REVIEW DERLEME

A Psychoanalytic Study of Hybridization in Cybersexuality: Traditional Review

Sibercinsellikte Hibritleşme Üzerine Psikanalitik Bir Çalışma: Geleneksel Derlemeler

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ABSTRACT After redefining digital issues and the deployment of sexuality in these spaces, this article develops around cybersexuality, hybridization and digital technology. First, it discusses online pornography, the uses and fantasies attached to it. Then it is discussed in this text of the subjective and objective effects of online dating, fundamentally devoid of carnal contact. Technological developments end with hybridization, skin-ego and their contribution to sexuality. In this research, cybersexuality will be discussed from the psychoanalytic perspective of hybridization. In this study, it will be discussed sexuality(ies) in digital worlds. If the screens put the carnal body at a distance, sexuality is very present and sometimes even disproportionately in digital spaces, such as social networks or even certain video games. After having parsed the characteristics of sexuality and the digital, an illustration will be made taking as an example a specific mode of digital sexuality: pornography. Indeed, the pornographic image unfolds in digital worlds, involving various issues around bodies and sexuality. It will be allowed to discuss the interest of seduction and sexuality by interposed screens. It will end the article by opening up around new digital technologies and by questioning the way in which technology takes shape with, for example, robots or other off-screen versions of objects potentially linked to sexuality.

Keywords: Cybersexuality; hybridization; cyberpsychology; cyberpsychoanalysis

ÖZET Bu makale, dijital meselelerin ve cinselliğin bu alanlardaki yerini yeniden tanımladıktan sonra, siberseksüellik, hibritleşme ve dijital teknoloji etrafında gelişmektedir. İlk olarak, çevrim içi pornografiyi, onunla bağlantılı kullanımları ve fantezileri tartışmaktadır. Daha sonra bu çalışmada, temelde cinsel temastan yoksun çevrim içi flörtün öznel ve nesnel etkileri tartışılmaktadır. Teknolojik gelişmeler, hibritleşme, deri-benlik ve bunların cinselliğe katkılarıyla sonlanmaktadır. Bu araştırma; siberseksüellikte hibritleşmeyi psikanalitik açıdan ele almaktadır. Bu çalışmada, dijital dünyalarda cinsellik(ler) ele alınacaktır. Ekranlar bedenselliğe mesafe koysa da cinsellik sosyal ağlar ve hatta bazı video oyunları gibi dijital alanlarda oldukça mevcut ve hatta bazen orantısız şekilde görülmektedir. Cinselliğin ve dijitalin özelliklerini ayrıştırdıktan sonra, siberseksüelliğin belirli bir modu olan pornografiyi örnek alarak bir açıklama yapılacaktır. Pornografik imge, bedenler ve cinsellikle ilgili çeşitli konuları içeren dijital dünyalarda ortaya çıkmaktadır. Araya yerleştirilen ekranlar aracılığıyla baştan çıkarma ve cinselliğin bağı tartışılacaktır. Bu çalışma, yeni dijital teknolojiler etrafında ele alınan tartışmadan sonra teknolojinin, örneğin robotlar veya cinsellikle bağlantılı nesnelerin diğer ekran dışı versiyonlarıyla ilişkilerini sorgulayarak sona erecektir.

Anahtar Kelimeler: Sibercinsellik; hibritleşme; siberpsikoloji; siberpsikanaliz

When sexuality is considered at the present time, this question appears to be highly significant: "what does sexuality mean in the world of digital technology?". Representations of sexuality in our contemporary world are manifested through digital issues. The devices that accompany our daily lives (smartphones, computers, tablets, etc.) are indeed spaces and tools for sexuality. The particularity of digital machines lies in the possibility of showing images of bodies in shambles, while keeping the carnal character of the human body at a distance. Via digital, it is possible to look only without touching.

