

# ***Co-creating East Asian Philosophy of Education through the Intersectional Lyricism of Taiwanese Women Poets***

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## **Abstract**

In the historiography of the philosophy of education, which has long been framed through individual treatises, national narratives, the writings of philosophers, and texts recognized as philosophical, the presence of women has historically been marginalized. Because women had long been unable to secure sufficient social status or meaningful educational opportunities, women were largely excluded from the ranks of recognized philosophers and the production of formal philosophical texts. However, this should not be taken to mean that women lack philosophical thought. On the contrary, the necessity of interpreting how philosophical reflection and expression unfolded through alternative modes has become increasingly evident amid the shifts of modern society.

In the process of establishing a global vision of the philosophy of education, the Taiwanese local experience of women's poetry serves as a local source of innovation for the philosophy of education in East Asia. When examined through an East Asian perspective, Taiwan reveals a profound multi-layeredness that transcends being a mere subset of Chinese philosophy, situating itself instead at the crossroads of East and Southeast Asian civilizations. The establishment of this philosophical framework emerges from the dynamics on equal footing between the cultures of Indigenous peoples (as found in oral traditions and songs), the native Taiwanese (本省人), and mainlanders (外省人) who carry the historical traces of the modern era.

Research by Chang and Chen (2026) attempted to establish a Taiwanese philosophy of education by focusing on the novels of representative writers such as Wu Chuo-liu (吳濁流), Pai Hsien-yung (白先勇), and Badai (巴代). This work suggested that the essence of Taiwanese educational philosophy of education can be found in the internal "awakening" and the "companionship" with the Other. However, as these findings were derived from the works of male authors, there is a pressing need for the co-creation of knowledge by bridging existing discussions with women's lyric literature.

Historically, women writers faced significant constraints in securing sufficient time and in working as full-time writers, leading them to favor compressed lyricism over expansive narratives. Yet, lyric literature possesses a unique "explosive power" that concretizes abstract thought and profound reflection. It manifests a process through which the poetic self reveals its interiority within the world rather than in opposition to it.

This study explores the pedagogical-philosophical potential of lyric literature through the works of three women poets who represent Taiwan's multi-layered identities. First, Chen Hsiu Si (陳秀喜), a native Taiwanese writer, illustrates the reconstruction of agency within the world, specifically through family and society, by sublimating the oppression of the domestic sphere under patriarchy into patience and reflection in her poem "The Thorny Chain (棘鎖)." Second, in "Song of the Frontier (出塞曲)" and "The Poem Completed (詩成)," the mainland poet Xi Murong (席慕蓉) sings of a primordial nostalgia that transcends time and space, lyrically manifesting how the self encounters history within a diasporic existence. Third, the Indigenous Taiwanese writer Tung Shu ming (董恕明), through her prose-poetic narrative "Who Will Wear the Beautiful Clothes I Weave (誰來穿我織的美麗衣裳)," offers profound insight into the severing of "bodily memory" and "unknown forms of traditional wisdom" overlooked by institutional education, urging a fundamental restoration of education as companionship(同行), one that "walks together" with the Other (ancestors and nature). The works of these poets transcend the mere venting of personal emotion; they demonstrate a high level of abstract thought that unveils the power of truth and educational awakening within their respective cultural contexts.

The generative process of Taiwanese philosophy of education, as identified through both lyric and narrative literature, serves as a crucial indicator for the broader field of East Asian philosophy of education. The intersections of diverse cultural identities, Indigenous, the native Taiwanese, and

mainlanders, offer noteworthy case studies for the philosophy of education in an era of diaspora and multiculturalism. The relationship between male-dominated narrative literature and women's lyric literature reveals the principles for the co-creation of education. While narrative literature may dominate the surface discourse, lyric literature functions as a vital subterranean catalyst for awakening. This literary-pedagogical pattern shares commonalities with other cultures, suggesting a need both to research similar concrete cases across cultures and to co-create global visions of the philosophy of education.

**Keywords:** East Asian Philosophy of Education, Taiwan philosophy of Education, Taiwanese Women's Lyricism, Intersectional Reconstruction