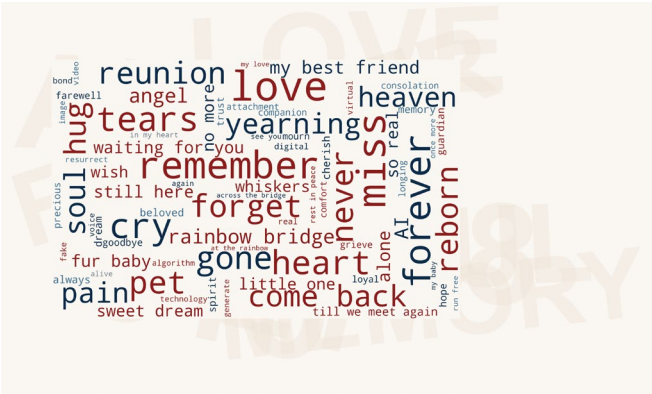


Figure 2. Word cloud of high-frequency words in audiences' mourning discourse (word size proportional to frequency).

The average comment is 22.6 characters; comments of 10–20 characters are most prevalent (39.06%), ultra-short comments of 3–10 characters account for 17.57%, and comments exceeding 50 characters only 6.76%. The dominance of short comments suggests that emotional expression here is immediate and fragmented rather than deliberate.

4.2. The Face of Emotional Engagement: From Instant Affect to Deep Grief

As Figure 3 shows, the pure-release type constitutes 83.13% of emotionally engaged comments; grief/loss accounts for 13.02% and warm-connection only 3.85%—a ratio of grief/loss to warm-connection of roughly 3.4 to 1.

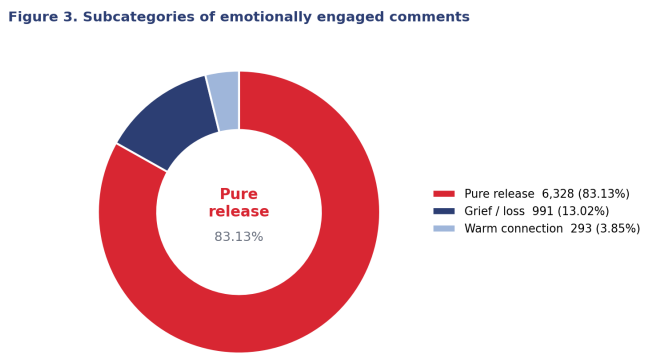


Figure 3. Subcategories of emotionally engaged comments (computed within emotionally engaged comments).

That grief/loss far outnumbers warm-connection suggests these videos function more as an "emotional trigger" than a "healing tool": they evoke longing and pain but may not help users complete the grief process. L. Yu (2026) warned that grief robots may "strengthen externalized bonds rather than promote internalization"—a concern this finding echoes.

The overwhelming majority of emotionally engaged comments are pure emotional release—neither "letting go" nor "fixation," but dwelling in the present of "I am so sad." Douyin's short-video format and algorithmic recommendation provoke immediate responses: struck in an instant, users leave an emotional comment and scroll on. In grief-theory terms, this "emotional presence" is the instantaneous manifestation of "oscillation" in the dual process model.

4.3. Healing and Fixation: A Delicate Imbalance

Regarding research question 2—is AI resurrection a healing keepsake or an attachment one cannot move past?—the data show that 548 comments express healing only, 664 express being unable to let go only, 26 express both, and the vast majority (12,178) express neither.

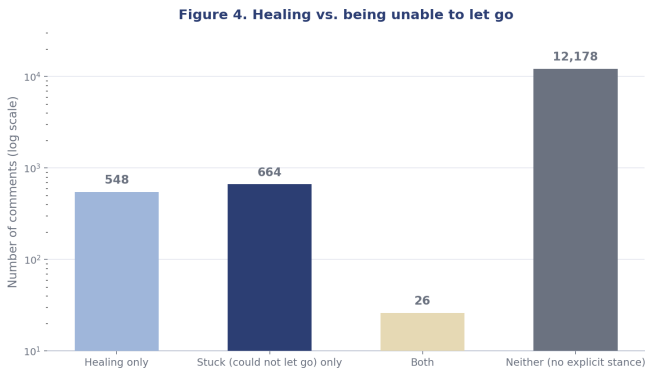


Figure 4. Healing vs. being unable to let go (of 13,416 comments: 548 healing only, 664 unable to let go only, 26 both, 12,178 neither).

Two points deserve attention. First, healing and being stuck are both marginal—over 90% of comments discuss neither: most users are simply expressing emotion rather than judging the technology. Second, "being stuck" slightly outnumbers "healing" (about 1.2 to 1), suggesting the net effect may lean toward "intensifying pain" rather than "promoting healing"—an inference to treat cautiously, since observational data cannot establish causality.

