

In the last decade of the 20th century and the first decade of the 21st century, Rosenzweig and several scientists shared ideas concerning the open access movement in development aimed at removing the economic, legal, and technical barriers that prevented people from having free access to academic and scientific literature. The removal of said barriers should comprehend free access products from publishers, specific copyright and licenses to ensure the widest distribution and reuse of publications, as well as the existence of adequate technical infrastructures and institutional policies to support open access. Although this movement was not limited to the internet, the advent of the world wide web greatly favored it. It also favored the emergence of open science as a modality of scientific practice that relies on the social participation of non-scientists and scientists, open peer review, and the sharing of data, source codes and methods (Caballero-Rivero; Sánchez-Tarragó; Santos, 2019). This powerful way of doing science has been inspiring several scientists to defend the bases for a global management of open data, promoting open science (Dias; Jardimino, 2024), the transparency and the reuse of scientific data. Known as FAIR principles, the latter synthesize, in the acronym, a model for opening up data to be shared with the scientific community: Findable data, Accessible data, Interoperable data, which can be operated and integrated into different sets of data and systems, and Reusable in various projects (Henning *et al*, 2019).

Those are fairly new issues for science, despite the impression caused by the primacy of instantaneity of the web with the effect of suppressing our ability to handle the various novelties of this new era and naturalizing them as fast as they occur (to always seem up to date). That is possibly one of the aspects of the hypothesis proposed by Araújo and Pereira (2018), according to whom our current regime of historicity (our way of dealing with and understanding the passage of time) is called actualism, in which, among other things, both technological artifacts and individuals are "forced" to be (or to pretend that they are, in the case of individuals) always up to date.

Differently from the first years of the 21st century, it is now possible to claim that historians work digitally 24 hours a day and are greatly dependent on the internet. In fact, the emergence of digital society has changed life for those who are and are not engaging with computers and the internet. All productive services (agriculture, industries, trade and services), banks, communication, transports, geolocation, public

