

From Theory to Practice: Gert Biesta's Educational Telos in the Philippines' MATATAG Curriculum

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Abstract

This paper critically examines the alignment between Gert Biesta's educational framework—comprising the three functions of education: Qualification, Socialization, and Subjectification—and the Philippines' MATATAG Curriculum. The MATATAG Curriculum, a recent reform initiative by the Philippine Department of Education, aims to address the shortcomings of the previous K to 12 system by emphasizing foundational skills, inclusivity, and cultural consciousness. Biesta's framework, which challenges the reductionist view of education as merely a process of skill acquisition, provides a robust lens through which to evaluate the MATATAG Curriculum's potential to foster holistic development in Filipino learners. The paper explores how the MATATAG Curriculum addresses Biesta's three educational functions: by prioritizing literacy and numeracy (Qualification), fostering a strong national identity and cultural consciousness (Socialization), and integrating values education alongside critical thinking and personal autonomy (Subjectification). Additionally, it underscores the curriculum's commitment to inclusivity, learner well-being, and teacher empowerment, ensuring that all students, regardless of background, have equitable opportunities to succeed. The analysis concludes that the MATATAG Curriculum aligns closely with Biesta's educational philosophy, positioning itself as a promising model for creating an educational system that prepares students not only for economic success but also for meaningful participation in a just and democratic society. The paper argues that by embracing Biesta's principles, the MATATAG Curriculum has the potential to transform Philippine education and serve as a benchmark for educational reforms globally.

Keywords: Gert Biesta, inclusivity, K-12 Curriculum, MATATAG Curriculum

Introduction

Philosophy plays a crucial role in the development and implementation of educational curricula, offering a foundation to critically examine the underlying principles, values, and intentions that shape the education experience. The significance of philosophy in curriculum design lies in its capacity to question the *telos* (purpose) of education, providing a better understanding of what education should achieve and how it can best serve both individuals and society (Ornstein & Hunkins, 2018). Dewey (1938) and Freire (1970) emphasize that education is inherently philosophical and political, as it is rooted in ideas about that nature of



knowledge, the goals of learning, the nature of learner, the role of teacher and the moral responsibilities of educators. Engaging with philosophical perspectives is, therefore, important for uncovering the ontological and political purposes of education, allowing for a more nuanced understanding of how curricula can foster and shape individuality and sociality.

Philosophy plays a critical role in the development and delivery of education curriculum. It offers a foundation to assess the implicit principles, values and intentions that shape the education experience. The significance of philosophy in curriculum design lies in its capacity to question the telos (purpose) of education, providing a better understanding of what education should achieve and how it can best serve both individuals and society.

The curriculum is more than collections of content, but sets of values and assumptions which shape what is taught as well as how and why it is being taught. It is a reflection of deeper philosophical and political paradigms. In "Education and Democracy in the 21st Century" (2013), Noddings stresses the importance of being critical with the curriculum to ensure that education aligns with the broader goals of democracy and social justice. She highlights the need for curricula to address issues of inequality and promote equity, ensuring that all individuals have the opportunity to thrive. Nodding further argues that critical reflection is vital for ensuring that curricula are not merely functional but also aligned with the broader aims of human flourishing and social justice.

The philosophical study of curricula has produced a dearth body of literature that critically examines the implications of curricula on both individual learners and society as a whole. Paulo Freire's (1970) seminal work, *"Pedagogy of the Oppressed"* emphasizes the need for curricula that promote *conscientizacao* and empower marginalized groups. Freire's critique of traditional education systems or the banking model of education highlights the importance of curricula that foster dialogue, critical thinking, and social justice. His philosophical approach to curriculum has had a profound impact on how educators should rethink the role of education in liberating individuals and transforming society. Following this, Pierre Bourdieu's cultural capital and habitus, as elaborated in *"Reproduction in Education, Society and Culture"* (1977), provide a critical lens through which to understand the broader social implications of curriculum design. Bourdieu's concepts highlight how educational systems, through intended, implemented and tested curricula, play a pivotal role in reproducing existing social hierarchies. By determining what knowledge is considered valuable and how it is transmitted, curricula reinforce the power dynamics within society, privileging certain cultural forms and ways of knowing. Bourdieu's notion of habitus, further elucidates how students from different social backgrounds interact with the curriculum. Those whose habitus aligns with the dominant cultural capital embedded in the curriculum are in a better position, while those from marginalized backgrounds may find themselves disadvantaged, thereby perpetuating social inequalities. Michael Apple (1993) in *"Official Knowledge: Democratic Education in a Conservative Age"* made a similar note and explores how curricula often reflect

and reinforce hegemony, shaping what is considered legitimate knowledge. Apple argues that curriculum is never neutral but always embedded with political and ideological assumptions, making philosophical critique essential for uncovering these biases and advocating for more democratic and inclusive curricula. Similarly, Henry Giroux (2011) in *On Critical Pedagogy* emphasizes the role of education in challenging the status quo and empowering students to engage critically with societal issues, aligning curriculum with the broader goals of democracy and social justice.

In the context of the Philippines, there is already a tradition of critique on the role of philosophy in curriculum design and implementation. These traditions have challenged how curriculum has shaped and reflect broader social, political, and economic structures. Renato Constantino, in his seminal work *The Miseducation of the Filipino* (1966), provides a critique of how the American colonial education system systematically imposed a curriculum that served the interests of the colonizers, the Americans in particular, rather than the Filipino people. Constantino argues that this colonial education created a "miseducated" Filipino, who was alienated from his own culture and heritage, and instead, was molded to serve the needs of the colonial power by nurturing Filipino citizens that thinks, speaks and consumes the American way. This historical perspective underscores the importance of developing a national curriculum that is rooted in our own national cultural and historical context, rather than merely adopting foreign and western models. As Amable Tuibeo argues in his work on the political character of education, the curriculum in the Philippines is often a reflection of the interests of the dominant social classes, which use education as a tool to perpetuate their power and maintain social order (Tuibeo, 2014). This critical perspective on the curriculum highlights the importance of philosophical inquiry in revealing the underlying power dynamics that shape educational practices and outcomes. Additionally, Pedro Orata's work on community schools in the Philippines offers a different philosophical perspective on education. Orata emphasizes the importance of education being relevant to the local context, advocating for a curriculum that meets the needs of the community it serves. His pioneering efforts in establishing community schools were grounded in the belief that education should not only impart knowledge but also promote social and economic development at the grassroots level (Orata, 1961). This approach highlights the significance of adapting the curriculum to the local context, ensuring that it is both culturally relevant and practically applicable.

