

# My Notes On The Psychobiosocial States In Physical Education Article In Frontiers In Psychology (And Extrapolation)

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## Introduction

Here I present some notes while reading the article cited. Then I reference my mvo-p concise term, introduced and explained in another paper indicated. That concise term is an update to psychobiosocial.

## Article:

Initial Validation of the Psychobiosocial States in Physical Education (PBS-SPE) Scale

Frontiers In Psychology

2018 December 6

<https://www.frontiersin.org/articles/10.3389/fpsyg.2018.02446/full>

## From The Article, p. 2 – Associated Sets Of Things

Notwithstanding the limitations in previous studies, **pleasant/functional psychobiosocial states** in physical education (PBS-SPE) have been consistently associated with a **task-involving climate** created by the teacher, **high levels of self-determined motivation**, and **student intention to engage in long-term physical activity**, whereas **unpleasant/dysfunctional states** have been related to an **ego-involving climate** and **low levels of self-determined motivation** (Bortoli et al., 2014, 2015, 2017; Di Battista et al., 2018).

## My notes:

The psych unit psychiatry is strangely consistent in its biogenetic theory and praxis with: 1) a view of the ego as permanently evil, or malformed (rather than looking at mental states, merit, and what often may be mutable mind); and 2) low levels of self-determined motivation, as it excludes the individual from being participant at all in the process, assessment, conclusion, explanation, justification, or dilemma description; and it a-priori renders irrelevant and ineffective all such efforts as these and in application of the individual's own mind and explanation or re-assessment of even social factors, or any

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of the domains of life. This is consistent with my view that psych unit psychiatry itself is dysfunctional and ill serves its clientele – whether it's the individual, the family and friends, the state, or society.

It would be far better to have a task-involving climate, high levels of individual participation and motivation, and individual intention to engage in long-term working-with the mental and physical worlds, intersecting – that focuses proactively on what the psych team and individual can do, and how the various parties can navigate.

Of course, we can ask metaphysical questions: are we mathematical or biological? Is mathematics the foundation of the universe, or is God – or just unfolding physics? Is mind mathematical, God, or unfolding physics, perception, understanding, representation – or biology? Are we a perception, a statement, a question, a known, or an unknown? It might matter: but we should be looking at what is actually present, whether it be the mind, the body, an idea, a perception, a representation, a noumenon, a social relationship, one's response, how we navigate an abstract-concrete world, a statement we might make, a question we might ask, a logic we might have, and why.

Using language might help. But this would involve making the individual participant. It might even lead to dialogue, typically an anathema to the psychiatrist in the psych unit. And other staff are often 1) adversarial; or 2) don't have the time. Sometimes they are realistic and present some time.

One note: psych unit psychiatrists, and the psychiatry field, while they are looking for the biogenetic under microscopes, overlook language, standpoint, merit, description, truth-statements, representation – and the mind. They also overlook the domains of life (the mental, the existential, the social, the societal, the experiential, and the physical).

They could offer so much to society and the individual and family and friends and the state if they would correct their view.

So far as I've read it, this article uses a dimension read to psychobiosocial. An intelligent, diligent, dimension, explanatory study/review of studies. I have yet to complete the article. I may add to or edit this paper.

So far as the authors to the article have set forth various aspects to things, and the dimensional read to them, it represents an intelligent way to interpret psychobiosocial. It's a useful term.

I'd like to suggest that we could be seen as molecular computers, from DNA action to the working of our minds. Thus the view in that sense would be computing. Our bone is not only biological but structural and physics (in internal structure and strengthening, form, flexibility-rigidity, and supporting function). Our minds are thoughts, perception, and 'just this'; or, too concretely fixed and frustrated by attempts to establish seeming permanence. All this is interconnected and integrated, and us with the external world and vice-versa, an at-once-and-unfolding space. One might introduce a Buddhist angle. (It is nondiscriminated, nondual.) Thus, perhaps we should be seen in terms of the mvo-p concise term. (See my paper below.) Or a Christian angle, in a similar way.

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