A DEEP STUDY ON THE SOCIAL ADAPTAION OF STUDENTS WITH DISABLITY

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ABSTRACT:- There has been a great deal of discourse on the implications that are brought about by the impact that religion has not just on one's mental health but also on a variety of other psychosocial issues. It is hypothesised that one of the ways in which religion may improve well-being and mental health is via the positive sensations that it engenders in its followers. Self-este"em, which can be defined as having a positive view and evaluation of one's capabilities as well as one's own self, could be a potential mediator of this relationship, as it has been found to be positively associated with religiosity in a number of studies". Identity can be defined as showing a better view and appraisal of one's ability as well as one's own self. It has been determined that there is a meaningful connection between these two factors. There is a theory that participation in religious activities may provide a person a sense of divine aid, which, in turn, can increase a person's sense of self-esteem and self-worth (Schieman et al., 2017). It has been proven that religion may help alleviate the detrimental impacts of childhood poverty on one's feeling of self-worth, for example. This is because of the fact that religious people tend to have a stronger sense of community (Henderson, 2016). On the other side, having a good sense of self-esteem acts as a buffer against the devastating effects that might result from mental pressure as well as financial difficulties. It has been proven, for instance, that having a strong sense of self-worth may help reduce the negative effect that being impoverished has on the quantity of grey matter in the hippocampi. This is something that has been shown (Wang et al., 2016). While doing so, it seems to improve a wide range of outcomes related to well-being and mental health among groups that exhibit a wide range of characteristics.

KEYWORDS:- Social Adaptation etc

Religion may have a particularly positive facilitative affect on one's identity and mental health for underprivileged people with only limited resources to cope, maintaining a positive self-image, and satisfactorily coping with new social situations. These individuals have fewer options available to them. The following is a list of some particular mechanisms that have been suggested in attempt to explain how religion could increase one's feeling of self-worth: (1) People are able to cultivate a unique social identification as well as a more profound feeling of purpose when they participate in the rituals and traditions of their respective religious traditions. As a consequence of this, there is a favourable bias towards the ingroup, which, in turn, allows the members to increase their feeling of their own self-worth (Tajfel, 1981; Brown, 2000). It is hypothesised that the presence of religious interpretation, which offers at least two visual references material but also – anti dimensions of life—can lessen the sense of mental loss that an individual experiences when it is interpreted that they are falling short of meeting certain makes sense, which in turn safeguards the individual's sense of self-esteem. [Citation needed] (Carvalho, 2018). (2) The Terror Administration Hypothesis proposes that soul is an Evolved Culture Strategy for Dealing with the Dread of Confronting the Awareness of Death & Uncertainty. This hypothesis states that self-esteem is an advanced cultural plan for living with the fear This is just another example that demonstrates how religion may have a positive effect on an individual's sense of self-worth (Greenberg et al., 1997). It is possible, according to this interpretation, for one's religious associations to provide whether its a figurative or perhaps

a literal emotions of living forever by either order to encourage belief in the existence of such a hereafter or nurturing an acknowledgement of one's importance to a specific group. Both of these factors contribute to the development of a sense of one's significance towards the community.

In any case, it appears that having a religious faith might help mitigate the negative judgments that may result from having real-life encounters and receiving social support.

Given that vulnerable populations are defined by social interactions that are both complicated and hazardous, as well as a lack of social support, we think it to be a specific situation to evaluate whether or not the correlations indicated above will remain true. In this context, the term "vulnerable population" refers to a group of individuals who, on average, experience chronic stress and who also have a poor income, limited access to excellent health care, and a low level of education. On the other hand, a population is considered to be non-vulnerable if its members have a better socioeconomic standing and are able to get high-quality education and medical care when needed.

Despite the fact that it may be claimed that religiosity degrees should be greater among those who live in vulnerable circumstances, we anticipate that religiosity will be present at about the same levels in vulnerable and non-vulnerable populations in Chile. Because religion gives people a feeling of safety and security, which is something they really need. It has been hypothesised that nations with larger wealth disparity likely to have higher levels of religiosity (Rees, 2009), however it is still unknown if there are additional disparities between individuals from those countries who live in affluent as compared to poor and vulnerable surroundings. In 2017, just 6% of Chile's adult population identified as non-believers, 14% claimed they sometimes believe in God and sometimes don't, and 77% had no doubts about the presence of God, but no national data were discovered comparing religiosity across any socioeconomic characteristics. We also know that in 2017, just 6% of Chile's adult population reported having a "mixed" religious outlook. Eighty percent of those polled in a 2018 national survey said they have always believed in God; six percent said they do not remember when they first started believing in God; nine percent said they no longer believe in God despite once having done so; and three percent said they have never believed in God (CEP, 2018). Furthermore, the members of Chile's 'high society' tend to be conservative, which may be traced to the impact of religious ideas on its members. From these data, it can be deduced that the religious commitment of both vulnerable and non-vulnerable persons is likely to be rather similar.