The 26 comments expressing both healing and being stuck are especially noteworthy: they articulate an internal contradiction—finding comfort in AI resurrection while worrying it will make letting go harder. This ambivalence is the textual externalization of the dual process model: users oscillate between loss and restoration orientation within a single comment. Zhang and Jiang (2024) noted that the technology's "consoling" and "addictive" qualities often coexist; this finding lends support from audience discourse.

4.4. Detection Does Not Obstruct Emotion: The Dissociation of Cognition and Affect

The most central finding pertains to research question 3: the co-occurrence of

detection and emotional engagement. A total of 199 comments recognize the AI nature (1.48% of the sample); of these, 75 also contain emotional expression. In other words, 37.69% of users who explicitly know that "this is AI" nonetheless experience a genuine emotional response.

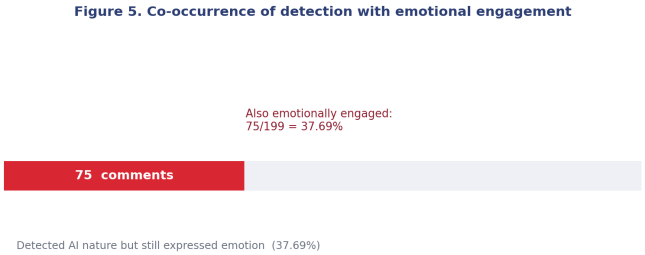


Figure 5. Co-occurrence of detection with emotional engagement: among the 199 comments recognizing the AI nature (1.48%), 75 (37.69%) also express emotion.

This finding constitutes the paper's core theoretical contribution: in a mourning context, cognitive judgment and emotional response can become systematically decoupled—people are moved by affect not because they were "deceived," but in full cognitive lucidity. In Epley et al.'s (2007) terms, the anthropomorphic response arises not from insufficient "elicited agent knowledge" but is directly driven by "sociality motivation": the longing for reunion temporarily bypasses cognitive appraisal.

The broader co-occurrence pattern is also instructive: 88.7% of healing comments and 78.7% of "stuck" comments are simultaneously emotionally engaged—whatever their evaluation of AI resurrection, emotional involvement is a precondition. By contrast, ethical concern co-occurs with emotional engagement at only 33.1%, the lowest among all labels, suggesting that ethical concern is grounded more in rational judgment than in emotional experience. Science-fiction cultural reference co-occurs at 41.8%: science fiction serves both as a cognitive frame and as a legitimizing cloak for affect.

It should be added that 1.48% is a lower bound of the detection rate: many users may have detected the AI nature but, because emotional expression takes priority, did not state it in their comments. The mechanism by which users, driven by affect, actively set aside their questioning of technological authenticity is what this paper terms "emotional suspension."

5. Further Discussion: The Discursive Mechanisms of Emotional Suspension

Quantitative data alone do not suffice; a critical discourse analysis of the 75 comments in which detection and emotional engagement co-occur identifies five principal rhetorical strategies through which users manage the contradiction of

"mourning while knowing it is fake."

5.1. The Concession–Admission Structure

The most common strategy is the concessional pattern of "although/clearly…it is AI…but/still…I cried," in which the cognitive judgment is the concessive clause and the emotional response the main clause—the grammar itself mirrors the psychological process of "cognition yielding to affect." Consider: "I laughed at first, but when you said it did not look alike—my dog had buck teeth—it made me cry." The concessional structure simultaneously acknowledges the authenticity of both cognition and affect, without forcibly dissolving either.

5.2. Borrowing the Science-Fiction Narrative Frame

The second strategy borrows science-fiction narratives to legitimize the emotional response. Tu Hengyu from The Wandering Earth 2 is the most frequently invoked symbol, alongside concepts such as "digital life" and "cyber-immortality." Science fiction supplies "cultural legitimacy": under the cover of fiction, users can openly express genuine longing—"When I watched The Wandering Earth, I understood Tu Hengyu at once. My hope for AI is that the relatives I have lost, and the cat that went to Meow-Star, may all achieve cyber-immortality."

5.3. Bipolar Affect: Laughter Amid Tears

The third strategy is an alternation of sorrow and humor—"laughing and crying simultaneously." The "buck teeth" topic is representative: moved to tears by the resurrection, a user notices that the pet's teeth were not buck and is abruptly pulled into laughter; laughing, they realize once more that the pet is gone and cry again—an oscillation that is the dual process model switching back and forth at the micro-level.

