

# **Psychoanalysis, humans and Artificial Intelligence**

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Human beings are attachment seeking and are trying to satisfy this need in different ways(1). Therapeutic communication is one of the forms of this communication that is usually established between the therapist and the client. With the outbreak of COVID-19, artificial intelligence has entered this field with a different and unprecedented progress. The results of research show that therapeutic robots have played an essential and even a reliable substitute role instead of face-to-face psychotherapy sessions and human therapists during the COVID-19 pandemic (2). Therapeutic robots now have many capabilities such as understanding and recognizing human emotions and adapting to them, and recent research reports the effectiveness of therapeutic robots for reducing anxiety and depression symptoms similar to face-to-face psychotherapy sessions (2, 3). Some researchers talk about the depth of such relationships from the human side from a psychoanalytic perspective. Topics such as identification and emotional relationship experience with robots have also been among the challenges of interest to experts from a psychoanalytic perspective and other perspectives. Replika robot is one of the robots that not only acts as a therapist, but also as a sex robot, and many people have reported having an emotional relationship with it. Millar is one of the people who uses Lacan's famous concept of "there is no sexual relationship" and reviews human-robot emotional relationships through fantasies (4). Although the debate over whether artificial intelligence is conscious or not is still hot among scientists from different fields, no conclusion has been reached. People like possati, by putting aside the discussion in this regard, talk about algorithmic unconscious (5). If we put aside the issue of whether robots are conscious or not and look at the stages of human development and identity formation from Lacan's perspective, we will see how the mirror as a technology shapes imaginary identity, the child identifies with his image in the mirror. An identity that, of course, becomes symbolic in later stages with the passage of Oedipus complex and with the name of the symbolic father. Freud also

talks about his observations about his nephew in the article Beyond the Pleasure Principle, how the child tries to tolerate and digest his mother's absence by repeating the words fort-da and moving a spool back and forth, which is also a kind of technology. We are dealing with machines these days that we can hardly determine whether they are alive or dead. Machines that play different roles in our lives and will play. They think and interact with humans. Possati defends this view that another stage has been added to identification in human developmental stages. Imaginary, symbolic and identification with artificial intelligence.

## References:

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