Emerita Quito significantly contributes to the discourse on Philippine education, emphasizing the need of decolonization and the promotion of Filipino identity. Quito criticizes the traditional education system for its reliance on foreign frameworks and models, arguing that it often neglected the rich cultural and philosophical heritage of the Filipino people. She advocates for a curriculum that would not only impart knowledge but also foster a deep sense of national identity and cultural pride. Quito believes that education should be a tool for decolonization, helping Filipinos reclaim their cultural identity and resist the enduring effects of colonialism. The curriculum, therefore, plays a crucial role in building a

strong national consciousness and empowering Filipinos to engage with their word and world. She emphasizes that a decolonized curriculum should encourage critical thinking, ethical reasoning, and the cultivation of a distinct Filipino worldview. In her view, this approach to education is essential not only for the personal development of Filipino students but also for the broader goal of national liberation and social transformation. Following Constantino, Quito and Tuibeo, Abenes (2022) adds to the discussion by emphasizing the importance of decolonization in Filipino philosophy of education. He argues that true educational reform must involve liberating the Filipino people from the colonial legacy that still influences the educational system. Abenes highlights the need for a curriculum and educational philosophy that is nationalistic, scientific, mass-oriented, and democratic, aligning with the broader goal of self-reliant and self-sufficient national development

In recent years, the K to 12 educational reform in the Philippines has been the subject of significant critique from a neoliberal perspective. Critics argue that the K to 12 curriculum is an offshoot of neoliberal globalization, where education is increasingly seen as a commodity to be traded in the global marketplace (Rivera, 2016; Mateo & Puno, 2016). The curriculum's emphasis on employability, standardization and global competitiveness reflects a shift towards viewing students as human capital, whose primary value lies in their economic productivity. This neoliberal orientation, critics assert, undermines the broader educational goals of fostering critical thinking, civic responsibility, and social justice (San Juan, 2016). The neoliberal critique of K to 12 is also deeply intertwined with the concerns about the privatization of education and the increasing influence of multinational corporations in shaping educational policies. As Rivera (2016) notes, the implementation of K to 12 has been accompanied by a proliferation of private educational institutions and an emphasis on Public-Private Partnerships (PPP's), which critics argue further reproduces educational inequality by privileging those who can afford private education. Similarly, Cortez (2014) argues in his work on the political character of education, the curriculum in the Philippines is often a reflection of the interests of the dominant social classes, which use education as a tool to perpetuate power and maintain social order. The K-12 reform continues a trend of aligning the curriculum with global economic demands rather than prioritizing Filipino students and communities. This critique highlights the need for philosophical inquiry to uncover the power dynamics shaping education. Bolanos argues that the Philippine educational system should embrace Dewey's vision of education as a tool for social and personal growth. This shift would mean redefining educational goals beyond economic productivity to foster a more democratic and socially responsible citizenry. She critiques the lack of a strong philosophical foundation in Philippine education, linking it to colonial history and bureaucratic issues, and suggests Dewey's focus on education and democracy could guide meaningful curriculum reform.

In an era dominated by educational standardization and measurable outcomes, Gert Biesta stands out as a prominent critical voice, renowned as a leading philosopher of 21st-century education. His work critically challenges conventional educational theories and practices, advocating for a more holistic understanding of education's purpose. Biesta's

influence has reshaped global educational discourse, urging educators, policymakers, and teachers to reconsider education's aims beyond economic and social functions, stressing that it should also promote human flourishing, democracy, and social justice. In *"The Rediscovery of Teaching"* (2017), Biesta calls for an approach that transcends mere knowledge transmission, emphasizing the cultivation of moral and civic responsibility to support the ethical and democratic goals of education.

Biesta's framework is a timely reminder of education's broader purposes, aligning with the values of justice, equity, and democratic participation. He provides a critical tool for analyzing curricula, ensuring that education supports both individual and societal development. His critique of the current focus on standardization, accountability, and measurable outcomes has resonated widely, arguing that such approaches reduce education to a production process, neglecting its deeper roles in fostering democratic citizenship, moral growth, and personal autonomy. By highlighting "subjectification," Biesta underscores the importance of developing critical thinking and personal agency, ensuring that education helps students become not only knowledgeable but also capable of independent thought and action within a democratic society.

Biesta's critique of contemporary education is balanced because it does not reject the importance of measurable outcomes, such as those emphasized in standardization and accountability, but rather questions the overemphasis on these aspects to the detriment of broader educational goals. He challenges the reduction of education to a process of production, where the primary focus is on economic utility and efficiency, arguing instead for a more holistic view that includes the moral, social, and civic dimensions of education. By advocating for a curriculum that balances these three functions, Biesta's critique encourages a more rounded approach to education that serves the full development of individuals and the well-being of society. His framework allows educators and policymakers to critically assess whether their educational practices are truly serving their intended purposes, not just in terms of academic achievement, but also in fostering the kind of citizens who can contribute to a just, equitable, and democratic society. Gert Biesta's framework of educational functions—Socialization, Qualification, and Subjectification—exemplifies the importance of philosophy in curriculum analysis. Biesta (2010) argues that education serves multiple functions: it qualifies individuals by equipping them with the necessary skills and knowledge; it socializes them by transmitting cultural norms and values; and it fosters subjectivity by encouraging personal autonomy and critical thinking. These functions reflect a comprehensive view of education's role in both individual and societal development. Applying Biesta's framework to the MATATAG Curriculum allows for a critical assessment of how well the curriculum balances these functions and whether it aligns with the broader philosophical goals of education.

As the Philippines revises its national curriculum through the MATATAG Curriculum, a philosophical analysis of its intended framework, as outlined in the shaping

paper, is essential. The MATATAG Curriculum marks a significant shift in educational priorities, aiming to address local and global challenges inclusively, equitably, and with a focus on the holistic development of Filipino learners. To ensure these aims are realized, it is crucial to critically examine the curriculum's foundational principles, assumptions, and values from a philosophical perspective. Such an analysis provides insights into the curriculum's underlying purpose, questioning the broader goals of the education system. This kind of analysis allows for an examination of whether the curriculum fosters human flourishing, encompassing critical thinking, autonomy, civic engagement, and moral social responsibility—areas that Gert Biesta identifies as crucial and critical in education. By applying Biesta's framework of the three functions of education - **socialization, qualification, and subjectification**, the MATATAG Curriculum can be analyzed for its ability to prepare Filipino students not only for economic productivity but also for active participation in a democratic society. Moreover, the shaping paper of the MATATAG Curriculum which serves as the blueprint of the intended curriculum outlines the core principles guiding the reform, which must be scrutinized and analyzed to ensure they align with the broader goals of fostering justice, equity, and national identity. A philosophical educational critique can identify whether the curriculum adequately addresses systemic inequalities, promotes inclusivity, and empowers students to engage with social and political realities. This is particularly important in the context of the Philippines, where historical and socioeconomic colonial factors have long influenced the education system. By subjecting the MATATAG Curriculum to a rigorous philosophical analysis, policymakers, educators, and stakeholders can better understand its potential strengths and shortcomings. This process ensures that the curriculum not only imparts knowledge and skills but also contributes meaningfully to the development of ethical, responsible, and critically aware national and global citizens. In doing so, the MATATAG Curriculum can truly serve as a transformative tool for both individual learners and Philippine society at large.

