



MARSNET PROJECT MULTIPLAYER EVENT

"SIMULATION ENVIRONMENT IN MARITIME EDUCATION AND TRAINING"



ASMOR 2022



SELECTED PSYCHOLOGICAL BARRIERS IN UP-SKILLING MARINE STAFF USING SIMULATORS

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SELECTED PSYCHOSOCIAL BARRIERS IN THE PROCESS OF TRAINING THE SEA STAFF

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- 8 NEGLIGIBLE NEED FOR ACHIEVEMENTS



WHAT THEY ARE?

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Gdańsk: GWP



PSYCHOLOGICAL BARRIERS

Mental barriers are deeply rooted in our psyche. They can manifest as feelings of being unable to act as a result of internal beliefs and feelings. Such barriers can be, for example, fear of failure, lowering one's self-esteem, lack of faith in one's abilities, or a shared sense of competence. Thoughts and feelings resulting from this situation cause defensive reactions, which are one of the reasons for inappropriate use of one's abilities, e.g. predominantly in the learning process (Strelau, 2000).

NO NEED FOR SENSE-MAKING (NSM)



It has been known for a long time that a person needs a sense of sense in performing an activity. People need knowledge that makes sense and, thus – a sense of purposefulness in the tasks performed (Wojciszke, 2021). Scientists Heine, Porulx and Vohs formulated the meaning-holding model (MUZ), which assumed that pursuing meaning is the primary motivator of most human behaviour. The sense of purpose results from our beliefs and value system and is closely related to our thinking and expectations regarding our functioning in reality surrounding us. **The opposite of the sense of meaning may be, as Wojciszke says, an anomaly or an understanding of the nonsense.** Such an anomaly may be the resistance to learning new things and participating in a training course when in our head, there is a belief that, for example, *I am an experienced practitioner. I already knew everything or the feeling that I could teach this content myself, and I had to participate in the course only because everything in the documents was correct.* A lack of sense of performing these activities may generate internal resistance and demotivation in implementing the action. **The anomaly is unpleasant and causes an increase in physiological arousal, as already proven by the research of Bruner and Postman in 1949.** It is worth mentioning that the need for meaningfulness is the starting point for developing the sense of coherence – known as the key to health– which is responsible for the highest form of self-realization, the importance of agency, and ultimately our life competencies.

BARRIER NR 1



LACK OF SELF- EFFICACY AND A SENSE OF CONHERENCE



The development of the **sense of coherence**, especially the importance of meaningfulness, is influenced by the active participation of humans in making decisions in performing tasks and solving problems. A sense of involvement and autonomy is formed.

SELF- EFFICACY → SENSE OF MEANINGFULNESS

Failure to initiate tasks that we can finish with a positive result makes it impossible to develop a sense of agency and, thus a sense of meaningfulness, which translates into low self-esteem. This, in turn, means that we do not want to initiate tasks or get involved in their implementation because we do not feel that we have a chance to complete them. It is a very common mental barrier in initiating and undertaking most of the activities in our lives. In such a form, the sense of coherence has no right to develop.



SELF-ESTEEM AND ITS MAINTENANCE

Self-esteem is valuing the object that we are ourselves. In other words – self-assessment. It is an inevitable process, but as a rule, as Zajonc says – assuming a positive value for the recipient, i.e. we want to increase our self-esteem in most cases, rather than lowering it. Self-esteem is essentially an affective response. Moreover, it is goal-oriented, which is highly desirable – we are keen on drawing positive conclusions about ourselves! Self-esteem can be both a trait and a process. We are pretty predictable when it comes to self-esteem. **Many studies show that we like to process past events to our advantage so that we remember ourselves in a flattering way. This is how we remember our successes more than our failures.** We process positive information about ourselves faster than negative information.

What's more – we devote most of our time and attention to them. Of course, we question the validity of these negative opinions about us. Hence, students always remember their privileges and rights but do not remember their duties. And all of these mechanisms are reinforced by the inner nature of attribution, which intensifies our emotional responses to everything we process internally and concern ourselves.

SELF-ESTEEM MAINTENANCE (SEM)



It is a timeless model that Abraham Tesser formulated in 1988. It tells us that the latter's self-esteem drops if another person scores higher. The recorded decline due to another person's success is the higher, the more successful that person is, and the closer they are to the individual. This is nothing but a social comparison that accompanies us every day. The decisive factor in decreasing self-esteem due to the comparison is the importance of the field to which the success relates. The more important it is for an individual in the area in which someone else has been successful, the more likely it will lead the individual to lower self-esteem.

