

**NAME:** A Griefbot called 'Re.Inc'

**DATE:** September 23, 2020 8:26 AM


**DESCRIPTION OF TECHNOLOGY**  
 The Re.Inc griefbot is a chatbot that is based on the data trail of the deceased. This way you can still have a chat conversation with someone that has died. The griefbot uses all data-objects that have been created by the deceased. For example WhatsApp-conversations, LinkedIn-pages or Facebook-posts. By using advanced AI the griefbot learns the tone of voice of the deceased. The Griefbot can be used as...



**HUMAN VALUES**

There are two kind of users. The deceased person and the 'real' user. In this case we decided to focus on the 'real' user. However, we do explore the opportunity of some kind of a 'donor codicil' in which a person gives permission to live on as a Griefbot. We believe that too much suffering is wrong. If we can ease suffering by offering a Griefbot than that is in line with what persons want to be: someone who mourns but is helped in the process.


...



**TRANSPARENCY**

We do explain - in broad terms - how the technology works. We list the data sources and social media channels we use to feed the AI to create the chatbot. On our website we explain the idea behind the technology. We explain our mission and the impact we want to have on society. However we do NOT exactly explain why the griefbot is giving certain answers. There are two reasons for that.


One we do not always exactly know how the AI reaches a...



**IMPACT ON SOCIETY**


The purpose of the Griefbot is to reduce suffering for relatives or friends of a deceased person. We believe that - especially with tragic and sudden deaths - there is incredible pain by relatives and friends. The Griefbot is an advanced way of looking at photos or listening to that one voicemail. We believe accepting death is easier if you can have a conversation with your deceased loved one.

Furthermore we believe that there a lot of people who never...




**STAKEHOLDERS**

- (direct) relatives of the person who died (Griefbot-users)
- (former) relatives of the person who died
- Non-connected people who want to connect now
- The deceased person



**SUSTAINABILITY**


We offer cloudservices. These cloudservices are energy consuming. However, we host our servers with suppliers that have high standards in environmentally friendly datacenters. Our product could use more resources from the local client (laptop, tablet or phone) so there is less traffic and energy consumption in the datacenters.



**HATEFUL AND CRIMINAL ACTORS**


Yes, under certain circumstances it can be used to break the law. If a young, underaged person dies and the friend or family member of the deceased gets access to the Griefbot account he or she can use it to draw young kids into dangerous situations, as he or she can impersonate a kid. On the other end, a bad actor can abuse the Griefbot for scamming purposes if he or she can "rewire" the AI behind the bot.

...




**DATA**

Yes, dependent on the available data, the personality of the griefbot might be close or far from the deceased person. The limits are clear to us. The griefbot can't "cope" with it, so we would make the users aware of its limitations.



**FUTURE**

The Griefbot can be an important support for people and a normal part of grieving, on the other hand, there is a lot of potential for future abuse. A better Griefbot does not automatically mean that there will be a better world.




**PRIVACY**

The General Data Protection Regulation defines personal data as data relating to an identified or an identifiable natural person. Natural persons are living persons, so the GDPR in principle does not apply to deceased persons.

However, our Griefbot is also filled with data of living persons as well, especially those with a close relation to the deceased, to which data the GDPR will apply.


...



**INCLUSIVITY**




Yes.

Of course. The idea of the technology / griefbot is that it is biased. We have only one version of the griefbot for all users. There can only be one subscription and so there can only be one griefbot of the deceased. This subscription can only be requested by the person that has access to usernames and passwords and a certificate of death. This subscriber can give more people access by buying additional licenses.



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**HUMAN VALUES** 


**How does your technology affect the identity of the user(s)?**

To answer this question think about sub questions like: can the technology be perceived as stigmatising? Does the technology imply or impose a certain belief or world view? Does the technology affects user(s) dignity? Is the technology in line with the person the user wants to be perceived as?

**TRANSPARENCY** 


**(How) is explained to the users how a technology works and how the businessmodel works?**

Is it easy for users to find out how your technology works? Can a user understand or find out why your technology behaves in a certain way? Are the goals explained? Is the idea of the technology explained? Is the technology company transparent about the way their business model works?

**IMPACT ON SOCIETY** 


**What is the challenge at hand? What problem (what 'pain') does this technology want to solve?**

This technology is designed to solve a problem. That is why it is important to exactly define which problem this technology is going to solve. Can you make a clean definition of the problem? What 'pain' does this technology want to ease? Whose pain? The problem definition will help you to determine and discuss if you are solving the right problem.

**STAKEHOLDERS** 

**What are the main users/targetgroups/stakeholders for this technology?**

For the quickscan, you only have to list the stakeholders. Can you think of the people that are directly or indirectly affected by this technology? There are a lot of stakeholders that are obvious (like users) but we invite you also to think about the less obvious ones. Missing a stakeholder can have large consequences.

**SUSTAINABILITY** 


**In what way is the direct and indirect energy use of this technology taken into account?**

One of the most prominent impacts on sustainability is energy efficiency. Consider what the service is that you want this technology to provide and how this could be done that with a minimal use of energy.

**HATEFUL AND CRIMINAL ACTORS** 


**In which way can this technology be used to break the law or avoid the consequences of breaking the law?**

Can you imagine ways that this technology can or will be used to break the law? Think about invading someone's privacy. Spying. Hurting people. Harassment. Fraud/identity theft and so on. Or will people use this technology to avoid facing the consequences of breaking the law (using trackers to evade speed radars or using bitcoin to launder money, for...

**DATA** 


**Are you aware of the limitations and subjectivity of data and is this reflected in this technology?**

It is important to understand the limitations of data and it is equally important to design a technology accordingly. Are you aware of limitations of the data used? How does this technology copes with concepts like subjectivity, incomplete datasets, feedbackloops and so on?  
 ...

**FUTURE** 


**What could possibly happen with this technology in the future?**

Discuss this quickly and note your first thoughts here.

**PRIVACY** 

**Does this technology register personal data? If yes, what personal data?**

If this technology registers personal data you have to be aware of privacy legislation and the concept of privacy. Personal data can be interpreted in a broad way. Maybe this technology does not collect personal data, but can be used to assemble personal data. If this technology collects special personal data (like health or ethnicity) your should be extra...

**INCLUSIVITY** 

**Does this technology have a built in bias?**

Do a brainstorm. Can you find a builtin bias in this technology? Maybe because of the way the data wascollected, either by personal bias, historical bias, political bias or a lack of diversity in the people responsible for the design of the technology? How do youknow this is not the case? Be critical. Be aware of your own biases.

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