Chapter 5
Identification of a Distance Education Expert

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ABSTRACT

We live in postmodern times and Distance Education is a hybrid assemblage formed by education, communication, and advanced technologic systems. There are many people who work for Distance Education institutions and organizations and there are many participants—the principal ones are naturally students/learners—of Distance Education environments. Thus, we could say that each of them is an expert of Distance Education. On the other hand, Distance Education systems are innovative, modular, popular, and easy to access. Distance Education systems become also inspiration source for conventional learning systems. In this chapter, the authors discuss who is/who could be a Distance Education Expert. Because Distance Education systems need Distance Education Theory to develop themselves, we need sophists to produce theory for Distance Education systems. The proposed expert is a sophist; thus, Plato's Sophist is an ideal model! This chapter aims to show the difficulties of identification and evaluates the innovative character and global capacity of Distance Education.

INTRODUCTION

I am Partisan of progress! (I, Frankenstein, directed by: Stuart Beattie, 2014)

"Heraclitus of Ephesus invented 'Philosopher'; Plato of Athens invented 'Philosophy'; 'Philosophers are strangers but Philosophy is Greek" (Deleuze & Guattari, 1996, p.82). This happened in cosmopolite and independent environments to product, to develop, to evaluate, to regenerate, to protect, to operate and to represent of knowledge.

Academy archetype is still our model. We are still under olive trees' shadow with Plato, his Professor and his learners; but this time, in the same context, we are situated in imaginarium of cyber space. As you know, for example the name of one of the most popular computer assisted instruction systems, developed in University of Illinois, started in 1960 and finished in 2006, was PLATO! Briefly like many things of contemporary world, for dialectics of Distance Education also, Plato is pioneer" (Klass, 2000, p.1).

At the future, Distance Education Systems will be efficient more than today in mass-education/learning. But Family of Man—one of the names of Humanity, after Edward Steichen's photo exposition organization "Family of Man" (1955)—needs always classical heritage, classical education models beyond simple conventional organizations or compact e- learning possibilities.

On the other hand, in our global world, the most primitive one and the most sophisticated one are living, surviving, dying together, just together within meanders of political, economic and cultural multiplicities. Long Live Anthropology! Future of social sciences belongs to you my dear anthropologist colleagues! If you need more information about this indication, there are two recent examples: 'Wolf of Wall Street' movie (Directed by Martin Scorsese, 2013) and 'True Detective' (TV series created by Nic Pizzolatto, 2014). Mark Hanna (interpreted by Matthew McConaughey) of Wolf of Wall Street, in Manhattan, on the roof of The World (!) composes the most primitive song of human being playing his own body as an instrument while he describes the preparation of his Martini, as apex of our Civilization. And, Rusty Cohle of True Detective (interpreted by Matthew McConaughey, again!) is expert of good and evil phenomenology; He has a very strong character, but his existence is built by pain.

Every community accepts the ignorance as a source of bad things, in a conceptual way. Under minimum cultural conditions, Distance Education has a philanthropist mission to transmitting and to deliver of knowledge to people. From the modest one to the best one, in each level of conventional education, Distance Education has also a dominant role. But beyond of futurist enthusiasm or education market success or humanist passion, the system needs naturally Distance Education Theory, to regenerate itself.

IDENTIFICATION PROBLEMATIC AS RONDO CAPRICCIOSO

Italian film director Michelangelo Antonioni realized a movie in 1982, titled "Identificazione di Una Donna" (Identification of a Woman). This is a story about a film director called Niccolò Farrà who is looking for an actrice for his new film.

The movie has a pivotal structure. Because Niccolò is making his research though two cities –Rome and Venice- within two women- Mavi, the sophisticated one and Ida, the ordinary one- between professional passion and love relations, without any decisive result. In this point, he has a double identity crisis: As an artist because, realization of his new movie became 'to be or not to be' problematic of his existence and as a man because, in any case he owns already his ideal actress/woman model: The mythical Louise Brooks! We see her famous iconic portrait photographed by Eugene Robert Richie (1928) affixed on the window glass of living room in his house; between inside and outside, image of this ideal woman has been framed by transparency. Louise Brooks is like an interface between earth and endless space.

Finally his little nephew, Lucio proposed to him, realization of a science-fiction film and Niccolò begins to imagine a space-odyssey to explore the sun. At the end of movie, Niccolò and Lucio talk each other:

Niccolò: *It's a story of a spaceship that goes toward the sun. Too close to the sun!*
Lucio: *But it will be burned, doesn't it?*
Niccolò: *No, we cannot say never and ever what is possible, what is not, in science-fiction. …A silver asteroid with its back motors enters in a cosmic green zone…*
Niccolò: *My spaceship is a captured asteroid in space and it's transformed in spaceship…. It's made of a very rare mineral that resists even to one billion grade of temperature,*

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