An example may be a colleague's promotion from work to the position we wanted or achieving a higher result on the exam in the field in which we felt a specialist. The area is essential for the individual because he wants to achieve high results. After all, they constitute his high self-esteem. Therefore, friends should not work together in a place that is equally important to both ;-)

EGOTISTIC ATTRIBUTION

Contrary to popular opinion and against false modesty, it is true that most people use **attributive egotism** because as much as 86% ($d = 0.96$) of society and this variable is relatively universal culturally. **This egotism consists in assigning successes to ourselves, with external factors – attributing failures.** Of course, some people find failures in themselves (a pessimistic century of explanation), but they are a negligible minority. In light of the information provided, how can an experienced person who hears during the training that what he has done so far and believed to be right behave and feel wrong, or can it be better? In his opinion, are the trainers incompetent, or will he admit that he has to change something in his behaviour or craftsmanship? It is true that each training course goes beyond the comfort zone and maybe a verification of existing knowledge and skills. **For fear of a negative assessment, and therefore an "attack" on self-esteem – there is a probability of sabotaging participation in such an undertaking or depreciating its professional value.**

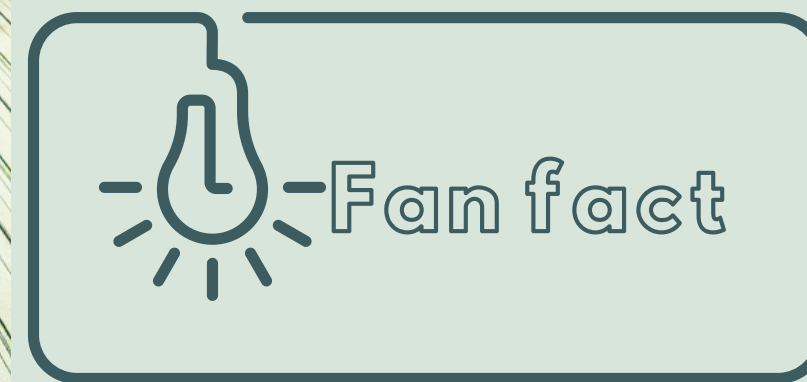


EGOTISTIC MOTIVE

It is a motivation to maintain and increase your self-esteem. It affects people who additionally identify with their group and think positively about it and negatively about other groups (based on the theory of identification with their group, MY-ONI Tajfela and Turner). In this case, the individual is motivated to maintain his earned value. Otherwise, people who have already achieved some status in their profession identify with their group, like it and consider it better – they focus on maintaining this state of affairs. If we add to this high self-esteem and focus on ourselves, we have situations where the factor involving the self-esteem motive is the strongest. It would seem that people with a particular position and high self-esteem would not want to raise it more. Nothing could be more wrong. Such people have too much to lose, and there is never minor. These people also have a stronger attributive egotism; they attribute more to their successes, even those that are not their merit. Following the research on the egotistical motive, it can be concluded that for a high-ranking person in the company, participation in a course conducted by a lower-ranking person, who is also working in one place and close – is a pure attack on the self-esteem of that person. So we cannot expect anything but educational resistance. The motive of defending self-esteem is associated in these people with self-verification of their own identity, which they cannot afford. **Because what if it turns out they are not as good as they think?**

SOCIAL TRAPS

We humans, unfortunately, succumb to many social effects. In the context of self-esteem, we are affected, for example, by the **result of being better than average**, which consists in the fact that a person thinks of himself as above average in almost every area of life "I am a better driver, a better scientist, a better soldier". Interestingly, academics perform the best in being above-average, as many as 94% of them consider themselves gifted with above-average skills in transferring knowledge, as shown by the Cross study in 1977. Students do not differ from their mentors, and by following them, practically all consider themselves better than others in interpersonal relations. This effect is sometimes more substantial, as you can guess, in positive features than in negative ones, as well as in moral qualities, rather than agility and controlled vs uncontrolled. It also drops in comparison with a person than with a group and when we have more frequent contact with the object of comparison.



