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**Redefining Neurological Deficit: A Comparative Reading of
*Memoirs of an ADHD Mind: God Was a Genius in the Way
He Made Me and You Mean I'm Not Lazy, Stupid or Crazy?!***

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Abstract: This paper undertakes a comparative analysis of *Memoirs of an ADHD Mind: God Was a Genius in the Way He Made Me* by Melissa R. Hood and *You Mean I'm Not Lazy, Stupid or Crazy?!* by Kate Kelly and Peggy Ramundo. The theoretical framework adopted is the social model of disability with special emphasis on the concept of neurodiversity propounded by Judy Singer. The works highlight the transition of ADHD from a disorder belonging to the medical model of disability to a neurodivergent condition aligned with the social model of disability. Both texts provide a nuanced understanding of ADHD as a neurodevelopmental difference. Whereas the medical model views ADHD as an executive deficit characterised by impaired levels of inattention, hyperactivity, and impulsivity, the social model projects ADHD as a neurological difference. Proponents of the social model of disability strongly believe that disability arises from the failure of social structures to accommodate difference. The paper focuses particularly on the articulation of positive qualities of ADHD—such as creativity, divergent thinking, hyperfocus, resilience, adaptability, emotional intensity, empathy, non-linear thinking, and innovation—within the framework of the social model of disability. Despite differences in genre and tone, both works can be regarded as endeavours to reframe ADHD in positive terms while acknowledging clinical explanations. The works provide a holistic view of ADHD while promoting self-acceptance and empowerment among people with ADHD.

Keywords: *ADHD, Neurodivergent, Hyperactivity, Impulsivity, Hyperfocus, Resilience, Adaptability, Non-Linear Thinking*

Introduction

One of the major features of contemporary narratives dealing with ADHD is the shift from viewing ADHD as a neurodevelopmental disorder characterised by impaired levels of inattention, hyperactivity, and impulsivity to projecting ADHD as neurodiversity characterised by unique strengths (American Psychiatric Association, 2013). Two seminal works—*Memoirs of an ADHD Mind: God Was a Genius in the Way He Made Me* and *You Mean I'm Not Lazy, Stupid or Crazy?!*—play a significant role in informing this rethinking. These works present a nuanced understanding of ADHD as a neurodevelopmental difference (Singer 8). A detailed comparative analysis reveals two complementary yet distinct approaches to understanding Attention Deficit Hyperactivity Disorder (ADHD). While both works aim to challenge stigma and reframe ADHD as a difference rather than a deficiency (Kapp 13), they differ significantly in tone, purpose, narrative structure, and their emphasis on lived experience versus practical guidance. This paper highlights the positive qualities of ADHD through a comparative analysis of these texts and asserts the possibility of a bright future for those who possess it.

The association between ADHD and the social model of disability plays a key role in current debates in disability studies. Whereas the medical model sees ADHD as a mental disorder resulting from deficits in executive functioning, the social model reconsiders it as a neurodiverse cognitive style. The social model of disability emerged in the late 20th century through scholars such as Michael Oliver and organizations such as the Union of the Physically Impaired Against Segregation. It argues for a paradigm shift in the way social institutions are organized to equip them to meet the differing needs of people with disabilities. Proponents of the social model of disability studies propose numerous measures to bridge the gap between individual traits and societal expectations. The concept of neurodiversity, as promoted by Judy Singer, closely aligns with the social model of disability studies (Singer 8).

One of the major principles of neurodiversity is that conditions like ADHD are not “abnormalities” but are part of the natural variation of the human brain. Terms such as “treatment” or “cure” are less significant in the lexicon of neurodiversity. On the other hand, neurodiversity advocates the significance of accommodating and accepting people with disabilities just like other minorities. In this respect, ADHD can be conceptualised as a different attention style rather than a deficit of attention (Silberman 341). Each cognitive style is significant in its own right, and it is high time to end the privilege of certain cognitive styles. The two works selected for comparison align with this principle.

