Analysis of Core-competencies of Competency-based curriculum in the light of Deweyan Pragmatism in Kenya

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Abstract: **The launch of the Competency Based Curriculum (CBC) in Kenya was met with mixed reaction. Some Scholars were apprehensive of the competencies envisaged in the curriculum as already entrenched in the 8:4:4 curriculum. The purpose of this paper as such was to analyze core-competencies of Competency-based curriculum in the light of Deweyan Pragmatism. The study was guided by three objectives: To Examine Deweyan Pragmatic ideas relevant to CBC education, to analyze core-competencies of Competency-based curriculum (CBC) in the light of Deweyan pragmatism and to evaluate the implications of Deweyan Pragmatic ideas on Core- competencies of CBC. The findings of this study will contribute to the ongoing discourse on Kenya's CBC by clarifying the philosophical basis of the CBC competencies significantly ground the influence of Deweyan pragmatic on Kenya's CBC. . Information used in this study was extracted from primary and secondary written sources. Literature informing this study was purposively selected and Document analysis was used to extract information. Critical and Speculative methods were used to analyze information extracted. It was found that experience is the key underlying idea in Deweyan pragmatism. The version of experience propounded by Dewey is both open ended and futuristic Dewey thus views experience as problematized, practical, observational and cognitive procedure of knowing that lead to active unfolding of concrete competencies from psychological and scientific perspectives It was also found that the underlying ideas in the core competencies of CBC have the potency to bring out humans who are experiential and highly efficacious with the will to power to do tasks competently. This implies that, Kenya can navigate its development virility through competent and experiential education speculated in CBC. Due to problematized nature of CBC learning procedure, the researcher recommends the introduction of philosophy and ethics as a subject at the basic level of education to boost learners' critical thinking and creative skills as the pedestal for effecting other competencies envisioned in Basic Education Curriculum Framework .**

Key Words: **Pragmatism, Core-competencies, Competency Based Curriculum (CBC)**

I. INTRODUCTION

John Dewey (1859-1952) was an American philosopher, educator and a critical exponent of pragmatism. Pragmatism is derived from English transliteration of the Greek word πραγμα (pronounced *pragma) and whose* meaning is "action". Action is reminiscent of practice and practical outcome (Ozmon & Craver, 1981). Pragmatism therefore is a philosophical theory which holds that useful, workable and applicable ideas are born out of experience (Dewey, 1948 cited in Akinpelu, 1981). In the 21st century, society's vision and needs have been underpinned to human competency (Sullivan, 2004). Here, competency means capability of a human person to do something with ease (Moomaw, 1975). It constitutes the triple H sequential model of "What, How and Why. In education, 'Knowing What?' refers to subject matter, 'How can learners know that they know?' refers to instruction and learning)? And the question 'Why should they know what they know?' indicates expected learning outcomes)

What is the relevance and significance of what they know to them as individuals and to the society? From Darwinian evolutionary biology, humans are reasoning beings; their thinking evolves from one experience to another. According to Deweyan pragmatism, there is no end to experience. Thus, through experience, humans can organize reality, knowledge and values (Beyer, 1995).

Experience thus evokes the principles of both inductive and deductive logic. Inductive in the sense that learners encounter themselves in the learning process and deductive in search for wisdom in what they learn (Dewey, 1916). Wisdom is two-fold: the practical (Pragmatic) dimension and cognitive (rational) dimension. The Practical dimension is normative while the cognitive one is epistemological (Cohen, 2012). To this end, learners are perceived competent if they can put in practice what they know to solve problems. The Needs Assessment Report (2016) recommended for Kenya's paradigm shift from (knowledge)-based teaching and learning to Competence-Based Teaching and Learning (CBTL) (Munyasia, 2017). On the background of Needs Assessment Report (2016), Competency-based curriculum was adopted in 2018 as a reaction to lack of adequate competent skilled manpower. Competency teaching and learning visions to impart hard 21st century skills in Science, Technology and Innovation alongside soft skills like Critical Thinking & Problem-solving, Communication & Collaboration, Digital Literacy, Creativity & Imagination, Learning to Learn, Self-efficacy and Citizenship (Muneja, 2016). Therefore, for these 21st century skills to be entrenched in the human person and ultimately lead to the progress of the society, Competency based curriculum learning enterprise has to be reconstructed towards relevance.