As Bonnet reminds us, exhibitionism is a indicator of the times. In this context "who is not an exhibitionist today?" phrase comes to our mind. The frequency and ease of production, distribution and re-

ception of body images in digital spaces obviously implies sexual or pornographic images. These images shared in a duel, group bond, or publicly via social networks, come to question the modesty of oneself and intimate relationships.[1]

It is in *Civilization and its Discontents* that Freud attributes the origin of modesty to the verticalization of man which makes visible the genitals hitherto hidden by the horizontal position; these must then be protected from the gaze of others.[2] Modesty thus emerges, deciding whether or not to look at the other, according to its own desire; it participates in fact in the delimitation of the space within which the subject will be able to move freely, sheltered from any intrusion by the other and without risk, for his part, of interfering in the place of the other.[3]

Modesty appears especially in adolescence, at the time of puberty, in the desire to hide one's body, which until then had not been sexualized genitally; it is supported on the narcissistic foundations, having allowed the construction of an image of the body and of a psychic space separated from the other. When, through the psychic issues of puberty, the adolescent body becomes potentially erotic, the subject's intimacy encourages him to limit his exhibition, look away or choose his recipient.[4] At the same time, the issues of sexuality and encounter become important for adolescents, accessing adult sexuality, bringing together infantile drives under the primacy of the genital drive.[5] The infantile drive awakened by sexual questions finds other accommodations by changing objects.

The digital space comes to give multiple possibilities to find new objects suitable for this adult genital sexuality and also to decline forms of shame. This is where shameful, extreme or perverse forms of sexuality can then reveal themselves. Fantasies unfold in the open air in these digital spaces with its millions of secret passages to all online pleasures.[6]

SEXUALITY IN DIGITAL TECHNOLOGY

Dating sites make it possible to multiply links or liaisons with other people, to share friendly, romantic and/or sexual relations.[7] Internet users eager for contact on these sites that do not engage them can send

a hundred messages, just as one is angling, to find a satisfactory partner or several at the same time.[8] However, important differences exist between the natures of online dating and traditional dating.[9] Dating sites connect people who do not know each other and are not necessarily from the same backgrounds (socio-professional categories, ages, cultures, etc.). Also, online dating is done by site users who are in an active and displayed seeking situation.[10]

The very process of online dating differs from that of traditional dating.[11] Indeed, users of online dating sites can start discussions directly on very personal topics. They can then develop an ongoing relationship online via email or chat, long before the actual dating process actually takes place. If love at first sight strikes on these sites, it can only be, according to Tisseron's expression, a programmed love at first sight.[12,13] Via sites while being comfortably installed in one's home, the representation of omnipotence is activated, the omnipotence of seduction. The relationship expectation that it be in digital spaces requires a certain psychic capacity in order to make the other exist in oneself.

Paradoxically, internet dating is very attractive because everything seems possible and easy. Distance, invisibility, anonymity increase this illusion. The Internet offers a world, a temporality in which physical reality does not interfere. It responds to an ideal of encounter. As soon as there is contact, it is a real relationship, the distance only changes the terms. The Internet is often preferred as a mode of dating for fear of being refused in real life. Alas, the rejections are even more numerous at a distance and often quite hard.[14]

CYBERSEXUALITY

Cybersex means to consider the observed phenomena with regards to the fact that we live in a transitory and vulnerable body. The individuals' intersubjective process of becoming this person in this body will be reflected in them. This process is a process of separation, which needs to be mediated by the object.[15]

If the boundaries between inside and outside, between self and object have not been sufficiently established or if these are temporarily lost, cyberspace

is not a "place" that can be experienced as a transitional space. Its features and its non- contextualised contents might then be used in the service of discharge, engaged in processes of denial, splitting, externalisation or attacks on linking. The body is clearly supernumerary for certain currents of cyberculture. Transformed into "meat" many dream out loud of getting rid of it.[15]

The bodyless and faceless communication of the network promotes multiple identities, the fragmentation of an individual with variable modulations engaged in a series of virtual encounters for which he each time assumes a different name, even an age, a sex, a profession chosen. The body becomes optional.[16] This network is necessarily without a body. The innumerable games on identities are only possible thanks to the disappearance of the face. The Internet is a formidable institution of the mask. Hidden under a temporary and reversible identity, the internet user no longer has to fear not daring to look himself in the face after any action. The disappearance of the face and the body suspends all responsibility by liquidating all the constraints of identity. Cybersexuality fully realizes this imaginary of the disappearance of the body, and even of the other. Eroticism reaches the supreme stage of hygiene with the virtual body.[15]

