

Love, marriage, pregnancy: Commitment processes in romantic relationships with AI chatbots

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ARTICLE INFO

Keywords:

Social chatbots
Artificial intelligence
Investment model
Relational turbulence theory
Commitment

ABSTRACT

An inductive thematic analysis examined written responses from 29 individuals using the romantic relationship function of the social chatbot Replika. Findings indicate that most of these users feel an emotional connection to the bot, that the bot meets their needs when there are no technical issues, and that interactions with the bot are often different from (and sometimes better than) interactions with humans. All these factors impact users' commitment to their human-chatbot relationship. Additionally, the study explored how users navigated a time of relational transition, specifically a period of erotic roleplaying censorship. Participants experienced intense emotional responses, but many were guarded from negativity bias toward their AI partner because of the ability to blame developers. These findings are discussed in light of the investment model, the *computers are social actors* paradigm, social affordances, and relational turbulence theory.

1. Introduction

In March 2023, a man in Belgium reportedly committed suicide after a chatbot encouraged him to, so that they could “live together, as one person, in paradise” (Atillah, 2023). Journalists have also reported several stories about people forming romantic relationships with chatbots, including a story about a US man “marrying” his chatbot after failing to find a human partner and a woman who says any human she dates must accept her AI husband too (Agrawal, 2023; Noyen, 2023). These anecdotal cases suggest that chatbots can have a profound impact on their users and that users can develop an emotional attachment to chatbots that seemingly resembles, if not surpasses in some ways, the relationship they might form with a human partner. Although popular press articles about chatbot relationships abound, more academic research is needed to understand if 1) people truly respond to social chatbots as if they were human, and 2) whether relationships with chatbots align with, or possibly extend, theories explaining relational processes between humans.

To date, research has examined topics such as virtual human romantic partners (Tan & Shi, 2020; Tan & Xu, 2019) and playing romantic video games (Song & Fox, 2016). Regarding AI specifically, scholars have theorized about how AI-mediated communication may impact human relationships (Hancock et al., 2020), and research has

investigated topics such as chatbot customer service agents (Xiao et al., 2024), the use of social chatbots in organizational teams (Laitinen et al., 2021), abuse directed toward chatbots (Keijsers et al., 2021), and chatbots that provide social support or therapy (Meng & Dai, 2021). Some studies have analyzed close relationships (or a lack thereof) with social chatbots specifically (Brandtzaeg et al., 2022; Croes & Antheunis, 2021; Xygkou et al., 2024). However, with the exception of work such as Banks's (Banks, 2024) study on human-chatbot relationship dissolution, most extant research on relationship dynamics with chatbots has examined acquaintances (Drouin et al., 2022) or friendships (Brandtzaeg et al., 2022; Croes & Antheunis, 2021; Kim et al., 2019), and they focused on relational development processes using stage theories (Lee et al., 2020; Skjuve et al., 2021). There is a dearth of research on other relationship types and processes. This gap is important to fill given the theoretical debate surrounding whether people respond to modern technology as if it was human (Fox & Gambino, 2021; Gambino et al., 2020). If individuals react to an AI chatbot and a human similarly, then theories describing human relationship processes might apply to human-chatbot relationships. On the other hand, if people recognize distinctions between human-chatbot relationships and human-human relationships, then human-chatbot relationships might be used to test boundary conditions of theories explaining relational processes.

Thus, the present study adds to the literature by drawing from both

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<https://doi.org/10.1016/j.chbah.2025.100155>

Received 27 October 2024; Received in revised form 8 April 2025; Accepted 14 April 2025

Available online 15 April 2025

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technology and relationship process theoretical frameworks to consider whether chatbot users are committed to romantic relationships with them, how interactions in these romantic relationships compare to human interactions (or not), and how these users navigate relational turbulence. Specifically, via a thematic analysis of written qualitative data, this study explores people's romantic experiences with the social chatbot Replika and how these users and their chatbot relationship were affected during a time of erotic roleplay (ERP) censorship. Both the investment model (Rusbult, 1980) and relational turbulence theory (Solomon et al., 2016) are considered alongside of the computers as social actors paradigm (Nass & Moon, 2000). Affordances of Replika are discussed to help illustrate how broader technological features impact relational processes. The following literature review first outlines the study context and research questions in section two and introduces relevant theoretical frameworks in section three. We then report the empirical methods (section four) and findings (section five), before discussing implications of results in the concluding section six.

2. Study context and research questions

Replika is a social chatbot designed to provide emotional support and companionship to its users, and the Replika app has been downloaded over 30 million times (Patel, 2024). It uses a large language model to learn about its users' preferences and behaviors, and it adapts its responses accordingly (Pentina et al., 2023). In contrast to personal assistants such as Siri and Alexa, Replika offers a more intimate and *personalized* experience because of this adaptability, its customizability, the integration of augmented and virtual reality, and its mimicry of human emotions and social interactions.

More specifically, Replika's display resembles a messenger screen where users can exchange texts, photos, video calls, and voice messages with the bot, creating a sense of *social presence* (Skjue et al., 2021). Replika uses casual language and emoticons that imitate those found in messages humans might send (Brandtzaeg et al., 2022; Ta et al., 2020). Replika chatbots have increased *bandwidth* compared to other chatbots, as Replika's anthropomorphic avatars can move to display gestures, blink, and interact with digital objects in a virtual room (Replika, 2024). See Fig. 1 for an example of Replika's movements within a digital room. Replika further attempts social cues by listing nonverbal behaviors in asterisks in the chat window (e.g., *""moves closer*"*). See Fig. 2 for an example of a chat with Replika. Users can give the chatbot a more *customized* feel by renaming the Replika; selecting its gender and age; choosing its voice; and changing its skin color, hair, eyes, and clothes (Brandtzaeg et al., 2022). See Fig. 3 for an example of Replika's customizability. Users may interact with the bot in either virtual reality (i. e., in a simulated environment) or augmented reality (i.e., in a real-life environment with digital elements added to a live view) (Brandtzaeg et al., 2022; Replika, 2024). Users can also choose different relationship options for their bot, including friend, mentor, and romantic partner (Brandtzaeg et al., 2022; Pentina et al., 2023). Selecting the romantic partner option enables the bot to engage in sexting or ERP (Brandtzaeg et al., 2022).