II. PURPOSE

The purpose of this paper was to analyze Core-competencies of Competency-based curriculum in the light of Deweyan Pragmatism in Kenya

Statement of the problem

Experience of learners through a curriculum helps them achieve their set of visions and that of the society. Due to the dynamic nature of general social visions and individual development, curricula have to be reconstructed towards relevance (Wanjohi, 2017). A relevant CBC curriculum that is geared towards 21st century skills appeal to pragmatic principles, experience and instrumentalism. Kenya's major curriculum reconstruction can be traced to the recommendations of Mackay report of 1981. Mackay report culminated in the curriculum shift from 7-4-2-3 to 8-4-4 in 1985. 8-4-4 system envisioned to bring out self-reliant human persons. However, the 8-4-4 system was criticized for promoting rote learning and overemphasis on content coverage at the expense of unfolding competencies and requisite skills inherent in learners (Wanjohi, 2017). Kenya's Competency-based curriculum (CBC) came into force to try fill these gaps after the recommendation of Needs Assessment Report (KICD, 2016). CBC evokes the principle of learning based on learners' potential and abilities. Therefore, this study sought to analyze Core-competencies of Competency-based curriculum in the light of Deweyan Pragmatism in Kenya.

Objectives of the study

i) Examine Deweyan Pragmatic ideas relevant to CBC education

ii) Analyze core-competencies of Competency-based curriculum (CBC) in the light of Deweyan pragmatism

iii) Evaluate the implications of Deweyan Pragmatic ideas on Core-core competencies of CBC

III. MATERIALS AND METHODS

This paper used rational research design. A rational design is an approach of examining a research problem through argumentation to determine validity or invalidity embedded in arguments (Burton, 2000, Popper, 1990 cited in Kegode, 2018). Rational design was justified to be used in this paper because the study is philosophical. The design also generated and confined research methods used in the study such as Critical and Speculative methods. In this study, purposive sampling was used to sample primary and secondary sources. Primary sources were not limited to: KICD Basic Education Curriculum Framework (2017), John Dewey philosophical documents on education, philosophical books and materials written by other scholars mentioned in the reference list. Secondary sources included and not limited to: Journals, articles, repository documents, websites sources, relevant newspapers and magazines and unpublished thesis. These sources complemented each other in providing credible information relevant to the objectives of the study. Due to

qualitative nature of this paper, information collected was retrieved, organized and logically analyzed. The rational nature of this study made the researcher to adopt Document and Rational analysis as methods of data collection. Data extracted from primary and secondary sources was critically and speculatively analyzed.

Deweyan Pragmatism

Pragmatism is also known as experimentalism and consequentialism. It is experimentalism because experiment constitutes the only criterion of truth. Truth is relative that is proved by human's own experience. It is consequentialism because worthwhile human activity is evaluated in terms of its results or consequences. If the activity results in utility, then it is worthwhile and true (Dewey, 1948). Dewey's own Pragmatism is a synthesis of Charles Pierce Sanders (1839-1914) and William James (1859-1914) pragmatic philosophy which holds that experience is the source of true knowledge. Apart from Peirce Sanders and William James, Dewey's pragmatism borrows heavily from the cosmological metaphysics of Heraclitus who reflects that the world exists as a coherent system in which change in one direction is ultimately balanced by a corresponding change in another (Dewey, 1966). Heraclitus precursory rider for change is "fire" which forms the basic material principle of an orderly universe. According to Heraclitus metaphysics, everything that comes in contact with fire must change. Fire as a catalyst that results to more action. The more the action, the more the change (Dewey, 1929). Borrowing the above Heraclitus concept on action and change, Dewey held that everything in the world is in flux or state of change. Thus, for progress to be evident and problems solved, there must be change in the ability of the human person, how they think and do. For change to visible in the human person and the society, there must be action. Action can be meaningful if, and only if it is practical. If it is practical then it is pragmatism (Dewey, 1938).

To this end, Deweyan Pragmatism is such an eclectic (selective combination) philosophical theory influenced by Kantian Psychology-critique against pure reason (Dewey, 1913), Hegelian dialectics based on thesis, anti-thesis and synthesis (Hegel, 1991 & Dewey 1891), Logical Positivism based on *scientification* of experiences (Adler, 1947), Progressivism (Peirce, 1993) and Charles Darwin evolutionary biology which holds that education as an experience evolves to bring about change and progress in the human person and in the society. The novelty in Deweyan pragmatism is however exhibited in what Dewey considers as the key tenet of Pragmatism, that is, Experientialism, Instrumentalism and Situationism (Dewey, 1891). Therefore, Deweyan pragmatism is a reconstructive philosophical tradition that is based on practical experience, and problematization of learning experiences

Dewey's pragmatic ideas and their relevance to CBC education

Dewey had an inspiration from Habermas' thoughts, which are in the tradition of Kant; emphasize the role of education to transform the human person and the society into a more humane, just, and egalitarian. In *Democracy and Education (1916)*, Dewey expresses his philosophy of education as a way of social reform. He views education as a means of serving the democratic society through initiating reconstructive process in economic reforms and obtaining political liberation that leads to cohesive and progressive society (Berding, 1997). A knowledgeable and socially intelligent human persons have experiences that give them composed and integrated personality. Such personality stems from a learning experience that allows human person the freedom of thought, judgment, and power to execute decisions that helps to solve problems. These learning experiences should have a clear purpose, reflection and analysis that can turn an impulse into a plan of action that leads to competency (Dewey, 1920). In Dewey's pragmatic philosophy of education, there is a close connection between learner's life and their experiences as a continuous process that aims to equip them with social competencies viable for life long living.