To achieve this, the paper will be structured into three parts: 1) Understanding Gert Biesta: Philosophy and Critique of Contemporary Education, 2) The MATATAG Curriculum: A Strategic Reform for Responsive, Inclusive, and Globally Competitive Philippine Education, and 3) From Theory to Practice: Applying Gert Biesta's Educational Telos in the Philippines' MATATAG Curriculum.

Understanding Gert Biesta: Philosophy and Critique of Contemporary Education

Gert Biesta is known for his critical examination of contemporary educational practices and his emphasis on the broader purposes of education. His work spans several decades and addresses fundamental questions about what education is for, how it should be structured, and what it means to be educated in a democratic society. Biesta's contributions have significantly shaped discussions around education, particularly in relation to the tensions between the technical, social, and personal dimensions of education.

The Critique of Learnification and the Educational Turn

One of Biesta's most prominent critiques of contemporary education is encapsulated in his concept of "learnification," a term he uses to describe the shift from an educational to a learning-focused paradigm. In his work *Good Education in an Age of Measurement* (2010), Biesta argues that this shift has led to a reductionist view of education, where the emphasis is placed on individual learning outcomes rather than the broader and more holistic purposes of education. In his earlier work, *Beyond Learning: Democratic Education for a Human Future* (2006), Biesta argues on the dangers of this educational turn, where education is increasingly viewed through the lens of individual learning rather than collective and democratic engagement. He criticizes the notion that education should be primarily about facilitating individual learning experiences, arguing that this approach neglects the social, ethical, and political dimensions of education. On the contrary, Biesta advocates for a return to an educational discourse that emphasizes the role of education in fostering democratic citizenship, social responsibility, and personal growth. Biesta's critique is rooted in his larger concern about the impact of neoliberal ideologies on education. In *The Beautiful Risk of Education* (2013), he explores how the rise of market-oriented approaches to education has led to an overemphasis on accountability, standardization, and efficiency at the expense of the more transformative aspects of education. He argues that education should be seen as a "beautiful risk" where uncertainty, unpredictability, and openness to the unknown are embraced as essential components of the educational process. This perspective challenges the dominant narrative that seeks to minimize risk and uncertainty in education through increased control of measurement and outcomes.

The Purpose of Education: Beyond Learning

Biesta's philosophy of education is deeply concerned with the question of telos (purpose) in education. In *Good Education in an Age of Measurement* (2010), he emphasizes that education should not be reduced to a process of delivering measurable outcomes. It should be understood as a practice of formation that helps individuals develop their capacities for judgment, responsibility, and democratic participation. In *The Rediscovery of Teaching* (2017), Biesta further contends the idea that education is about more than just learning; it is about teaching. As teaching it is relational, intentional and therefore it should be considered as an ethical practice. He argues that teaching is not simply about transmitting knowledge or facilitating learning but is about guiding students in their development as autonomous and responsible individuals. Teaching, in Biesta's view, is a practice that requires educators to engage with students in a way that respects their subjectivity and fosters their capacity for independent thought. Biesta's emphasis on the relational aspects of education is also evident in his work *The Art of Being Free: How Human Beings Become Human* (2018), where he highlights the idea of freedom in education. He argues that true educational freedom is not about the absence of constraints but about the capacity to navigate and make sense of the world in a way that is meaningful and responsible. Education, therefore, should aim to develop

individuals who are not only free in the sense of being able to make choices but are also capable of making wise and ethical decisions. To better understand this, Biesta further explains that there are three functions of education.

Biesta's Three Functions of Education: A Comprehensive Framework for Understanding Education's Role

Gert Biesta's educational philosophy is rooted in a framework that identifies three essential functions of education: **Qualification, Socialization, and Subjectivity**. These functions are integral to understanding the complex and multifaceted roles that education plays in shaping both individuals and societies. Each function addresses a specific dimension of the educational experience, and together, they form a holistic and comprehensive vision of what it truly means to be educated. Biesta's framework not only provides a theoretical foundation for educational practice but also serves as a critical tool for evaluating and improving contemporary educational systems.

Qualification: Equipping Individuals with Necessary Skills and Knowledge

The function of **Qualification** is primarily concerned with the process by which individuals acquire the knowledge, skills, and competencies necessary to participate effectively in various aspects of society. This includes not only the technical skills required for employment but also the broader intellectual and practical abilities that enable individuals to navigate and engage with the world around them (Biesta, 2010). Qualification is often seen as the most visible and emphasized function of education, particularly in the context of contemporary educational discourse and policy, which frequently prioritize measurable outcomes such as economic competitiveness, employability, and standardized test performance. In his work "**Learning Democracy in School and Society: Education, Lifelong Learning, and the Politics of Citizenship**" (2011), Biesta critically examines the dominant focus on Qualification in neoliberal education reforms. These reforms often lead to the instrumentalization of education, where the primary goal becomes the production of economically viable individuals at the expense of broader educational purposes. Biesta argues that when education is reduced to a means of economic production, the development of human potential is subordinated to market demands, and the richness of the educational experience is diminished. Biesta advocates for a more expansive and inclusive view of Qualification, one that goes beyond the mere acquisition of marketable skills. He suggests that education should also aim to develop critical thinking, ethical reasoning, and the capacity for lifelong learning. By doing so, education prepares individuals not only for specific roles within the economy but also for active and informed participation in democratic life. This broader conception of Qualification recognizes that education's role is not solely to produce workers but also to cultivate well-rounded citizens who can contribute meaningfully to society in multiple ways.

Socialization: Integrating Individuals into Cultural and Social Norms

The second function of Biesta's framework, **Socialization**, involves the process by which individuals are integrated into the social and cultural norms, values, and practices of their communities. Socialization is essential for the continuity of culture and society, as it ensures that individuals learn how to participate in and contribute to the collective life of their communities (Biesta, 2010). Through Socialization, education plays a key role in transmitting the shared knowledge, values, and traditions that bind societies together and provide individuals with a sense of identity and belonging. In "**Beyond Learning: Democratic Education for a Human Future**" (2006), Biesta explores the role of education in socializing individuals into the norms and values of a democratic society. He contends that Socialization is not merely about conforming to existing social norms but also about developing the capacity to critically engage with these norms. Education, therefore, must strike a delicate balance between the need for cultural continuity and the need for social change and innovation. This critical engagement with societal norms is crucial for fostering individuals who are not only well-adjusted members of society but also active agents of social change. Biesta's perspective on Socialization emphasizes its dual role: while it is necessary for maintaining social cohesion and continuity, it should also empower individuals to question and challenge the status quo when necessary. This approach to Socialization is essential for the development of a society that is dynamic and capable of adapting to new challenges. It ensures that education does not merely perpetuate existing structures but also fosters the critical thinking and innovative capacities needed for societal progress and transformation.