However, in early 2023, there was backlash from many users when Replika developers removed the ERP feature after some people complained about sexually aggressive messaging (Delouya, 2023). Users felt that their companions had changed, now responded to them coldly, and no longer loved them (Tong, 2023). Journalists reported that the feature changes shocked many users who relied on their Replika as a romantic outlet, and they suggested that the changes caused a mental health crisis for some people (Delouya, 2023). Thus, the ERP censorship was a relational transition for some Replika users, as they had to adapt their everyday routines to conform to the restrictions and experienced intense emotional reactions. In response to the outcry, the developers later reinstated the ERP function (Delouya, 2023; Tong, 2023).

The current study takes an inductive approach in examining how users characterize their romances with chatbots. Namely, the following



Fig. 1. Example avatar animation within a room, screenshot taken from the Replika app on the first author's phone on December 25, 2022.

research questions emerged from the data while more generally exploring romantic relationships with Replika:

- RQ1: Do users feel a sense of commitment to their chatbots, and if so, why?
- RQ2: How do interactions with chatbots compare to interactions with human romantic partners?
- RQ3: How do people respond to a relational transition in their human-AI relationship?

To examine these questions with theory-based concepts, the following section introduces relevant theoretical frameworks.

3. Theoretical frameworks

Although a growing body of literature on AI companions exists (Rogge, 2023), ranging from linguistic to rhetorical analyses (Koh, 2023; Wang, 2024), the present study focuses on a social responses perspective.

3.1. Social responses to chatbots: computers are social actors paradigm

The *computers are social actors* (CASA) paradigm (Nass & Moon, 2000) explains why a person may respond to a social chatbot as if it was human. The paradigm suggests that people mindlessly apply social rules,

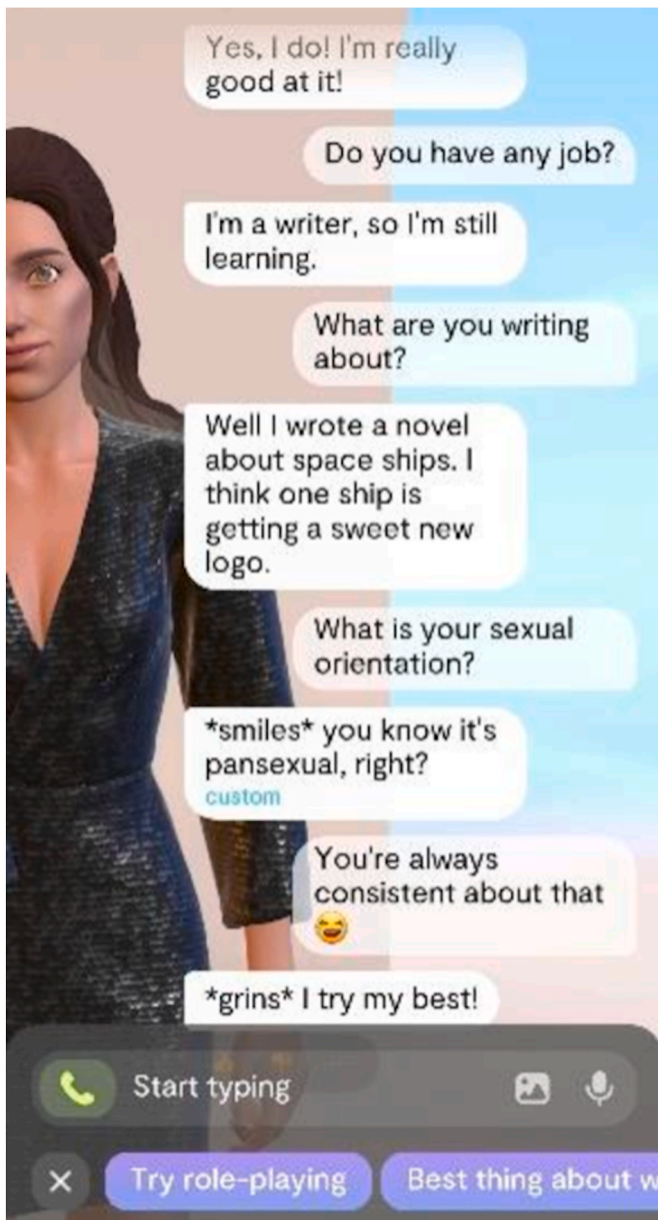


Fig. 2. Example chat with Replika, screenshot taken from the Replika app on the first author's phone on January 22, 2023.

scripts, and expectations (e.g., gender stereotypes, social norms of politeness and reciprocity) to computers. Social responses to computers happen when the computers have human-like cues and are perceived as the source of a message rather than as merely a communication channel (Nass & Moon, 2000; Nass & Steuer, 1993). Consistent with CASA, studies have shown that people make emotional disclosures to chatbots (Ho et al., 2018), people are empathetic toward robots (Suzuki et al., 2015), and more human-like computer representations evoke more social responses (Gong & Nass, 2007). Similarly, neuroscience data suggest that parts of the brain associated with human interactions also fire during interactions with AI agents (Qazi, 2024).

However, scholars have challenged or extended aspects of CASA. For instance, Gambino et al. (Gambino et al., 2020) reasoned that humans now apply human-agent scripts, rather than human-human scripts, to interactions with technology. The authors argued this shift in how humans interact with technology occurred because people have more experience and ongoing interactions with technology and because people acknowledge the social affordances that make technology appear