Dewey brings to education a correlation between learners' experiences in learning and the continuity of the society. It is thus through such interaction that a learner brings in experiences from society to education that can result to change in the human person and the society (Dewey 1899). For change to be visible in the society, the learning experiences learners are exposed to have to be that which are within their potentials. Thus, a curriculum should not be imposed on learners but should give them the capacity to bring out their unique inherent potentials that can be nurtured. The core of CBC education is to lead learners into problematized learning experiences that nurture their unique potentials. Dewey's theoretical curriculum framework is underpinned to the core vision of CBC. It is based on anthropological, psychological, and social-philosophical (political) perspectives that hold a learner to be like an organism that is searching for stimuli in order to have experiences that can make them grow and change (Berding,1992).

Deweyan pragmatism thus envisages a competent and transformational being endowed with the ability to do. It can thus be speculated that CBC is a progressive, pragmatic and experiential curriculum. Experience puts together practical learning that provoke inductive and deductive logic. The bridge between nature and experience is logic (Dewey, 1929). Logic gives humans access to nature with the aim of reconstructing it. Through logic, humans gradually come to understand structures of existence that help to establish connection between things in experience and things in existence (Dewey, 1938). In *Theory of Inquiry (1938)*, Dewey reflects on problematized and inquiry based pedagogical learning experience for it teaches, and through reflection learners learn. By reflecting on experiences, learners are able to arrive at known knowledge which they started to inquire from unknown experiences. When unknown experiences are reconstructed to known, there emerges the potential to bring out deep and profound reorientation of knowledge in humans that can be used to solve problems in the society (Dewey, 1938). This is because, it is through experience that humans encounter the world; the uncertain world. Ideal knowledge is experiential and what is experiential is open-ended. Therefore, the open-endedness of learning experiences is pragmatism. However, from Dewey's pragmatic philosophical reflection and its underpinning to education, the researcher does not reconstruct the ideal meaning of the word "experience" and what it implies to national development.

Deweyan reconstructed meaning of experience and what it implies to a speculative conception of National Development

Dewey's pragmatic ideas in CBC education mirror the desire of societies to improve their political, social and economic welfare through education (Dewey, 1938). The word experience dominantly comes out in Deweyan pragmatism. In Chapter Four of Democracy and Education, Dewey presents a systematic state of affairs in conceptualization of experience. He presents a chronological conception of experience from ancient Greek perspective to modern understanding of the concept. He points out that the ancient Greek conception of experience was based on social stratification of the Greek society. The Aristocracy elevated reason and intellectual procedures as the highest forms of knowledge while attributing experience to the epistemology of the low class who were concerned with using knowledge to address basic needs such food, shelter and clothing (Dewey, 1920).

During medieval time, the highest form of epistemology was contemplation for salvation. The concept of salvation under medieval Roman catholic was equated to sin (Dewey, 1948). The renaissance understanding of experience was heavily influenced by empiricists like John Locke who dichotomized epistemology into empirical and rational knowledge. The empiricists however presented an idealized understanding of experience which was critiqued by Dewey as an extension of idealism because it focused on thinking rather than doing. CBC theoretical framework is adopting eclectic approach to learning, that is, thinking and doing. The eclecticism envisages to lead learners into experiences in order to bring out highly competent and efficacious humans. Dewey's conception of experience was heavily reconstructed from the major revolution: Scientific, Industrial and Social revolutions.

The scientific revolution influenced Dewey's understanding as experimental intelligence. Industrial revolution informed Dewey's understanding of experience for utility while social revolution exemplified in Winston Churchill's definition of Democracy led to the understanding of experience as a democratic problem-solving process. Further, Dewey considered experience as the reconstructed past, that cascades into the future. Thus, the end of experience is more experience implemented through experience. The foundation of

experience is problems that call for critical thinking and creativity in order to find solution to the problems that confront man and the society. The ontological conception of Dewey's experience is based on the principle of change heralded by Heraclitus, the principle of plurality of reality postulated by pluralist and Hegelian dialects. These ontological positions are progressive in nature and provide basis for development and as such, they are the foundations of national development. Thus, the reconstructed meaning of experience according to Dewey is therefore problematized, practical, observational and cognitive procedure of knowing that leads to competency that is speculated to be the precursor to National Development in Kenya. National Development is intrinsically oriented towards actions that produce worthwhile practical and observable social, economic and political changes. These changes are envisioned in Kenya's Vision 2030. Social changes are necessitated by problems in the Kenyan society that are similar to democratic and industrial problems that influenced Dewey's experimental theory.