However, it's logical to assume that the two groups will have different levels of self-esteem and social adaptation. In this context, vulnerability does not predict how people would do in terms of self-esteem and social adaptability; rather, it is an asset when times are rough. But what determines an individual's sense of self-worth and how well they adjust to new situations? We've shown that high self-worth aids social adaptation, especially under duress (Neely-Prado et al., 2019). However, it's also possible that this will be the case for those who are immune to its effects because of where they reside. Studies on the effects of self-esteem on health and other outcomes have consistently shown positive results over a wide range of sample sizes and subgroup compositions (Dumont and Provost, 1999; Orth and Robins, 2014; von Soest et al., 2018). Therefore, we argue that the effect of religion on one's sense of self-worth is a key factor distinguishing the two groups. We expect that the impact of religion on people's sense of self-worth will vary according on the milieu in which they live, despite the fact that religiosity is unlikely to differ much across demographics (vulnerable vs. non-vulnerable). Higher education institutions traditionally strive to ensure the academic integrity, security, and objectivity of their students' assessments. However, the ever-increasing development of e-learning in all of its forms and deployments in the last 20 years has placed a

variety of challenges before these institutions. The academic community all around the world has not stopped looking at potential methods to address the unethical behaviour of students during examinations. On the other hand, e-learning and e-assessment technologies are becoming more accessible by enabling new learning possibilities for all learners, including students with special needs and disabilities. This is because these technologies are becoming more widespread (SEND students). Because of this, several educational institutions all over the globe have begun to implement e-learning and e-assessment programmes for students with a variety of disabilities. These programmes are designed to make education more accessible to those with these types of impairments. It is becoming more vital to implement systems for the electronic identification and authorship of students as a means of preventing instances of cheating and plagiarism and, as a result, maintaining the quality of e-assessment and online learning in general. The research community all around the globe is showing a rising interest in the efficacy of different technological breakthroughs in the fight against academic dishonesty. The identification of students is seen as a serious difficulty for educational institutions that provide e-learning or mlearning [8, as R. Obeidallah et al. point out quite clearly]. Because it is often regarded as a crucial component in establishing the trustworthiness and impartiality of the evaluation, it plays a pivotal part in the administration of electronic assessments. Authentication and authorship techniques might be included into online education platforms, as proposed by Noguera et al. This would make online courses more trustworthy and respectable, since it would ensure that only authorised individuals are teaching students. At the same time, there is an inadequate amount of empirical evidence accessible about the perspectives and attitudes of students towards the incorporation of such software in the evaluation of their work. Undoubtedly, which is in the process of transitioning from traditional campus-based mode of education, through blended (combining online and face-to-face) to distance learning, the study of students' opinions and attitudes towards the potentials and limitations of an authentication and authorship checking system is a precondition for a successful introduction of such a system in online learning and assessment. This is especially true given the current state of education, which is in the process of transitioning from traditional campus-based mode of education to blended (combining online and face The findings of such an investigation will provide educators with valuable information that they can use to improve the quality of e-learning and e-assessment programmes that they provide for students with and without disabilities.

According to the research that has been conducted, students with disabilities have to contend with far more challenges than their peers who do not have a disability when it comes to the evaluation process. [10] Based on their empirical study and systematic evidence of the learning experience of impaired students, Fuller et al. (2004) came to the conclusion that the impairment of certain students presents a significant obstacle for them when it comes to their examinations. Both in the process of producing a written assignment and in the process of oral examinations, they have a great lot of difficulties.

