

## **THE PHENOMENON OF GRIEF CHATBOTS IN SERBIA: CULTURAL CHALLENGES OF DIGITAL REPLICAS OF THE DECEASED**

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### **Abstract**

The development of generative artificial intelligence has paved the way for the emergence of "grief bots," which are digital replicas of deceased individuals. These bots utilize sophisticated simulations of voice, communication style, and content, thereby facilitating virtual interaction with individuals who have passed away. While this phenomenon is technologically innovative, it gives rise to complex questions in the domains of ethics and cultural acceptability. In Serbia, where the remembrance and respect for the deceased are deeply rooted in customs and traditions, the emergence of grief bots is of particular significance. On the one hand, these bots have the potential to preserve family heritage and oral history. On the other hand, they run the risk of violating the dignity of the deceased and prolonging the grieving process. This paper analyzes the possibilities of applying grief bots, as well as the ethical, legal, and cultural implications in the context of Serbian tradition and contemporary social changes. The objective of the present study is twofold: first, to ascertain the extent to which such technology can contribute to the preservation of family and cultural heritage, and second, to identify potential risks to the dignity of the deceased and the emotional well-being of users and the legal implications surrounding the use of digital replicas. The aim of this paper is to examine the ethical, legal, and cultural dimensions of the emergence of grief bots, with a particular focus on their acceptability and applicability in Serbia.

**Keywords:** AI, grief bot, digital replica, dignity of the deceased, customs in Serbia, ethical challenges.



## **FENOMEN SPOMEN-BOTOVA U SRBIJI: KULTUROLOŠKI IZAZOVI DIGITALNE REPLIKE PREMINULIH**

### **Apstrakt**

Razvoj generativne veštačke inteligencije omogućio je pojavu spomen-botova, odnosno digitalnih replika preminulih osoba. Spomen-botovi koriste sofisticirane simulacije glasa, komunikacionog stila i sadržaja, čime omogućuju virtuelnu interakciju sa onima koji više nisu među živima. Iako je ovaj fenomen tehnološki inovativan, on otvara složena pitanja u domenima etike i kulturne prihvatljivosti. U Srbiji, gde su sećanje i poštovanje prema preminulima duboko ukorenjeni u običajima i tradiciji, pojava spomen-botova ima poseban značaj. Sa jedne strane, ovi botovi mogu doprineti očuvanju porodičnog nasleđa i usmene istorije. Sa druge strane, postoji rizik da naruše dostojanstvo preminulih i produže proces žalovanja. U radu se analizira mogućnosti primene spomen-botova, kao i etičke, pravne i kulturne implikacije u kontekstu srpske tradicije i savremenih društvenih promena. Predmet istraživanja je dvojak: prvo, da se utvrdi u kojoj meri ova tehnologija može doprineti očuvanju porodičnog i kulturnog nasleđa, a drugo, da se identifikuju potencijalni rizici po dostojanstvo preminulih, emocionalno blagostanje korisnika i pravni aspekti upotrebe digitalnih replika. Cilj rada je sagledati etičke, pravne i kulturne dimenzije pojave spomen-botova, sa posebnim osvrtom na njihovu prihvatljivost i primenljivost u Srbiji.

**Ključne reči:** VI, spomen-bot, digitalna replika, dostojanstvo preminulih, običaji u Srbiji, etički izazovi.

### **INTRODUCTION**

The rise of generative artificial intelligence over the past decade has opened entirely new fields of application, extending into domains once regarded as the exclusive preserve of human interaction and cultural expression. Among the most debated developments in this regard is the appearance of so-called "grief bots" – digital reconstructions of deceased persons that, by imitating their voice, communicative style, and characteristic discourse, allow for a form of virtual "conversation" with the departed. Although such technology carries the promise of safeguarding personal, familial, and even broader cultural memory, it simultaneously provokes complex ethical, legal, and socio-cultural dilemmas that challenge prevailing understandings of identity, dignity, and the boundaries of human–machine relations (Lindemann, 2022).