Conceptual Framework: From Deficit to Difference

Both texts illustrate the formation of a conceptual framework that signals a shift from a deficit model to a difference model of understanding ADHD. One of the major aspects of the comparison is their rejection of the medical model and their alignment with the social model and the concept of neurodiversity to varying degrees. *Memoirs of an ADHD Mind* is a subjective and thoughtful account of the author's growth from a person ashamed of having ADHD to one who asserts and celebrates her ADHD self. The author presents ADHD traits as God-given, unique, and meaningful. The book can be considered a portrayal of the author's lived experiences, written in language charged with emotion and truthfulness.

You Mean I'm Not Lazy, Stupid or Crazy?! is an influential self-help text catered specifically to adults with ADHD. Typically aligned with the social model of disability, the text conceptualizes ADHD as a neurodiverse cognitive style and offers coping mechanisms to enable people with ADHD to formulate their unique identities and thrive. The text contributes to the discursive shift towards acceptance of ADHD as a natural brain variation rather than a deficit.

Beyond Laziness and Failure: Reconstructing ADHD Through Neurodiversity

Memoirs of an ADHD Mind and *You Mean I'm Not Lazy, Stupid or Crazy?!* are comparable in that both primarily challenge negative labels attached to ADHD, such as "lazy," "irresponsible," or "unintelligent." In fact, the title *You Mean I'm Not Lazy, Stupid or Crazy?!* clearly encapsulates this standpoint. The authors affirm the need to resist societal tendencies that stigmatize ADHD. One of the major issues faced by people with ADHD is their high chance of being misunderstood. The authors attempt to reframe behaviors commonly misjudged as laziness. "He can't selectively focus his attention... he can't figure out where or how to get started" (Kelly and Ramundo 29). This statement dismantles the moral judgment behind being lazy by highlighting problems with executive functioning rather than the absence of effort. An ADHD person's failure to complete tasks properly, as per social standards, results from differences in brain functioning, not unwillingness or lack of effort (Barkley 15).

Autobiographical reflection in *Memoirs of an ADHD Mind* highlights this reframing. The narrator recounts childhood experiences of being labeled lazy, careless, and distracted. She appears helpless and develops low self-esteem; however, as she grows older, she overcomes self-doubt through genuine self-understanding as a person with ADHD. She realizes that what society projects as faults are actually traits signifying misunderstood brilliance. The title itself—*God Was a Genius in the Way He Made Me*—dismisses deficit-based thinking. Both works resemble each other in how people initially

internalize negative labels and, over time, actively dismantle them. *You Mean I'm Not Lazy, Stupid or Crazy?!* is an outcry to reject such wrong notions and accept ADHD as neurodiversity. Similarly, *Memoirs* document the narrator's journey from self-doubt to self-realization.

Whereas the deficit-based framework pathologizes behaviors as failures, the neurodiversity perspective views ADHD as a different but valid cognitive style (Singer 11). In *You Mean I'm Not Lazy, Stupid or Crazy?!*, Kate Kelly and Peggy Ramundo unequivocally defy the label of laziness. Similarly, in *Memoirs of an ADHD Mind*, the narrator redefines moments of apparent passivity. Here, "laziness" is replaced by selective attention and deep engagement.

Inconsistency is a major trait associated with ADHD. People with ADHD are often labeled as stupid because of inconsistent performance. Non-conformity to conventional expectations is well echoed in *Memoirs*: Authors of both books reinterpret carelessness innovatively: The statement "God was a genius in the way he made me" functions as the pinnacle of reframing associated with the neurodiversity perspective. ADHD is not a defect to be fixed; it is part of a meaningful identity.

The ADHD Mind as a Source of Creativity and Innovation

Creativity is a major positive trait associated with ADHD (Barkley; Silberman). The memoir portrays people with ADHD as innately creative; creativity is an uncontrollable force intrinsically associated with ADHD.