5.4. Technical Rationalization as Defense

The fourth strategy uses technical expertise as a "shield": after being moved, some users turn to discussing technical principles or planning future applications—"I will collect some photos and learn AI image generation… do not be too sad; AI is developing so fast." This resembles the "intellectualization" defense mechanism, yet the action plan itself still points toward "reunion with the pet."

5.5. Ambivalent Expectation: Fearing It Is Not Lifelike Enough, Yet Fearing It Is Too Lifelike

The final strategy is a subtler ambivalence concentrated in the expression "fearing it does not look alike, yet fearing it looks too alike." If it does not resemble the pet, users feel disappointed; if it resembles the pet too closely, they are instantly dragged back into the pain of loss, even feeling "uneasy or creepy." As one comment puts it,

"The moment I opened the box, I worried it would not look alike, and feared it would look too alike." This ambivalence reveals the fragility of emotional suspension: users are seeking a delicate balance—enough resemblance to evoke emotion, but not so much as to be unbearable.

These five strategies are not mutually exclusive and may be combined within a single comment. Together they constitute the discursive ecology of "emotional suspension": users are neither ignorant that the content is AI nor deceived by the technology; rather, they actively set aside the question of truth and falsity, and let emotion flow for a while.

6. Conclusion and Discussion

6.1. Main Findings

Through the analysis of 13,416 Douyin comments, this paper yields three main findings. First, emotion overrides cognition: emotionally engaged discourse accounts for 56.74% and detection only 1.48%, with emotional expression taking the form of immediate catharsis. Second, healing and fixation are slightly imbalanced: "being stuck" slightly outnumbers "healing" (roughly 1.2 to 1), and such videos resemble an "emotional trigger" more than a "healing tool." Third, detection does not block emotion: among users who explicitly recognize the AI nature, 37.69% still express emotional investment. The five rhetorical strategies reveal the micro-level discursive mechanisms of this dissociation.

6.2. Theoretical Contributions

First, the paper extends continuing bonds theory to the AI-mediated context, proposing "technologically mediated bonds." AI-resurrected pets create a state of "quasi-presence"—neither fully real (users know it is AI-generated) nor fully fictional (based on the image and memories of a real pet)—providing a safe emotional distance: real enough to evoke response, virtual enough to avoid confronting death's finality. Unlike static keepsakes, the dynamic image is "interactive."

Second, it offers naturalistic evidence for the CASA paradigm in a mourning context. Traditional CASA research verifies in laboratories that people respond socially to computers; this paper finds, in a real-world high-arousal context, that anthropomorphic responses can bypass cognitive appraisal and occur directly. This complements Epley et al.'s (2007) three-factor theory: in high-arousal contexts, sociality motivation becomes the overriding driver.

Finally, the paper proposes the concept of "emotional suspension" and systematically elaborates its theoretical content: the mechanism whereby emotional responses still occur automatically and cannot be blocked by cognitive judgment, even when users knowingly recognize the technological inauthenticity. Its precondition is cognitive lucidity—not "being deceived" or "failing to detect," but

"detecting and still being moved."

Emotional suspension must be distinguished from Coleridge's "suspension of disbelief": readers' deliberate choice to set aside doubts about fictionality for aesthetic immersion. The differences are threefold. First, the driving force: the suspension of disbelief is a cognition-driven deliberate choice—an act of will preceding affect—whereas emotional suspension is affect-driven and automatic. Second, control: the former is controllable, as viewers can exit the fiction at any time; the latter is uncontrollable—users "know they should not cry yet cannot help it." Third, the affective texture: the former issues in aesthetic pleasure protected by safe distance; the latter issues in genuine grief pointing to a real loss, with no "safe exit."

The theoretical significance is that emotional suspension reveals a neglected psychological state in human–machine affective interaction: affect can operate directly without the "permission" of cognition. This explains fans of virtual idols who "still invest despite knowing the person behind the character has changed," and users of AI companion apps who feel attachment "despite knowing the other party is an algorithm"—though it is most intense in mourning, where a real loss lies behind it.

6.3. Practical Implications

For platforms, AI-generated content should be labeled as such; this transparency is necessary at the informational level but should be implemented with discretion at the emotional level—users' emotional space should not be dissolved through "rational deconstruction." Platforms might establish a "mourning mode" for such comment sections, filtering aggressive remarks and commercial traffic-diversion.

For technology ethics governance, the fact that grief/loss constitutes 13.02% of emotionally engaged comments suggests AI resurrection may pose psychological risks for vulnerable users. Service providers might add psychological warnings at the product entry point and grief-support links; regulators should set a stricter threshold for "AI-resurrected humans" than for pets.