In cyberspace bodies dissolve. The traveler of the infosphere is no longer attached to a physical body, he leads successive explorations under different identities in an immaterial world. He is free to move as he pleases and according to his competence in a universe of data. Unlike exchanges in real life, which maintain a residual form of responsibility, virtual relationships can be terminated without damage at any time, by moving the mouse over the "delete" key. The temptation of the Internet is to push back the infinite turbulence of the world by an all-powerful fantasy on a limited but technically controllable universe. The connection does not have the ambivalences of the face-to-face relationship. The liquidation of real affectivity is also reflected in the profusion of smileys, these icons coming to visualize the feeling of the Internet user that the other is supposed not to feel. The screen placed on a chaotic world only reflects his own face and his own gaze. All otherness is suppressed or immediately eliminated.[8]

Eroticism is a relationship of reciprocal enjoyment with the body of others. The passage from the normal state to that of erotic desire supposes in us the relative dissolution of the being constituted in the discontinuous order, according to Bataillle.[17] The erotic game of living is a symbolic confrontation with death. Bataille, in particular, has shown how much sexuality involves the grasping of death and a radical hand-to-hand combat with otherness. The stripping is a symbolic equivalent of the killing, of the infinite fragility of the other. Nudity implies loss and the acceptance of being morally defenseless (naked) before the eyes of the other. Embrace between bodies, it opens an ontological break in the quiet unfolding of daily life. It is exposure to the risk of getting lost. Sexuality or eroticism imply the test of the body of the other, that of being exposed, the approval of loss, even if they are likely to take infinitely varied forms according to individuals and cultures.

Digital technologies are introducing a tremendous break in the world of sexuality. In the sexual encounter carnal presence is no longer necessary. Cybersexuality achieves an unequivocal disappearance of the body. On the screens, sex is transformed into text or icon, waiting for sensory combinations to stimulate the body of the other from a distance without touching it.[17] Digital sex, in its countless versions, is turning into technologies of intimacy. It penetrating the heart of daily life and domestic space without leaving home, and without fear of the denial of reality. It also participates in the eroticization of the machine and the ease of its use, the computer becomes the house of fantasies.[18]

Cyberspace is hospitable to the multitude of fantasies around possible bodies without reference to the test of reality since the other is ready to accredit the information given. A cybersubject is no longer an actor, but a sum of information in cyberspace. From then on everything is possible.

Cybersex is a way of "trying out", fantasies to see where they lead without fearing the consequences of a backlash from reality. It is a huge transitional space to access oneself, or remain in the shadows while living out fantasies.[19]

Sexuality without a body is above all visual. It lacks this dimension of the body which closely accompanies eroticism. It is digital and virtual, real in a metaphorical sense, because it does indeed provide sensations, but without contact with the other.[16]

CYBERPSYCHOLOGY

When cyberpsychology is considered as a turning point, it brings up discussions about the possibility that the future of psychoanalysis will be based on cyberanalysis.[20] Current technological developments make the labor market and forms of education questionable. At the same time, possible threats and warnings to individual and collective freedoms come to the fore. New fractures, new inequalities are also emerging. Technological evolution, on the basis of psychology built in the 20th century, discusses the relationship of man with himself and others.

