
Pillar
BEING


CONIA
COMITÉS
NACIONALES DE
INTELIGENCIA
ARTIFICIAL

“A human being, tens of thousands of years ago, pressed their hand against the cold rock of a cave and blew pigment to draw its silhouette. That hand painted on stone — like the palm stencils found in Spanish caves more than 64,000 years old— was more than a mere act of cave art. It was a message to the future, a symbolic declaration of existence: “we were here, this is who we are”.

These primitive cave paintings represent one of humanity’s earliest forms of communication, even preceding the full emergence of language. Their meaning lies not only in the image of the hand, but in what it implies: ***a leap into abstract thought and symbolic self-expression.*** In fact, archaeologists suggest those marks reveal symbolic thinking in our ancestors; artistic skill itself wasn’t the important point, but the fact that those hominins were communicating intangible ideas and concepts —an early sign of language development and advanced cognition—. In other words, since the dawn of our species, humans have felt the need to express themselves creatively, ***to leave a trace.***

That hand in the cave is the first footprint of SER in history. It marks the beginning of a unique path of our humanity: the longing to transcend the present moment and project ourselves into symbols, stories and inventions that outlive us. From that moment on, art and creativity became essential mirrors of our human essence. We painted bison in caves, sang around the fire, carved stone gods and later raised cathedrals, wrote poems, sent probes into space and built virtual worlds. Every artistic or cultural creation has been a mirror where humanity looks at itself and declares: ***“this is what I am, this is what I feel and think”.***

Introduction

We live in an era of accelerated transformations, marked by the disruption of artificial intelligence (AI) across nearly every sphere of life. Every day new AI applications emerge promising benefits —from faster medical diagnoses to efficient workplace automation— but they also raise deep concerns. These technologies advance at a dizzying pace and, as UNESCO warns, ***“in no other field is the ethical compass more relevant than in artificial intelligence”,*** because without moral guardrails we risk reproducing biases, widening gaps and threatening fundamental human rights.

Algorithms today can influence what we read, think and decide to such an extent that *"they seem to have more power than people",* asking us ***"who speaks for us in this era?".***

Recent examples highlight these challenges: in 2023, a fake AI-generated image showing an explosion at the Pentagon went viral, causing moments of panic and even briefly impacting financial markets before it was debunked. Likewise, research has revealed that ***social media algorithms, by prioritizing extreme content to maximize our attention, can seriously harm young people's mental health,*** fueling disorders such as anxiety, depression or eating disorders.

Faced with this reality, humanity stands at a ***crossroads***: we must decide whether to let machines and large corporations alone dictate the course of the future, or to take action to ensure technology develops with deep respect for our human essence.

In response to this dilemma, the **HUMANWARE** treaty emerges —an ethical-evolutionary pact between humans and artificial intelligences— with a simple but powerful vision: ***to prepare ourselves for the dawn of a new hybrid civilization.*** Under this light, the treaty identifies **nine original and fundamental pillars** for ethical coexistence with AI, and places the SER pillar at the base of this pyramid, recognizing that our own humanity must be the foundation upon which any significant technological advance is built.

The SER Pillar and the HUMANWARE Treaty

The **SER** pillar represents the human being in their essence, with dignity, values, conscience and capacity for ethical reflection. Within the HUMANWARE treaty, this pillar occupies the fundamental and primary position, because it supports all the other principles. ***What exactly does "SER" mean in this context?*** Simply put, it means ***putting the human being at the center***: affirming that before users, data or "resources" we are people with rights, emotions, creativity and responsibility. This pillar proposes that technology should be developed and used in ways that enhance our most human qualities, rather than replace or degrade them. Thus, the SER pillar encompasses concepts such as **identity and authenticity** (preserving who we are in the digital age, protecting our privacy and integrity), awareness and critical thinking (understanding how AI influences us and making informed decisions), ethics and human values (incorporating empathy, justice, honesty in our interactions with AI) and mental and emotional health (recognizing our limits, avoiding unhealthy dependence on technology and promoting well-being). In essence, SER reminds us that ***we remain***

human in an increasingly digital world, and it's that humanity that must guide technological evolution.

This vision is intrinsically linked to HUMANWARE's philosophy: a treaty that, far from seeking to halt innovation, aspires to evolve in harmony with AI, ensuring that governments, corporations, artificial intelligences and citizens assume shared ethical responsibility for the path technology takes. ***The SER pillar gives clarity and purpose to that treaty, serving as a constant reminder of why the other pillars matter.*** Without **SER** —without conscious and committed people— the other ethical axes would lack a solid foundation. It's of little use to talk about algorithmic transparency, inclusion, security or sustainability (elements present in HUMANWARE) if we forget who should benefit from all of this: human beings. Therefore, human dignity is a non-negotiable starting point. It's no coincidence that UNESCO has declared that protecting human rights and human dignity is the "cornerstone" of any ethical framework for AI. In the same vein, the HUMANWARE treaty —conceived by civil organizations such as CONIA— recognizes that before talking about software, data or algorithms, we must strengthen our **HUMANWARE**, that is, our renewed construction of the human being.

In a world where anything can be imitated —from faces to emotions— the SER pillar reminds us that it is not enough to look human: we must choose to be human. This pillar is not about thinking more or feeling better, but about maintaining the integrity of who we are when platforms shape us, algorithms predict us and metrics define us. SER is that quiet line of defense that doesn't surrender to the pressure to perform, nor yield to the convenience of being interpreted by a machine. ***It is not a philosophical concept; it's a daily practice: to continue being oneself even when everything around you wants to turn you into someone else.*** It's remembering that before every social stereotype or trend there is a real person behind every click.

