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Body social models of disability: Examining enactive and ecological approaches

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Autistic philosopher and neurodiversity proponent Robert Chapman (2021) argues that disability may be best understood by utilizing an ecological functional model where the focus is on the intersection and overlaps between relational contributions to collectives and group functioning with individual functionality. This presents an alternative to both social-relational models of disability advocated by other neurodiversity proponents and the orthodox medical model of disability. While enactivists such as Michelle Maiese and Juan Toro, Julian Kiverstein and Erik Rietveld have also offered relational models of disability that challenge the orthodox medical model, I argue that unlike the ecological functional model, these enactivist models remain problematically committed to an individualist methodology. Drawing on what Miriam Kyselo has labeled the body social problem, I show that the enactivist models not only face theoretical issues, but also practical issues in terms of their recommended intervention strategies for disability. I argue that for these reasons, if enactivists want a relational model of disability, then they should adopt both a neurodiversity paradigm approach and Chapman's ecological functional model.

KEYWORDS
disability, autism, enactivism, ecological psychology, ecology

1. Introduction

Currently, there are numerous competing models of disability that not only provide particular conceptions of the notion of "disability" but also offer different means for determining how disabilities impact individuals' wellbeing, when a disability should be considered pathological or a disorder, and set a theoretical basis for practical interventions to improve the wellbeing of disabled individuals. While clinicians typically utilize subtle distinctions to classify various forms of disability such as sensory differences (e.g., deafness), neurological differences (e.g., cerebral palsy), neurodiversity (e.g., autism), etc., my aim here is to examine the theoretical foundations of recent relational models of disability (Toro et al., 2020; Chapman, 2021; Maiese, 2021) in order to determine whether there are any conceptual issues within these models. As such, outside of the context of presenting any particular model's conception of disability, my use of the term "disability" follows Hoffman (2017) in using it as a neutral umbrella term that covers a wide range of phenomena.¹

1. Without denying that having disability often results in greater impacts to one's wellbeing, this neutral way of conceptualizing disability follows neurodiversity proponents' aim to leave it an open question as to how much social barriers and ableist norms impact a disabled individual's wellbeing as opposed to assuming

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Table of Contents Reading Learning Disability An Ecological Approach

1. Understanding the eBook Reading Learning Disability An Ecological Approach
 - The Rise of Digital Reading Reading Learning Disability An Ecological Approach
 - Advantages of eBooks Over Traditional Books
2. Identifying Reading Learning Disability An Ecological Approach
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Reading Learning Disability An Ecological Approach
 - User-Friendly Interface
4. Exploring eBook Recommendations from Reading Learning Disability An Ecological Approach
 - Personalized Recommendations
 - Reading Learning Disability An Ecological Approach User Reviews and Ratings
 - Reading Learning Disability An Ecological Approach and Bestseller Lists
5. Accessing Reading Learning Disability An Ecological Approach Free and Paid eBooks
 - Reading Learning Disability An Ecological Approach Public Domain eBooks
 - Reading Learning Disability An Ecological Approach eBook Subscription Services
 - Reading Learning Disability An Ecological Approach Budget-Friendly Options
6. Navigating Reading Learning Disability An Ecological Approach eBook Formats

- ePub, PDF, MOBI, and More
- Reading Learning Disability An Ecological Approach Compatibility with Devices
- Reading Learning Disability An Ecological Approach Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Reading Learning Disability An Ecological Approach
 - Highlighting and Note-Taking Reading Learning Disability An Ecological Approach
 - Interactive Elements Reading Learning Disability An Ecological Approach
- 8. Staying Engaged with Reading Learning Disability An Ecological Approach
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Reading Learning Disability An Ecological Approach
- 9. Balancing eBooks and Physical Books Reading Learning Disability An Ecological Approach
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Reading Learning Disability An Ecological Approach
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Reading Learning Disability An Ecological Approach
 - Setting Reading Goals Reading Learning Disability An Ecological Approach
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Reading Learning Disability An Ecological Approach
 - Fact-Checking eBook Content of Reading Learning Disability An Ecological Approach
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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