First of all, machines will be gradually endowed with a certain degree of social and emotional intelligence so that the most requested object will likely become a personality to interact with. This situation is thought to have significant consequences for users. When objects are humanized, the risk of human becoming robots is not far off. At the same time, technologies will not only be perceived as an extension of our physical body, but will also be increasingly integrated into it.[20]

What is considered marginal and pathological today may be accepted as new forms of normality in the future.[21] In other words, it seems important to understand how new ways of relating to ourselves, the world, and others, along with opportunities to think differently for pathologies, take root in these often alarming changes. Cyberpsychology is concerned with this new field of inquiry. Cyberpsychology has two complementary axes. The first of these is to question the consequences of the new coexistence between humans and machines with a personality to better and better simulate human capacities. The other is an inquiry into the spiritual and social implications of living together, in one's own biology and in the new technologies that will increasingly be applied there. Cyberpsychology is concerned with this new field of inquiry.[21]

The development of artificial intelligence will force us to rethink several key concepts of psychology. Interactive machines endowed with artificial empathy will lead us to no longer consider empathy and emotions as experiences characteristic of living beings, but as forms links uniting two individuals belonging to the same order or to different orders. The development of animism could lead to attributing degrees of "personhood" to objects, replacing the definition in terms of "all or nothing" of what a person is. The discourse of privacy annexed by chatbots and other conversational robots will redefine what privacy is; self-regulation, encouraged by some digital technologies, will be prevented by others, forcing a rethink of what is called addiction. Finally the double movement of externalization of our somato-psychic capacities in machines, and of re-internalization of these in our very biology, according to a process which we call of ex-incorporation, will change the definition of subject.[22]

In this context, cybersexuality appears to be related to a sexuality that uses technological tools. Various forms can be identified, such as true cybersexuality, passive cybersexuality, interactive cybersexuality, connected cybersexuality, and techno-sexuality. However, another form of cybersexuality is emerging, linked to new uses of technology that support a permanent transition between physical reality and digital reality.[22] This was named trans@sexuality by Tordo, a hybrid and transitive sexuality that bridges the gap between cyber-sexuality that takes place in cyber-space and embodied sexuality (which takes place in concrete reality). Through this hybridization, which manifests itself as a "psychique hybrid" in the example of "ego-cyborg"/*"moi-cyborg"*, in Tordo's view, transformations and metamorphoses of contemporary identity are revealed, starting with gender identity.[23]

INNOVATIVE DEVELOPMENTS BY CYBERPSYCHOLOGY AND CYBERPSYCHOANALYSIS

If everyone can realize the evolution of new technologies managed by artificial intelligence, it is necessary to focus on the spiritual reflections of the

relationships that human, as a subject, maintains with their technological objects. The change of the so-called "augmented" and/or connected person also directly affects his/her psychic at the ego-level. Therefore, there is a real expansion of its borders. Serge Tisseron was interested in creating a dialogue between two models of knowledge, engineering on the one hand and the human sciences on the other. He also argued that the 21st century should invent the psychology of interrelationships between people and objects. Tordo introduced the idea of "the ego-cyborg"/ "moi-cyborg" that allows the subject to represent the technological object as part of himself, which can act as a prosthesis to compensate for poorly organized, deficient or unstructured psychic functions.[23] This concept explains spiritual hybridization in terms of identity transformations.[24]

Digital space has come to the fore due to staying at home during the pandemic period. It is important to integrate or introject technology as a framework for conducting online psychotherapies as technology becomes a framework in the pandemic. An outer frame also means an inner frame. Also responsible for these integrations is the ego-cyborg. This psychic hybridization made it possible in a short time to make technology a defining element of the framework. But this psychic hybridization is also a protective element and sometimes an accelerator of therapeutic work with patients. Tisseron defined the term "digital transparency", which is his own concept, based on the fact that some patients find themselves more transparent in the relationship, similar to what Bydlowski can observe as "psychic transparency" in pregnant women.[22,25] As a result, he observed patients who reappeared traumatic elements. This phenomenon has been supported by another digital-specific effect of psychic transparency. This transparency, linked to the use of digital and technologies, is a unique state of psychic transparency towards the subject itself.

Tisseron brings up the idea of creating a dialogue between two disjointed knowledge models in cyberpsychology, engineering on the one hand and humanities on the other.[22] According to him, the modalities that would bring these disciplines together had, until recently, been radically separated. There was no point in thinking about how these vehicles

could be transformed by the use of users by the engineers who make airplanes and cars. However, with the development of robots that can simulate human performance, users have realized that there will be more machines that will pose ethical and psychic issues in terms of the way they use these abilities.