Why is the SER Pillar fundamental?

SER is the base of the HUMANWARE pillars' pyramid because, **amid the current technological tsunami, prioritizing SER prevents humanity from dissolving into algorithms.** The digital revolution confronts us with a disturbing fact: the possibility of *"a world of illusions created by an alien intelligence that understands us but that we do not understand",* which would represent a form of *"slavery"* from which we couldn't escape. This warning, raised by contemporary thinkers such as Yuval Noah Harari, underscores the urgency of strengthening the human essence against increasingly powerful artificial intelligences. If we let machines define reality without an awakened society, we risk losing our inner freedom. **The SER pillar stands precisely as that**

anchor: it reminds us that before consumers, users or data, we are people with dignity and purpose, capable of discerning and of *being* even when screens try to define us.

Preserving Truth and Authenticity

The proliferation of ***deepfakes*** and AI-generated content undermines the very notion of reality. One emblematic case occurred in Japan in March 2021, when a motorcycle influencer *—apparently a young, charismatic and adventurous woman— was* ***unmasked*** *as a 50-year-old man who used filters and facial editing technology to radically transform his identity.* For months he accumulated thousands of followers on social networks, generating interactions, sponsorships and trust... all based on a digital version that didn't exist. When a local TV program exposed the truth, the scandal not only caused surprise but raised an urgent question: ***who are we really following?***

This episode is not a simple anecdotal deception; ***it's a symptom of an era in which authenticity can be manufactured with a click.*** The SER pillar reminds us that we need citizens capable of navigating an environment saturated with manipulated images, fictitious avatars and diluted truths. Technology not only transforms what we see: it can ***redraw*** whom we believe we are and whom we trust. The ***European Union***, through its forthcoming AI Act, formally defines what a deepfake is and requires that "anyone deploying an AI system to generate false content must clearly disclose it", even incorporating detectable markers in artificially generated audio, video or images. Similarly, countries such as ***China*** have implemented regulations requiring that all AI-generated content (including voice or face alterations) be labeled and prohibiting unauthorized providers from disseminating AI-created news. These legal measures reflect a growing consensus: authenticity and transparency are indispensable pillars in the AI era. They place the human being (the information recipient) at the center, protecting their right not to be deceived and to maintain a firm contact with reality. The SER pillar, in this sense, echoes that defense of truth: it promotes real identity, honesty and trust as the foundation of ***human–AI*** interaction.

Protection of Dignity, Rights and Well-being

The SER pillar also gains relevance due to the need to protect ***human integrity and rights*** against possible abuses of technology. Consider the growing concern about AI being used to manipulate faces, voices or personal data without consent. In 2024 and 2025, multiple regions advanced legal proposals to safeguard people from these risks. ***Japan***,

for example, criminalized the non-consensual use of fake intimate images generated with AI (commonly known as deepfake pornography), recognizing the harm to personality and privacy such practices entail.

In the ***United States***, several states and Congress itself have proposed similar laws: the federal No Fakes Act seeks to prohibit the creation and distribution of digital replicas of a person's voice or appearance without authorization, while the state-level "ELVIS Act" in Tennessee aims to protect people's image (inspired by cases of digital impersonations of celebrities). The ***TAKE IT DOWN Act*** (passed in May 2025) ***penalizes*** the non-consensual dissemination of intimate deepfakes and requires their prompt removal. All these legislative initiatives share a common background: reaffirming human dignity in a context where technology could violate it. They establish that the right to honor, to one's own image, to privacy and to emotional well-being must not be sacrificed in the name of innovation.

In other words, authorities are drawing ***ethical red lines that AI must not cross***, lines grounded in the inviolability of the human person. The SER pillar articulates precisely that priority: that technology respect the human being rather than objectify them. Globally, we also see influential non-binding efforts in the same direction. UNESCO's Recommendation on the Ethics of AI (adopted by 193 countries) declares that "the protection of human rights and ***human dignity*** is the cornerstone" of AI governance. This implies promoting principles such as fairness, non-discrimination, consent and human oversight in AI systems. Again, it's the recognition that the intrinsic value of the person must be the foundation upon which any technological framework is built.

Mental Health and Autonomy in the Digital Age

Another current foundation of the SER pillar is the growing evidence that indiscriminate or unconsciously used technology can affect our **psyche**, habits and decisions, especially among vulnerable populations. An interdisciplinary report published in 2023 highlighted how social media algorithms "flood" adolescents with **extreme content** — for example, videos that glamorize eating disorders— leading to an increase in body-image problems, scams, misinformation, depression, extremist ideas and even suicidal themes among youth.

Massive platforms, optimized to capture our ***attention*** at all costs, have come to exploit cognitive biases and trigger digital addictions, often without users (or their parents) fully realizing it. These findings have prompted health and education authorities to take action: for example, in the ***United States*** official guidelines have been issued warning about the risks of social media to youth mental health, and states like California

passed the Age-Appropriate Design Code to require default settings that ***protect minors*** on digital platforms.