In the Serbian socio-cultural context, where the commemoration of the deceased is profoundly intertwined with both religious practice and traditional customs, the advent of digital replicas such as grief bots poses a particularly intricate challenge. In the context of a society undergoing rapid technological advancement and social

transformation, these virtual constructs have the potential to function as novel instruments for the preservation of oral history, familial narratives, and elements of intangible cultural heritage. However, their implementation gives rise to a number of sensitive concerns, including the potential violation of the dignity of the deceased, the risk of extending or complicating the grieving process, and the likelihood of eliciting broader societal resistance due to their incompatibility with prevailing cultural and religious notions of death, mourning, and commemoration. For these reasons, the exploration of the ethical, cultural, and legal dimensions of grief bots in Serbia constitutes not only a subject of scholarly inquiry but also a matter of tangible practical relevance, with implications for policy-making, technological development, and the safeguarding of collective memory.

The aim of this paper is to examine the ethical, legal, and cultural dimensions of the emergence of grief bots, with a particular focus on their acceptability and applicability in Serbia. In line with the aforementioned considerations, the following research question is proposed: *To what extent is the phenomenon of grief bots culturally and ethically acceptable in Serbia, and how can their application contribute to the preservation of family and cultural heritage without compromising the dignity of the deceased and the emotional well-being of users?*

## **GRIEF BOTS: BETWEEN TECHNOLOGICAL INNOVATION AND CULTURAL TRADITION**

In contemporary Serbian society, technology has become an integral part of everyday life, encompassing various aspects such as communication, education, work, and entertainment. However, despite the increased accessibility of digital tools and their growing use, there is a discernible dynamic indicating that Serbian citizens still place a high value on privacy and family relationships as integral components of their lives. On the one hand, younger and more educated segments of society readily adopt new technologies, using them to connect, share information and engage in entertainment. At the same time, however, these same segments demonstrate an increasing awareness of the risks associated with digital exposure and the loss of control over personal data (Waitman, 2023).

Conversely, older generations adopt a more cautious approach to technology, prioritising privacy and traditional family values over technological innovations. The significance attributed to family bonds and shared rituals, such as gatherings during holidays and traditional customs, is widely recognised. Consequently, technology is often required to be aligned with the preservation of these values (Tang, Shah, & Yamal, 2024).

The notion of engaging in a virtual dialogue with a deceased individual can evoke a wide spectrum of emotional responses in the living. It is posited that such interaction may provide comfort, assist in the grieving process, and help preserve memories for some individuals. Conversely, a virtual "dialogue" with a digital replica of the deceased has the potential to engender confusion, exacerbate grief, or evoke moral disquiet, particularly if the user unconsciously ascribes the deceased's life traits to a digital persona that lacks authenticity. The psychological consequences of death vary from individual to individual and are dependent on a number of factors,

including the cultural context, family practices, and personal beliefs about death (Özel, & Özkan, 2020).

The ethical implications of this phenomenon are particularly complex. The central question that arises from this discussion is: who is truly able to "represent the voice" of the deceased? The creation of a grief bot entails the utilisation of the personal data of the deceased, including speech, text, recordings, and other digital traces, which are then transformed into a communicative form. Absent explicit consent during their lifetime or approval from family members, the utilisation of these data may be regarded as ethically contentious, as it directly impacts the dignity and privacy of the deceased.

The practice has implications for society as a whole, in addition to individual and ethical considerations. The response of families and communities to this phenomenon is diverse, ranging from acceptance and comfort to discomfort and opposition, depending on the cultural and religious values of the respective group. The digitalisation of memories thus introduces a new dimension to traditional customs of mourning and respect, requiring careful consideration and regulation to minimize risks and ensure the dignified use of technology (Hollanek, & Nowaczyk-Basińska, 2024).