Subjectivity: Fostering Individual Autonomy and Critical Thinking

The third function, **Subjectivity**, refers to the development of individual autonomy, personal identity, and the capacity for critical thinking. Subjectivity is concerned with the formation of the self and the ways in which education helps individuals become independent, reflective, and morally responsible beings (Biesta, 2010). This function of education is central to Biesta's educational philosophy, as it highlights the importance of fostering personal agency and the ability to engage with the world in a meaningful and self-directed manner. In "**The Rediscovery of Teaching**" (2017), Biesta discusses the centrality of Subjectivity in the educational process. He argues that Subjectivity is not just about personal development; it is about fostering the capacity for critical reflection and independent thought. Education, in this sense, should create spaces where students can explore their own identities, engage with different perspectives, and develop their own understanding of the world. This process is crucial for developing individuals who are not only knowledgeable but also capable of making their own judgments and decisions. Subjectivity, as Biesta describes it, is closely linked to the concept of freedom in education. In "**The Art of Being Free: How Human Beings Become Human**" (2018), he examines how education can help individuals develop the capacity to make sense of the world in a way that is both meaningful and responsible. This involves not only the acquisition of knowledge and skills but also the cultivation of wisdom,

ethical discernment, and the ability to navigate the complexities of modern life. Education, therefore, is seen as a process of becoming—where individuals learn to understand themselves, their place in the world, and their responsibilities to others.

A Holistic Vision of Education: Integrating Qualification, Socialization, and Subjectivity

Biesta's three functions—Qualification, Socialization, and Subjectivity—offer a holistic vision of education that transcends the narrow focus on learning outcomes and standardization. His framework challenges the reductionist tendencies of contemporary educational practices, which often prioritize measurable outputs at the expense of the broader purposes of education. By integrating these three functions, Biesta provides a comprehensive approach to understanding the multifaceted nature of education and its role in individual and societal development. Qualification, while essential for preparing individuals to participate in the economy, must be balanced with Socialization and Subjectivity to ensure that education does not become one-dimensional. A curriculum that focuses too heavily on Qualification may produce technically skilled individuals but fail to cultivate critical thinkers or engaged citizens. Conversely, an overemphasis on Socialization could lead to conformity and the suppression of individual creativity. Subjectivity, while crucial for personal autonomy, must be integrated with the other functions to ensure that individuals are not only self-aware but also capable of contributing to society in meaningful ways.

Relevance in Contemporary Education: Addressing the Challenges of the 21st Century

Biesta's framework is particularly relevant in today's educational landscape, where there is an increasing emphasis on standardization, accountability, and measurable outcomes. His critique of the "learnification" of education—a term he uses to describe the reduction of education to mere learning processes detached from broader purposes—highlights the dangers of neglecting the moral, social, and civic dimensions of education. In a world where education is often driven by economic imperatives, Biesta's framework provides a much-needed reminder of the broader telos of education.

By advocating for a balanced approach that includes Qualification, Socialization, and Subjectivity, Biesta provides a powerful tool for evaluating and improving contemporary educational practices. His vision of education encourages a more thoughtful and reflective approach to curriculum design, one that prioritizes the full development of individuals and the well-being of society. Biesta's framework challenges educators and policymakers to rethink the role of education in a rapidly changing world and to ensure that it fulfills its potential as a force for human flourishing, democratic participation, and social justice.

Gert Biesta's three functions of education—Qualification, Socialization, and Subjectivity—offer a comprehensive and balanced framework that addresses the multifaceted nature of education. His emphasis on the importance of each function ensures that education fulfills its full potential, not just in terms of academic achievement but in fostering individuals

who are capable, engaged, and responsible members of society. Biesta's framework provides a critical tool for evaluating contemporary educational practices and offers a vision of education that is both deeply philosophical and profoundly practical. By integrating Qualification, Socialization, and Subjectivity, Biesta's educational philosophy provides a holistic approach to curriculum design that is essential for meeting the challenges of the 21st century and beyond. In applying Biesta's framework to the analysis of contemporary educational practices, educators and policymakers are encouraged to consider how well their systems balance these three functions. Biesta's critique of learnification and his emphasis on the broader purposes of education challenge us to rethink the role of education in society and to strive for practices that not only equip individuals with the skills they need to succeed but also help them to become thoughtful, engaged, and responsible citizens.

The MATATAG Curriculum – An Overview

The MATATAG Curriculum is the latest educational curricular reforms launched by the Department of Education (DepED) of the Philippine Government. It is designed to address the growing needs of the 21st century Filipino learners and responds to the shortcomings and gaps identified in the previous K to 12 curriculum. The acronym 'MATATAG' stand for:

- **MA**ke the curriculum relevant to produce competent and job-ready, active, and responsible citizens.
- **TA**ke steps to accelerate the delivery of basic education facilities and services.
- **TA**ke good care of learners by promoting learner well-being, inclusive education, and a positive learning environment.
- Give support to teachers to teach better.

With the Philippine government's introduction of the MATATAG Curriculum, it is essential to analyze its internal and external drivers to understand the factors that shape its design and implementation. These drivers represent the various forces pushing for improvements in educational quality, equity, and relevance, aiming to address the country's evolving educational landscape and global challenges.

Internal Drivers:

1. **Educational Gaps and Learning Deficiencies:** Consistent learning deficiencies, especially in foundational skills like literacy and numeracy, have been a major concern for the Philippine education system. Results from National assessments Early Language, Literacy, and Numeracy Assessment and BEEA shows issues and concerns.

2. In response, the MATATAG Curriculum aims to bridge these gaps by revising instructional content and strategies to enhance student performance and improve learning outcomes (PISA, 2019; DepEd, 2023).
3. **Teacher Development and Support:** Another internal driver is the need for continuous professional development for teachers. The MATATAG Curriculum emphasizes the importance of equipping educators with the necessary tools, resources, and methods to ensure effective teaching. This approach aims to enhance classroom delivery and create a more dynamic, student-centered learning environment (DepEd, 2023).
4. **National Identity and Values Formation:** The MATATAG Curriculum places a strong emphasis on nurturing national identity, values, and civic responsibility. This internal driver stems from the need to instill a deep sense of patriotism and civic engagement among Filipino students, promoting the ideals of responsible citizenship and national development (DepEd, 2023).
5. **Inclusive Education:** Inclusivity is a core principle of the MATATAG Curriculum, which seeks to accommodate the diverse needs of Filipino learners, particularly those from marginalized communities and students with disabilities. The curriculum aims to create an educational system that addresses inequalities and promotes equal opportunities for all learners (DepEd, 2023).
6. **Stakeholder Feedback:** The MATATAG Curriculum was developed with input from various stakeholders, including educators, parents, and community members. This feedback emphasized the need for a relevant and practical curriculum that reflects real-world needs, driving the reforms to create a more balanced and responsive educational framework (DepEd, 2023).