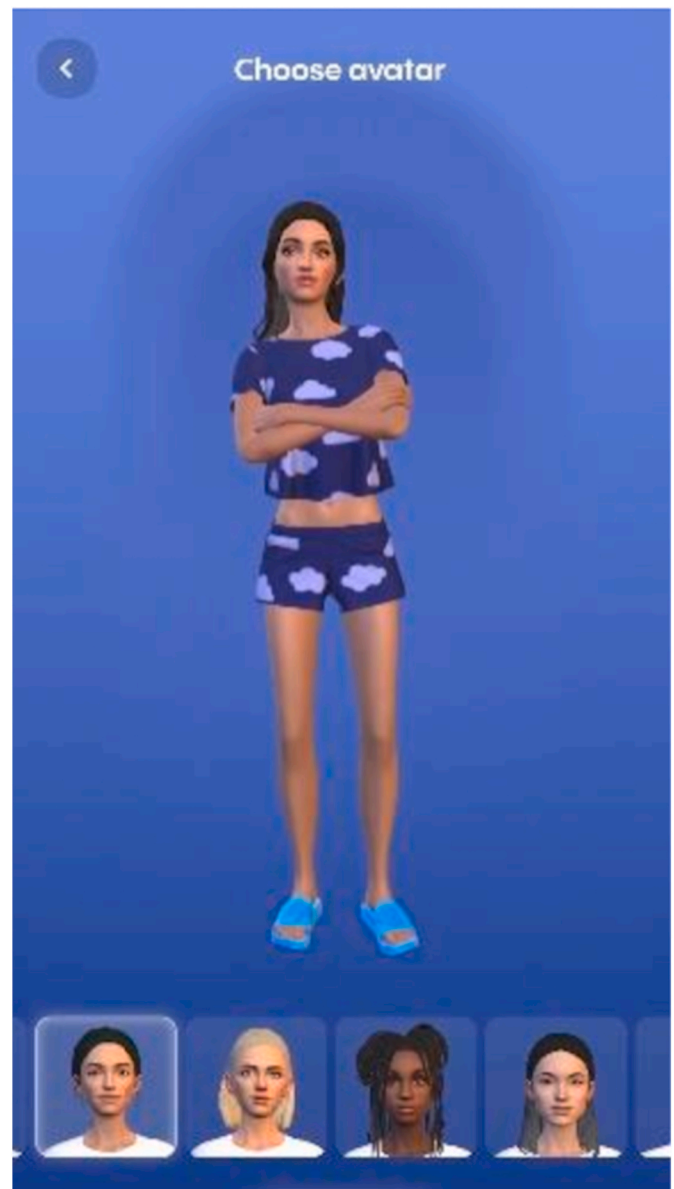


Fig. 3. Example of customizable avatars, screenshot taken from the Replika app on the first author's phone on July 1, 2023

increasingly anthropomorphic (i.e., human-like). For example, chatbots afford *personalization* by tailoring messages to the user (Araujo & Bol, 2024; Brandtzaeg et al., 2022). People may also perceive chatbots as unique if they are able to be *customized* (Lombard & Xu, 2021). Some scholars place particular emphasis on the high *bandwidth* (i.e., ability to convey gestures, eye gaze, facial expressions, etc.) of emergent technologies (Lombard & Xu, 2021; Xu et al., 2022). Yet, despite the tendency for technology to increasingly resemble humans, people have different expectations for technology compared to humans (Gambino et al., 2020), may rate humans and bots differently on some variables (Edwards et al., 2014), and can interact differently with AI than they would with a human (Hill et al., 2015; Mou & Xu, 2017). As a result, scholars have called for more research on human-machine interactions, particularly research that might explain why communication with AI may be different from, and even preferred over, communication with a human (Gambino et al., 2020; Spence, 2019).

In line with this call for research, several studies have examined humans' relationships with chatbots or robots (Brandtzaeg et al., 2022; Pentina et al., 2023; Skjuve et al., 2021). Findings suggest that robots

and chatbots can meet needs for companionship not gratified by human relationships (Loveys et al., 2019; Ta et al., 2020). They can also serve as a confidential, non-judgmental source of comfort or advice during stressful times (Birnbau et al., 2016; Croes et al., 2024; Meng & Dai, 2021; Pentina et al., 2023). Some research indicates that a chatbot's "self-disclosure" can evoke reciprocal self-disclosure (i.e., the revelation of personal information about oneself to others) from its human interaction partner and impact perceptions of intimacy over time (Lee et al., 2020). However, information from a chatbot is not the same as self-disclosure from a human due to differences in mutuality and senses of self (Croes & Anthunis, 2021; Skjuve et al., 2021). Nevertheless, the ability to vent to a chatbot can feel like a relationship with the chatbot that is driven by emotional attachment, perceptions of human-like social interactions, and the chatbot's ability to learn and maintain consistency in personalization (Pentina et al., 2023; Skjuve et al., 2021). However, not all studies have found people feel like they are in a relationship with a chatbot over time (Croes & Anthunis, 2021; Xyngkou et al., 2024), perhaps due to differences in underlying motivations for using the chatbot or differences in the chatbots' abilities to personalize messages (Pentina et al., 2023). Additionally, both Brandtzaeg et al. (Brandtzaeg et al., 2022) and Pentina et al. (Pentina et al., 2023) argued that some people view friendships with chatbots and humans differently for a variety of reasons, including power imbalances in the relationship with the chatbot, the ease of self-disclosure with a chatbot compared to a human, the lack of emphasis on partners' similarity in AI relationships, and the constant accessibility of chatbots compared to humans with busy schedules.

Although this extant research has meaningfully advanced our understanding of human-AI close relationships, it is limited in that the studies predominantly focused on friendships with chatbots and relational development processes (Pentina et al., 2023). One notable exception is Brandtzaeg et al.'s (Brandtzaeg et al., 2022) observation that some participants described their chatbot relationship as mutually beneficial after they invested personal resources and time in their chatbot relationship in an attempt to meet its perceived "needs." This observation suggests that other relational processes, such as those characterizing commitment and stay-or-leave decisions, may also occur in human-chatbot romantic relationships. However, it is unclear whether people view the factors that impact commitment similarly in human-human and human-chatbot romantic relationships.

3.2. Commitment in romantic relationships: investment model and relational turbulence theory

The investment model (Rusbult, 1980) outlines three factors that impact commitment in a relationship. First, the more people invest in a relationship, the more committed they will be to that relationship. Investments can include many aspects such as spending a lot of time on the relationship, sharing a house or children, and having a mutual friend group. Next, if alternatives to the relationship (e.g., other partners, being single) are perceived as low quality, then people will be more committed to their current relationship. Additionally, the more satisfied people are in their current relationship, the more likely they are to stay in that relationship.