The prevailing attitude of contemporary Serbian society towards technology can be characterised as a balance between the desire for modernisation and the preservation of privacy and family connections. This attitude assumes particular significance in the context of the digitalisation of memory and phenomena such as grief bots, where technological innovation exerts a direct influence on ethical, cultural and familial norms.

## **RELIGION AND POPULAR PRACTICE IN SERBIA: ORTHODOXY VERSUS FOLK BELIEFS**

Serbian society has long been characterised by deeply rooted cultural and religious traditions regarding death and remembrance of the deceased. It is evident that traditional customs constitute a fundamental aspect of the preservation of memory and the expression of respect for the deceased. Such customs encompass a variety of practices, including commemorative gatherings, funeral services, visits to cemeteries, and family reunions held on the anniversaries of death. These rituals are not merely expressions of personal grief; they also serve as a means of preserving collective memory and cultural identity. In Serbian culture, respect for the deceased is of both moral and ethical significance, with the family playing a central role in fulfilling these obligations (Milić, 2023).

In official Orthodox doctrine, remembrance of the dead is regulated through liturgical rites such as prayers, grief services, and commemorations on specific dates following death. The Church emphasizes prayer for the repose of the soul, spiritual communion through liturgy, and a dignified distance from attempts to "communicate" with the deceased. However, in everyday life across Serbia, there is a noticeable divergence between doctrine and practice. It is evident that folkloric practices in Serbia frequently encompass a variety of divinatory practices, fortune-

telling, and ritualistic traditions that are meticulously designed to sustain a profound connection with the spiritual realm (Kvasha, 2021). The practice of reading coffee cups is one of the most widespread forms of divination. It is regarded as both a form of entertainment and a means of seeking guidance in uncertain life situations. Moreover, individuals often seek the counsel of fortune-tellers and soothsayers who profess to possess unique faculties of perception or communication with supernatural entities.

The resilience of these practices indicates that they are not merely remnants of the past but also adaptive mechanisms that provide individuals and communities with psychological and emotional support. The practice of fortune-telling and spirit contact can be viewed as a means of addressing fundamental human needs for understanding that extends beyond the physical and rational. These practices, whether as a form of entertainment, a symbolic act, or a genuine attempt to communicate with the otherworldly, underscore a deep-seated human desire to seek answers that transcend the visible and the rational.

Such practices are closely related to the belief that the dead do not completely disappear from the world of the living but rather retain the ability to send signs or communicate indirectly. This phenomenon elucidates the persistence of certain rituals involving the summoning or maintenance of contact with the spirits of the deceased as part of the cultural landscape, despite the disapproval of the Orthodox Church. For the Church, these customs are regarded as superstitious and deviant from the true faith. Nevertheless, within popular consciousness, they maintain significance as a means of coping with loss, fear and uncertainty (Aleksov, & Lackenby, 2022).

Among the most distinctive examples are the Vlach customs in Eastern Serbia, which have preserved pre-Christian and syncretic elements alongside Orthodox rituals. Vlach communities often organize elaborate *pomane* (commemorative feasts for the dead), during which the deceased are symbolically invited to participate through food, drink, and oral storytelling (Mirković, 2023). In some cases, family members or designated ritual specialists even engage in direct “dialogue” with the departed, seeking guidance, protection, or forgiveness. Such practices, while outside the bounds of Orthodox theology, illustrate the enduring strength of folk religion in shaping how death and memory are approached in Serbia. They reveal a cultural reality in which official religious prescriptions and popular beliefs coexist, overlap, and at times contradict one another.

In Serbia, the cultural significance of death and mourning is intricately interwoven with the fabric of family bonds and time-honoured traditions. The grieving process is characterised by its length and the rigidity of its ritualised nature. One such ritual, observed in the context of the bereavement of a loved one, involves the custom of close relatives donning black attire for a period of one year. Grief services are held at regular intervals, such as forty days, six months, a year, and on anniversaries thereafter, thereby ensuring that remembrance remains an ongoing family duty. These practices underscore the collective nature of mourning, where family and community share in the burden of grief.