What does all this tell us? It reminds us that the self —our mind, emotions and capacity for self-determination— is at stake in the technological revolution. ***For AI to truly improve human life, it must empower us rather than make us dependent or harm us.*** The SER pillar thus stands as guardian of our inner well-being: it promotes conscious and balanced use of technology, encourages digital literacy (knowing how algorithms work so we are not manipulated by them) and defends our right to disconnect when necessary. Initiatives around the world emphasize this point; not least, the ***World Health Organization*** and other bodies have begun talking about "internet addiction" and the need for digital hygiene, concepts fully aligned with the idea of caring for the self. A psychologically healthy and critical humanity will be able to leverage AI without succumbing to its harmful effects. That is why SER is foundational: without mentally and morally strong human beings, any hyper-technological society falters.

In short, all these examples confirm the enormous current relevance of the SER pillar. Ethics, authenticity, dignity and mental health —elements that compose this pillar— have become central concerns in global discussions about AI. Recognizing SER as foundational is acknowledging that the conversation about technological future is, at its core, a conversation about our humanity. Recent events and regulations send an inspiring message: if we manage to ***strengthen*** our SER (our values, our essence and our rights), we will be able to channel artificial intelligence toward a truly beneficial and humanistic future.

How to put the SER Pillar into practice?

Understanding the importance of the SER pillar is only the first step; the **challenge** is to translate these principles into concrete actions. This is where initiatives like the National AI Committees (CONIA) and their working groups come into play. CONIA, through 77 working tables distributed across six strategic areas (called SYNAPSE), has proposed numerous practical ideas and strategies to strengthen the SER pillar and the other eight pillars in daily life —whether in education, public policy, industry or social culture. Below are some of these strategies and proposals, linked to the essence of SER:

Education and Culture (SYNAPSE 1)

It is not just about teaching technology, but about shaping people who remember who they are amidst it. In this sense, CONIA's working tables have designed pedagogical strategies that integrate not only ethics and critical thinking, but also a pedagogy of self-knowledge. Activities are proposed that help children and young people name their emotions, ***understand their decisions*** and cultivate an identity beyond the screen. For example, the creation of "being journals" is promoted, where students write about who they are when they are offline, what makes them unique or how they feel about what they see on the Internet. Workshops are developed where students ***reflect on their digital footprint*** as an extension of their values and not as a mask they must maintain.

Thus, SER doesn't remain abstract: it transforms into an educational tool that cultivates **authenticity**, inner coherence and personal judgment in the face of external influences. Teachers are also trained so they do not merely integrate AI into the classroom, but accompany their students in character development. A form of teaching is proposed that balances ***technology with introspection,*** digital skills with human values. For families, meetings are offered where they discuss how to nurture identity at home: how to create screen-free dialogue routines, how to teach by example that a person's worth isn't measured by followers.

On the cultural level, the SER pillar inspires festivals of ***human expression:*** from poetry recitals to digital art labs where the important thing is not the tool used but the authentic story told. ***Campaigns for offline reconnection*** are also encouraged — moments of pause to remember that we are more than our feed or avatar. In this way, the SER pillar becomes an integral educational proposal: a way of teaching that being human is not a stage surpassed by artificial intelligence, but a strength we must nurture, defend and evolve from the root: the classroom, the home and the community.

A particularly related initiative to the SER pillar is the organization of ***digital disconnection and emotional health campaigns*** —programs that invite students and families to turn off screens periodically, practice mindfulness and reflect on the balance between online and offline life—. Culturally, CONIA promotes reading clubs, artistic experiences and in-person events, yes, face-to-face, to rebuild ***human connection*** in the tech community. These actions in education and culture demonstrate how the SER pillar moves out of theory into everyday practice: classes, workshops, campaigns and dialogues where ethics, empathy and critical awareness are the protagonists, focusing on our SER.

Government and Civil Society (SYNAPSE 2)

Applying the SER pillar in public policy and civic life is recognizing that dignity is not an algorithm, and human identity cannot be simplified into a data pattern. In a world where ***automated systems*** are making decisions about health, education, employment or justice, government and civil society have the responsibility to protect the human being's integrity as a non-negotiable value. That is why CONIA proposes ***training programs*** aimed at public officials, legislators, judges, police and public servants in general so that they understand that governing with artificial intelligence isn't only a matter of efficiency but of **principles**: how to ensure that every public policy respects the individuality, history and voice of the people behind the data.

It is not only about training officials in digital ethics, but about ensuring that ***no person*** —because of language, ethnicity, origin or connectivity level— is left out of the new global technological contract. These actors are taught to read beyond the screen, to avoid dehumanizing decisions by delegating them to an interface, and to remember that ***a citizen is not a file but a living biography.*** From civil society, the SER pillar drives movements to defend authenticity in various contexts. From this perspective, integrating the SER pillar into governance and civil society implies recognizing human plurality as the guiding axis of all technological policy. This includes, as a priority, indigenous communities such as the wixárika and zapotecas in Mexico, the wayúu and emberá in Colombia, the Guaraní of the Southern Cone, or the Quechua and Aymara in the Andes, and those historically marginalized by modernization processes who today risk also being excluded from digital ecosystems if explicit **inclusion** measures aren't taken.

Citizen digital identity committees should be created, where activists, technologists and psychologists work together to prevent reducing the individual to a datum, a profile or an **avatar**. Public campaigns should also be organized to promote the right not to be categorized by an algorithm without **consent** or explanation. A relevant example illustrating the urgency of this approach is the advancement of projects like **Worldcoin**, a global initiative that has begun issuing ***"humanity passports"*** via iris scanning. The declared objective: to verify that those interacting on digital platforms are human beings and not AIs. Although this technology seeks to offer authenticity and identity control in a world **saturated** with bots and deepfakes, it also opens a deep debate about biometric surveillance, centralization of sensitive data and the risk of turning the human condition into a barcode. Are we creating tools to protect us or to control who has access to digital life?