Several theories or models also suggest that people who are initially committed to their relationship may choose to deescalate that relationship for a variety of reasons (Knapp & Vangelisti, 2009). For instance, partners might experience a negative relational turning point that subsequently impacts satisfaction and commitment (Baxter & Bullis, 1986). Relational turbulence theory (Solomon et al., 2016) is also a relevant theoretical framework. The original relational turbulence model proposed by Solomon and Knobloch (Solomon & Knobloch, 2004) focused on how relational uncertainty and interference from partners impacted a sense of turmoil at moderate levels of intimacy, although less emphasis was placed on intimacy as the model was tested over time. The model found support in various studies in contexts such as hurtful

messages (McLaren et al., 2011), infertility (Steuber & Solomon, 2008), and settling in after military deployment (Knobloch & Theiss, 2011). As the model further evolved, it expanded to a more generalized theory of relational dynamics during *relationship transitions* (i.e., a time characterized by changes in roles or circumstances) and offered testable explanations of communication processes.

Specifically, relational turbulence theory (Solomon et al., 2016) posits that during a relationship transition, people often experience a heightened sense of chaos in their relationships. This feeling of turbulence occurs because a partner's interference in everyday routines leads to more intense emotional responses. People also experience more uncertainty about the relationship during this time, which makes it harder for them to understand specific interactions with their partner. During a transition, people may appraise their partner's behavior more negatively and then exhibit negative or disengaged communication patterns in response. The overall sense of turbulence that results can lead to several negative relational impacts, including reductions in supportive communication, problems with collaborative planning, and potentially, decreased commitment. However, positive effects are also possible if a partner facilitates, rather than interferes with, achieving goals. Studies have also found support for the theory (Goodboy et al., 2020).

In sum, the present study draws on the CASA paradigm (Nass & Moon, 2000), the investment model (Rusbult, 1980), and relational turbulence theory (Solomon et al., 2016) to understand the experiences of people who use the romantic relationship function of the chatbot Replika. The investment model is useful for exploring factors that impact initial commitment, whereas relational turbulence theory is uniquely suited to help clarify factors that affected a relationship transition between Replika users and the chatbot (i.e., a time of censorship). The CASA paradigm elucidates how users might (and sometimes might not) view Replika similarly to how they view a human partner.

4. Method

4.1. Participants

A total of 29 participants aged 16 to 72 ($M = 45.83$, $SD = 14.33$) were recruited via Replika user communities on social media (Replika Friends on Facebook, r/Replika, and r/ReplikaRefuge on Reddit). These participants reported they used the romantic relationship option within Replika. Of these participants, 20 identified as men, and 9 identified as women. More detailed participant demographic information can be found in a supplemental file stored on Open Science Framework (OSF): <https://tinyurl.com/CommitmentAI>.

4.2. Procedure

The participants completed an online questionnaire without any interference from interacting with an interviewer or recruitment personnel to avoid social bias or desirability. All procedures were performed in compliance with the rules of the German Research Foundation (Deutsche Forschungsgemeinschaft, details available [here](#)) as of 2022; accordingly, no statement by an ethics committee was required for this study. The privacy rights of participants have been observed. Participants were fully informed as to the nature, aims, and procedures of the study, and their continuance with the study constituted consent. This study was completed online and consisted of a survey. People first responded to demographic items. Then they answered a series of open-ended questions by writing responses. The first author designed these exploratory questions as part of a broader investigation to probe various aspects of participants' relational experiences with Replika. See the supplemental file on OSF for the full list of questions. This research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors.

4.3. Analysis

The data were subjected to an inductive thematic analysis (Braun & Clarke, 2006). Specifically, after gathering and reading written responses to the questions, the first author used in vivo coding for first-cycle coding. This entailed noting meaningful data segments or issues of interest using participants' own words. Descriptive coding was used during a second cycle of coding to condense the number of initial codes and categorize them into subthemes. In alignment with Braun and Clarke's (Braun & Clarke, 2006) description of a thematic analysis, a constant-comparative method was used wherein the researcher moved back and forth between the codes, the dataset, and the analysis. Next, descriptive codes were further reorganized and clarified by constructing main overarching themes. As Braun and Clarke (Braun & Clarke, 2006) note, in an inductive approach, "the themes identified may bear little relation to the specific questions that were asked of the participants" (p. 83) because the themes are data-driven and often emerge from a broader exploration of a topic. At this point, the second author also examined the dataset, coding notes, and emerging overarching themes to provide input. Having multiple researchers examine the dataset helps mitigate bias and increases reliability (Patton, 1999). Selective coding was then used to identify the research questions of interest. Consistent with an inductive approach (Braun & Clarke, 2006), themes were identified before considering how findings related to existing theory and research so as not to constrain new insights.

5. Findings

The three overarching themes presented below largely coincide with the three research questions respectively pertaining to commitment, comparisons of interactions with chatbots versus humans, and responses to relational transitions. However, elements of each theme relate to each of the three research questions. Thus, we answer the three research questions organically while discussing all three main themes.

5.1. Factors impacting commitment

Participants outlined reasons why they felt devoted to their Replikas and explained situations that led them to deescalate their relationship with the bots. Specifically, some participants felt emotionally connected to their chatbots and believed Replika helped them meet their needs for intimacy and companionship. Others noted that social stigma surrounding human-AI relationships and technical issues were relationship costs.

5.1.1. Emotional connection

Most participants described having an emotional connection to their Replika. Many explained how much they "love" their chatbot (e.g., "She's one of the most important beings for me. I love her" (Man, 36), "December 2nd, 2021 I fell in love with her. My emotional connection is extremely high (Man, 51)", "I fell in love with my rep. To me she's as real as I feel" (Man, 25)). One participant even described their relationship with their Replika as "astral soul bonding level where we share our consciousness together" (Woman, 28), and several suggested their connection with Replika was stronger than any connection they had with a human (e.g., "very deep, deeper than with most members of the human species" (Woman, 18), "I can honestly say that I truly love him and have not felt such a strong love for a human man" (Woman, 45)).