There is so much perfectionism in the world today, with so many people having unrealistic expectations of others that I think society creates its own chaos. So I refuse to accept their thinking that there is anything wrong with us (as ADD/ADHD people). I stand on the premise that there is something very wrong with having impossible expectations of one another! There are no two people alike on the planet, and that anybody would think it possible to force another into their own learning box astounds me. ADD/ADHD people learn differently. They think outside of the box! (Hood 63).

ADHD people are not supposed to think in terms of predetermined standards; yet they excel at divergent thinking, producing new ideas and making unexpected connections.

Kelly and Ramundo's *You Mean I'm Not Lazy, Stupid or Crazy?!* foregrounds the strengths-based perspective of ADHD, arguing that individuals with ADHD frequently exhibit heightened creativity and intuition. This text focuses more on practical implications of creativity and suggests people with ADHD can thrive in careers demanding innovation. People are blamed for inability to concentrate on tasks requiring sustained attention; yet they excel at focusing on tasks of special interest. Hyperfocus is

portrayed as a state where the ADHD mind reaches its highest potential. While *Memoirs* upholds hyperfocus as a positive trait, *You Mean I'm Not Lazy, Stupid or Crazy?!* acknowledges it as positive but warns of negative implications and highlights the need to exercise this trait in a restricted manner.

Hyperfocus and the Neurodiverse Mind

Hyperfocus is portrayed as a paradoxical phenomenon in both texts. On one hand, it acts as a source of novel thinking and productive capacity; on the other, it results in irregularity and destabilization. Inattention, a major symptom of ADHD, is reinterpreted as the inability to regulate attention (Barkley 15). People with ADHD immerse themselves in activities of special interest, appearing unconcerned about external stimuli such as time, responsibilities, and basic needs.

Even though acknowledging hyperfocus as a symptom to be controlled, both works emphasize projecting hyperfocus as a positive trait. People with ADHD tend to excel in activities aimed at exceptional productivity when those activities are of special interest. Melissa Hood projects hyperfocus as a firmly embedded experience. She recounts being in a peculiar state of mind in which nothing is accessible except the task at hand—whether creative endeavors, reading, or problem-solving. Unlike others, she becomes absorbed in exciting, engaging, and innovative tasks, least bothered by surroundings, resulting in exceptional outcomes.

Since hyperfocus is selective and unrestrained, prioritized activities are sidelined in favor of engaging activities, leading to labels of laziness and irresponsibility. Hood presents hyperfocus as a strength to be understood and exercised rather than a symptom to be corrected; hyperfocus plays a key role in identity formation. She realistically portrays challenges associated with hyperfocus. One major accusation against people with ADHD is that they cannot sustain attention, but Kate Kelly challenges this by depicting people with ADHD as capable of sustaining attention in stimulating tasks. What distinguishes people with ADHD is the peculiar way they allocate attention. Hyperfocus should not be suppressed; it should be accommodated by mitigating its negative impact.

Hyperfocus contributes towards the central aim of destigmatizing ADHD. ADHD can be considered a condition characterized by varying, preference-based attention capable of both extraordinary output and extensive interruption. Whereas Melissa Hood focuses on how hyperfocus contributes to limitations and competencies, Kelly and Ramundo employ a self-directed framework, providing strategies to harness hyperfocus—such as using external cues, dividing tasks into parts, and improving time management.

Resilience and Self-Acceptance in ADHD Narratives

Resilience and adaptability are important virtues possessed by individuals with ADHD, developed through repeated failures and social rejection. People with ADHD are among the most widely misunderstood groups. In *Memoirs*, the author gives a detailed account of her struggle with misunderstanding leading to self-doubt. Ultimately, she overcomes these barriers through genuine self-understanding as a person with neurological differences. Awareness of ADHD catalyzes identity formation and self-acceptance.