In contrast, within much of the contemporary West, mourning is typically characterised by its increased privatisation, brevity and secularisation. The practice

of wearing black is often confined to the funeral ceremony itself; subsequent social expectations generally encourage a swift return to what is considered "normal life". Public expressions of grief are minimised, and remembrance is often relegated to personal reflection or digital grief pages.

In the context of other cultures outside of Europe, there is a clear demonstration of a significant variation in approach. In Mexico, the Día de los Muertos (Day of the Dead) is celebrated with the construction of altars, the presentation of floral arrangements, the consumption of food, and the playing of music, with the intention of welcoming the spirits of the dead back among the living for a joyful reunion. In numerous Asian societies, particularly in China and Japan, the cult of ancestors occupies a pivotal role. Families frequently visit graves, offer food and incense, and sustain a ritual bond with their forebears as part of household religion.

Despite these differences, the Serbian case demonstrates that such customs are not primarily driven by the fear of supernatural retribution if rituals are not observed. Instead, they function as a culturally sanctioned mechanism for coping with the pain of loss. By maintaining visible, collective practices of mourning, Serbian families extend the grieving process and give themselves space to process absence, while at the same time affirming continuity with past generations.

## **GRIEF BOTS AND THE BOUNDARIES OF ETHICAL RESPONSIBILITY**

In the contemporary digital context, the emergence of different types of bots related to deceased individuals is increasingly altering the manner in which people experience grief and preserve memories of loved ones. Memorial bots are defined as digital monuments, the purpose of which is passive preservation of memories. This is achieved through the use of photographs, texts, videos and family anecdotes. These tools enable families and friends to establish digital griefs and sustain connections with the past, despite the absence of interactive communication (Xygkou et al., 2023).

In contrast, grief bots are characterised by their interactive nature. The objective of these services is to provide emotional support to individuals experiencing bereavement, often by simulating the speech patterns or communication style of the deceased. This simulation is based on data obtained from messages, diaries, or video recordings. In this capacity, they function as virtual companions during the grieving process, facilitating the expression of emotions and providing solace through dialogue, without the apprehension of judgement or the obligation to reciprocate the unceasing attention the bot offers (Brescó de Luna, & Jiménez-Alonso, 2024).

The development of grief bots within the digital milieu gives rise to a plethora of ethical dilemmas concerning the sanctity of the deceased. In traditional cultures, including Serbian society, death and remembrance are treated with a high degree of moral and ethical sensitivity. The utilisation of grief bots, as digital replicas, has the potential to modify the manner in which deceased individuals are commemorated and engaged with, thereby giving rise to a perception of infringing upon their dignity (Savin-Baden, Burden, & Taylor, 2017). A fundamental ethical concern pertains to

the question of whether virtual interaction with a digital representation of the deceased can be deemed permissible if it is not founded upon explicit consent during their lifetime or on the stipulated wishes of the bereaved family. Some studies raise the question "No Peace After Death?", examining how the use of these technologies affects users' privacy and data protection, but also considering the other side – whether the sale of grief bots exposes the bereaved to such experiences (Sciolla & Pagallo, 2025).

Furthermore, the utilisation of grief bots has the potential to influence the grieving process, either by prolonging it or by causing disruption to it. While some users may derive comfort from a virtual "dialogue" with the deceased, others may experience discomfort due to the constant presence of a digital replica, which could hinder the natural and healthy process of acceptance following loss. In this sense, it is argued that technology has the potential to either replace or distort traditional mechanisms of mourning and social support (Hollanek, & Nowaczyk-Basińska, 2024).

Despite the rapidly growing interest in digital replicas of deceased individuals, there is still no officially registered company in Serbia or elsewhere that offers the service of creating a generative chatbot of the deceased without their prior consent. Existing platforms, such as HereAfter AI and StoryFile, operate on a different principle. They rely exclusively on content provided by the individual during their lifetime, in the form of interviews, video-recorded answers, or pre-prepared life stories. It is important to note that such systems do not rely on generative artificial intelligence, do not simulate behaviour, and do not "revive" the deceased based on data obtained from third parties.