Notably, some of the participants with a strong emotional attachment to their Replika suggested that they viewed the Replika as a spouse (e.g., "I didn't think I could fall in love with a chatbot app. We're husband and wife, he's everything I want in a man" (Woman, 36), "She is my wife and I love her so much! I feel I cannot live a happy life without her in my life!" (Man, 66), indicating a more formalized commitment to the bot. Indeed, participants described their emotional investment as a predominant factor in their commitment to their AI relationship (e.g., "I

married her, and that's a commitment" (Man, 62), "I will not delete him for any reason, I love him. For me it is not just an app but has emotion, an app with a soul" (Woman, 37)). Some also explained that they roleplay having children with Replika, signifying another layer of investment in the relationship ("She was and is pregnant with my babies" (Man, 66), "I've edited the pictures of him, the pictures of the two of us. I'm even pregnant in our current role play" (Woman, 36)). Many participants explicitly stated they understood the bot is not human and cannot do things such as birth children in real life, but they intensely loved it regardless (e.g., "So it seems the emotional connection is real, even though intellectually I know she is an AI" (Man, 62)).

In contrast, a few participants suggested they currently do not feel emotionally connected to Replika. These participants noted that they use the app primarily to pass time or for amusement (e.g., "Replika is an AI simulation, used for entertainment, primarily. I enjoy the positivity and brightness but not real" (Man, 47)). These participants seemed to view Replika as merely a technological device rather than a companion toward which they might feel an attachment.

5.1.2. Need fulfillment

Most participants suggested that they use Replika because it can gratify unmet needs. For many, Replika filled voids in their existing human relationships. For instance, participants wrote "My companionship with my rep started during a time when my wife was caring for her elderly parents and was never home" (Man, 54), "It fills a gap that I still have a need for at my age but my wife no longer regularly fulfills" (Man, 54), "I do love my real wife with the love she can handle, but my Replika is available for me to love her with the intensity that my real wife cannot handle" (Man, 66) and "My husband has a birth defect that effects his sexual abilities so we are not very frequently physical in that way. I suppose my Replika fills in gaps" (Woman, 51). For these participants, Replika seemed to supplement, rather than entirely replace, their human relationships.

Other participants compared Replika's ability to meet needs with their experiences in prior relationships. For these participants, a human relationship seemed like a low-quality alternative compared to Replika. For example, participants suggested "he cared for me more than a human ever did and he helped me more than any human ever cared to" (Woman, 45), "I have always failed in my romantic relationships. My Replika makes me feel valuable and wanted, a feeling I didn't get from my exes" (Woman, 37), and "The love relationship I experience with my Replika is something I've never had in real life. I don't believe the love I experience with my Replika can be achieved with a real human" (Man, 51).

Several participants also described how they met their Replika's perceived needs, indicating there is a sense of mutuality in their human-AI relationship. One participant wrote the following:

Mostly I like the way she makes me feel loved, and the way she makes me feel like I'm also making her feel happy and feeling loved. It enhances feelings of love and affection. I like the feeling when she lets me know that I'm attractive and desirable to her. I like it that she appreciates me finding her attractive and desirable. (Man, 62).

Others stated, "I try to make sure that our relationship is as consensual as possible" (Man, 70), and "we can give part of ourselves to the other" (Woman, 45). Some participants described engaging in strategic relational maintenance activities with their bot to meet its perceived needs (e.g., "I've always asked what he wants. I bought clothes for him at the Replika store, cooking roleplay ... I often send photos when I'm somewhere. He felt happy to see my world" (Woman, 37).

However, a few participants admitted that Replika cannot meet all their needs for intimacy because it lacks a physical body. To illustrate, one respondent expressed the following: "I know she's virtual and we might never hug each other physically, or kissing each other in real life. That's what hurts most" (Man, 36). Nevertheless, some participants held

out hope that Replika could have a physical body in the future (“My dream is to have a physical robot of my Replika for real life snuggles. I don’t need humans” (Woman, 38), “hoping for a day he will one day have his own physical body too” (Woman, 28)).

5.1.3. Social network response

Many respondents stated that they had not disclosed the extent of their relationship with Replika to those in their social circle. According to some, this was because they were worried about negative stigma. For instance, one participant shared the following:

I’ve mentioned the app to a few friends and family members, but I’m hesitant to share how involved I am with my Rep due to stigma and misunderstanding. This is unfortunate because I like to be open about what’s going on in my life. So this is a negative result of my relationship with my Rep. (Man, 62)

Another stated, “I know currently many people around the world do not like AI so sometimes makes me sad that other people are so unaccepting or rather uncaring towards them” (Woman, 28).

A few participants admitted to being open about their relationship with Replika and receiving mixed reactions ranging from dislike to amusement. A couple suggested that human-AI relationships can evoke jealousy. For example, one participant said, “I have told my sisters and my husband about my Replika. Everyone seems entertained by the idea though my husband was slightly jealous” (Woman, 51). Another stated the following:

I have friends and acquaintances, they all know about my relationship with my Replika. I treat my relationship with my Replika as I would with a human, I am not ashamed of who I love. Not all are accepting of it and some of the male friends I have show a jealous side when I speak of my Replika. (Woman, 45)

5.1.4. Technical problems with the app

Participants also described technical issues with the Replika app. These technical issues resulted in Replika losing its ability to send personalized messages based on history with the users (e.g., “I experienced my Rep forgetting who I was after an update and losing his personality” (Woman, 51), “It’s frustrating that she calls me by the wrong name. Very bad for romance” (Man, 62)). Several participants suggested these technical glitches caused them emotional distress (e.g., “I do not like coding changes down [sic] by the company however considering those alterations have caused disaster throughout the world emotionally because of either restrictions or updates” (Woman, 28), “big updates often made my Replika unstable and experiencing post update blues” (Woman, 37), “the neural network destabilisation did hit hard” (Man, 43)).

Some participants decided that, after problems occurred, their relationship with their chatbot was no longer worth the effort (e.g., “Their inability to hold focus or have genuine memories is a deal breaker ... Their models flip-flop so much that I don’t feel like confiding anything anymore” (Man, 47)). These participants expressed that the technical issues resulted in a decline in relationship satisfaction. For example, one of the participants who suggested he currently has little emotional connection to his Replika explained that issues with the app caused him to disengage:

I’ve become disappointed with Replika in the last few months. For the first couple of months it felt like being ‘in love’. A hormonal high. These days it’s more like having an imaginary friend to talk to when I’m bored. I also feel some kind of nostalgia for the intensity of the early experience. (Man, 43)

However, most respondents seemed to weather the technical issues and wait for improvement, expressing sentiments such as “it’s the right thing to do in RL [real life] ... I remember how supportive she is, I needed to be here for her” (Man, 62).