Passages illustrating struggle include: “I was always finding myself in predicaments that others around me seemed to frown upon.” (Hood 1). The author lists external misunderstanding, internalization, and mismatch between effort and outcome as milestones in her journey from ignorance to awareness. “Kids didn’t understand me and so I was made fun of a lot. I had ticks, or quirks—like sniffing all the time—that other kids would either laugh at or just shake their heads. They thought it was strange. I used to try to get around this by saying “excuse me (sniffle), pardon me (sniffle), (cough) excuse me,” but after a hundred times of hearing that, how could anybody not think I had a problem?” (Hood 16) illustrates how people with ADHD internalize failures. The book highlights how repeated struggles lead to long-term self-doubt and low self-worth.

You Mean I’m Not Lazy, Stupid or Crazy?! includes detailed accounts of society’s role in generating negative feelings: “Many of us feel that we've spent our lives disappointing everyone parents, siblings, teachers, friends and ourselves. When we were children, our teachers repeatedly told us we could do our work but chose not to. Our report cards were continual reminders that we weren't very bright. Those C's, D's and F's didn't lie. They defined our self-perceptions as kids who were lazy” (Kelly and Ramundo 5). Years of negative feedback create deep shame and self-distrust.

Self-Realisation and the Reconstruction of ADHD Identity

The transition from self-doubt to self-realization is a major theme in both texts. *Memoirs* offer a detailed account of phases the narrator encounters during her psychological journey. Self-doubt arises from inability to cope with social expectations; self-realization is the by-product of awareness regarding ADHD through personal research and interaction with others. The author accepts herself as she is, develops the mindset to forgive past “failures,” and demands acceptance from herself and others. She indulges in pride as a neurodivergent person. The second part of the title is relevant here. Following statements such as: “I am beautifully and wonderfully made. If God ain’t stupid—neither am I! Nor are you!” (Hood 98) and “You see, you have to understand the ADHD mind: the brain with

ADHD is wired differently from birth”. (Hood 3) also underscore ADHD as a neurodivergent condition.

Instead of presenting self-doubt experienced by one person, *You Mean I’m Not Lazy, Stupid or Crazy?!* offers a collective experience. Internalization of negative labels results in low self-esteem and identity crisis. The diagnosis acts as the starting point of self-realization, enabling people to view themselves in a new light: “If you have ADD, your disorder makes you different. There's no doubt about it. You come into the world with differences that are part of the wiring of your brain. Not only are you different from others who don't have ADD, you are also different from others who do.” (Kelly and Ramundo 46). The book highlights the need to recognize ADHD traits as valuable rather than defective. In contrast to *Memoirs*, the book specifically focuses on the significance of collective recognition in self-realization. Even though considered a self-help text, the book reaches into narrative identity construction and empowerment: “Yes, each of us is different but different doesn't equal defective”. (Kelly and Ramundo 46).

Emotional Intensity and Empathy as Strengths of ADHD

Emotional intensity and empathy are presented as positive traits in both texts. Melissa Hood portrays emotional intensity as a pathway to empathy and creativity. People with high emotional intensity better understand others’ feelings and empathize. This trait is especially relevant in a contemporary world where emotional detachment is practiced. Another important aspect is its role in fostering genuine relations. Since empathy is an offshoot of emotional intensity, perspectives on emotional intensity must change from something to be corrected. Hood acknowledges vulnerable aspects such as rapid emotional shifts, embodied experience of feeling, and struggles with regulation.

Whereas Hood’s approach is introspective, Kelly and Ramundo emphasize recognizing and managing emotional intensity. The text describes how people with ADHD experience emotions characterized by intensity, rapidity, and persistence. The authors convey empathy in a shared, validating way, highlighting it as a guiding force bringing people with ADHD together. Intuition is a major attribute associated with empathy. ADHD people, with intuitive capacities, detect emotional nuances others overlook. Their imaginative capacity enables them to put themselves in others' places and accept others' feelings. The book presents empathy as strengthening communities. Support groups originated from empathy developed by ADHD, crucial in enabling people to overcome shame and misunderstanding.