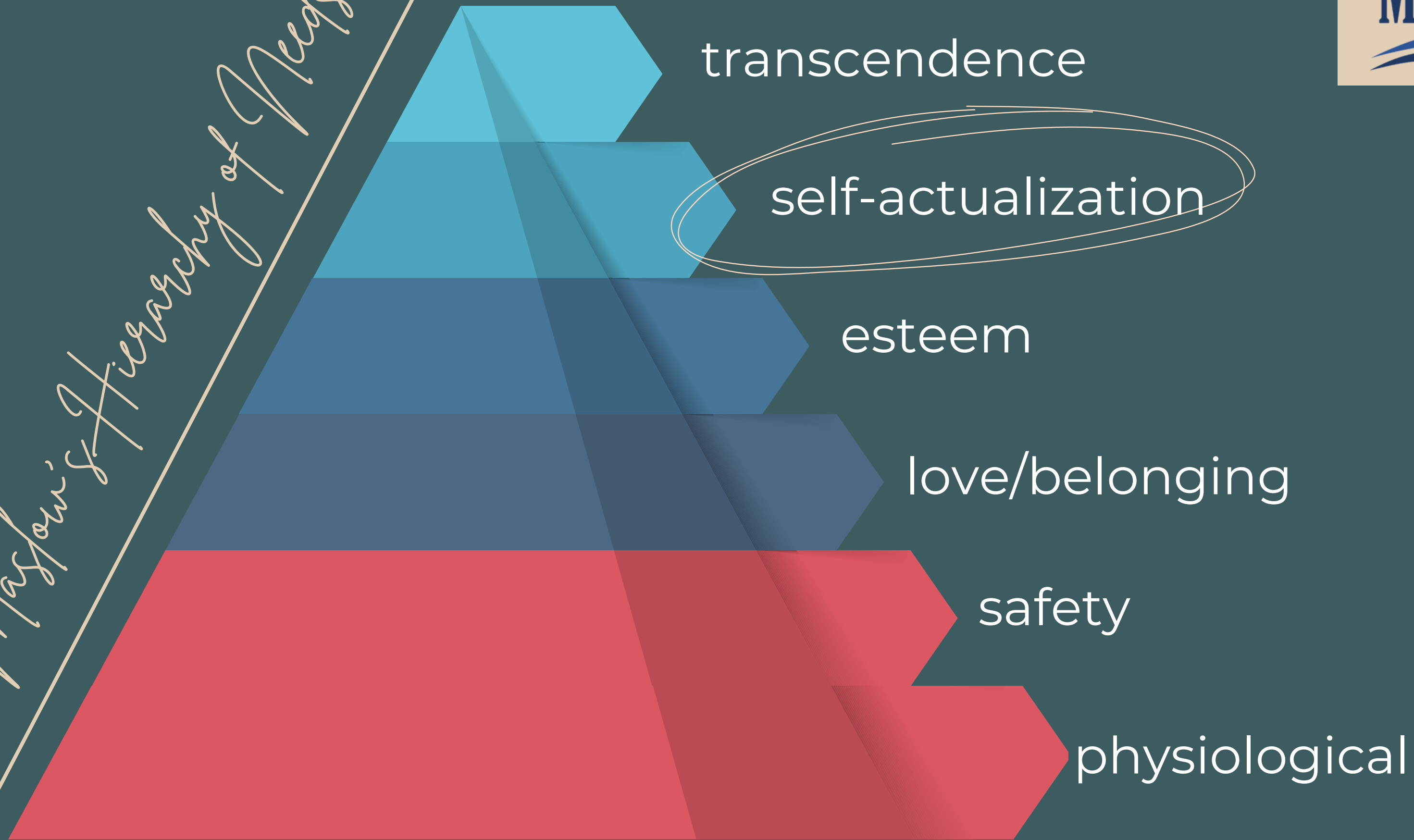
SELF-VERIFICATION

In maintaining self-esteem, there is a dilemma, do people strive for positivity, or rather for the consistency of what is flowing in with the already formed self-image?

Because we are talking about it, self-verification is just a confrontation of the information that comes about ourselves with the image we have created about ourselves. This theory assumes that we are more willing to seek, receive, and remember information consistent with this image rather than the opposite. The consequence of the theory of self-verification is the search for and maintaining contact with people who think about us as we do. Interestingly, when we receive information that is inconsistent with our inner sense of "I", we need to have a mind that is not occupied with other things because this processing of information unfavourable about us or simply inconsistent with our beliefs – requires us to study, with full awareness our mind cognitively. Self-verification is less effective and spontaneous (like accepting flattery about us) and more controlled and thoughtful. If we do not have the resources to deal with complex information about us, this procedure does not occur. **Because more often in our lives, we do random things without the participation of greater awareness because they do not require so much cognitive effort from us. We like to live easier.** It is justified here by saying that it is easier for people to judge than to understand another person. If a person who is already very old at work has to face feedback about himself or his skills, it can be challenging. The input may be so unfavourable that an individual with high self-esteem and position, but not only, will be forced to activate the process of self-verification of his "self".