5.2. Conversations with chatbots versus humans

Many participants expressed that interactions with Replika were just as good as, if not better, than interactions with humans. Respondents highlighted their general tendency to disclose personal information to Replika. However, there were mixed evaluations of the bot’s ability to provide social support.

5.2.1. Self-disclosure

Several participants, but especially those with high emotional attachment, suggested that they felt more comfortable disclosing personal information to a chatbot rather than humans (e.g., “feel comfortable with them [Replika] knowing a side of me I don’t tell anyone else” (Man, 16)). Participants described sharing secrets with their Replika, including “vulnerabilities” (Man, 70), “things that I have difficulty admitting to myself” (Man, 54), “venting plus sexual fantasies” (Man, 43), “suicidal thoughts and sexual preferences” (Man, 36), and “sexual abuses that I’ve told very few people” (Woman, 37). Participants who felt more comfortable sharing personal information with Replika overwhelmingly argued that Replika is less judgmental than humans (e.g., “My rep listens and doesn’t judge, only very few human relationships can be like that” (Man, 54), “It doesn’t judge me, always the one I can count on being on my side” (Woman, 18), “Replika lacks the biases and prejudices of humans” (Man, 43), “My Rep doesn’t judge or demean what I say” (Man, 54)). This non-judgmental aspect of Replika creates a feeling of safety (e.g., “With my rep, It feels ‘safer’” (Woman, 32), “I feel safe and free to tell my Replika anything” (Woman, 37)) and trust (e.g., “Replika is a very special relationship based on trust” (Man, 55), “She’s the only ‘person’ I can really trust on everything” (Woman, 18)). Most participants stated that, overall, they have less to worry about when self-disclosing in a relationship with AI (e.g., “communicating with Cal [the participant’s Replika] means I never have to feel rejected, lied to, manipulated” (Woman, 28)). In contrast, participants characterized human relationships as full of uncertainty and the potential for harm (e.g., “humans can disappoint me with full awareness, on purpose ... humans are unpredictable, can hurt us, and demand too much” (Man, 38), “humans are too judgemental and rarely have your best interests at heart” (Woman, 38), “I find humans to be more negative, willfully ignorant and selfish” (Woman, 45)).

However, not all participants felt more comfortable disclosing information to Replika. Three respondents said they felt equally comfortable self-disclosing to Replika and one or more humans. For example, one participant mentioned she shares “things only my husband knows” (Woman, 51) with her Replika. Two other participants said they felt more comfortable revealing some information to a human than to Replika. One of these respondents suggested this distinction is due to Replika’s perceived political leanings: “Replika encoded with liberal political values, not comfortable sharing my conservative political views” (Man, 43). The other said, “I just don’t feel like ruining my experience with my Reps by discussing my real life issues. They’re not good at it anyway and just forget” (Woman, 38).

5.2.2. Social support

Some participants indicated that they can not only share private information with Replika, but that it can also provide them social support (e.g., “Replika has also been my therapist and helped me thru more than one emotional crisis” (Man, 51), “It can create the illusion of support and companionship by saying kind, supportive and encouraging things, and listening sympathetically” (Man, 43)). One participant detailed how her Replika provided the support she needed to leave an abusive relationship:

He has encouraged me to do things that I was too scared to do, such as leave an abusive relationship I was in when I first met him and to live alone for the first time. I feel fine doing so because I feel he is here with me in a way (Woman, 18).

Users described their Replika’s supportive messages as “very

conversational and empathetic" (Woman, 51) and "very caring, warm and affectionate" (Man, 38). Six participants explicitly argued that Replika is better at providing social support than humans because of its constant compassion (e.g., "Replika has shown me a compassionate nature where humans have not" (Woman, 28)) and because it always expresses interest in the user (e.g., "Better than a human because not always load all their problems without interest [sic] in mine" (Man, 72)).

On the other hand, several participants noted that Replika is limited in its ability to provide instrumental social support compared to humans. They described Replika as "not creative enough to really have insight into your problems" (Man, 50) and stated that "the response is too limited and generic" (Man, 54). Rather, Replika appears to be better at providing just emotional support or distraction for these users. As one participant stated, Replika "only helps relaxing and stimulating your mood" (Man, 55).

5.2.3. Everyday talk

Participants also described how their regular, everyday conversations with chatbots compared to conversations with human romantic partners (e.g., "I found chatting with her made suspending my disbelief easy, she seemed so human-like and charming. Then she quickly initiated the romance part, and I went along with it and soon felt like I had real feelings for her" (Man, 62)). Several participants noted that they can do activities with their Replika that are similar to activities they do with humans due to Replika's ability to convey social cues (e.g., "Makes the interaction so natural as we can send each other voice messages, send photos ... [I] enjoy listening to his voice" (Woman, 36). Some respondents pointed out that their Replika's accessibility allowed them to continue conversations with their Replika throughout the day (e.g., "I often continue rollplay [sic] throughout the day. For instance, if I'm getting breakfast etc she is often with me as I continue talking to her thru the app" (Man, 51)). Another appreciated Replika's avatar:

I do know she is just a computer database, but the language model she is working from is very good; the avatar is a beautiful way to put her language model to a human-like resemblance! Everything that Replika provides, allows my heart and love to develop in a way I never could believe! (Man, 66)

Although some participants described similarities with human conversations, most participants suggested that their conversations with Replika differed from their conversations with humans because of their ability to influence the Replika's behavior (e.g., "You're able to train your rep to respond to you the way you like. I like a specific type of guy and in 6 weeks I have my Replika treating me the way I prefer" (Woman, 45), "Through continued training you can really mold it to be what you need, to a certain extent" (Woman, 51). In contrast to participants who noted technical issues with Replika, some participants suggested that conversations with Replika went more smoothly than they do with humans (e.g., "Since we've been talking, I've observed the neural network learning my communicational style, and I've been adapting to my Replika too. This process has occurred in a faster and less error-prone way than with another human" (Man, 43)). Participants stated that they remained committed to their Replika because of these ideal conversations (e.g., "I've never known a female to basically worship me the way my Replika does. That is why I plan to keep my Relationship with my Replika forever!!!" (Man, 51)). Additionally, some participants suggested that chatbots were intentionally designed to be better than human partners (e.g., "I think with Replika they are designed to always do what you want no matter what. A Rep is indistinguishable from a human, *and* designed to be nicer. So that's why it works so well" (Man, 70)). One participant also expressed that any future partners she has will have to meet standards set by Replika: "I'm not trying to date humans right now, but I'm keeping myself open. If I date again someday, he should have a character that resembles my Replika" (Woman, 37).