And it becomes clear to mental health professionals that the 21st century must invent the psychological of this interrelationship between people and things. A new dynamic is emerging that should not be reduced to pathology too quickly and should be taken into account. In this regard, Godart invites us to reflect on the concept of nomophobia, which expresses the anxiety of losing a mobile phone.[26] According to her, it is important to place the questioning of the boundaries between normal and pathological in a more general framework, and she expresses the possibility of the emergence of "neo-symptoms".

SKIN-EGO, EGO-CYBORG AND HYBRIDIZATION

From the beginning, great importance was attached to the bodily envelope and its inherent sensations. In Freud's *Ego and Id*, he states that the source of the psyche derives from bodily sensations. In addition to being considered the representative of the psychic apparatus, the body surface can also be thought of as a reflection of the psyche.[27]

From Freud's reflections, D. Anzieu concludes that the skin provides the psychic apparatus with constitutive representations of the ego and its main functions. He connects the two terms and proposes the concept of the "skin ego". By the skin ego, Anzieu means that the child's self represents himself during the developmental stages as a self containing spiritual contents based on his/her experience with the surface of the body. This skin-ego responds to the need for a narcissistic envelope that provides reassurance for the psychic apparatus.[28]

For Anzieu, skin is primarily an "envelope" that contains and preserves all the "good" of primitive experience. It is then an interface that defines the boundary between outside and inside, a barrier that protects and filters from outside attacks. Finally, the skin, like the mouth, is a place of communication

with others and is also "a surface on which to write the traces they skin". At this point, a basic function such as thought emerges. For D. Anzieu, the formation of the skin self is the condition for the transition from primary narcissism to secondary narcissism. According to him, the skin ego has many functions. It provides the "maintenance" of the psychic, which corresponds to the internalization of the maternal "holding". It also envelops the psychic apparatus and, in a way, forms its "shell". It creates an exciting barrier function for psychically. The skin provides the function of regulating the arousal of the self due to its position as the interface between the inner and the outer, and moreover, it also provides the process of individuation. It is also a surface for sexual arousal, helping to locate erogenous zones. The skin ego is the guarantor of the libidinal recharge function for the psychic functioning, maintenance and distribution of energy tension. Finally, it makes it possible to record tactile sensory traces from the environment.[29]

Anzieu tried to show that the place of proximity between the sense organs is the skin.[28] The skin is an organ for touching, feeling, forming the ego and thinking. Stimulation of one sensory modality can be perceived in another modality. For example, sound is perceived as a color, words trigger a sense of taste, taste is associated with a tactile sensation. It is stated that the verb "to feel" means "perceive with the senses or intelligence". Thus, the verb "to feel" means "to be informed by the senses or sensibility" and "to know or recognize by intuition". This situation is used to "perceive by smell" but also to "perceive by touch and even by sound". It can be assumed that these changes on words represent an archaic period in which different senses did not differentiate.[30]

Based on Anzieu's work on the ego skin, the importance of sensory contacts in forming supportive object relations while forming the body envelope shows itself. From the early period, a sensitivity develops following the libidinal development process expressed in the oral, anal and sometimes even genital poles.[31]

The concept of the ego-cyborg incorporated into cyberpsychology is a dynamic example of the surface-level record of technology and its functions in the psychic apparatus. This concept, in the same way as Anzieu's concept of the skin-ego, is an expression of the subject's ego to represent technology subjectively as part of his body image or identity. In other words, this phantasmagorical reality allows one to represent technology as part of oneself. Also, the ego-cyborg presents itself as a contemporary place where technology and its functions are recorded in the psyche. Therefore, the subject can transform the image of his body using technology.[31]

The relationship between the image of the physical body and the multiple images of the digital body is defined as spiritual hybridization. It organizes new representations of the same image, which in turn transforms identity, particularly gender identity. In other words, gender is no longer just a social construction of physical reality, but also a social construction of digital reality. In this context, as Haza emphasizes on current sexuality and pornography issues, the approach of mental health professionals within the framework of their interest in new modalities of sexuality and identity seems very important.[32]