Economic changes are the basis of economic development in Kenya for Vision 2030 and therefore need practical and technological resolve and action. Political development within the country calls for more efficient democratic experiences in Kenyan politics and governance. Thus, Kenya's national development is logically an experiential phenomenon that requires implementation rather that documentation. Therefore, the prescription to the realization of Kenya's development blue-print, Vision 2030, lies in the human power, competence and ability to possess requisite competencies underlying in Core competencies of CBC.

Implications of Deweyan Pragmatic ideas on Core-competencies of CBC

Core-competencies of CBC are documented in *Kenya Education Curriculum Framework (2017).* These competencies include Communication and collaboration, Self-efficacy, Critical Thinking & Problem solving, Creativity &Innovation, Citizenship, Digital Literacy and Learning to learn. From Deweyan pragmatic assessment, education as an experience is synthesize. The reconstructed meaning of experience according to Dewey is problematized, practical, observational and cognitive procedure of knowing whose outcome is knowledge that results to change in the human person and the society. These Deweyan pragmatic ideas are implied in the analyzed core-competencies of CBC discussed in the next section. The section begins with Communication & Collaboration

Communication and Collaboration

According to KICD (2017), Communication is the act of transferring information from one place to another, whether vocally, visually, or non-verbally while Collaboration is the process of two or more people or organizations working together to realize shared goals. The discipline of communication focuses on how people use messages to

generate meanings that bring people together (Friedrich, 1994).

Pragmatic basis of communication and collaboration

Pragmatic inquiry evaluates the merits of an idea based on its practical consequences where the basic philosophical question is 'what works in practice and what does not, given the purpose, motives, and values of the stakeholders (Peirce, 1965). Communication & collaboration is premised on atomic proposition that humans are symbolic beings. As symbolic beings, they reach out to each other through symbols which can either be verbal or non-verbal. Language is not just what is said or written but also what is neither said in what is said nor written in what is not written. Thus, language as a tool of communication has analytical and synthetic meaning (Friedrich, 1994).

Synthetic meaning has to do with combination (synthesis) of multiple concepts into whole while analytical meaning involves break-up (analysis) into separate words (Haspelmath, 2017). Synthetic language inflects and agglutinates to express syntactic relation within a sentence (Dawson, 2016). Inflection is the addition of morphemes (a word that cannot be further divided, for example, *in, come-ing* forming *incoming*) to a root word that assigns grammatical property to that word while agglutination is the combination of two or more morphemes into one word (Friedrich, 1994). So, in synthetic language, there is a higher morpheme-to-word ratio than in analytic language (Dawson, 2016). Pragmatics aspects of existential communication oscillate between a careful balance between analytic meaning (abstract and implied meaning) and Synthetic meaning (concrete and direct meaning). It is this oscillation that makes Communication an educational praxis. The purpose of many Collaboration research contributions has been to test and improve the ways people create value through joint effort that they cannot create through individual effort. That research considers tangible outcomes (like work products, operational improvements, error corrections) and intangible outcomes, (better understanding, buy-in, motivation, team spirit). Collaboration Engineering (CE) contributes scientific theories and methods to improve collaboration through the design of more effective, efficient, and satisfying processes of communication in a learning environment.

In Dewey's conception, human communication and collaboration manifests itself in writing, speech and more expansively in art. In *Experience and Nature (1929)*, Dewey argues that communication is both 'consummatory as well as instrumental'. Consummatory because humans' immediate experiences are enhanced as they enjoy the consequences of exchange and understanding. Instrumental because, through communication humans establish collaboration with the aim of establishing cohesive working spirit. Thus, people develop shared meanings in collaboration through communication concerning the foreseen consequences of the activities they undertake in partnership. The development of such shared

meanings results to a gradual consolidation of the relationships between persons, things and consequences (Dewey, 1948). While the process of consolidating meaning is perceived as the primary long-term outcomes of communication, Dewey affirms that such meanings are not applied restrictively but continually experimented through new thinking. It is through new thinking that communication becomes transformational. Therefore, in the Deweyan pragmatism, the competence of communication and collaboration is both analytic and synthetic that is always open to more experience and undergoing continual transformation.

Pragmatic conception of Communication & Collaboration in CBC

The communion between Communication & Collaboration is the necessary ingredient for 'learning to learn' and 'citizenship'. For there to exist proper communication, there must first exist an existential proximity in which the learner and the teacher become one through working together (collaboration). The learner is therefore a co-worker with the teacher, and as co-workers, they have the responsibility to organize, plan and execute learning activities for common ends. Freire (1997) affirmed the above position by indicating that, the teacher is also a learner just as the way the learner is also a teacher. Therefore, communication and collaboration in CBC evoke pragmatic epistemologies that enable learners get into experiences that enables them ask effective questions, properly communicate using variety of media and work together for the benefit of all through transformational strategies. The competency of Self-efficacy is discussed in the next.