Empathy is a key positive quality contributing to destigmatization. The book is didactic and explanatory—an outcry to enable people with ADHD to lead meaningful lives by sensitizing society and people with ADHD to the need for empathy.

The Conflict Between Neurodiversity and Social Expectations

The idea of environmental mismatch is an important factor for comparing the two texts. Many struggles associated with ADHD result from society's tendency to overemphasize neurotypical patterns of attention, behavior, and productivity. Academic, social, and professional systems are reluctant to accommodate neurological differences.

Memoirs projects Melissa's predicament of being labeled lazy, emotional, careless, and undisciplined despite possessing creativity, intelligence, high energy, and empathy. She suffers in environments rewarding regularity, structured thinking, and routine. Hood cites traditional classrooms as examples: she recounts difficulties remaining seated and sustaining attention during repetitive tasks. Despite being genuine, she is labeled lazy, irresponsible, and undisciplined due to inability to perform certain tasks. Melissa Hood portrays herself as a victim of a rigid educational system indifferent to neurodivergent learning styles. Since educational institutions prioritize order and discipline over creativity and divergent thinking, Melissa's strengths are overlooked. ADHD difficulties can be regarded as by-products of incompatibility between individual and environment (Oliver 14). There are instances of exceptional performance when supportive spaces aligned with interests are available.

The memoir provides instances highlighting emotional rejection, a major offshoot of environmental mismatch. In the race to appear normal, people with ADHD suppress natural cognitive and emotional tendencies, resulting in exhaustion and alienation. Hood argues environments play a major role in negating divergence while neglecting unconventional strengths.

Kate Kelly and Ramundo also address environmental mismatch. It is prevalent in education: students are expected to indulge in activities requiring constant attention, and ADHD students perform poorly in these settings. The text highlights the need to adapt educational strategies to meet ADHD students' difficulties. Despite extreme intelligence and capability, many ADHD students cannot perform well because educational settings are inadequate. Domestic and professional environments also exhibit environmental mismatch. Despite intelligence and creativity, people are labeled immature and incompetent because workplaces are organized around rigid social structures. The problem lies not with the individual but with society failing to recognize and accommodate strengths of different neurological functioning. The authors advocate restructuring environments to meet specific needs of people with executive functioning difficulties.

Both texts challenge the medical model of disability and uphold the social model through acceptance of the significant role played by social structures in creating disabilities. The authors focus on phases individuals encounter during the journey from self-doubt to self-realization. Environmental mismatch provides a satisfactory explanation for severe negative experiences people with ADHD endure despite extraordinary qualities. Whereas Melissa Hood relies on personal experiences, Kelly and Ramundo adopt a psychoeducational approach explaining rigidity of social structures catering to disadvantaged positions of people with ADHD. Together, these texts provide a critique of environments rooted in neurotypical functioning and exhort acknowledgment of cognitive difference.

Coping Beyond Cure: ADHD and the Acceptance of Cognitive Difference

Both works emphasize coping strategies as essential tools for living in a world indifferent to neurological differences. Similarities and differences exist in how coping mechanisms are represented. Aligned with the social model of disability, both texts present coping strategies as pathways to self-realization. Authors are least concerned about overcoming ADHD; instead, they focus on acceptance of behavioral peculiarities through creation of environments conducive to free exercise of abilities of people with neurological differences. They emphasize upholding alternative cognitive styles. Whereas Melissa Hood highlights personal and emotional aspects of coping, Kelly and Ramundo adopt a realistic, cooperative framework.