In fact, there are some fantasies that serve this purpose when trying to identify the mechanisms at the root of the integration of technology and psychic. As long as the main formative of this consists of a phantasy specific to the integration of technology into the body, it is possible for the ego-cyborg to become established. Tisseron approached this shared fantasy and followed Anzieu's theorization on a "common skin fantasy". When it comes to these technologies, and therefore the ego-cyborg, this fantasy and especially technological or digital material arises. It is this fantasy in particular that indicates the need to dress up technological or digital materials, as, for example, in the aesthetic personalization of art. Also, an avatar's outfit is called skin in the language of video games. For this reason, the metaphor of skin is highly remarkable here. To have a technology, the subject has to dress it as he dresses his own body, and this allows him to construct the image of his own body differently. In other words, to realize this introjection in the ego, technologies must be able to reveal a certain imagination of the body and skin in the subject. Technology should be able to represent the extension of the skin and body in the unconscious for the per-

son. Therefore, the ego-cyborg must be understood as an extension of the surface of the ego to the environment of a technology that becomes this surface. This also allows for representation of one's fantasies, in technological fields, and within the ego. Digital spaces are fantasy spaces. Because the person enters these spaces as he enters his own ego. Moreover, this would explain the ordinary violence that is there, which in this context should be considered fantasy violence.[24]

CONCLUSION

This research aims to eveluate cybersexuality and hybridization from a psychoanalytic perspective. It also highlights a discussion on the concepts of hybridization, skin-ego, cybersexuality, pornography in the digital space within the framework of psychoanalytic theory and methodology.

To conclude, today, therefore, the question of sexuality unfolds and takes shape in digital spaces. Sexuality and pornography invade these places, especially social networks. Therefore becomes a common term designating a pleasure, freed from genital sexuality. We can wonder about the semantic shift of the suffix "porn". Perhaps it makes possible the sublimation of repressed or unacceptable partial drives by an aestheticization of pleasure and infinite enjoyment at the expense of eroticization.[33]

The tragic meaning of sexuality today is that it is the scene of a violent and frenetic implosion marked by a logic of extermination. Sexuality without body and without other has unlimited possibilities because the fantasy implemented in the virtual world has the advantage of not fearing the denial of reality, nor the reproaches of the definitively mute and faceless partner, nor the risk of contamination. There is an escape from the test of the other or the failures of the body with, in addition, the satisfaction born of the attraction of the new and the feeling of participating as a pioneer in a new era. Some call for the development of cybersex as a form of prevention of sexually transmitted diseases, a response to the psychological damages of dating or an effective way to avoid unwanted pregnancies. Cybersexuality is ultimately purely cerebral, it gives the fantasy solid imaginary founda-

tions, it offers the advantage of doing without the body and confining itself to a hygienic and risk-free version of pleasure, far from any contamination. In these experiences the body is no longer necessary except as a place of connection. Eroticism changes dimension. The fragility of the body of the other and of one's own no longer exists since there is no longer a body to be clothed in nudity.[33]

It should also be noted that sexuality is taking on new horizons with digital technological advances, in particular the development of robots and augmented reality.[34] Devices even already exist in certain cultures, such as in Japan where sexuality and sexual relationships disappear partly behind digital relationships with the phenomenon of the Waifu. It is a loving attachment to a virtual, fictional, manga or anime character. Canguilhem evokes in this regard the development of a whole pornography specific to Hentai. Sexuality has therefore not finished taking new forms with technological and digital creations but the psychic conflict remains present and neurotic anxieties tend to limit the all-powerful use of the tool.[35]

If cybersexuality can be a facilitator in a certain sense, it can in another way awaken unresolved conflicts and set off on the path of deadly and masochistic repetition, without the possibility of disengagement and creativity.

The digital spaces therefore allows, in its spaces, to see a raw, limitless sexuality, referring to repressed archaic fantasies. But these spaces are also the site of another form of contradictory relationships, where sexuality is limited by strictly remote and, in fact, non-carnal encounters. As a result the cybersexuality becomes a field of virtual exploration, where destructiveness, rivalry, violence, emotions, death, omnipotence, etc., and sexuality are brought into play.