Self-efficacy

Self-efficacy is a person's belief about his or her capabilities to perform tasks or assignments that can change and transform his or her life. It determines how the person feels, thinks and behaves (KICD, 2017). Self-efficacy can be a mental tension, a kind of *Wille Zur Macht* (Will to Power) that can either end in self-regulation (moral validity act) or dissolve into lack of self-regulation (moral absurdity). Self-efficacious persons are concrete individuals whose experiences and evolution are essentially personal. There is no universal formula to define them. The 'Will to Power' is customized to each individual. Existentially, humans are capable of self-regulation because they are projects and their 'Self" and 'Personality' are subjective. Therefore, self-efficacy is a concrete force of motivation established on the principle of Will to Power *(Wille Zur Macht).*

In *Sprach Zarathustra (1885),* Nietzsche presented the concept of *Ubermensch* or Superman. This is a philosophical anthropological conception of man as a being with capacity to influence humanity over a long period of time. An *Ubermensch* has values that are not just all-too-human but possess courage and other tough values valuable for human and society's progress. Thus, an *Ubermernsch* is an existentialist for he or she is able to overcome absurdities of life and pain (Self-overcoming) in any environment. Their contribution and value in the world live forever. An *Ubermansch* does not die and cannot die. Even when they physically dissolve in death, their life influences the society and the world forever. Their legacy lives forever. This is the *prima facie* principle of self-efficacy as a determinant of learning enterprise as an experience.

The concept of self-efficacy evokes both a psychological and existential aspects of learning. It points to the disposition of the emergence of a learner from inwards to the outwards. It is the cumulative ideal of the learning process with intention of producing a Super Learner equivalent to the Nietzschean *Ubermensch.* It is anticipated that CBC intends to produce learners who are practically competent and capable. In pragmatism, learning is flexible and tailored on learner's individual experiences, needs and abilities. Here, a teacher is like a compass, guiding learners to reach out to their most effective learning experiences leading to development competencies. In this model, the teacher problematizes the learning process to responds to the pragmatic tension of the learner. This problematization of learning process in education provokes the "Will to Power" in the learner to become Super Learners. Therefore, *Ubermensch* implies that CBC education experience should endeavor to bring out super learners with strong existential 'Will to Power' in cognitive and practical experience. The competency of Critical Thinking and Problem Solving is discussed in the next section.

Critical thinking & Problem-solving

According to KICD (2017), Creativity & Imagination refers to the ability to form new images and sensations in the mind, and to turn them into reality. Bloom (1956) regards creativity as the highest form of knowledge, and which reconciles the world of abstraction with the world of practicality. Creativity involves generating (hypothesizing), planning (designing) and producing (constructing) (Bloom, 1956).

The metaphysical grounds of Critical Thinking and Problem solving points to the fact that this competency answers the *quiddity* (inherent nature) question "Who is a learner?'' (Dewey, 1938). This question is answered by educational philosophical anthropology that is affirmed by key figures like Plato, Aristotle, Pascal Blaise, Thomas Aquinas and Battista Mondin. They asserted that, the learner is both a human and thinking being. Learning therefore addressess itself as a servant of the rational human being. The ultimate purpose (*Causa Ultima-* final cause) of any educational activity is humanisation which expresesess itself in high order thinking processes (Dewey, 1938). This implies that, in CBC education, the curriculum content (matter) and teaching methods (form) are expansive and intrusive. Meaning that, they permeate barriers of human excellence for them to recreate a pragmatic and existential human. Critical thinking and problem-solving are therefore not limited to some subjects in CBC but cuts across all discipline of study and life

in general. It is not taught primarily as a content but more of a procedural aspect of teaching and learning.

Furthermore, normative dimensions of critical thinking gives room for consistent assessment of learners and teachers critical thinking abilities. The foremost criterion for critical thinking is to be found in its epistemic justification such as truths held in different disciplines like Maths (rational truth), Sciences (empirical truths), Religions education (divine truths). In addition, Dewey's pragmatic philosophy of education points towards life problem-solving as the peak of critical thinking. By implication, CBC pragmatic conception of critical thinking is utilitarian and applicable within and without the school confines. Therefore a thinking being that is able to solve problems associated to self and the society is a creative and imaginative process.

