



Intercultural Dialogue in the Meeting on Neutrosophy and Latin American Worldviews: A Perspective from the Náhuat Indigenous Chair of the Technological University of El Salvador

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Abstract: This article presents a reflective analysis of the intercultural forum held during the Meeting on Neutrosophy and Latin American Worldviews, focusing on the contribution of the Náhuat Indigenous Chair at the Technological University of El Salvador. Drawing on philosophical and decolonial frameworks, it explores how the revitalization of the Náhuat language serves as both an act of cultural resistance and an epistemological statement. The Chair's initiatives—including teacher training, language certification, and community-based educational projects—are examined as concrete expressions of intercultural commitment. These efforts are contextualized within a broader critique of historical erasure, media manipulation, and social forgetting that have affected Indigenous identities in El Salvador. The paper proposes that the dialogue between neutrosophy and Indigenous cosmovisions enables the construction of inclusive, pluralistic knowledge systems capable of challenging hegemonic narratives. The integration of neutrosophic logic with ancestral worldviews opens pathways for rethinking education, identity, and cultural memory from a Global South perspective.

Keywords: Cultural identity, Náhuat, interculturality, worldview, neutrosophy, epistemology, Indigenous language.

1. Introduction

Cultural identity constitutes a dynamic and complex process that encompasses both self-recognition and acceptance of the diversity of others. According to Edgar Morin [1], human identity represents an essential duality: self-consciousness cannot exist without recognition of the other. From this perspective, global citizenship becomes possible only when understanding that the unity of the human species must not suppress its diversity, and similarly, this diversity must not nullify unity[2].

Within this framework, this article presents a significant experience developed by the Náhuat Indigenous Chair at the Technological University of El Salvador [3], within the context of the Meeting on Neutrosophy and Latin American Worldviews[4]. Through this experience, the aim is to contribute to academic and community reflection regarding the importance of rescuing, valuing, and revitalizing Indigenous cultural identities, particularly through the Náhuat language and worldview.

In what follows, the article explores the conceptual foundations of interculturality and otherness, emphasizing the historical processes of silencing and identity erasure experienced by Indigenous peoples in El Salvador. It then examines the revitalizing role of the Náhuat language as an expression of cultural resistance, highlighting the work of the Náhuat Indigenous Chair at the Technological University of El Salvador. The article also contextualizes this experience within the broader framework of the Meeting on Neutrosophy and Latin American Worldviews, analyzing the symbolic and epistemological significance of this event. Finally, it proposes points of convergence between neutrosophic logic and Indigenous cosmovisions, suggesting a possible path toward an inclusive, plural, and decolonial epistemology.

2. Otherness as the Foundation of Interculturality

One of the primary consequences of colonization processes has been the systematic denial of indigenous identities [5]. In every invasive process, the first objective is to erase native identity and history to impose a new narrative with different boundaries and ideologies. Within this dynamic of imposition, assimilation processes emerge that generate new forms of otherness, subsequently giving rise to transculturality [6].

When transculturality becomes institutionalized, it creates new traditions that, over time, are assumed to be original, even serving as the foundation for academic frameworks that invisibilize or distort ancestral roots. This situation has had a profound impact in El Salvador, where at least eight generations have grown disconnected from their indigenous culture as a result of a deliberate strategy of denial driven by both the colonial state and the independence model.

This process of structural forgetting has been inadequately addressed by disciplines such as anthropology, history, psychology, or sociology, leaving many fundamental questions about the Salvadoran indigenous past and present unanswered. Social forgetting, in this sense, manifests as the inability to evoke and communicate significant events, resulting from systematic censorship exercised by those in power who have invisibilized, invalidated, and delegitimized social groups carrying their own ethnic identities[7].

3. Media Invisibilization and Historical Memory

In this framework of systematic silencing, it is pertinent to revisit the contribution of linguist Noam Chomsky[8], who identified various strategies of media manipulation used to invisibilize ethnic social groups. One of the most effective is distraction: a technique that consists of diverting public attention from structural problems through a constant flow of irrelevant or superficial information[9]. This strategy not only minimizes fundamental conflicts but also weakens citizens' critical capacity.

