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## In the midst of excess we confront scarcity

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In the 15th Century, Johannes Gutenberg became famous for his invention of the printing press, which accelerated the reproduction of knowledge. The first book published was the Bible, which until then was a medieval monastery hand-written manuscript.

The consequent spurring of means of access to and dissemination of information was essential to the development that has taken place during the Modern Age, creating the bases of the contemporary life in which we collectively bathe, the Information Society, particularly following the invention of the Internet.

For the first time in history humans broke the paradigm and information, scarce beforehand, became more abundant if not unlimited.

Unfortunately, the human capacity to handle this new reality has not accompanied the technological advancement we have witnessed and, paradoxically, in the midst of the abundancy of information we encounter unusual and singular deprivations.

With the banquet of information before us we encounter hunger for meaning, privation of confidence and boredom with the truth.

Certainly disruptive technologies lead us to unexpected scenarios, but our collective inability to deal with the abundance of information has produced absurd situations that have greatly strengthened the exacerbation of the most primitive and

deleterious of our instincts, affecting important victims.

The first of these is the truth, as with contempt for the possibility of obtaining information that is reliable and precise the lie, imprecision and falsehood find new life via the fake news phenomenon.

The second of these is humility, in that summary social media research reveals that the World is currently replete of well-rounded and interdisciplinary specialists (many of whom, to our surprise, are our relatives, friends and acquaintances) that are expressive, in an authoritative, incisive and categorical way, about innumerable highly complex matters.

They are the experts of Facebook, the sages of WhatsApp and the oracles of Instagram that with enviable aplomb and acerbated arrogance present immediate solutions to questions as diverse as the effectiveness of hydroxychloroquine in the treatment of COVID-19, the limits of judicial activism in the constitutional order and even the consequences of globalization on the environment, among others (innumerable others).

The third is a sense of moderation, drained in exact proportion to presidents conducting diplomacy via Twitter, the press ignoring the facts to drive particular versions, disorienting rather than clarifying, or interests groups taking advantage of the general cacophony to silently advance their unacceptable agendas.

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The fourth is intellectualism, in that the true specialists are ignored while digital influencers the majority of time without any qualifications whatsoever are exalted, in an environment in which the immoderate repetition of banalities and the obvious and vulgarities become a form of art if not profession.

The fifth is profundity, limited not only to the restricted number of characters in each e-mail but by the abominable tendency of what the majority achieves, by the simple fact of constituting a critical mass sustaining tendencies, even if pernicious, in driving down, evermore shallowly, debate over any relevant questions.

The sixth is democracy, in that comes as no surprise that the state of affairs has stimulated the creation of irresponsible and unprepared leaders, both at the governmental and civil society levels, interested in using as a form of domination and control the same information that, by its nature, should be an instrument of progressive emancipation.

The list of victims could go on ad infinitum in that collectively we have tripped up in the excess of information, unable to transform it into effective knowledge and, much less, wisdom.

Wisdom is yet of another victim of our age, demonstrating that in the order of things versions do not replace facts, arrogance does not substitute knowledge, superficiality is impotent in the face of the complexities of the contemporary world and moderation is an essential virtue for pacific and democratic coexistence.

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