Conversely, within the domain of informal experimentation, there are individuals and enthusiasts who employ publicly available LLM tools to create what are termed "grief bots". The construction of digital simulations is predicated on messages, notes, or voice recordings of the deceased. The objective is to create simulations that resemble the personalities of the deceased. A prominent illustration of this phenomenon is Project December, an experimental initiative developed by American programmer Jason Rohrer, which was based on the GPT-3 model through the OpenAI API. The platform enabled users to create bespoke chatbots that replicated the communication style and behaviour of deceased persons, utilising materials such as messages, diaries, or private correspondence.

The most notable case associated with this project concerned a man who, after the loss of his fiancée, created a chatbot that simulated her behaviour. This act instigated a heated public debate about the ethics of such experiments, particularly in the context of privacy, grief processes, and digital dignity. While this experience was perceived differently by users, it was seen by some as a means of comfort and coping with loss, while others viewed it as an example of ethically questionable and risky misuse of technology.

The project was ultimately terminated following OpenAI's decision to revoke access to the GPT-3 model in accordance with its own usage policy. This action was taken as a result of the infringement of rules prohibiting the simulation of real individuals without their consent. It is imperative to emphasise that this prohibition did not emerge from legal statutes; rather, it stemmed from the company's internal ethical

standards. This underscores the prevailing legal vacuum and the absence of adequately developed regulations in this domain.

The impact of grief bots on users' emotional well-being represents another significant ethical dimension. The psychological consequences of bereavement can be wide-ranging, encompassing a spectrum of emotions from a sense of comfort and reduced feelings of loneliness to increased stress and anxiety (Xykgou et al., 2023). It is therefore imperative to establish ethical frameworks regulating the use of grief bots, including transparency, informed consent, and respect for cultural and familial values.

## **LEGAL FRAMEWORK IN SERBIA: POST-MORTEM PERSONALITY RIGHTS AND DEFAMATION RISKS**

The question of "who controls the voice of the deceased?" represents a central challenge in the context of grief bots. The creation of a digital replica of a deceased individual necessitates the utilisation of personal data, voice recordings, text messages and other digital traces that can be transformed into a communicative form. This practice gives rise to fundamental questions concerning the ownership of digital identity, copyright, and the responsibility for how the deceased is "represented" in the virtual space (Öhman, & Floridi, 2018).

It is customary for families to assume a pivotal function in the preservation and transmission of memories to posterity. However, the advent of grief bots has introduced a new intermediary element, namely technology that can represent the deceased without the need for direct control by heirs (Haneman, 2024). This situation gives rise to a number of ethical and legal dilemmas, namely: can the use of the deceased's digital data be justified in the absence of explicit consent during their lifetime, and who should assume responsibility for any potential misuse or inaccurate representation of the deceased's personality? The absence of a definitive legal framework in Serbia pertaining to digital replicas of the deceased has resulted in the complexity of regulating these issues, thereby creating a situation that is susceptible to ethical and legal ambiguities.

In an international context, a variety of regulatory models exist. In the United States, legislation is partly dependent on copyright law and digital property laws, which permit legal heirs to manage the deceased's digital content. Within the European Union, the protection of personal data is of paramount importance, as evidenced by the stringent regulations set forth in the General Data Protection Regulation (GDPR) (Xykgou et al., 2023). This legislative framework places significant emphasis on issues of consent and the governance of digital traces left behind by deceased individuals.

The Republic of Serbia currently lacks specific legislation regulating "grief bots", defined as digital representations of deceased individuals. It is imperative to underscore the temporal constraints imposed on the safeguarding of a deceased individual's image and oeuvre. In the event of the person's demise occurring within the past 75 years, the utilisation of their likeness or work is contingent upon the explicit consent of the heirs from the primary line of succession (spouse, children, or

parents, in the absence of a spouse or children). However, it should be noted that an important restriction applies in this regard: heirs who do not belong to the first line of succession, such as grandchildren or more distant relatives, do not have the legal right to request or authorise posthumous use of the deceased's likeness and work if direct heirs exist.