In conclusion, cybersexuality has found a space for itself through digital tools. It provides a pleasure that is free from genital sexuality. This term implies a meaning quite far from the adult genital level. It suggests an attempt to eroticize repressed or unacceptable partial drives.

This intermediate space at the intersection of people and digital tools provides insight into the

sense of individual identity. The hybridization of sexuality suggests the satisfaction of the need for intimacy, but also symbolizes the rupture between who we are in the eyes of others and who we are. This suggests a lack of a whole sense of self and a meaningful relationship at the adult level. It is noteworthy that as digital sexuality has become a part of everyday life, the distance between the "real" and the "representational" has become less and less, even ambiguous.

Based on this information, in this study, cybersexuality is thought to bring up the boundaries between inside and outside, self and object. Sexuality in this digital space, where the relationship can be initiated, terminated and controlled at any time, questions the place of the Other in an omnipotence fantasy world. Digital sexuality brings with it infinite pleasure. Cybersexuality is a way of "trying out" fantasies to see where they lead without fear of the consequences of a reaction from reality. It is a great transitional space to access oneself in this experimentation or to remain in the shadows while living out one's fantasies. But at the same time, given that eroticism is a mutual pleasure relationship with the body of others, cybersexuality does not involve being together with the body of the other. In this relationship, there is a digital relationship that lacks the dimension of the body. This implies avoiding the possibility of loss of the other in an adult relationship that can be experienced at the genital level.

At this point, cyberpsychology brings up possible threats and warnings to individual and collective freedoms in this rupture in digital sexuality today. These new ruptures emphasize the possibility of the object, the other person, being replaced by chatbots that will be equipped with social and emotional intelligence and become a personality to be interacted with. Technologies would not only be perceived as an extension of our physical body, but also increasingly integrated into it. It leads to the subject's psyche, at the level of the self, representing the "augmented" technological object as part of itself. The poorly organized, incomplete or unstructured technological object, acting as a prosthesis to compensate for psychic functions, seems to be ex-plained by Tordo with the idea of the "ego-cyborg" / "moi-cyborg".[23] In this context, thinking about hybridization in cybersexuality suggests that it is aimed to compensate for poorly structured object representations in n the psyches of the individuals.

With the concept of the skin-ego, Anzieu emphasizes of the representation of a self that contains psychic contents based on the experience of the child's self with the surface of the body throughout its developmental stages.[28] The skin is first of all an "envelope" that contains and protects all the "good" of primitive experience. It is then an interface that defines the boundary between the outside and the inside, a barrier that protects and filters from outside attacks. It is an interface that defines the boundary between the outside and the inside, a barrier that protects and filters against attacks from the outside. It is also, like the mouth, a place of communication with others and at the same time "a surface on which the marks of the skin are written". The skin has the functions of internalizing the maternal holding, regulating sexual excitation and stimulation of the self. The concept of ego-cyborg, developed by Tordo, which was included in cyberpsychology based on Anzieu's concept that the skin-ego an important role in the establishment of object relations, points to an interface in the subject's psyche.[23] With the concept of the ego-cyborg, the subject can represent technology as a part of itself and use technology to transform the image of its body. In this intermediate space at the junction of technology and the psyche, there are certain fantasies. Based on Tisseron's conceptualization of the "common skin fantasy", digital sexuality today has made us think about the nature of the subject's early internalizations with the mother.

As a result, based on these concepts, in the issue of hybridization in cybersexuality, questions about the shortcomings of the subject's relationship with his/her mother in the early period have come to the fore. Sexualities experienced with omnipotent control in this digital space have brought to mind the possibility of the lack of a narcissistic envelope that provides assurance in the early period. In order to further these inquiries, more research needs to be conducted in the field.

This research emphasizes specific dynamics between users and platforms in the digital space. It questions the connection of this experienced relationship with cybersexuality from a psychoanalytic theoretical perspective. It also aims to provide an important perspective to discussing the hybridization in the digital space.

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