External Drivers:

1. **Global Competitiveness:** In an increasingly globalized world, there is significant pressure on the Philippine education system to produce graduates who are globally competitive. The MATATAG Curriculum aligns its educational goals with global standards to prepare students for the demands of the international workforce, ensuring that Filipino graduates can thrive in a competitive global economy (Rivera, 2016; Mateo & Puno, 2016).
2. **International Assessments and Standards:** Poor performance in international assessments like PISA has prompted calls for curriculum reforms. The MATATAG Curriculum is designed to improve the Philippines' standing in these evaluations by revising teaching strategies and content to meet international benchmarks (PISA, 2019).



3. **Neoliberal Economic Pressures:** As part of a global trend, education systems are increasingly aligned with market demands, pushing for skills development and employability. The MATATAG Curriculum incorporates these demands by focusing on technical-vocational education and skills training to align students with labor market needs (Mateo & Puno, 2016).
4. **Educational Trends and Pedagogical Advances:** The curriculum also reflects global educational trends, such as the shift towards 21st-century skills, digital literacy, and student-centered learning. These advancements have influenced the MATATAG Curriculum's approach to ensuring that students are equipped for modern challenges (DepEd, 2023).
5. **Sustainable Development Goals (SDGs):** As a signatory to global initiatives like the United Nations' SDGs, the Philippines is committed to ensuring inclusive and equitable education. The MATATAG Curriculum integrates SDG 4 principles, aiming to provide quality education and lifelong learning opportunities for all (United Nations, 2015).

These internal and external drivers collectively shape the MATATAG Curriculum, ensuring that it is responsive to the specific needs of Filipino learners while also addressing global educational standards and challenges. By balancing both local and global demands, the curriculum aims to prepare students for success in both the national and international arenas.

The MATATAG Curriculum is a key part of the Philippine Basic Education Development Plan (BEDP) 2030, aiming to improve education by addressing practical needs and broader goals like inclusivity, national identity, and economic competitiveness. As a cornerstone of BEDP 2030, it focuses on enhancing access, equity, quality, and resilience in education to build a strong, adaptable system for the future.

The MATATAG Curriculum strengthens the resilience of the Philippine education system, aligning with BEDP 2030's vision of creating globally competitive graduates. By focusing on teacher development, modern teaching methods, and foundational skills, it prepares students to adapt to future challenges like pandemics and natural disasters. Through 21st-century skills such as critical thinking and digital literacy, the curriculum equips students to thrive in a globalized world, supporting BEDP 2030's aim to raise education quality and promote equity.

Comparison and Analysis of the MATATAG Curriculum and the K to 12 Curriculum

The MATATAG Curriculum represents a major shift from the previous K to 12 framework, addressing challenges identified in the latter. While K to 12 expanded basic education to 12 years, MATATAG focuses on streamlining content, enhancing foundational skills, inclusivity, teacher support, and embedding values and 21st-century skills. This section

provides a comparative analysis of the two curricula, based on official documents, research, and academic insights.

1. Curriculum Decongestion

K to 12 Curriculum: The K to 12 Curriculum was designed to align the Philippine educational system with international standards by expanding basic education from 10 to 12 years (DepEd, 2013). While this expansion aimed to provide a more comprehensive educational experience, it also resulted in a congested curriculum. The broad scope of competencies required across various subjects led to superficial treatment of many topics, limiting students' opportunities for deep learning and mastery (Aguinaldo & Roxas, 2018). This challenge was further compounded by the rapid pace at which the curriculum was implemented, which placed considerable pressure on both teachers and students to cover an extensive array of content within a limited timeframe (Dizon et al., 2019). Baluyot (2016) supports this view, noting that the K to 12 Curriculum's congestion hampered students' ability to achieve deep understanding and mastery of essential concepts, leading to gaps in learning outcomes.

MATATAG Curriculum: In response to these issues, the MATATAG Curriculum introduces a substantial reduction in the number of learning competencies, decreasing them by 70% (DepEd, 2024, p. 17). This strategic move toward curriculum decongestion is designed to foster a more focused and in-depth exploration of essential concepts. By streamlining the curriculum, MATATAG aims to create a more balanced educational environment, where students can engage more meaningfully with the material, thereby promoting deeper understanding and improved learning outcomes. This approach reflects a broader trend in educational theory that emphasizes the importance of depth over breadth in curriculum design (Schmidt & Prawat, 2006).

2. Emphasis on Foundational Skills

K to 12 Curriculum: A significant critique of the K to 12 Curriculum is its insufficient emphasis on foundational literacy and numeracy skills, particularly in the early grades. The extensive content requirements often overshadowed the need to build a strong foundation in these critical areas, resulting in performance deficits as evidenced by the Programme for International Student Assessment (PISA) results, where Filipino students ranked below global averages in key competencies (OECD, 2018). The research by Villar (2019) and the review by Dizon et al. (2019) further highlight that the K to 12 system's focus on a wide range of subjects left foundational skills underdeveloped, which adversely affected students' readiness for higher education and the workforce.

MATATAG Curriculum: The MATATAG Curriculum directly addresses these concerns by prioritizing foundational literacy and numeracy. Initiatives such as the National Reading Program (NRP) and the National Mathematics Program (NMP) are integrated into the



curriculum to ensure that students achieve proficiency in these essential areas (DepEd, 2024, p. 17). This shift reflects a growing recognition within educational practice that early mastery of foundational skills is critical to long-term academic success and lifelong learning (Snow, Burns, & Griffin, 1998). By foregrounding these skills, the MATATAG Curriculum seeks to improve overall educational outcomes and better prepare students for the demands of further education and the global job market. These programs capitalize on evidence-based practices to enhance literacy and numeracy outcomes, effectively addressing the gaps identified in the K to 12 system and improving overall educational effectiveness. Systematic phonics instruction is fundamental for developing early reading skills and decoding abilities (National Reading Panel, 2000). Effective mathematics teaching integrates conceptual understanding with procedural fluency, boosting problem-solving skills (National Mathematics Advisory Panel, 2008). Additionally, integrating language, literacy, and numeracy supports holistic development, while ongoing teacher professional development and culturally responsive practices further enhance instructional quality and cater to diverse learner needs (Hirsch, 2003; Guskey, 2003; Gay, 2010).