Motivation is a psychological mechanism that organises a human activity to achieve a specific goal. It determines the daily readiness to perform the task. Everyone feels a different need at a given point in their life. **The fulfilment of demands is seen here as realising the motives that drive our actions and behaviours. Some never climb Maslow's ladder out of feeling a higher order of need.** They need to have food and where to sleep. For example, not everyone needs self-realisation, which is responsible for the need for education, development, etc. Others, in turn, feel this need strongly, but, e.g. difficult things start to happen in their lives, such as. e.g. divorce, loss of a family member's job, loss of a loved one, or illness. In such moments, the need for self-realisation has no validity; it ceases to be essential for the individual and in its needs comes down to the need for love, belonging, or maintaining the need for security. This does not mean someone does not want to increase their qualifications because they are lazy or disengaged. It just means that other things are prioritised at this point in his life. **Not feeling the needs of a higher order may be an obstacle in the implementation of tasks that someone currently expects from us, especially in the professional sphere.** Now, this ladder has been enriched by the author with the sixth, a new need for self-transcendence, i.e. going beyond one's pleasure or other egocentric benefits for the realisation of values not directly aimed at realising one's self. It looks like that when we have the opportunity to flow freely through life, We can meet all our needs one by one, i.e. we have a place to sleep and what to eat, we have a safe job, and nothing threatens us, we have a family or have created a good relationship; it is time for self-realisation, career development, self-development, and when we have everything – we can go beyond the zone of our own "me" and do something for others, e.g. to act for charity, to give other gifts fulfilled. This is what the process of human development and motivation looks like through the eyes of Abraham Maslow.

Maslow's Hierarchy of Needs



SENSE OF COMPETENCE AND THE DIFFICULTY OF THE TASK BEING PERFORMED

Elation is, according to Csikszentmihalya, **experiencing condensed internal motivation**. The strength of the rapture varies depending on the person and the situation. Some people formulate a "personality of rapture" within themselves. Such people, even for an ordinary task, do something unique and artistic; they look for a challenge. Most often, elation comes when we perform high-level tasks while we have a sense of high competence in this area. In other words – we do what we feel strong in. However, not everyone feels such exhilaration, especially in the everyday tasks we have to perform or are required. According to the above author, what happens to a person when we do not have our flow?



*The perceived difficulty level of
the task*

Short
High

Odczuwany poziom posiadanych kompetencji	
Short	High
Short	Apathy
High	Bore
Bow	Elation

- As you can see, the ideal situation is then we feel that we have the competence to perform the task, and the level of difficulty, in our opinion, is high. This means that we are doing something unique, and our self-esteem increases. **It's our flow, our rapture.**
- The situation is different when our subjective feeling of the competencies held turns out to be insufficient – then **apathy** appears when the task is easy or **fear** when the job is too complicated, in our opinion.
- However, when we evaluate the task as relatively easy, and our sense of competence is high, it is not a challenge for us, and we feel bored.

People do not realize how often this phenomenon causes problems in the education of both children and adults, perceiving complex motivations when it can only be about adjusting the difficulty level to the competencies of the recipient.

H. Murray and D. McClelland questioned the motivation of achievement with the help of a tool they created called the Thematic Apperception Test (TAT).

As they understand it, the need for achievement is a state of mind that evokes a psychological motivation to pursue mastery or achieve challenging goals.

People with high achievement need to work harder and achieve more success than those with low achievement needs. People with WPO are more persistent in achieving their goals in the face of difficulties than people with SOP. They have better school results (Raynor) and higher IQs (Harris). The career of people with WPO is also associated with competition (McClelland); they more often perform leadership functions and are promoted faster (Andrews). They are more successful if they have their own business (McClelland).

People can pursue their need for achievement in two ways:

- by focusing on achieving mastery
- orientation to the level of performance

As you can guess, not everyone has an excellent need for achievements, which can be a real obstacle in specialist training.

LITERATURE



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THANK YOU FOR YOUR ATTENTION

*" People fight and cry, suffer and cry, win or fall - crying. " They are
writhing." They can't decide. They believe and they don't believe. They want
and don't want to. They can, and something is stopping them."*

Agnieszka Osiecka, Dzienniki 1951