

From Digital Technology And AI: Data Source Thru Integration And Analytics

By Kevin A. Sensenig

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This is from several emails I sent to a colleague today. I edited it slightly.

[Recipient],

I'm laughing out loud. [Because of what psych unit psychiatry alternately overlooks, sets aside, rejects, or is unaware of – and in contradistinction when set aside the sophisticated yet simplicity tools many of us use, and things we reference. The juxtaposition is striking! But it's also many times I feel unjust, psych unit psychiatry, so that's sad – along with being so resource- and awareness- and logic-deprived.]

[But the real intent of this paper is to point out this feature of psych unit psychiatry – and also to point to how it can pick up so much that is productive and functional, and just. This would offer deeper insight (into both crisis-dilemma and no-dilemma) and just outcomes – and be the type of dimension, vocabulary, logic, reason, realism, description, the participant, explanation field it could be.]

I'm watching a presentation on its AI products and ideas by Oracle (www.oracle.com), one of the large digital computing companies with cutting edge technologies that is beautifully integrated and matured.

ITEM

Data sources → integration, analytics, etc. Makes psych unit psychiatry look like... what???

ITEM

Before that, another presenter said, in considering data (and data drives AI), you need flexible classifications in your approach, in a dynamic way – not rigid industry classification codes such as SEC codes. (!) See the DSM. How apropos!

I have a lot to learn to get back fully into the field, but digital technology, as I indicate in some of my papers, may also be instructive in the psych unit setting!

Kevin

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[Recipient],

On the Oracle presentation...

Question by an audience member:

How do you evaluate the quality of the external data sources you pull in?

Answer:

Oracle has a number of data quality tools - in our data integration capabilities, we have a tool called Enterprise Data Quality – [\[url here\]](#)

So one might question the quality of the data in psych unit psychiatry's representation of one's mental states, emotive states, intentional states, and physical states, dilemma, no dilemma, the mental, the existential, the social, the societal, the experiential, and the physical, etc., and the situation and one's merit.

Again, the approach to data (as the last presenter noted) must be flexible.

This is the dimension view I hope to appeal to this type of Oracle intelligence.

Kevin

[Recipient],

...and (again) it's

Data sources → integration, analytics, etc.

Data sources (complete, contextual, and flexible: the facts please, 'all that is the case', multiple views and standpoints, including the descriptive) → the integration (including philosophy, spirituality, psychology, speculation on how we think and why, and act, the social-relational, open dialogues, mediation, the *selective* use of meds, etc.) and analytics (a dimension profile of the individual and situation, charts based on these)...precisely the type of thing I've written.

Ah, another key influence!: Oracle.

I studied "Just Java", a book on the software development language Java, object-oriented programming, in 2005, and am studying it again now, along with other material. Published by Sun

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Microsystems Press, Sun bought by Oracle around 2007, Oracle owns Java...and makes it and so much else available. Including the intelligence of their talks.

Kevin

[Recipient],

There's another thread.

One of the Oracle presenters said:

“Business Analytics”

Self-service analytics,
data prep,
modeling.

Again, consistent with what I've written!

He went on to say:

Workflows augmented by machine learning

and

“driven by machine learning in the database”

If only the individual retained – and found enhanced! – the right to his or her own learning (perhaps involving study, contemplation, reflection, and meditation; or lateral thinking and brainstorming), in the psych unit!

And if it's “driven by machine learning in the database”, that's where you want this: machine[1] learning by the individual!

Kevin

Footnotes

1. In his book “The Society Of Mind”, Minsky writes that we have all these views about how tedious machines are, and they couldn't represent how we think, or use our minds. Perhaps. But then he says, let's set aside all this back-and-forth and realize what wonderful machines we are! The Buddha says in

the Lankavatara Sutra[2] that we are paintings on a wall. Of course, we're animated, and there's so much to we-and-the-world, one space, so we can work with reality. But because it's dependent arising, and neither being nor non-being, we-and-the-world, one space, is just an illusion! Albeit very real, and what is before us in actual fact needs to be taken into account. Nagarjuna said that when we see the fusion of the abstract and the concrete, we see the real world, before us.[3] So the paradox of realization leads one to a deeply participant standpoint, view, and actuality – and (with emptiness (sunyata)), the alleviation of suffering, disillusionment, or fundamental dissatisfaction (dukkha).

2. “The Lankavatara Sutra” translated by D. T. Suzuki.

3. “Fundamental Wisdom Of The Middle Way” by Nagarjuna translated by Nishijima.