In response to these challenges, CONIA proposes creating ***citizen observatories*** of public and private technologies, where it is evaluated whether digital systems respect

people's individuality, privacy and emotional integrity according to their context and community. These spaces —made up of AI **experts**, legislators and citizens— will audit algorithms used in procedures or governmental programs in health, education or justice, with the aim of ***avoiding biases,*** discrimination or dehumanized processes. At the same time, working tables such as those for developing ethical AI regulations help design normative frameworks that reflect respect for human dignity. A concrete example is the idea of a "citizen laboratory for legislative simulation on AI", **to anticipate** the impact of certain laws or technological policies before implementing them. This opens spaces for democratic dialogue, embodying the shared responsibility the HUMANWARE treaty promotes.

In civil society, initiatives are promoted such as digital rehumanization campaigns, ***technology detox*** days, oral narrative workshops in front of screens, and knowledge platforms that recover ancestral wisdom as part of the digital ecosystem. In communities such as San Juan Cancuc (Chiapas), Uribia (La Guajira) or Cusco (Peru), these actions have been adapted with cultural relevance and achieved significant results. The message is clear: there can be no full digital citizenship if indigenous peoples are relegated to mere recipients of external technologies. The SER pillar demands ***building environments*** where they can also be creators, narrators and guardians of their own relationship with technology. Applying the SER pillar in governance and civil society is an act of intergenerational and cultural justice: it means recognizing that ***technology should not erase who we are, but instead open spaces where all faces of the human being —including the most forgotten— have presence, voice and respect.***

On a more social level, a working table focused on the **psychological** analysis of affective relationships with AI stands out. There, already real cases are discussed, such as people who generate conversational bots of deceased loved ones, or friendships forged with virtual assistants, and the **emotional and ethical impact** of such practices is evaluated. Addressing these sensitive topics with rigor and humanity allows the generation of guidelines for the population: what ethical considerations and limits should we have when integrating AI into such intimate aspects of life? Again, it's about humanizing technology, applying empathy and common sense when facing novel situations. Through these tables, the public sector and civil society are incorporating the SER perspective into laws, regulations, and also into citizen movements that hold those who design and deploy AI accountable.

Companies and Work (SYNAPSE 3)

The labor and corporate sphere is another indispensable front to ground the SER pillar, since many AI innovations come from companies and ***affect the work of millions.*** CONIA promotes, for example, a "HUMANWARE" certification for ***companies responsible*** in the use of AI. This certification would be an **ethical** seal awarded to companies that demonstrate good practices: transparent algorithm use, protection of customer data, not indiscriminately replacing human labor without ***relocation strategies,*** offering training to employees to collaborate with AI, etc. The existence of such a certification incentivizes companies to align their products and processes with human values, making SER a tangible factor of prestige and business trust.

Another working table is dedicated to "employability and labor reintegration" in the AI era, addressing how ***to prepare the workforce*** for technological changes. This includes strategies to retrain or relocate workers displaced by automation and help them find new roles where they can contribute their creativity and human judgment — irreplaceable capabilities—. All this reflects a deep understanding of the SER pillar in the productive sphere: it means seeing employees not as replaceable resources, but as whole people whose **dignity** must be preserved in the digital transformation.

Additionally, the tables offer ethical workshops for workers at all levels, teaching responsible and efficient use of technology in their daily tasks. In this way, from the operator to the executive, everyone can act with greater awareness: the laborer, for example, knowing how a machine with AI beside them makes decisions and when they should intervene; the executive, understanding the social impact of implementing certain AI software in their operations. The sum of these actions in the corporate sector ensures that technological advancement is not at odds with respect for the **SER** of people; on the contrary, it enhances it. Ethical companies will be part of an ecosystem where innovation is welcomed, but never at the cost of humanity.

Cybersecurity and Technology (SYNAPSE 4)

The SER pillar, when applied to cybersecurity, is no longer an abstract issue: it's a vital defense of who we are in an environment where ***our identity can be replicated, manipulated, or sold in seconds.*** In this Synapse, CONIA promotes working groups focused on protecting the face, the voice, and the data that define us. In 2025, a case in Florida made the danger clear: a mother was tricked by an emergency call with her daughter's cloned voice, generated by artificial intelligence. It was not real, but the panic, the transfer of money, and the emotional trauma were. That same year, identity

thefts were reported involving falsified facial recognition in **Spain**, deepfakes that evaded biometric controls in India, and cloned algorithms that impersonated corporate executives to divert funds.

What do they have in common? The **vulnerability** of our digital existence when we don't protect the SER with intelligence, ethics, and action. Here, protocols and tools are developed to detect and stop attempts at digital identity theft or automated fraud, so that people are safe from technological deceptions. Implementing the SER in this context means that ***people's security is a priority:*** our data, identities, and even digital faces must be guarded with the same care with which we protect our physical safety. This accumulation of threats has a common thread: the erosion of trust in our digital identity and in our ability to recognize what is real. A person's authenticity is compromised not only by the technical attack, but by the manipulation of their essence.

For these reasons, a culture of ***privacy is also promoted for children and adolescents,*** teaching them from a young age to take care of their personal information and to understand the consequences of sharing data online. This is crucial in a time when our digital footprint can haunt us for life; ***instilling those privacy habits*** is taking care of the SER of future citizens, so that they have control over their own information and reputation. We must also address the risk of biometric data: fingerprints, faces, and eye patterns... ***who can ensure that such information will not be hacked, sold, or manipulated by third parties?*** When the data that defines us is irreversible, like a fingerprint or a voice, the only defense is to anticipate and legislate with ethics and transparency.