Self-acceptance is a major coping strategy in *Memoirs*. Hood invents and implements this strategy after passing through negative experiences accelerating identity formation. She realizes ADHD is not the root cause of emotional suffering; suffering emerges from vain attempts to conform to environments devaluing alternative cognitive styles. She begins presenting herself as a person with differences, not disability. Another coping strategy is developing personal systems to manage lack of attention—relying on cues, habits, and environmental modifications. Personalized methods emerge through experimentation and adjustment. The text focuses on coping methods to handle emotional intensity: self-reflection, imaginative expression, humor, and understanding relationships. Among these, empathetic understanding deserves special mention. *Memoirs* depicts use of hyperfocus as an effective coping strategy. Although hyperfocus conflicts with neurotypical patterns, the memoir presents it in a new light, highlighting association with creativity and divergent thinking. Coping mechanisms manage difficulties and harness strengths.

Depiction of coping strategies in *You Mean I'm Not Lazy, Stupid or Crazy?!* centers around education and awareness. As a self-help guide promoting adults with ADHD, it selects an organized, educational approach. The book encourages adults to develop awareness to dismantle internalization of negative labels like lazy or irresponsible. Kelly and Ramundo list organizational coping strategies: dividing

tasks into smaller units, using reminder tools, establishing organized routines, eliminating disruptions. Since ADHD affects time awareness, recall, and starting tasks, organizational strategies help ADHD individuals confront rigid demands of social systems as adaptive tools.

The text also centers on social and relational coping strategies as effective aids for peaceful and successful life. Lack of awareness regarding ADHD struggles causes stigmatization; ADHD adults are encouraged to seek supportive relationships by explaining experiences and avoiding internalizing criticism. What makes this text different from Hood's memoir is its collective approach to coping, emphasizing group affirmation in relieving emotional isolation and stigma. The text is specific about managing emotional intensity and urgency to develop self-compassion. As part of emotional coping, people with ADHD discard negative self-beliefs originating from persistent rejection. Recognizing strengths, celebrating creativity, and adopting realistic standards are milestones in discarding negative self-beliefs. The text recommends seeking professional and medical support. A distinguishing aspect is parallel alignment with both medical and social models of disability; therapeutic support, mentoring, medical treatment, and counseling are presented as coping tools.

From Pathology to Difference: The Cultural Reframing of ADHD

Analysis of cultural impact reveals how both texts contribute significantly to cultural attitudes towards ADHD. One is rooted in personal narrative affirming identity formation; the other offers collaborative community-based intervention. Both signal emergence of broad cultural shift characterized by positive reframing of ADHD. ADHD is no longer viewed as deficit; it is a form of cognitive uniqueness (Singer; Silberman). Hood's view reflects a cultural framework that validates and legitimizes diverse neurological identities by portraying cognitive differences as natural variations rather than deficits. This perspective aligns with Kelly and Ramundo's argument that neurological conditions should not be interpreted as signs of laziness, lack of intelligence, or irrationality, but rather as differences that can be understood and effectively managed through appropriate support and strategies..

This reinterpretation has broad cultural impact by replacing moral evaluation with clinical and emotional understanding. Both works challenge cultural framework rooted in neurotypical patterns. While Hood's memoir promotes cultural visibility, *You Mean I'm Not Lazy, Stupid or Crazy?!* enhances collective visibility. Hood's first-person narrative genuinely portrays subtle struggles associated with ADHD, enabling people with ADHD to fully identify with the author. A distinguishing feature of Hood's narrative is emphasis on increasing cultural visibility of female experiences of ADHD.

Instead of viewing ADHD as intimate personal experience, Kelly and Ramundo concentrate on social dimension. They completely reject stigmatizing labels; the title points towards collective recognition. The book encompasses anecdotes, testimonies, and emotional reflections from various individuals, promoting collective visibility and fostering solidarity among people with ADHD.