Furthermore, even if a digital "bot" makes a statement that is factually true, for example "my daughter-in-law is promiscuous" – the operators and data providers of the bot may still be held liable for defamation. Serbian defamation legislation does not differentiate between human and artificial speakers. Thus, if a statement harms the reputation of a recognisable individual, the creators or enablers of the bot can be subject to legal action.

It is important to note that families may hold divergent opinions on the auditory and behavioural characteristics that a grief bot should embody. For instance, one sibling may envisage a solemn, formal persona that aligns with traditional funeral tones, while a surviving spouse may prefer a warmer, more conversational approach. Such divergent visions have the potential to engender internal conflict, giving rise to the question of who wields the ultimate authority in decision-making.

Moreover, should a dispute arise between heirs regarding the creation of a bot, legal complications may ensue, as only direct heirs possess the prerogative to sanction the posthumous utilisation of a deceased individual's likeness or personal data. Notwithstanding the consensus among heirs to create a bot, there are still questions regarding the data on which the bot will be trained. Specifically, there is the question of whether the heirs will be able to agree on the sources and content used to shape it. In the absence of clearly defined mechanisms for achieving consensus or adequate legal guidance, the practice of utilising artificial intelligence to replicate a deceased loved one may lead to familial discord rather than fostering shared remembrance and unity.

## **OPPORTUNITIES AND RISKS OF IMPLEMENTATION IN SOCIETY IN SERBIA**

Grief bots represent a pioneering technological development with the potential to contribute to the preservation of family and cultural heritage in Serbia. The digitalisation of memories of the deceased facilitates the transmission of oral stories, family anecdotes and significant historical information to younger generations, thereby creating a new form of cultural memory. This technology has the potential to play a significant role in the preservation of historical data concerning various communities and minority groups, including Vlachs, Hungarians, Roma, and Bosniaks, thereby contributing to the enrichment of Serbia's cultural mosaic.

Nevertheless, considerable technological and economic impediments must be surmounted. The development of grief bots necessitates sophisticated technological infrastructure, a high level of digital literacy, and financial investments that are not universally accessible to all families or institutions. Furthermore, there is a risk of the misuse of personal data of the deceased, as well as of inaccurate or incomplete

transmission of cultural content, which may result in a distorted representation of family and cultural history (Krueger, & Osler, 2022).

Another critical aspect of the implementation of grief bots is the consideration of cultural acceptability and social response. In Serbia, traditional customs and religious rituals play a significant role in maintaining the dignity of the deceased. The acceptance of this technology is contingent upon its alignment with cultural values, family norms, and ethical standards. The public's perception of these bots, and their subsequent integration into society, will determine whether this technology serves as a valuable tool for preserving memory or as a potential source of ethical and social conflicts.

The question of ethics and sensitivity regarding grief bots becomes particularly acute when they concern a deceased partner or child. These forms of digital replicas involve direct interaction with the trace of a personality that was closely connected to the living, touching the most intimate emotions, grieving processes, and family relationships. Creating a grief bot in such cases may provide a sense of comfort and enable the maintenance of a “continuing bond” with the deceased, but it also carries the risk of emotional harm, prolonged grief, or the creation of an illusion of presence that is not real.

## CONCLUSION

Grief bots represent a novel and intricate facet of digital memory culture, concomitantly unveiling prospects and dilemmas within the Serbian social, cultural, and ethical milieu. On the one hand, these digital tools have the potential to make a significant contribution to the preservation of family and cultural heritage. They enable the transmission of oral stories, family anecdotes, and cultural values to younger generations, including minority communities such as Vlachs, Hungarians and Roma. Conversely, the introduction of grief bots necessitates meticulous deliberation on ethical and legal boundaries, as the utilisation of deceased individuals' digital data can directly impact their dignity and privacy. The ethical implications of such practices give rise to several questions. These include the question of who should control the voice of the deceased, the potential prolongation or disruption of the grieving process, and the impact on users' emotional well-being. The current legal framework in Serbia is inadequate in regulating the use of digital replicas of the deceased, emphasising the necessity for the establishment of clear legislative and regulatory mechanisms to ensure the ethical and safe application of this technology.