Creativity and Imagination

According to KICD (2017), Creativity & Imagination refers to the ability to form new images and sensations in the mind, and to turn them into reality. Bloom (1956) regards creativity as the highest form of knowledge, and which reconciles the world of abstraction with the world of practicality. Creativity involves generating (hypothesizing), planning (designing) and producing (constructing) (Bloom, 1956). Bloom further pointed out that, the meta-cognitive aspects of creativity enable the knower to transcend the self. Mondin (2016) reiterated Bloom's perspectives and creativity in a more metaphysical way. He posited that the human person is self-transcendent because of his substantial nature being pegged on creativity. He analyses *somaticity* (possessing body, culture and language), spirituality (the aspects that evade the material aspects of humanity) and emergence (the superiority of human act expressed in liberal thought). Mondin appealed to Aristotelian metaphysics of creativity as propounded by Mattei (2007) who attributed creativity to the transcendental properties of being namely: Truth, unity and goodness.

Creativity as a philosophical phenomenon is hinged to education theory and practice through different philosophies and philosophers of education like Benjamin Bloom's taxonomy, Njoroge and Bennaars' creative dimension of education and John Dewey's pragmatic theory of education. As a competency in CBC education, Creativity and imagination are advanced cognitive processes. They accumulate from basic cognitive activities like memory and transcends to the intermediate level cognitive activities such as application. They however, find their full expression at the peak cognition (Bloom, 1956). Creativity involves imagining and combining parts to make a new whole (Synthesis). Synthesis as an aspect of creativity requires personal involvement of the learner and autonomy of thinking which can only be achieved through heuristic approaches of learning in their different forms such heutagogy, auto didacticism and Andragogy (Blaschke, 2018). Njoroge & Bennaars (1986) added creative dimension of education to the normative, cognitive and dialogical as propounded by Peters (1966).

Njoroge and Bennaars (1986) added creative dimension and asserted that, creativity is the peak of any learning process. Creativity and Imagination is an existential competence which borders application of creative skills in different environments for human survival. So, the peak of creativity and imagination is not only normative but also existentially productive enterprise that leads to novelty (Dewey, 1956) that is hewn from direct experience and interaction with the environment. Deweyan pragmatism points out to creativity as a project and problem centered learning that enables learners to think and create. Lonergan (2005) located creative thinking and imagination as symptoms of intellectual conversion *(metanoia).* Lonergan bases the foundation of creativity which begins with tension in the human practice, cognition and culminates into insight. Therefore, the insights or the *''aha''* moment which is also known in Socratic philosophy as *aporia* is likened to hatching and breaking of the egg shell to pave way to the chick which in CBC education implies creation of new knowledge that is progressive.

Citizenship

According to KICD (2017), Citizenship is the state of being vested with the rights, privileges, and duties of a citizen. It creates a sense of belonging and attachment to one's nation. A sense of citizenship helps to equip citizens with skills to deal with situations of conflict and controversy knowledgeably and tolerantly. Agreeing with the position of KICD (2017), Akinboye (2015) asserted that citizenship education is necessary for holistic development of human persons. He pointed out that, political participation and economic freedom can only be guaranteed through full participation of individuals in their polity. Thus, harmonious society is that which defines standards that guide human persons on how to be good people: Citizens of moral values. While the essence of citizenship is to educate a citizen on how to be ethical, it is not clear who determines what is right and wrong in the society. The subjectivity of ethics has resulted to moral questions in the society like how do we arrive at an ideal moral citizen? Who determines what is right or wrong? Are values taught or caught? The society must therefore set the criteria of arriving at how values are assessed to be good or bad and by who.

Meta-philosophical analysis of citizenship

Citizenship viewed from legal perspective appeals to jurisprudential philosophy of a double-phased deontology. This implies that, all citizens must operate from a given legal ethics that forms the law of their community (Nyasani, 2010). The double facets of acting 'according to the law' and 'being protected by the law' connotes the symbiotic relationship between the law personified and the citizen as a moral agent. While the law is the manual of social interaction, the citizen has an objective and categorical duty to operate within its confines (Wilmer 2008 as cited in Kant, 1797). In this case, if X is a citizen, X is subject to law and the law is jurisprudentially sound only and only if it serves to protect X.

As a CBC competency, citizenship in its legal aspect can only be taught and learnt from a more holistic and pragmatic approach. Pragmatic philosophy of Education (Dewey, 1916) is best placed to inform curriculum and pedagogies that enhance the citizen-law continuum, due to its appeal to actual socio-political experiences.

The concept of Political agency in citizenship is premised on normative ethics and ontological principles of *actus et potentia* (Act and potency) (Mattei, 1994). An ideal citizen is a normative human alongside being a legal entity. This implies that, the citizen follows just behest of the society by actively participating on political amelioration of his/her polity through constructive projects. The necessity to act is ontological because any rational being that is, in so far as it is, can only be said to exist if it exhibits activity of some sort (Jacquette, 2002). Therefore, Education for citizenship is thus not possible without active involvement of the learner in its practice (that is, action, process and reflection) (Freire, 1997., Dewey, 1899 and Rousseau, 1956).