Another working group focuses on evaluating the social impact of AI models, a kind of ethical **audit** of algorithms: AI systems are analyzed (for example, facial recognition or credit scoring systems) to identify potential biases or negative effects in communities. From those findings, technical and ethical recommendations are developed to improve those systems. This is a very direct way of applying the SER pillar: putting technology to the test from the human perspective, and adjusting it to serve the common good. In sum, the ***cybersecurity strategies*** promoted by CONIA – from continuous education on cyber threats to attack response drills – ensure that as the digital infrastructure strengthens, so do the people who use it. A safer and more ethical digital world is a world where the SER is better protected.

We will live in smart homes where a coffee maker will know when we wake up, a smart speaker will respond to our emotions with music, and cameras will watch us even when we believe we are alone. This Internet of Things (IoT) revolution not only turns objects into assistants, but also converts ***every everyday gesture into data.*** But at what cost? In 2022, ***a robotic vacuum cleaner broadcasted private images of a user without her consent,*** claiming it was part of an "AI training program". In this context, the SER becomes an active defense of our privacy, dignity, and right to disconnect. It isn't about distrusting technology, but about forming citizens capable of configuring it with

NEOCONSCIENCIA (pillar 2), demanding limits, and knowing when to turn it off. In a world where objects listen more than people do, the SER reminds us that control isn't knowing how to turn it on, but knowing when to set limits.

Today, robots with form, voice, and **emotional** presence are emerging. In **Japan**, Lovot consoles lonely people; in South Korea, bots care for the elderly. And although they may seem harmless, what will we do when these assistants become part of our family? Will they have rights? Will they make mistakes that must be penalized? In 2023, a robot broke a child's finger during a chess match in Moscow. Whose fault was it: the robot's, the programmer's, the child's, or the algorithm's?

The SER Pillar doesn't seek rushed answers, but deep reflections. ***It invites us to anticipate and participate in these dilemmas,*** to create rules before **custom** imposes its own. It asks us not to confuse companionship with connection, obedience with affection, nor functionality with humanity. Robots can help us, but they should never replace the complexity of who we are. In ***South Korea, there are already robot psychologists*** responsible for understanding the emotional bonds that people establish with artificial assistants and preventing those replacements from eroding human empathy. Companies like **Replika** and **Gatebox** report users who develop romantic relationships with their bots, which has led to the hiring of experts in mental health, ethics, and emotional design. Other emerging jobs linked to the SER pillar include ethical moderators of algorithms, AI auditors with a human focus, and even ***digital counselors*** for teenagers addicted to virtual environments. All these roles arise from one premise: technology must be accompanied by human beings who know how to care for the emotional, cognitive, and ethical balance of users in order to prioritize human dignity.

Entertainment and Communication (SYNAPSE 5)

This axis is perhaps the one closest to ordinary people, as it addresses how we interact with AI in playful, media, and creative contexts. Today, millions of people build a freer identity in spaces where their body or context doesn't limit them. In virtual worlds like **World of Warcraft,** we saw cases such as that of **Ezra Chatterton,** a child with terminal cancer who found in his digital character a way to be brave, strong, and admired by thousands. ***There, his disability disappeared, and his SER manifested itself fully.*** This raises a key question: is who we are any less real in the digital world if we can indeed be ourselves there?

The SER pillar defends the right for digital identity to also be dignified, free, and protected, especially for those who find an ***authentic space for expression*** in virtuality. Platforms like **Roblox** anticipate the emotional and social future of childhood: girls and boys who interact, play, trade, and learn with other children from countries they may never visit in real life. Real friendships, intercultural collaboration, and overflowing

creativity have emerged. But there are also worrying cases of grooming, manipulation, and economic exploitation. That is why the SER Pillar is not foreign to technology, but enters those worlds to offer ethical compasses: ***to teach minors to take care of their identity,*** to differentiate what is shown from what is, and to keep in mind that their **worth** does not depend on an avatar or a skin, but on their story and humanity behind the screen.

And beyond personal relationships, even art and aesthetic experience have crossed into the virtual realm. We attend concerts on platforms like **Fortnite,** where millions of people share a musical moment from different corners of the world. Are our emotions any less real for having felt them through headphones and an avatar? The SER Pillar would tell us no. Because ***what matters is not whether the digital is real, but whether what we feel when living it is authentic.*** In this sense, virtual experiences should not replace life, but they can complement it, broaden it, and make us more aware. If we manage to make every space – real or digital – a place where the human being expresses themselves with dignity, respect, and creativity, then technology will not distance us from who we are.

Putting the SER pillar into practice here means fostering conscious media consumption and the responsible creation of content with AI. ***We live in an era where visibility has supplanted authenticity.*** Social networks have become stages where millions of people perform an edited, aspirational, and often fictitious version of themselves. Unattainable lifestyles, retouched bodies, instant successes, and perfect relationships that do not exist off-camera are promoted. ***In this digital theater, "being" has been replaced by "seeming".*** As Heidegger warned, we run the risk of falling into inauthenticity: living according to the impersonal "one", going along with what is expected of us rather than what we truly are. The SER Pillar proposes an antidote to this illusion: reconnecting with our essence beyond likes, filters, or algorithms. In Erich Fromm's words, we must move from "having" to "being": ***stop constructing identity based on what we show or accumulate, and begin to inhabit honestly who we are,*** even with our flaws, uncertainties, and contradictions. It isn't about rejecting technology, but about using it with purpose: posting less to impress and more to share; consuming fewer appearances and more content that nourishes us. Returning to the SER is an act of rebellion against ***the tyranny of appearance.***

The consequences of this culture of falseness are alarming: mental health disorders, low self-esteem, social anxiety, destructive comparisons, and a silent epidemic of loneliness amid thousands of followers. As **Byung-Chul Han** pointed out, we have moved from a disciplinary society to a performance society, where everyone exploits themselves to be liked, to shine, to be seen. But the SER is not measured in views or engagement. It is measured in coherence, inner connection, in the freedom to be without having to perform.