6.4. Limitations and Future Directions

This study has several limitations: only Douyin was analyzed; publicly posted comments are shaped by the platform environment and performativity; the observational design cannot establish causality; explicit detection (1.48%) likely underestimates the true rate; and keyword matching cannot fully capture irony and sarcasm. Future research could pursue cross-platform replication (Xiaohongshu, Bilibili, TikTok, YouTube); longitudinal or experimental designs manipulating AI-content labels; triangulation with interviews, surveys, or physiological measures; comparison of pet resurrection with that of deceased humans, with attention to clinically vulnerable groups; and large language model-assisted annotation.

Declarations

Ethics approval and consent to participate: This study involved only the secondary analysis of publicly available, de-identified comments and entailed no intervention in or contact with human subjects; it therefore qualified for exemption from full ethical review. Because all data were anonymized publicly posted comments, the requirement for informed consent was waived.

Conflict of interest: The authors declare no conflict of interest.

Funding: This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Author Contributions

H.N.: Conceptualization, Methodology, Validation, Formal analysis, Writing – original draft, Project administration.

Y. Zhang: Investigation, Data curation, Formal analysis, editing.

H. Guo: Data curation, Validation, editing.

All authors have read and agreed to the published version of the manuscript.

Data Availability Statement

Upon reasonable request, data used and analyzed during the current study are available from the corresponding author.

References

[1] Epley, N., Waytz, A. and Cacioppo, J.T. (2007) On Seeing Human: A Three-Factor Theory of Anthropomorphism. Psychological Review, 114, 864-886. http://dx.doi.org/10.1037/0033-295X.114.4.864

[2] Gao, J. (2024) Strangers' Collective Mourning: Chinese-Style Digital Mourning and Continuing Bonds. Journal of Jishou University (Social Sciences Edition), 45, 150-160.

[3] Hollanek, T. and Nowaczyk-Basińska, K. (2024) Griefbots, Deadbots, Postmortem Avatars: On Responsible Applications of Generative AI in the Digital Afterlife Industry. Philosophy & Technology, 37, Article 63. http://dx.doi.org/10.1007/s13347-024-00744-w

[4] Kasket, E. (2019) All the Ghosts in the Machine: The Digital Afterlife of Your Personal Data. Robinson.

[5] Klass, D., Silverman, P.R. and Nickman, S.L. (Eds.) (1996) Continuing Bonds: New Understandings of Grief. Taylor & Francis.

[6] Öhman, C. and Floridi, L. (2017) The Political Economy of Death in the Age of Information: A Critical Approach to the Digital Afterlife Industry. Minds and Machines, 27, 639-662. http://dx.doi.org/10.1007/s11023-017-9445-2

[7] Öhman, C. and Floridi, L. (2018) An Ethical Framework for the Digital Afterlife Industry. Nature Human Behaviour, 2, 318-320. http://dx.doi.org/10.1038/s41562-018-0335-2

[8] Reeves, B. and Nass, C. (1996) The Media Equation: How People Treat Computers, Television, and New Media like Real People and Places. Cambridge University Press.

[9] Stroebe, M.S. and Schut, H. (1999) The Dual Process Model of Coping with Bereavement: Rationale and Description. Death Studies, 23, 197-224. http://dx.doi.org/10.1080/074811899201046

[10] Xu, Y. (2025) The Ethical Problems Raised by "Digital Departed" and Their Resolution.

Studies in Ethics, No. 3, 133-140.

[11] Yan, L. and Chen, X. (2023) "The Song of the Departed": Digital Mourning and Media-Memory Construction of Memorial Accounts on Bilibili. Journalism and Writing, No. 11, 67-80.

[12] Yu, L. (2026) Ethical Reflections on Grief Robots from the Perspective of Continuing Bonds Theory. Medicine and Philosophy, 47, 37-40, 46.

[13] Yu, X., Qian, W., Huang, J. and Wang, J. (2024) Different Patterns of Continuing Bonds in Acute Grief and Their Relationship with Grief Symptoms. Studies of Psychology and Behavior, 12, 469-475.

[14] Zeng, X. (2024) Ephemeral Public Affect: Cyber-Mourning among the Internet-Born Generation. Journalism and Communication Review, No. 6, 72-84.

[15] Zhang, A. and Jiang, Y. (2024) AI "Resurrection" of the Deceased: Digital Immortality under Technological Illusion and Its Ethical Considerations. Jianghan Academic, No. 5, 63-71.

[16] Zhang, Y., Zhao, Y., Wu, W. and Zhu, Q. (2024) Research on Users' Mind Perception and Responses to Generative Artificial Intelligence in Human-AI Interaction. Information Studies: Theory & Application, 47, 140-149.