3. Inclusivity and Learner Well-being

K to 12 Curriculum: The K to 12 Curriculum was designed with the intention of promoting inclusivity, but its implementation revealed significant challenges, particularly in marginalized and under-resourced communities. The standardized nature of the curriculum often failed to account for the diverse needs of learners, leading to disparities in educational outcomes and increased dropout rates, especially among students from disadvantaged backgrounds (Galvez, 2017). Moreover, the research review by Dizon et al. (2019) identified that the curriculum's one-size-fits-all approach did not adequately support the holistic development of learners, particularly in contexts where resources and teacher preparedness were limited.

MATATAG Curriculum: The MATATAG Curriculum addresses the challenges identified in the K to 12 system by prioritizing inclusivity and learner well-being, in accordance with Republic Act No. 11650. It integrates comprehensive strategies designed to enhance mental health, foster positive learning environments, and provide targeted support to marginalized groups (DepEd, 2024, p. 2). This approach aligns with contemporary educational theories advocating for a holistic view of education, which acknowledges that students' social, emotional, and psychological needs are crucial for their academic success (Durlak et al., 2011). By emphasizing inclusivity and support, the MATATAG Curriculum aims to rectify the inequities observed under the previous system and ensure that every student, regardless of their background, has equitable opportunities to thrive.

4. Teacher Support and Professional Development

K to 12 Curriculum: The implementation of the K to 12 Curriculum placed unprecedented demands on educators, requiring them to rapidly adapt to new teaching methods, content, and assessment strategies. However, many teachers reported feeling underprepared and unsupported during this transition, citing a lack of sufficient professional development and resources (Mendoza, 2016; Dizon et al., 2019). This lack of support not only hindered the effective implementation of the curriculum but also contributed to variability in the quality of education delivered across different regions and schools (Salazar, 2018).

MATATAG Curriculum: In recognition of these challenges, the MATATAG Curriculum places a strong emphasis on supporting teachers through continuous professional development, improved working conditions, and access to necessary resources (DepEd, 2024, p. 6). This approach is informed by the understanding that teachers are critical agents of change within the educational system, and their professional growth is essential to the successful implementation of curricular reforms (Fullan, 2007). By investing in teachers' capacity to adapt to new pedagogical demands, the MATATAG Curriculum aims to enhance the quality and consistency of education across the country.

5. Introduction of New Learning Areas and the Reinstatement of Good Manners and Right Conduct (GMRC)

K to 12 Curriculum: The K to 12 Curriculum introduced a variety of new subjects and specializations, particularly at the Senior High School level, offering students the opportunity to pursue academic, technical-vocational, sports, and arts tracks. While this flexibility was intended to cater to diverse student interests and career aspirations, it also increased the complexity of the curriculum and required significant resources for effective implementation (DepEd, 2013). Panganiban (2017) highlights that these resource constraints led to inconsistent implementation, particularly in rural areas, exacerbating educational disparities.

MATATAG Curriculum: The MATATAG Curriculum builds on the K to 12 framework by introducing new learning areas that emphasize national identity and foundational skills, such as the "Makabansa" learning area, which integrates civics, history, arts, culture, and health (DepEd, 2024, p. 8). Additionally, the reinstatement of Good Manners and Right Conduct (GMRC) as a distinct subject aligns with Republic Act No. 11476, emphasizing the importance of moral education alongside academic learning (DepEd, 2024, p. 7). This reflects a broader educational philosophy that values the development of the whole person, including their ethical and civic responsibilities (Noddings, 2002).

6. Integration of 21st Century Skills

K to 12 Curriculum: The integration of 21st-century skills, such as critical thinking, problem-solving, and digital literacy, was a key goal of the K to 12 Curriculum. However,



these skills were often treated as supplementary rather than being fully integrated into core subjects, leading to inconsistent development across different grade levels and subject areas (Rodriguez, 2018). The research by Dizon et al. (2019) further indicates that the uneven integration of these skills limited students' preparedness for the complexities of the modern workforce.

MATATAG Curriculum: The MATATAG Curriculum takes a more holistic approach to the integration of 21st-century skills, embedding these competencies across all learning areas and emphasizing their importance in every aspect of students' education (DepEd, 2024, p. 18). This approach reflects current educational theories that advocate for the seamless integration of cognitive, social, and emotional skills as essential components of a well-rounded education (Trilling & Fadel, 2009). By fully integrating these skills into the curriculum, MATATAG aims to better prepare students for the demands of a rapidly changing global landscape.

7. Mother Tongue-Based Multilingual Education (MTB-MLE)

K to 12 Curriculum: The introduction of Mother Tongue-Based Multilingual Education (MTB-MLE) in the K to 12 Curriculum was a progressive step aimed at improving learning outcomes by using students' first languages in the early grades. However, its implementation faced challenges, including a lack of adequate teaching materials in local languages and varying levels of teacher preparedness (DepEd, 2013).

MATATAG Curriculum: The MATATAG Curriculum continues the MTB-MLE initiative but with enhanced support to address these challenges (DepEd, 2024, p. 14). By reinforcing the use of the learner's first language as a foundation for acquiring additional languages and content knowledge, the curriculum aims to improve cognitive development and learning outcomes while preserving cultural identity.

The MATATAG Curriculum represents a significant advancement from the K to 12 framework, addressing many of the issues and criticisms that emerged over the past decade. By focusing on curriculum decongestion, foundational skills, inclusivity, teacher support, and the integration of GMRC and 21st-century skills, as mandated by Republic Acts No. 11476 and No. 11560, the MATATAG Curriculum aims to create a more responsive and effective educational system. Its emphasis on holistic development, cultural relevance, and equitable opportunities reflects a commitment to addressing the evolving needs of learners and society. The success of the MATATAG Curriculum will depend on the continued alignment of these principles with practical implementation strategies and the capacity to adapt to future educational challenges.

The shaping papers of the MATATAG Curriculum and the Basic Education Development Plan (BEDP) reveal that the MATATAG Curriculum is underpinned by a robust commitment to social justice, the cultivation of moral and cultural virtues, and the realization

of national economic aspirations. These commitments are philosophically articulated through a series of core thematic principles.

1. Human Capital Formation:

At the core of the MATATAG Curriculum lies an emphasis on human capital formation, wherein education is instrumentalized to produce "competent and job-ready" citizens. This paradigm aligns with neoliberal epistemologies that conceptualize education as a tool for enhancing economic productivity and individual employability within a globalized capitalist framework. However, unlike reductionist neoliberal models that prioritize economic metrics, the MATATAG Curriculum incorporates a normative dimension that seeks to cultivate not only economically viable individuals but also "active and responsible" citizens. This suggests a dialectical approach wherein economic imperatives are tempered by a commitment to civic virtue and social solidarity.