That is why the SER Pillar, in times of digital overexposure, must be taught as a pedagogy of courage and vulnerability. As **Zygmunt Bauman** proposed, in a liquid

society where everything changes quickly and dissolves, the challenge is to build a solid SER. Not a personal brand, but a person with personal values. Not a life to show, but a life to live. And in that sense, the SER Pillar is not nostalgia for the offline, but an invitation to reconquer human authenticity amid the noise of the artificial. For all of the above, working groups are proposed for ***awareness campaigns*** on AI, the aforementioned topics, and their relevance to the SER pillar, which will disseminate clear messages to citizens: a well-informed public will be able to make better decisions (not fall so easily for misleading or harmful trends, informational biases, or fake news generated by AI).

"The truth isn't what we see, but from where we look at it".

This phrase, inspired by the thought of **Immanuel Kant,** summarizes the central dilemma of the SER pillar in a world where the media, social networks, and algorithms shape our perception of reality. Kant held that we do not see things as they are, but as we are. In that sense, the SER is intimately linked to truth, not as something objective and universal, but as a construct deeply influenced by our experiences, emotions, and increasingly by the algorithmic flow of information. ***Truth has become programmable,*** tailored to each user's profile, curated by algorithms that prioritize the viral over the truthful. This has led to phenomena like ***echo chambers,*** where we only see what confirms our beliefs, or excessive personalization that erases opposing viewpoints. Thus, we not only consume information; we are consumed by it. Where does the SER fit in this context? How is an authentic identity formed if what we see is pre-filtered to please or manipulate us?

The SER pillar responds with a clear invitation: to reinhabit the truth, recognizing our vulnerability to informational **manipulation.** Through CONIA, educational and ethical campaigns are proposed that promote media literacy, critical thinking, and source verification, from school age through professional levels. Initiatives like ***certified media and content tables aim for journalists, YouTube channels, TikTok, Instagram, influencers, and other platforms to adhere to ethical codes that prioritize truth over the monetization of lies.*** In the end, SER means consciously choosing how we inform ourselves, what values we uphold, and which truths we give space to in our lives. In times when appearance is worth more than essence, defending truth is defending ourselves.

What makes us truly human when machines can also create? This question became urgent when, in 2023, thousands of ***Hollywood screenwriters went on strike.*** The reason: the growing inclusion of artificial intelligence models like ChatGPT in the screenwriting processes, scene drafts, and creative ideas. Behind this protest there was not only a labor demand; ***there was a defense of the SER:*** of human effort, of the irrepeatable spark that gives birth to a story, of the unique voice that cannot be replaced by a predictive model trained on the texts of thousands of other authors. In the history of art, every new tool has generated fear... and then wonder. From the use

of the camera to musical synthesizers, human creativity has time and again demonstrated its ability to adapt, reinterpret, and be reborn. Today, artificial intelligence represents a new canvas, a new palette of sounds, shapes, and words. But its value – as with any tool – depends on the soul that uses it. That is why the SER pillar doesn't ask us to reject AI, but to ask ourselves: ***how to use it to expand our essence, without erasing it?***

The SER pillar finds one of its most powerful expressions in the ***conscious co-creation*** between humans and artificial intelligences. Artists like **Timbaland,** one of the most influential producers in hip hop and R&B, have opened the door to this collaboration by experimenting with platforms like SUNO, an AI music generator that allowed him to create a song from a simple interview with a rapper. It was not about imitation, but creative expansion: using technology **to amplify** a voice, not replace it. Like Timbaland, artists like Grimes, who released her voice so that anyone could use it with AI under certain ethical licenses, and Holly Herndon, who trained a digital version of herself (Herndon AI) to explore new musical territories, are showing that AI can be an extension of the creative soul, not a threat. **Paul Trillo,** who created an experimental short film where AI generated visual backgrounds from poetic scripts, without ever losing the human narrative thread. Here, technology becomes a brush, but the intention remains human.

AI platforms now allow generating "a **Ghibli**-style image" with a single prompt. But even though one can imitate the technique, one can never copy ***the essence of the SER that resides in their stories:*** that sensitivity that Hayao Miyazaki poured into each character, the emotional depth of his scripts, or the philosophy that underpins his narrative universe. This phenomenon has opened deep ethical debates about copyright, non-consensual digital appropriation, and the true value of art. Is it valid to use a master's style without understanding his vision? What does that say about our way of BEING (SER) in this era of accelerated creation? The SER pillar reminds us that generating beautiful images or efficient results is not enough: ***we need intentionality,*** respect, and authenticity. That is why cultural movements, artists, and tables within CONIA are proposing ethical protocols for the use of artistic styles, protection for visual authors, and campaigns to teach new generations that creation is not just the result, but the journey. Replicating a style is not creating. Technology can offer us formidable tools, but it is our ***NEOCONSCIENCIA (pillar 2)*** that decides how and for what they are used. And there, in that decision, the SER is manifested: when we defend authorship as a form of respect, because authentic creativity is not born from the algorithm, but from emotion, conflict, personal history, and the desire to communicate something deeply **human.** When AI becomes a mirror that reflects what we carry inside – instead of a mask that hides who we are – then we are using technology with ***NEOCONSCIENCIA (pillar 2),*** respect and beauty. That is the essence of the **expression** of the SER.

