

### **Munir's Socio-ethical Theory of Inclusivity**

Munir's socio-ethical theory of inclusivity emphasizes the importance of recognizing and embracing societal differences with rationality. The theory is built on the idea that inclusivity should be a fundamental part of social ethics and should be integrated into all aspects of social life, including education, and cultural practices.

Disability is not a problem, but rather a social construct, i.e., toxic societal thinking and attitude towards disability is the main source of developing self-doubt. Society perceives others as disabled due to a lack of personal identity exploration. People have disfigured mindsets because of subjugated personalities. Fluctuated attitudes towards others are observable because we overlook our identity. We live in an impermeable bubble of ego and often dishonor, or feel pity for others than ourselves. We often struggle to accept ourselves, ignoring our weaknesses and concealing our fears. We may fail to recognize the physical, psychological, medical, intellectual, or learning challenges that we have faced in the past (blurry sense of realization over time), or are currently facing, or are likely to face, due to a lack of self-reflective critical examination.

According to Munir, achieving inclusivity necessitates a deeper self-reflection (introspective process) that involves cross-examining personal values, beliefs, and socially constructed ideologies and practices.

Munir's theory highlights, "There is a need to embrace differences in society and develop compassionate attitudes toward self and others. To achieve inclusivity, it is important to recognize individual differences and to think about others through the lens of personal dignity. Personal ethics and critical thinking must be infused, and should not be overshadowed by societal delusions or egoism."

Overall, Munir's socio-ethical theory of inclusivity emphasizes the need for a shift in societal attitudes toward differences and the recognition of inclusivity as a fundamental part of social ethics through the lens of conscious evidence-based critical thinking.