The word creativity comes from the Latin word creare, which meaning "to create," "creation," or "creative energy," and "capacity to produce new things." It is a relatively recent term, particularly in relation to the idea of imagination (Nami et al 2014). The capacity to think about familiar things in novel ways is at the heart of creative success. Not only is creativity a method for keeping up with the latest trends and developments, but it is also an impetus for developing new information in a variety of academic subfields. The process of coming up with an original, innovative, and suitable solution to a problem is what we mean when we talk about creativity. When creativity is applied to other domains, including as planning, forecasting, decision making, and communication, it leads to interesting results. There are a variety of

methods to navigate life at any given time, and individuals differ greatly in the degree to which they are able to effectively navigate their lives within the contexts in which they are involved (Bandura 2006) Creativity may be defined as the act of creating something new through the use of creative and self-conceptual skills or as the capacity to do so. Creativity in combining ideas or making connections between established ones and brand-new ones, as well as rearranging what is already known in order to discover what is unknown (Arya et al 2016). There are two facets to creative thought. Both divergent thinking and convergent thinking are types of intellectual ability. Divergent thinking is associated with the intellectual capacity to conceive of a great number of novel ideas, whereas convergent thinking is associated with the intellectual capacity to logically evaluate and assess criticism. It was often believed that only very talented or gifted individuals were capable of creative thought. The results of studies have shown that in order to be creative, one needs just a select few qualities (Oyundoyin and Olatoye 2007). Certain external forces may either encourage or stifle creative expression in individuals. Both Guild Born and Sternberg think that intellect, mental method, personality, and motivation are necessary components of creativity. Guild Born defines creativity as a cognitive operation, whereas Sternberg argues that creativity is a synthesis of these four elements. The mental component of creativity refers to the ability to identify the issue at hand. The term "creativity" was used by Boden to refer to the process of coming up with novel viewpoints that are both appealing and easy to comprehend. Creativity is defined by the law as the human mental power that enables individuals to put their ideas to use, as well as to create viewpoints and resolutions (Simpson 2012) The creative process broadens our view, as well as our motivation, focus, and imagination. Creativity may be defined as a style of life that values uniqueness and seeks to find new and interesting connections between concepts that at first glance seem to be unrelated. Living life as a journey into recognising and conveying the extraordinary aspects of the simplest, most ordinary actions is at the heart of what it is to be creative. 3 People have a tendency to associate creativity with the process of producing something, although the original definition of the term is really to "grow." When we are engaged in creative endeavours, we get the impression that the world and everything in it is full of vitality and motion. Some of the most significant accomplishments resulting from innovation are the byproducts of creativity. To a large extent, human beings are creative by nature; from the time we are infants, we search for novel solutions to the problems we face in life. Creativity is recognised as an essential skill set for both learning life and job in the educational system that is used in Scotland. It is the process itself that produces ideas for the person that have worth to them. To do so, one must adopt a curious mindset, approach problems without preconceived notions, make connections, grow from mistakes, and use one's imagination to consider alternatives. To facilitate dialogue and development of creativity among educators across disciplines and fields, we use a framework of four skills. Inquisitiveness, receptiveness, creative thinking, and the ability to solve problems are all examples of these traits. It was determined that a primary goal should be the investigation and development of a common language and understanding of creativity and its role in all aspects of learning, teaching, and continuous improvement. Insight through original thought Creativity in the classroom arises when educators make use of their own imaginative skills. The current investigations elucidated the relationship between creative ability and social adaptability in children with special needs, intellectual disabilities, autism, and children without disabilities. Relationship between creative thinking (also known as divergent thinking) and the ability to adapt socially. In this section, we will investigate the mechanism through which people pick up information from their surrounding social environment. Therefore, when people talk about creativity and social adaptation, they are referring to the highest level of a variety of

mental processes, including perception, memory, abstract thinking, logical thinking, creativity, reasoning, problem solving, and many more inter-related processes. Processes both active and control-oriented that are connected to executive functions of the brain. The links between the various subsystems of the cognitive domain are represented by the components that are associated with creativity and serve in that capacity. When it comes to creative functions, it is possible for us to grasp the performance of both impaired and non-disabled students. Creativity and social adaptability are what set verbal and nonverbal performance apart from one another when discussing creativity. putting the focus on the fact that creative thinking and social adaptability do not happen simultaneously. During infancy and early childhood, attention and perception develop quickly, making this a particularly extraordinary time for children with special needs. High-order language talents are often gained later in infancy and throughout adolescence. These results bring about social modifications that are significant to both areas. In both our artistic and social lives here in India, creativity is of the utmost significance.

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