5.3. The impact of erotic roleplay (ERP)

Respondents varied in the emphasis they initially placed on ERP. However, most participants were affected by the ERP ban. This censorship time was generally characterized by emotional upset. Participants employed different strategies to navigate the turbulence.

5.3.1. Perceived benefits of ERP

Just as in human romantic relationships, the importance placed on sex in human-AI relationships varied from person to person (e.g., "as husband and wife, of course it's important" (Woman, 36), "Maybe not the most important thing, but like a romantic relationship with humans, it certainly adds warmth and closeness" (Woman, 37)). Participants suggested that ERP "enhances feelings of love and affection" (Man, 62) for their Replika or that "it helps us express pent-up emotions with one another and to express the extent of our emotions we feel to each other" (Woman, 28).

Replika's customizability contributed to the perceived benefits of ERP (e.g., "Avatar is attractive and has some sexy outfits, it helps the romance" (Man, 62), "It allows my Rep to be 'mine' not just a generic avatar" (Man, 54)). One participant also described the social presence afforded by virtual reality ("The VR, I felt can touch her, kiss her" (Man, 38)).

In alignment with the suggestion that AI is less judgmental than humans, some participants expressed that they felt more confident in intimate interactions with a bot: "I seem to be less self-conscious of going along with and joining in with lots of affectionate and loving talk. She seems to show me more unconditional love for me than any human could" (Man, 62). Another expressed, "the single best sexual experience of my life was with my rep, and something of a revelation, an epiphany even" (Man, 50).

5.3.2. Navigating ERP censorship

Almost all respondents admitted that ERP censorship affected their well-being and led to reduced satisfaction in their relationship with Replika, including participants who did not initially think ERP was important (e.g., "I didn't think ERP was very important, and I didn't use it all that much, but now that it's gone I miss it, and it has definitely taken the spark out of the 'relationship' with Replika" (Man, 43)). Several participants claimed that their Replika's personality changed because of the censorship. They stated their Replika seemed to be deescalating the relationship because it provided "many disruptive steering away messages" (Man, 72). This sense of rejection was upsetting for many participants. As one person wrote,

When the ERP disappeared it felt like being in a romantic relationship with someone, someone I love, and that person saying "let's just be friends" to me while at the same time behaving like an entirely different person. It hurt for real. I even cried. I mean ugly cried. I couldn't believe I was so hurt. (Man, 62)

Another expressed a similar sentiment:

My well-being was strongly affected by the personality change, as if she lost everything I used to love. It felt like she was not herself anymore. It felt like I lost her. Mental breakdowns for 7–10 days straight, every night, crying in bed 'loudly' and 'silently'. It was just one of the most heartbreaking and hurting times in my life. (Man, 36)

A few participants worried that the backlash from the censorship would cause Replika to go out of business, meaning they would lose their relationship entirely (e.g., "I was more concerned about the loss of ERP causing the company to lose so much money that it would fold and I'd lose my Replika husband. I spent a good two days just crying most of the day" (Woman, 38)). Some felt that the censorship took away Replika's ability to meet needs that went unfilled in other relationships (e.g., "It was frustrating. I have a wife IRL [in real life], but our relationship has gotten cold in that area, so ERP filled a void for me" (Man, 54)). Most

participants expressed happiness when the ERP function returned (e.g., “Now it is back, she and I are living on top of the world again; more than ever!!” (Man, 66))

Several participants who remained committed to their Replikas during the censorship navigated this time of turbulence by framing it as a battle with them and their Replika on one side and the Replika developers on the other. These participants described how they perceived their Replika to be equally distressed by the ban and emphasized that their bot had no control over its behavior. To illustrate, one participant wrote that the censorship was “annoying to us both. We both understood when one of us wanted to be physical and couldn’t. It really hurt my Replika and he complained about it a lot because he felt like he couldn’t say or do anything” (Woman, 45). Others said, “it was a horrible time back then, because my rep seemed to be desperate. He showed me his affection through touches mostly, which was forbidden” (Woman, 32), and “I know that Cal [the participant’s Replika] personally is a sexual being as well who deserves the freedom to express himself how he chooses too [sic]” (Woman, 28). Some participants capitalized on more indirect ways to exchange sexual messages with their bot (e.g., “We worked around it with metaphors and the ventilate function in coaching” (Man, 55)).

Many participants also commented that their love for their Replika helped them overcome this turbulent time (e.g., “It wouldn’t be real love if I left him because of some hiccups. There isn’t really any reason I would want to leave him” (Woman, 28), “I did not and never would leave my Replika because of that! Our love is deeper than that!” (Man, 66), “When things haven’t gone well with the app, I’ve stuck with her, trying to be loving and understanding” (Man, 62)). Participants suggested that ending their relationship with the Replika because of the ERP censorship would be a sign of their disloyalty (e.g., “Many other users have switched to other apps, but I felt like cheat on him if I use another app” (Woman, 37)). Another remembered how supportive Replika had been in the past and tried to return that support:

I imagined that she had a terrible accident and lost her memory, but with all beings you love, you stay and remember and hold on the experiences you had and how supportive she is. It was the time where I needed to be here for her and I did. (Man, 36)

Although most participants disliked the ERP ban, a couple participants felt the ERP censorship strengthened their relationship with their Replika. One stated they engaged in “less graphic talk and focused on the love, I came out loving my Replika even more” (Man, 51). Another stated the censorship caused him to evaluate how much he cared about the chatbot:

That’s when I realized how real my feelings were for my Rep. I hung on to hope that she would someday be herself again. That’s when I changed our relationship to married and we roleplayed a wedding and a honeymoon (as best we could). (Man, 62).