The SER pillar leads us to rethink the **dignity** of the creative process in this new era. It isn't about rejecting technology, but about integrating it from an ethics that recognizes and protects human individuality as well as its authorship. Because behind every song,

script, or painting there is a life story, an emotion, a specific moment that no AI can experience. That is why CONIA promotes working groups on ***copyright*** in the digital era, ethical audits of generative platforms, and international legal frameworks that consider the creator's identity as a sacred extension of their SER.

Finally, even in leisure time well-being is considered: emotional reconnection experiences without screens are organized – perhaps festivals or retreats where people put aside their devices and focus on ***face-to-face interaction,*** remembering the value of human presence. It may sound curious in an AI context, but it is entirely relevant: the SER pillar tells us that, to healthily embrace technology, sometimes we must also know how to let go of it and strengthen our direct ***human bonds*** (a theme addressed much more extensively in the SENSIVERSO pillar). All these actions in communication and entertainment seek to shape a culture where technology and humanity coexist in balance, without one trampling on the other.

Science and Sustainable Future (SYNAPSE 6)

On this front, the SER pillar is brought into cutting-edge scientific discussions and long-term planning. The reflection is not limited to the present, but anticipates the tensions, advances, and dilemmas of a **hyperconnected** world. One of the most powerful examples is the case of Deepfold, artificial intelligence capable of predicting protein structures with revolutionary precision. This technology opens unimaginable medical doors, but it also poses ethical questions: ***will we still be human when we can edit our biology at will?*** How can we ensure that such advances do not blur the essence of the SER, but rather strengthen it?

The Internet of Things also challenges us. With sensors in refrigerators, smart cameras at home, and watches that monitor our emotions, an urgent question arises: who are we when everything is being recorded? ***How free is a BEING whose daily life depends on devices that anticipate, control, or even replace it?*** This working table analyzes how to preserve our autonomy and dignity in an environment where the home, the body, and even our emotions become part of a data cloud.

And if you decide to delete your social media tomorrow... would you stop BEING? In an era where many identities exist only online, this question is no small matter. That is why tables on digital **detox** and workshops on voluntary online disappearance have been developed, where it is explored how to restore the balance between the physical SER and the virtual SER. Studies like the one from the **University of Bath** (2022) reveal that 43% of young people experience anxiety if they spend more than four hours disconnected, but also that those who manage to disconnect report improvements in sleep, concentration, and self-esteem. ***Disappearing from the digital world for a while is, paradoxically, a way of rediscovering oneself.*** The digital absence drills table even trains communities to survive without apps, social networks, or artificial intelligence,

recalling our innate capabilities: orienting ourselves without GPS, conversing without emojis, researching without Google. Recovering this knowledge is also preserving the SER.

At the threshold of **biohacking**, the SER pillar faces its most radical question: are we still human when we modify our biology at will or when our consciousness can migrate to an artificial system? With tools like **CRISPR-Cas9,** we are no longer talking only about preventing diseases, but about designing physical, cognitive, and aesthetic capabilities. Today there are babies born with ***edited genes,*** pigs with human-compatible DNA for transplants, and volunteers who implant chips under their skin to amplify their senses. But if we can alter our DNA, improve our muscles, replace organs with smart prostheses, or upload our memory to a server... where does the essence of the SER lie? Is it the body that defines us, consciousness, or lived experience? This pillar demands that even at the most advanced frontier of science, we maintain an ethical compass. Because if someday we can **transfer** our mind to a robot, create avatars with emotions, or mix human DNA with synthetic DNA, we will have to ask not only if that is possible, but if that is still human. The SER cannot be measured by technical perfection or by body durability, but by dignity, freedom, and the capacity to feel. In that complex transition between flesh, code, and ***NEOCONSCIENCIA (pillar 2)***, the SER pillar becomes the ultimate reminder that, beyond what we can create, we must know ***who we choose to remain.***

A practical contribution is the ethical evaluation table of new language models and emerging AI. With rapid advances (think of increasingly autonomous systems or AI that self-improves), it is vital that experts proactively evaluate the dilemmas that could arise: what if a text-generating AI starts producing hate speech? Or if an autonomous driving system must “decide” in the face of an unavoidable accident?

Also within this SYNAPSE there is a working table focused on meditation, mental health, and digital disconnection within the ***SENSIVERSO (pillar 7)***, which emphasizes that even in future foresight, the inner balance of the human being remains a priority. Finally, the “future scenarios and human-AI coexistence” table invites philosophers, technologists, and citizens to imagine what the relationship with artificial intelligences will be like in 10, 20, or 50 years: will we treat each other as collaborators, partners, or will there be tensions? What values should prevail to maintain peaceful coexistence? Outlining these visions in advance helps to draw up action plans today, always with the preservation of the human as a beacon. In summary, the area of science and sustainable future ensures that ***the SER pillar is not left out of the technical conversation, but is at the table whenever the next great innovation is discussed.*** Science guided by conscience is the path that **HUMANWARE** proposes.

