

**Múnera, L. (2018). "A theory, Four Theses and a Corollary on Social and Political Science and Multiple Knowledge". In: Gómez, S., Moore, C. y Múnera, L. (Eds.). *The multiple knowledge and the social and political sciences*. Bogotá: Universidad Nacional de Colombia.**

To present a theory of social and political sciences, the multiple knowledge and a corollary of these in Latin America.

It makes a theory of the specificity of the social sciences; it poses a set of theses on the subjective pretension of an objective knowledge, the illusion of the rational purification of subjectivity, a knowledge closed around the self-referential and hetero-reference criticism, and the legitimate monopoly of the objective truth; and it ends with the corollary.

Latin American theoretical and methodological pluralism, linked to a critique of Eurocentrism and the effort to overcome scientific monologue in societies that, based on the recognition of cultural diversity, require the reconstruction of knowledge that is open to otherness and mutually intertwined.

Over the last fifty years, attempts have been made in Latin America to bring the social sciences out of their epistemological cloister, starting with Paulo Freire's proposal for popular education, Fals Borda's dialogue of knowledge, Sousa Santos' sociology of absences, Francesca Gargallo and Abya Yala's feminist ideas and the decolonizing discourses of Raúl Prada and Silvia Rivera. From another perspective, modernity/the colonial. from the cognitive point of view, the intercultural philosophy of Raúl Fornet and the works on the conflicts between popular culture and the dominant culture by Jesús Martín-Barbero and Néstor García Canclini.

In any case, the institutional route and academic production of universities in Latin America is closed around a single science with an Anglo-Saxon component, where the majority of social science curricula and research projects in the region turn their backs on the multiple knowledge of society and their own forms of validation.

At the same time, Latin American societies continue to be a hotbed of social and cultural knowledge that intersects with and questions academic and scientific knowledge, as is the case with indigenous communities, social and popular organizations, and women. Social and cultural knowledge does not need to have academic recognition to challenge the social sciences, but these can be reduced to a cognitive self-reference that is only relevant for those who belong to esoteric groups if scientists are not able to open their theories and methods to other ways of understanding the world, which are not simple objects destined to be understood in order to come out of the opacity in which they live. On the contrary, a cognitive closure to these multiple knowledge can plunge social scientists into the opacity of their practices by not accepting the gaze of others.