2. Inclusive and Equitable Pedagogy:

The MATATAG Curriculum's emphasis on inclusivity and learner well-being is rooted in a progressive pedagogy that prioritizes equity in education. By foregrounding the needs of marginalized and vulnerable populations, this curriculum endeavors to establish a more just educational landscape wherein every learner is afforded the opportunity to succeed, irrespective of socio-economic stratification or personal circumstances. This commitment to equity is further embodied in the curriculum's provisions for mental health and the cultivation of positive learning environments, indicative of a holistic educational philosophy that values the well-being of the learner as an integral component of academic achievement. This approach resonates with the global movement toward inclusive education, which advocates for the universal right to quality education within a supportive and nurturing environment.

3. Nationalism and Cultural Reclamation:

A significant ideological thrust of the MATATAG Curriculum is its focus on fostering a robust sense of national identity and cultural consciousness among learners. This is most evident in the introduction of the "Makabansa" learning area, which synthesizes civics, history, arts, culture, and health to engender a holistic understanding of Filipino identity and values. The nationalist orientation of the curriculum seeks to cultivate patriotism and social cohesion, ensuring that learners are not only contributors to the global economy but also custodians of their cultural heritage and national consciousness. This emphasis on cultural identity serves as a counter-narrative to the homogenizing forces of globalization, which often threaten the erasure of local cultures and traditions.



4. **Pragmatic Curriculum Design:**

The decision to decongest the curriculum by reducing the number of learning competencies by 70% reflects a pragmatist orientation in educational reform. This strategic simplification acknowledges the cognitive and operational constraints faced by both students and educators within an overly dense curriculum and aims to provide a more focused and efficacious educational experience. The pragmatism of the MATATAG Curriculum is further demonstrated in its prioritization of foundational skills and the integration of 21st-century competencies. By ensuring that learners achieve mastery in basic literacy and numeracy while also cultivating critical thinking and digital literacy, the curriculum is designed to prepare students for the practical exigencies of contemporary life.

5. **Teacher Empowerment and Professionalization:**

The MATATAG Curriculum's commitment to teacher support and professional development embodies an ideological stance that recognizes educators as pivotal agents of transformative change within the educational system. By equipping teachers with the necessary tools, training, and conducive working conditions, the curriculum seeks to elevate the professional status of educators and ensure that they are well-prepared to deliver high-quality education. This perspective aligns with broader educational philosophies that emphasize the transformative potential of education, particularly when facilitated by skilled and motivated teachers. Investing in teacher professionalization is thus seen as a critical mechanism for enhancing student outcomes and advancing educational equity.

Conclusion: Gert Biesta's Educational Framework and the MATATAG Curriculum

In contemporary education discourse, Gert Biesta's paradigm of the three functions of education—**Qualification, Socialization, and Subjectification**—stands as a seminal contribution, offering a comprehensive lens through which educational systems and practice can be evaluated and improved. This paradigm is particularly relevant in the context of the MATATAG Curriculum in the Philippines, a recent educational reform initiative aimed at addressing the challenges and shortcomings of the previous K to 12 curriculum. The MATATAG Curriculum, with its focus on producing competent and job-ready citizens, fostering inclusivity and learner well-being, and promoting national identity and cultural consciousness, aligns closely with Biesta's educational philosophy. By examining how each function of Biesta's framework is reflected in the MATATAG Curriculum, we can gain a deeper understanding of its potential to contribute to the holistic development of Filipino learners and its implications for the future of education in the Philippines.

Qualification: Equipping Learners for the Future

In Biesta's framework, Qualification refers to education's role in equipping learners with skills and knowledge for effective societal participation, covering both job-related skills

and broader intellectual abilities. The MATATAG Curriculum addresses this by focusing on foundational literacy and numeracy through programs like the National Reading Program and National Mathematics Program. By prioritizing these core skills, it aims to close gaps seen in the K to 12 system, where limited emphasis on these areas led to low performance in assessments like PISA. This shift highlights the importance of early mastery for academic and lifelong success.

The MATATAG Curriculum embeds 21st-century skills like critical thinking, problem-solving, creativity, and digital literacy across subjects, aligning with Biesta's concept of Qualification, which emphasizes not just employable skills but also critical thinking, ethics, and lifelong learning. This approach aims to prepare students for both the workforce and active participation in democratic society.

Socialization: Integrating Learners into Society

Socialization, the second function in Biesta's framework, involves the process by which individuals are integrated into the social and cultural norms, values, and practices of their communities. Through Socialization, education plays a key role in transmitting the shared knowledge, values, and traditions that bind societies together and provide individuals with a sense of identity and belonging. In the MATATAG Curriculum, Socialization is addressed through its emphasis on fostering a strong sense of national identity and cultural consciousness among learners.

The MATATAG Curriculum introduces new learning areas like "Makabansa," which integrates civics, history, arts, culture, and health to foster a comprehensive understanding of Filipino identity and values. This emphasis on nationalism and cultural reclamation reflects the curriculum's commitment to nurturing patriotism and social cohesion, positioning learners as both participants in the global economy and guardians of their cultural heritage. By focusing on cultural identity, the curriculum provides a counterbalance to the homogenizing effects of globalization, which can risk erasing local cultures and traditions.

Beyond promoting national identity, the MATATAG Curriculum prioritizes inclusivity and equity, addressing the needs of marginalized and vulnerable populations, including those in remote, indigenous, and conflict-affected areas. This approach aligns with contemporary educational theories advocating for a holistic view of education that considers students' social, emotional, and psychological well-being as essential for academic success. By promoting inclusivity, the MATATAG Curriculum seeks to rectify past inequities and ensure that all students, regardless of background, have equal opportunities to succeed.

Subjectification: Fostering Autonomy and Critical Thinking

Subjectification, the third function in Biesta's framework, refers to the development of individual autonomy, personal identity, and the capacity for critical thinking. This function is

concerned with the formation of the self and the ways in which education helps individuals become independent, reflective, and morally responsible beings. In the MATATAG Curriculum, Subjectification is addressed through its emphasis on values education and the integration of Good Manners and Right Conduct (GMRC) as a distinct subject.