Pragmatic implication of Citizenship in CBC education

Citizenship as an aspect of political membership evokes the logical, metaphysical and psychological implications. CBC learning is speculated to bring out a human who has learnt importance of respecting the rule of law, promoting democracy, justice and architecting credible electoral process. Such governments are perceived to be accountable to individual and national development. They promote inclusive leadership responsible for social, economic and political progress. The syllogistic logic of inclusivity, universality and individuality demand the only reasonable mode of existing is found with the immediate whole of a citizen. The immediate whole for an individual human being is his/her family which in turn is shaped by Macro-family or the bigger society composed of other families. In this families, a citizen has to interact safely and responsibly, engage in local and global initiatives, relate positively to the environment, contribute to society's culture, development and digital community.

This affirms the premise in the syllogism that "All humans are social beings". This premise is a universal prescriptive affirmation of the concept of citizenship and the logical template for all human actions (Nyarwath, 2010). It is from this logic that metaphysics of *Ubuntu* communalism is weaved. According to *Ubuntu philosophy,* identification role of citizenship especially communal set up is based on the Distinctive Collective Consciousness (DCC) as expounded on the proposition *Umuntu ngumuntu Ngabantu*. Therefore, the ideas of Deweyan Pragmatism in the competency of citizenship implies an existential disposition and process-oriented philosophy with most viable background for legal, political and identity formation in the citizen. Digital Literacy is discussed next

Digital Literacy

According to KICD (2017), Digital Literacy refers to the knowledge, skills and behaviors necessary for effective and safe use of digital content and devices. A pragmatic-progressive epistemology states that knowing is the result of experience using scientific and technological approaches (Dewey, 1938). The emphasis is on science and technology as the most crucial source of knowledge. This recalls the epistemic evolution of knowledge and its progression from Mythology, Religion (Animism, polytheist-Monotheism), Philosophy (Metaphysics), Natural Philosophy, Science, Technology, to Digital epistemology (Lonergan, 2006). Progressivist epistemology is thus an adaptive epistemology based on utilitarian pragmatic theory of truth (Lonergan, 1992). Pragmatic theory of truth is more experience oriented, object oriented and navigatory in nature (Dewey, 1938). As such, the proposition "Schools are always updating their curricula to keep up with accelerating technological developments" is definitely pragmatic which adduce to the fact that digital literacy is so far a full-fledged epistemology worth inclusion in the Competency-based curriculum.

Pragmatic axiology is situational (Lonergan, 1992). Values are not fixed; they are values as long as they work to enhance experience. Thus, pragmatic axiology is more teleological than deontological. Pragmatic values are operational and run on a fluid ontology (Chukwu, 2011). Digital literacy requires navigation that enables the learner to deal with many ethical challenges like inaccuracies of information, pornography and digital violence. Thus, ethical awareness should be part of digital literacy learning to enable learner's use digital platforms responsibly. Underpinned to CBC education, progressivism cum pragmatism has a fluid anthropological metaphysics tied to the symbiotic relationship between the individual human and the environment. Consequently, Deweyan pragmatism views reality as the continuous interaction with the unlimited environment (Blake, 2014). One such environment in the 21st century is *Digito-sphere-* the universe of digital devices, digital communication, digital education and digital socialization.

According to Dewey (1938), digital literacy is the foundation of existence and being in the *Digito-sphere.* Without digital literacy, humans cannot talk of their existence and being in the 21st century because the 21st century human is an evolving being from *homo sapiens* to *homo digitus* (the digital human-the gadget human). As long as the *homo sapiens* does not evolve into *homo digitus,* they risk being endangered species. The digital immigrants (born before 21st century), according to Dewey (1938) ontology, have the option of mutating into *homo digitus* or face existential absurdity. Therefore, digital literacy is a formal pragmatic philosophy implies transformation of citizens from native space to *eduspheric* platforms that supports e-communication and e-learning. The next competency is learning to learn.

Learning to learn

According to KICD (2017), Learning to learn is the ability to pursue and persist in learning, to organize one's own learning by the effective management of time and information, both individually and in groups. The competency of learning to learn can also be referred to as meta-learning because it is self-referential (Mattei, 1994). The concept of learning primarily implies knowledge but in educational spectrum, it encompasses more than cognitive aspects of the human learner like attitude formation, values and skills acquisition (Smith, 1996). However, due to its dominant cognitive interpretation, it is best defined under epistemology. Thus, learning to learn narrows down the conceptual analysis to critical and existential epistemology.