Faced with this panorama, it is vital to remember that a people's memory resides in the collective memory of its daughters and sons. The root of identity is found in this memory woven with stories, languages, symbols, sorrows, and hopes. This memory, transformed into history, can only be activated and preserved if it is named, transmitted, and resignified. The struggle for true interculturality, then, passes through the conscious recovery of that memory, not only to resist forgetting but to reconstitute the social fabric broken by centuries of domination.

4. The Náhuat Language as an Expression of Identity and Resistance

The Náhuat language, as an ancestral tongue, represents one of the most vibrant expressions of Salvadoran cultural identity[10]. Its transmission, historically oral and kinesic, has also included pictorial components through pictograms and ideograms. Despite this, its presence today is in a critical state: most native speakers are elderly, many facing health problems, and the number of carriers decreases each year.

While the best-known variant of Náhuat is spoken in Witzapan, it is not the only one. Other communities such as Nahuizalco, Tacuba, Izalco, Cuisnahuat, and Panchimalco have also had their variants, although many of them are on the verge of disappearance[11]. It is not possible to propose a revitalization of the Náhuat language from a single variant, as this would imply a new form of homogenization that contradicts the very spirit of interculturality.



Figure 1. Children Singing in Náhuat during the Neutrosophy and Latin American Worldviews Encounter.

A group of schoolchildren performs a song in the Náhuat language as part of the cultural program organized during the event. This performance is a result of the revitalization efforts led by the Náhuat Indigenous Chair, affiliated with the Technological University of El Salvador, highlighting the preservation of indigenous linguistic heritage.

The invisibilization of Náhuat is also manifested in the way it is reduced to the term "Aztequism," erroneously assuming that all knowledge linked to Náhuatl comes exclusively from Mexico. This perspective limits the recognition of Salvadoran specificities, erasing dialectal differences and disregarding the linguistic richness of the territory.

5. The Náhuat Indigenous Chair at UTEC: Revitalization and Community Commitment

The Náhuat Indigenous Chair, affiliated with the Technological University of El Salvador, has undertaken the mission of promoting the learning, preservation, and dignification of the Náhuat language and culture. Based on the principle that there can be no resilience without revaluation and that the dignity of Indigenous peoples requires explicit recognition of their knowledge and languages, the Chair has developed multiple academic and community initiatives with an intercultural approach[12, 13].

Since 2016, Diplomas in Interculturality and Náhuat Language have been conducted for teachers from both public and private sectors, as well as members of civil society interested in the language and culture. Approximately 120 participants graduated in the first cohort. These diplomas not only promote linguistic learning but also invite critical reflection on the state of historical exclusion that has affected the indigenous population.

In collaboration with the Ministry of Education, Science, and Technology since 2022, social projection projects have been developed in municipalities with indigenous populations, together with local municipalities and educational referents. In these territories, three cohorts of learning circles have been formed, articulating the Náhuat language with worldview, ancestral practices, and environmental knowledge. These experiences have also allowed addressing regional socio-environmental risks such as deforestation, landslides, and seismic vulnerability from an ancestral and territorial perspective.

The Chair's work was recognized in October 2019 when UTEC hosted the official launch of UNESCO's International Year of Indigenous Languages. Since then, a constant formative effort has been maintained, including the design of teaching materials, validation of oral literature records, and teacher training under international standards such as the Common European Framework for language learning.

Additionally, the role of teachers as cultural agents and multipliers has been strengthened. Currently, 62 teachers are in the process of certification as cultural carriers, with a direct impact on more than 16 school centers in the South San Salvador district, including Panchimalco, Rosario de Mora, and Santiago Nonualco, benefiting approximately 10,000 students. These educators receive contextualized advice and participate in workshops designed to collect educational experiences related to history, orality, school signage, poetry, and traditional stories.