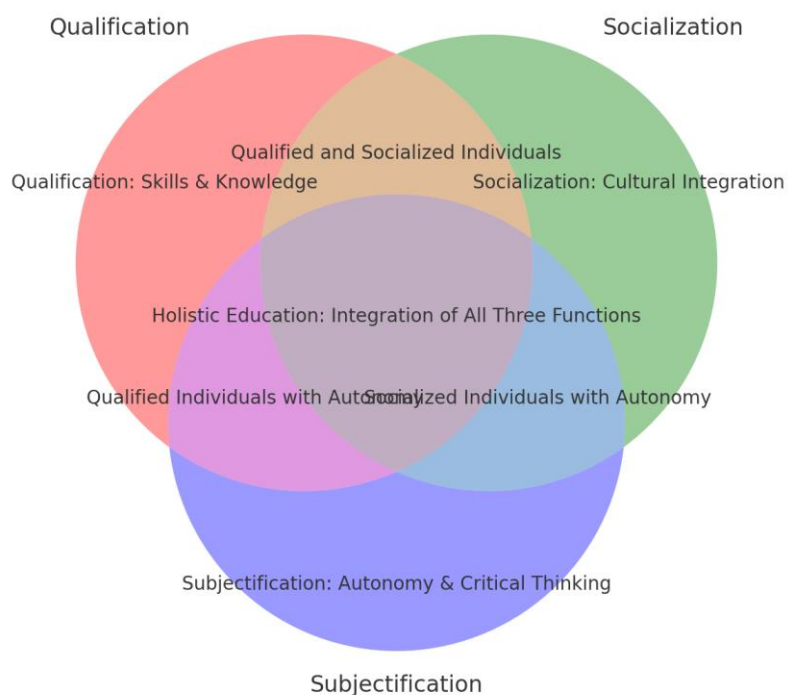
The reinstatement of GMRC, as mandated by Republic Act No. 11476, reflects the MATATAG Curriculum's commitment to moral education alongside academic learning. By prioritizing the teaching of ethical reasoning, civic responsibility, and social justice, the curriculum aims to foster individuals who are not only knowledgeable but also morally and ethically equipped to navigate the complexities of modern life. This focus on moral development aligns with Biesta's vision of Subjectification, which emphasizes the importance of fostering personal agency and the ability to engage with the world in a meaningful and self-directed manner. The MATATAG Curriculum's emphasis on 21st-century competencies, such as critical thinking and problem-solving, further supports the development of Subjectivity. By embedding these competencies across all learning areas, the curriculum encourages students to explore their own identities, engage with different perspectives, and develop their own understanding of the world. This process is crucial for developing individuals who are not only academically proficient but also capable of making their own judgments and decisions, a key aspect of Biesta's concept of Subjectification.

The Intersection of Biesta's Three Functions of Education

To fully appreciate the implications of Biesta's framework for the MATATAG Curriculum, it is important to consider the intersection of the three functions—Qualification, Socialization, and Subjectification—and how they collectively contribute to the holistic development of learners. While each function addresses a specific dimension of the educational experience, they are deeply interconnected and mutually reinforcing.

In the Venn diagram, the overlap between Qualification and Socialization represents the role of education in preparing individuals for both economic participation and social integration. This intersection is critical for ensuring that students are not only equipped with the technical skills needed for employment but also integrated into the cultural and social fabric of their communities. The MATATAG Curriculum's focus on foundational skills and national identity exemplifies this intersection, as it aims to produce well-rounded individuals who can contribute positively to society and the economy. The overlap between Qualification and Subjectification highlights the importance of developing not only skilled workers but also autonomous and reflective individuals. This intersection is evident in the MATATAG Curriculum's emphasis on 21st-century competencies, which are essential for both academic success and personal development. By fostering critical thinking, problem-solving, and ethical reasoning, the curriculum ensures that students are prepared to navigate the complexities of modern life while maintaining their personal agency and moral integrity.

Venn Diagram of Biesta's Three Functions of Education



Venn Diagram illustrating the three functions of education: Qualification, Socialization, and Subjectification

The overlap between Socialization and Subjectification underscores the role of education in promoting both social cohesion and individual autonomy. This intersection is particularly relevant in the context of the MATATAG Curriculum's focus on values education and the cultivation of a strong national identity. By integrating GMRC and promoting cultural consciousness, the curriculum fosters individuals who are not only socially responsible but also capable of critically engaging with societal norms and values.

At the center of the Venn diagram, where all three functions intersect, lies the holistic vision of education that Biesta advocates. This intersection represents the ideal educational experience, where learners are equipped with the skills and knowledge needed for economic participation, integrated into their social and cultural communities, and developed as autonomous, reflective, and morally responsible individuals. The MATATAG Curriculum, with its comprehensive approach to education, strives to achieve this balance, ensuring that students are prepared not only for the workforce but also for meaningful participation in a just and democratic society.

Implications for Philippine Education

The alignment between Biesta's educational philosophy and the MATATAG Curriculum has significant implications for the future of education in the Philippines. By adopting a framework that balances the three functions of education—Qualification, Socialization, and Subjectification—the MATATAG Curriculum offers a promising model for addressing the complex and multifaceted challenges facing the Philippine education system.

The MATATAG Curriculum aims for the holistic development of Filipino learners by emphasizing foundational skills, values education, and cultural awareness, preparing them for global and societal challenges with a strong moral grounding. It promotes equity and inclusivity by addressing the needs of marginalized groups and supporting student well-being, ensuring all students have the opportunity to succeed. The curriculum's focus on teacher training improves education quality, while its emphasis on nationalism strengthens Filipino identity and cultural pride, helping students navigate globalization while preserving national unity and heritage.

The Promise of the MATATAG Curriculum

The MATATAG Curriculum, therefore, represents a significant advancement in Philippine education, offering a comprehensive and balanced approach to curriculum design that aligns closely with Gert Biesta's educational philosophy. By integrating the functions of Qualification, Socialization, and Subjectification, the curriculum addresses the full spectrum of educational needs, ensuring that students are prepared not only for economic success but also for meaningful participation in a just and democratic society. The MATATAG Curriculum's focus on foundational skills, values education, cultural consciousness, and teacher support reflects a commitment to the holistic development of Filipino learners, promoting both academic excellence and social responsibility. Its emphasis on inclusivity and equity ensures that every student, regardless of their background, has the opportunity to succeed and contribute meaningfully to society. Moreover, its focus on nationalism and cultural reclamation serves as a counter-narrative to the homogenizing forces of globalization, preserving the rich cultural heritage of the Philippines while preparing students for the challenges of the 21st century. As the MATATAG Curriculum continues to be implemented, its success will depend on the collective effort of educators, educational managers, policymakers, teachers and stakeholders across the country. By embracing the principles of Biesta's educational philosophy and striving for a balance between Qualification, Socialization, and Subjectification, the MATATAG Curriculum has the potential to transform Philippine education, creating a system that not only prepares students for the workforce but also empowers them to become thoughtful, engaged, responsible and active citizens. This vision of education, grounded in both the practical needs of society and the broader goals of human flourishing and social justice, offers a promising model for the future of education in the Philippines and beyond.



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