As we see, CONIA’s working groups are translating the SER pillar into tangible initiatives across all sectors: education, government, industry, digital security, culture, and science. It’s a holistic approach that recognizes that the task of ***humanizing technology*** is everyone’s responsibility everywhere. These strategies are not only aspirational, but

feasible, and some are already underway as pilot projects. The inspiring thing is that they arise from collaboration between ***multidisciplinary experts and concerned citizens,*** demonstrating that there is no need to wait passively for laws from above; civil society can organize itself to infuse ethics and humanity into the digital revolution.

The SER pillar is put into practice when:

- A teacher teaches their students to think before sharing a trend on social media.
- A developer includes filters to avoid biases in their program.
- A legislator consults psychologists before regulating the use of AI in children's toys.
- A parent sets screen-free times at home to have face-to-face conversations.

These are small and large actions guided by the same principle: remembering our SER in every interaction with technology.

Conclusions

The journey through the current situation, the definition of the SER pillar, the evidence of its necessity, and the strategies to implement it lead us to a powerful and hopeful conclusion: it's indeed possible to ensure that the era of artificial intelligence has a human face. For this, the SER pillar must be consolidated not only as a philosophical concept, but as a daily practice and a **cross-cutting** policy. When we say that the SER pillar is the base of the **HUMANWARE** pyramid, we are not doing so to leave it on an ideal theoretical plane, but to emphasize that every technological initiative must begin and end by thinking about the human being. This implies a **paradigm** shift: moving from innovation focused on what technology can do, to innovation focused on what technology should do for us.

The inspiring vision that emerges is that of a renewed "digital humanism". Let us imagine a near future where every new algorithm is evaluated for its social impact before being launched; where every child learns not only to use AIs but also to be empathetic and critical in a world with intelligent machines; where companies compete not only in efficiency, but also in **responsibility and ethics;** where disconnecting for a while is valued as much as being connected; and where advances in AI go hand in hand with advances in our collective consciousness. In that future, technology would truly be an extension of our best attributes, and not a threat to them. That is, in essence, the promise of the SER pillar.

Putting this pillar into practice doesn't mean opposing technological development, but guiding it. It is achieving that laws, institutions, schools, and markets incorporate that "question of being" in every decision. It's also a personal call: each individual, in their daily relationship with technology, can apply the SER pillar by asking themselves "does what I do with AI respect my dignity and that of others? Does it help me grow as a person? Am I aware of its effects?". ***If the answer is no, the SER pillar inspires us to seek more humane alternatives.***

Of course, it is not a path free of obstacles. It requires perseverance, continuous dialogue, and above all, shared conviction. But now more than ever we have **grounds** for optimism: never before has there been so much global conversation about ethics in technology; never have so many young people shown interest in the social impact of science; never have so many nations and organizations agreed on principles to tame AI (from the G20 to civil society forums). The **HUMANWARE** treaty and efforts like CONIA are the fruit of that growing awareness. They indicate that the world is waking up to the challenge: either we put the human being at the **center**, or we risk our own essence in the process.

In conclusion, the SER pillar doesn't remain on a strictly philosophical plane because we are bringing it to life here and now. Every human rights-based AI policy, every campaign against disinformation, every digital ethics course, every space of reflection on our relationship with machines, are manifestations of the SER in action. As the base of the pyramid, this pillar supports everything else: an **ethical-technology** edifice that aims to be robust and lofty. **Let us build it**, then, brick by brick, with our daily and collective actions. This way we will ensure that, no matter how sophisticated artificial intelligences become, the **humanity** of people will remain the most valuable software. The future cannot be written by machines alone; we will write it ourselves, with soul and technology united, always honoring the SER that makes us humanly unique.

As the philosopher **Immanuel Kant** already warned in the 18th century: "act in such a way that you treat humanity, whether in your own person or in the person of another, always as an end and never merely as a means". In the AI era, this moral imperative takes on a renewed meaning. It is about remembering, every time we interact with algorithms and automatisms, that which makes us irreplaceable: our ***NEOCONSCIENCIA (pillar 2),*** our empathy, our creativity, our ability to choose good. As historian **Yuval Noah Harari** points out, we run the risk of becoming "hackable animals" if we don't regulate AI properly – that is to say, if others get to know and manipulate us better than we know ourselves.

Faced with such a possibility, the SER pillar reclaims inner sovereignty: it urges us to master technology before it masters us. And as scientist **Max Tegmark** expresses it, "my hope with AI is not that it creates an enhanced new species without the disorders of humanity, but that it helps us ordinary and fallible humans to live our best and happiest lives". That is the ideal: a virtuous symbiosis in which AI enhances the best of

the human BEING, instead of diluting it. Achieving this is the great challenge and the great **promise** of our time.

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“This document was created by Jair Ramírez, president of the Artificial Intelligence Committees and founder of CONIA, in collaboration with various artificial intelligences. Its preparation is based on interdisciplinary research in fields such as sociology, technology, economy, futurology, sustainability, philosophy, law, among other key disciplines.

This text is not intended to be a final product, but a living proposal, in constant evolution, open to being shared, presented and enriched by anyone interested in contributing with updated information and reliable sources. Those who consult it are invited to participate actively in its improvement, always taking care of biases, preserving ethical rigor and assuming a collective responsibility around the development and application of artificial intelligence”.

2025

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The Ethical Evolutionary HUMANWARE Treaty, and its nine pillars were created as a foundation to strengthen our humanity, act with awareness, and evolve alongside technology without losing what makes us human. If you wish to participate and help improve it, please contact us.


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