6. Meeting on Neutrosophy and Latin American Worldviews: A Necessary Dialogue

On March 21, 2025, within the framework of the Spring Equinox, the Technological University of El Salvador hosted the Meeting on Neutrosophy and Latin American Worldviews, an event organized by the International Association of Neutrosophic Sciences and the Faculty of Engineering and Applied Sciences [4].



Figure 2. Intercultural Dialogue during the Meeting on Neutrosophy and Latin American Worldviews.

This image captures a moment of cultural exchange and philosophical reflection during the academic encounter focused on the integration of Neutrosophic logic with diverse Latin American cosmovisions. Participants engaged in discussions on identity, plurality, and indigenous knowledge systems as part of the broader effort to decolonize epistemologies.

As part of the program, the intercultural forum Circle of Mesoamerican Indigenous Cultural Identity was conducted, in which the Náhuat Indigenous Chair had a prominent participation.

The activity was inaugurated by the Vice-Rectorate for Research and Social Projection, represented by Dr. Noris López Guevara, who emphasized the relevance of the work that the university has been developing in the intercultural field. The importance of linking academic endeavors with territories and communities that possess ancestral memories, knowledge, and languages was underscored, reaffirming the institutional commitment to education with a humanistic, social, and scientific sense.

The opening ceremony included an indigenous ritual in celebration of the spring equinox, conceived as a moment of renewal, reflection, and spiritual connection with nature and cyclical time. This symbolic act reinforced the pertinence of articulating ancestral worldviews with new contemporary epistemologies, such as neutrosophy.

7. Neutrosophy and Worldviews: Epistemological Convergences

Neutrosophy, developed by epistemologist Florentin Smarandache [14], proposes a form of knowledge based on the coexistence of multiple perspectives, where truth is neither absolute nor definitive, but rather a dynamic process in constant construction. This theory establishes an equilibrium among the true, the false, and the neutral, which allows navigation between contradictions and complexities without eliminating any possibility [15].

From this logic, the dialogue between neutrosophy and Latin American worldviews becomes not only pertinent but also urgent [16]. Indigenous worldviews, deeply rooted in the spiritual, ecological, communal, and symbolic dimensions, have been historically devalued by the Western scientific paradigm [17,18]. However, these perspectives of the world are not opposed to critical thinking; rather, they expand it from other epistemic frameworks that are more integrative and relational[19].



Figure 3. Ritual Dance and Indigenous Symbolism during the Neutrosophy and Latin American Worldviews Encounter.

A traditional dancer performs a ceremonial act invoking ancestral memory and indigenous identity as part of the intercultural segment of the forum. The ritual elements in the foreground—gourds, drums, seeds, and sacred objects—emphasize the connection between knowledge, spirituality, and nature within Latin American cosmovisions.

Both approaches share a holistic understanding of knowledge: neutrosophy opens a space for indeterminacy and plurality, while indigenous worldviews integrate nature, language, spirituality, and politics as an inseparable whole. This intersection enables the conceptualization of an epistemology from the Global South that embraces diversity, revalues ancestral knowledge, and builds bridges between historically marginalized knowledge systems and new ways of understanding the world.

8. Conclusions

From the Náhuat Indigenous Chair, we reaffirm our academic, ethical, and human commitment to the revitalization of the Náhuat language and the revaluation of indigenous cultures. In a context where indigenous languages are in critical danger of disappearing, all educational and cultural actions must be oriented not only to preserve but to resignify ancestral identities in dialogue with contemporary epistemologies.

The integration of proposals such as neutrosophy with Latin American worldviews offers a hopeful path to overcome the dichotomies imposed by hegemonic thinking. This approach not only celebrates plurality, but invites the construction of a living, critical, sensitive, and transformative interculturality, capable of embracing the dreams and memories of indigenous peoples.

Thus, from academia, we advocate for the recognition of multiple ways of conceiving, living, narrating, and co-creating the world, as a basis for a more inclusive, more just education that is deeply connected with our roots and territories.

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