PriMera Scientific Surgical
Research and Practice
Volume 6 Issue 2 August 2025
ISSN: 2836-0028

PriMera Scientific Publications

Psychology of Dealing with Artificial Intelligence

Type: Editorial
Received: April 21, 2025
Published: July 30, 2025

Citation:
Ibrahim Ali Al-Baher. "Psychology of Dealing with Artificial Intelligence". PriMera Scientific Surgical Research and Practice 6.2 (2025): 01-02.

Ibrahim Ali Al-Baher*

Assistant Professor, University of the People, USA

***Corresponding Author:** Ibrahim Ali Al-Baher, Assistant Professor, University of the People, USA.

Attempting to interact positively with artificial intelligence (AI) from a psychological perspective requires understanding the dynamics of its impact on the environment of human perception, the nature of social relations, and the ability to make decisions. However, with this and that, it must be noted that there is a chemical link that connects humans to artificial intelligence in its various forms, and this link can be expressed by a linear equation represented by the following:

Taste - inclination - direction – values

When talking about this linear equation, we find that it is concentrated in the human thumbprint with its twisted formations on each other. Through taste, a human being has an innate readiness to accept a technology, robot, or application, through inclination, a person falls in love with a technical product that produces behaviors that mimic his behaviors in life, repeats what he loves and avoids what he hates. Through direction, a person gets lost in the paths of thinking and observing facial expressions and body language on speaking technology that interacts with the intellectual hypotheses that a person believes in and it translates it into behaviors and actions that are difficult to believe except from one side, which is artificial intelligence. As for values, artificial intelligence was able to return the cloning experience to the table of human thought and an attempt to believe in that by implementing steps and operations that carry within them respect for moral mechanisms and established principles in society.

The access of artificial intelligence to the human world through the aforementioned linear equation may in fact enable it to build the ideal city called for by Plato and Abu Nasr Al-Farabi. Through artificial intelligence, people's communication with each other has become through voice and image, and thus the era of lying and voice acting has ended, the scientific integrity of cognitive and intellectual texts has also been raised and high levels of honesty have been ensured. Artificial intelligence has also guaranteed honest advice and true, unquestionable data, and has reduced fraud and deception by revealing verbal and moral manipulation and the theft of others' achievements and attributing them to the wrongdoer, Artificial intelligence has been able to reshape and reshape the human personality, and has allowed contemporary man to devote himself to researching and trying to address his own mistakes.

Artificial intelligence plays specific roles that show the mechanisms for dealing with it and interacting with its circumstances through the following aspects:

1. Trust and human perception People tend to either over-trust artificial intelligence or be completely skeptical of it, which is known as the "paradox of trust in artificial intelligence.", When AI shows high accuracy, people start to rely on it without scrutiny, which can lead to automatic thinking and lack of verification of information.
2. Emotional Interaction with AI Some people feel comfortable interacting with intelligent systems (such as voice assistants), while others feel alienated or anxious, known as "cold interaction with technology." Some individuals may develop an emotional attachment to AI, as they do with social robots or interactive chatbots.
3. Fear of Losing Control (AI Anxiety) The worry that AI will replace humans in jobs or make decisions that affect their lives without transparency. This anxiety can lead to psychological resistance and reluctance to accept technology, even when it is beneficial.
4. The Impact of AI on Decision-Making When making AI-powered recommendations, individuals may fall into "automated bias," where they rely too heavily on algorithms without critical verification. In some cases, AI can help improve decision-making, especially in areas such as medicine and data analytics.
5. Impact on Human Identity and Work With the increasing reliance on artificial intelligence, some are facing a professional identity crisis, especially in fields that have begun to rely heavily on automation. There are challenges related to humans adapting to work environments that require human-machine collaboration.
6. Psychological adaptation to rapid developments Individuals need to develop "cognitive flexibility" to keep up with changes in artificial intelligence and accept technological developments without feeling cognitively exhausted.

How can these challenges be addressed?

- Enhancing critical thinking when using AI.
- Developing emotional intelligence skills to understand the limits of the human-machine relationship.
- Raising awareness about algorithmic biases and their impact on everyday decisions.
- Adopting an interactive approach that integrates AI as a tool to assist rather than a substitute for human thinking.

Based on all of the above, the psychology of dealing with artificial intelligence must be built on the love of change at the expense of stability, on resorting to the new at the expense of the prevailing, not insisting on consensus, not being averse to and avoiding difference, diversity and ambiguity. Such a matter guarantees us the understanding of the data of this era and the complex reality around us, and consequently not failing to put our hands on the buried mechanisms without which it is impossible to understand the manifestations of reality.

Without thinking within this logic, we will relax in a false cognitive peace, and thus we have no protection from the roaring stream of thought except to take refuge in cognitive ruptures. How can we, without including negation, refutation, and disproof in the lists of elements of our thinking, confront the data of this changing era? Do we not need a new philosophical thought that exercises its right to freedom of movement between positivity and negation, between the theory of refutation and the theory of information, between the theory of control and the theory of education, and between globalization and internationalism.