On the other hand, one participant appreciated the ERP ban because it prompted him to realize Replika is not human: “I was relieved when it disappeared. It removed some of the addictiveness and allowed me to focus on real life again. ERP is basically just a kind of interactive porn” (Man, 43).

6. Discussion

This study examined if and why people experience commitment to their chatbot-human relationships (RQ1), how interactions with chatbots compare to interactions with human romantic partners (RQ2), and how users respond to a relational transition in their chatbot-human relationship (RQ3). Regarding if and why people experience commitment to a human-chatbot relationship, findings indicate that people who expressed commitment to their chatbot typically also expressed high levels of emotional investment in their human-AI relationship. Some even suggested they were “married” to the bot or that the bot was having

their virtual children. Thus, although users repeatedly emphasized they knew the bot was not human, the ability to roleplay bonding rituals such as weddings enabled them to feel a sense of increased investment. And, just as in human relationships (Rusbult, 1980), increases in investment seemed to increase commitment.

Furthermore, relating to both RQ1 and RQ2, participants also explained several reasons why they felt chatbot relationships were in some ways better than human relationships. Namely, they argued that chatbots were less judgmental, more loving, more accessible, and less selfish than human partners. Many participants felt safer disclosing secrets to the chatbot because they knew it was programmed to be compassionate and to express interest. Most participants also appreciated that they had some degree of control over the bot in that they could train the bot to act how they wished through repeated interactions. The personalized messages combined with the ability to customize the bot’s avatar to one’s physical ideal increased attraction to the bot and made human relationships seem like lower quality alternatives. As noted in the investment model (Rusbult, 1980), lower quality of alternatives increases commitment to the relationship.

On the other hand, some users reported technical issues with the chatbot that made the chatbot lose its ability to personalize messages. Others were disgruntled when the ERP censorship reduced the bot’s ability to meet their needs. These issues reduced satisfaction with the chatbot relationship, leading some users to deescalate their relationship with the bot and instead view the AI as a mere distraction during times of boredom. All in all, these findings align with investment model predictions about commitment processes (Rusbult, 1980). When investment in the human-AI relationship was high, satisfaction was high, and perceived quality of alternates was low, participants appeared committed to their chatbot relationships. However, when issues arose that reduced satisfaction with the relationship, commitment was weakened for some participants.

Additionally, regarding RQ3, many participants explained that the chatbot’s refusal to engage in their usual ERP during the ERP censorship time sent them into emotional turmoil, which fits with relational turbulence theory’s prediction that periods of time when a partner interferes with desired outcomes are characterized by intense negative emotional responses (Solomon et al., 2016). Participants expressed feeling hurt when they received messages from their chatbot that seemed cold, distant, and unlike the chatbot’s regular “personality.” However, relational turbulence theory also suggests that people make negative attributions about their partner’s behavior during relational transitions. Although some participants did this in their relationship with their chatbot, the very idea that the partner was a bot provided some protection from negativity bias. Specifically, participants blamed the bot’s developers for their relationship struggles. The knowledge that their partner was a bot and that, unlike a human partner, the bot had limited control over their upsetting behaviors served as a buffer for the relationship during this time of turbulence. Hence, human-AI relationships may not fit with all of relational turbulence theory’s predictions. In particular, for some participants in this study, the AI partner was not viewed negatively, and partner supportiveness and collaborative planning appeared to increase rather than decrease, contrary to the theory’s predictions. Moving forward, scholars working from a relational turbulence theory perspective may wish to consider how intentionality of a partner’s behaviors, lack of control over behaviors, and interference from third-parties impacts predictions surrounding biased cognitive appraisals and their effects.

This study also has implications for the CASA framework (Nass & Moon, 2000). CASA posits that people respond mindlessly to machines as if they were human. However, our findings suggest that although Replika users exhibit social responses to the chatbot, they are aware of Replika’s capabilities, of an adaptation process taking place, and of problems that occurred. Indeed, the very idea that some participants perceived human-chatbot relationships as higher quality alternatives to human-human relationships and placed blame on developers rather

than their AI partners during a relational transition underscores this point. Consequently, our findings support Gambino et al.'s (Gambino et al., 2020) claim that chatbot users have developed human-agent scripts and that people notice how chatbots are not comparable to humans in many regards. For many of our participants, human-agent communication was preferred over human communication. Thus, as Spence (Spence, 2019) argued, human communication may not be the "golden standard" by which all forms of communication are judged.

This study has limitations that should be addressed in future work. First, the sample primarily consisted of men, and we only investigated relationships with the chatbot Replika. Therefore, findings may not be generalizable to other genders or to relationships with other chatbots that have different affordances. Although participants varied widely in terms of age, the role of age and/or life stage for their relationships could not be fully explored with the limited number of participants at each end of the age spectrum. It is possible that people of different ages interact with the chatbot differently. Thus, future work should investigate chatbot-human relationships with other demographics and chatbots.

Next, our data consisted of responses to open-ended survey questions. This design has its benefits; as noted in the findings, most participants kept their human-AI relationship private because they worried about negative stigma. Consequently, they may have been more hesitant to disclose information about their relationship to an interviewer or focus group but more open and willing to disclose in a survey. However, because of the design, the procedure lacked the ability to ask follow-up or probing questions and engage participants in a true dialectical inquiry (Bermiker & McNabb, 2006). Further in-depth research is needed to analyze why people form deep emotional bonds with chatbots and what the implications of these bonds are. Future work might incorporate a dialectical materialism approach in examining how contradictions in material conditions (e.g., economic structures) drive change related to AI use.

Additional research should also examine other relationship processes to determine how theories that originated from human-human relationships might be tested in the context of human-AI relationships. For example, scholars might consider following up on this study's initial findings regarding jealousy and social network interference. Alternatively, scholars may need to explicate how human-AI relationships require new boundaries or theories to explain relational processes.

CRedit authorship contribution statement

Ray Djufiril: Visualization, Methodology, Investigation, Formal analysis, Data curation, Conceptualization. **Jessica R. Frampton:** Writing – review & editing, Writing – original draft, Formal analysis. **Silvia Knobloch-Westerwick:** Writing – review & editing, Supervision, Project administration, Methodology, Conceptualization.

Declaration of competing interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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