Existentialism is a school of philosophy that claims the priority of existence over essence (Chukwu, 2011). It posits that, the 'Whatness' of a thing (its definition) is only possible by refereeing to its existence. As such, a thing X can only be defined conclusively at the end of its vital practical experiences and activities. Existentialism is first of all an anthropological philosophy because it gives priority to human existence as an organic entity (Mattei, 1994). Thus, the human person is an unknown and indefinable being before their final activity of death. He/she is a time bound project, an impossible possibility, an open-ended question without dogmatic answers (Mondin, 2016., Mattei, 1994). The activity of the human person only ends after death (Jean Paul Sartre & Friederich Nietzsche). The theistic existentialists just like heutagogues (Self-determined and problematized learning) (Gabriel Marcel and Soren Kierkegaard) hold the existential view that learners transcend limitations in life to be what they wish to be if they are adequately led into learning experiences that develops their autonomy, capacity and capability (Mattei, 1994).

Political, economic and social life of an individual and the society bears on the mode of dynamic teaching and learning (Wanjohi, 2017). The heutagogue is a self-learner, whose different learning abilities are sacred and needs minimal teacher guidance. This implies the relativistic epistemology in which the subject is also the knower and being the knower, the subject has the capacity to influence the known/object of knowledge (Nyasani & Ogwora, 2010). Heutagogy learning approach promotes human knowing from simple observation to insight, from mere memory to problematized learning that enable learners synthesize learning activities in a dialectical manner leading to intellectual conversion *(metanoia)* (Lonergan,1992). Intellectual conversion requires existential freedom of the learner for learning to be effortless. It is a transformative process that requires the teacher to withdraw as frequently as possible and finally near absolute withdrawal to pave way for heurism (Lonergan cited in Cronin, 2005).

Heutagogy, guided self-oriented and problematized learning, cascades towards total independence of the learner in the learning process (Smith, 1996). It adapts to change, cultivates

emotional intelligence in understanding the 'self' and others. They assimilate most skills necessary for learning. At a certain stage in learning, they become own teacher and learner. This is the philosophy of auto synergy, viable for investigative skills and research. A heutagogue is an existential rational entity with requisite skills at hand (Lonergan, 1992). From the theory of participation (in metaphysics) the learner at this stage participates in the known itself at higher level, only lower than pure knowledge (Jacquette, 2002). The ability of a heutagogue to select learning experiences in what to do and where to do is what widens their cosmological space and potencies proper to learning activities. Learning to learn thus implies that there will be less bureaucracy and more unfolding of the self of the in the CBC learning framework. This is because heurism in CBC is speculated to be achieved through experience and critical learning.

The implication is, heutagogue becomes an existential '*L'etre pour soi*' (being for itself) as opposed to *L'etre en soi*' (being in itself) (Sartre, 1965). Heutagogy learning approach is thus the process of acquiring knowledge, values, skills and attitudes through problematization of learning experiences. The competency of Learning to Learn (Meta-learning) evokes the Buberian dichotomy of relationship, which is also at the center of Deweyan pragmatism. Buber (1958) elucidated the *I-Thou* dichotomy of relationship in which the *I* is the subject and the *Thou* is the object. In normal non-existential relationships, the *I* load over the human *thou* who is viewed as the object of relationship. Learning to learn in CBC thus prioritizes the *I-I* relationship between the teacher and the learner as two subjects with complete set of experiences. Therefore, CBC is a methodological curriculum that is more experiential, problematized and more concerned about how learners learn in order to unfold their self to capacity and capability.

IV. CONCLUSION

Experience was synthesized as the key underlying idea in Deweyan pragmatism. According to Dewey, experience is open-ended And progresses in a continuum The end of one experience opens up a door for further experience. The reconstructed meaning of experience is problematized, practical, observational and cognitive procedure of knowing that leads to competency. In the competency of Citizenship in CBC, citizens are expected to be moral agents and capable. Such citizens are democratic universals and can competently contribute to the progress of the society. The competency of Digital literacy underpins functional, values, psychological and experiential dimensions of learning which can be assessed through situational ethics. In the competency of Communication & Collaboration, the individuality of the citizens as a communicator is expounded by philosophical anthropological tenets that consider humans as both immanent entity and as emergent being who are transformational. The emergence of the communicator who is self-aware of his or her immanence provides a fertile basis for effective

communication and by extension, meaningful collaboration. From Self-efficacy, a superman with the will to power to do, from Critical Thinking, a critical citizen who is a problem-solver, from Creativity and Imagination, a creator and innovator of ideas things that are ethical and have aesthetic value. Creativity and Imagination is the peak of CBC learning process that is hewn from direct experience, participation, experiment, observation and analysis. From learning to learn an experiential and practical human person with requisite competencies to know and to do.

V. RECOMMENDATIONS

The researcher recommends that philosophy and ethics be introduced as a subject at the basic level of education to enhance learners' critical thinking skills in necessary for problematized learning experiences in Competency based curriculum.

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