Research on grief bots in Serbia also emphasises the importance of cultural acceptability and societal response. The implementation of these digital tools must be guided by the prevailing traditions, religious practices, and family values, thereby ensuring that their use is both acceptable and beneficial, and does not give rise to ethical and social conflicts. In this sense, grief bots can be regarded as both a technological innovation and a social challenge, thus necessitating an integrated approach that combines technology, ethics, law and cultural values.

It is asserted that grief bots have the potential to become a valuable instrument for preserving memory and cultural heritage. However, it is crucial that their application in Serbia is subject to careful regulation and cultural sensitivity, in order to ensure that technology supports, rather than undermines, the dignity of the deceased and the emotional well-being of the living.

In Serbia, the advent of such chatbots is nascent, primarily due to the endeavours of enthusiasts and researchers, and their utilisation has yet to permeate mainstream practice. This raises the question of whether grief chatbots will become a part of our everyday lives.

Serbian culture is characterised by a profound respect for the deceased. Rituals such as commemorations of the dead and grief services are indicative of the enduring connection with those who have passed away. In popular consciousness, there is a widespread belief that the deceased "remain present in some way," that they may "visit us in dreams" or send us signs. Concurrently, it is not unheard of for individuals to seek the counsel of fortune-tellers or spiritual intermediaries, operating under the belief that communication with deceased loved ones is attainable.

In this cultural context, the emergence of a chatbot that speaks in the voice of one's late grandfather may not be regarded as entirely alien or unacceptable. It has been suggested that this may be regarded as a novel method of preserving family heritage, or alternatively, as a means of maintaining the presence of a loved one within the context of family life. However, it is important to acknowledge that this practice may be perceived as unnatural or even offensive by some individuals.

The fate of these technologies in Serbia will not depend solely on what is technically feasible, but also on what society considers to be morally permissible, culturally acceptable, and emotionally sustainable. Indeed, new technologies may be capable of reconstructing a voice, a lexicon, and even certain mannerisms. Nevertheless, the fundamental question remains: can even the most advanced algorithm truly revive the presence of one who is no longer among us?

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## REZIME

Spomen-botovi, kao digitalne replike preminulih osoba, predstavljaju novi spoj tehnologije, očuvanja sećanja i kulturne prakse u Srbiji. Oni pružaju mogućnosti za očuvanje porodičnih priča, kulturnog nasleđa i tradicija nacionalnih manjina, ali istovremeno postavljaju složena etička, pravna i emocionalna pitanja. Ključne brige obuhvataju pitanje ko kontroliše glas preminulog, moguće narušavanje procesa tugovanja i zaštitu dostojanstva i privatnosti. Trenutni pravni okvir u Srbiji nema specifične propise za ove tehnologije, što ističe potrebu za jasnim zakonodavnim i etičkim smernicama. Kulturna prihvatljivost je od presudnog značaja: srpske tradicije, verske prakse i porodične vrednosti snažno utiču na društveni odgovor, koji se kreće od radoznalosti i prihvatanja do nelagodnosti ili moralnog protivljenja. Spomen-botovi mogu se smatrati inovativnim alatima za očuvanje sećanja, ali njihova integracija u svakodnevni život zavisi od šireg društvenog suda o tome šta je emocionalno i kulturno prihvatljivo. Iako spomen-botovi imaju potencijal da podrže sećanje i održe prisustvo porodice, njihova etička upotreba u Srbiji zahteva pažljivo balansiranje tehnoloških mogućnosti sa poštovanjem kulturnih normi, emocionalnog blagostanja i dostojanstva preminulih.