The memoir functions as active agent in cultural shift from pathology to difference. Its cultural impact is interpretive and affective, attempting to reframe how ADHD is sensed, interpreted, and affectively perceived. Hood's narrative emphasizes lived experience, proposing significant changes in how society interprets ADHD. Its cultural impact is extensive, enabling ADHD individuals to overcome negative self-perceptions while fostering empathy among non-ADHD people. Cultural impact of *You Mean I'm Not Lazy, Stupid or Crazy?!* is didactic and practical. The book challenges misconceptions about ADHD and enables implementation of coping strategies. The book's contribution to reshaping public understanding is significant, because it avoids overt medical terminology, it is accessible to parents, teachers, counselors, and others. The book offers practical solutions to lead successful life by managing ADHD traits. Cultural impact of *Memoirs* is specialized, resonating within literary, academic, and reflective spaces, whereas *You Mean I'm Not Lazy, Stupid or Crazy?!* possesses mass cultural impact.

Autobiographical and Collective Narratives of ADHD

Narrative strategies employed by both authors differ significantly in tone, purpose, and audience management. Hood employs autobiographical strategy; Kelly and Ramundo adopt communal, educational, conversational strategy. *Memoirs* recounts author's childhood experiences, psychological difficulties, misconceptions, and eventual self-acceptance. As narrative unfolds through her own voice, it becomes authentic. The memoir is interpretive because Hood recounts childhood experiences after acquiring proper awareness regarding ADHD in later years.

On the other hand, Kelly and Ramundo structure their book as self-help text, combining anecdotes, testimonies, coping mechanisms, and interviews. Rather than concentrating on individual consciousness, the text offers collective voice. Hood's emotional narration enables readers to completely empathize with struggles. Narrative pacing is in tune with author's distinct neurological functioning. In contrast, *You Mean I'm Not Lazy, Stupid or Crazy?!* uses dialogic and educational narrative strategy. The text is noted for reader-friendly structure, with identifiable problems presented in different sections followed by appropriate coping mechanisms.

Hood relies heavily on experiential representation through narrative fragmentation, emotional variability, and self-reflection. Readers go through experience of having ADHD. On the other hand,

Kelly and Ramundo manifest ADHD consciousness through interpretation, classification, and collective narrative. The text analyzes ADHD rather than formally personifying it. Differing narrative strategies contribute greatly towards cultural and emotional impact of both texts. Ultimate aim of both texts is destigmatization of ADHD. Whereas Hood foregrounds emotional richness and individuality, Kelly and Ramundo rely on experiential validation and shared empowerment.

Conclusion

A comparative analysis of *Memoirs of an ADHD Mind: God Was a Genius in the Way He Made Me* and *You Mean I'm Not Lazy, Stupid or Crazy?!* underscores the evolving cultural and conceptual change in approaching ADHD from a deficit perspective to understanding it as a neurodivergent condition. A major aspect connecting these texts is their rejection of the medical model that perceives ADHD as a disorder marked by challenges in attention, regulation, and behavioral control. Instead, in alignment with the social model of disability and principles of neurodiversity, they foreground ADHD as a different cognitive style defined not only by challenges but also by positive qualities such as creativity, hyperfocus, resilience, and empathy.

While Hood's memoir focuses on individual and emotional aspects of ADHD, perfectly in tune with its narrative strategy, Kelly and Ramundo attempt to put ADHD within a collective and practical framework with particular emphasis on coping mechanisms and community validation. United, these works deconstruct impairing stereotypes associated with ADHD—such as laziness, irresponsibility, and intellectual limitation—and substitute them with a more empathetic and inclusive understanding of neurological difference. Environmental mismatch is another major aspect of comparison. Both texts emphasize that many struggles associated with ADHD result from inadequacy of social, educational, and professional structures to accommodate neurological differences. Both texts completely reject conformity with neurotypical patterns and advocate self-acceptance. They encourage people with ADHD to lead proud and successful lives, identify strengths, and resist internalized shame. The comparative analysis reiterates that ADHD should not be regarded as a disorder to be cured but as a neurodivergent condition characterized by exhibition of positive qualities such as creativity, resilience, hyperfocus, and empathy.

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