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Interface between Washington's Philosophy of the Grand Trinity and the Trinity of Unhu/Ubuntu: Lessons for Curriculum Reform in Zimbabwe

Wuta Rodwell Kumbirai*

High School Teacher and Part-time University Lecturer, Hama High School, Box 20, Charandura

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Abstract: This reflection is fathomed against the backdrop of the popular Afro-Zimbabwean perception that the Western-Occidental epistemologies are inappropriate for Afro-Zimbabwean education. The foregoing is demonstrated, for instance, by Nziramasanga (1999); Hapanyengwi (2011); & Kaputa (2011) where they resolutely advocate for the indigenous African philosophy of Unhu/Ubuntu which they deem appropriate to solely inform Afro-Zimbabwean education. Therefore, it is in the spirit of deconstructing this solipsistic propagation of Unhu/Ubuntu that the article fundamentally interfaces Booker Teliarfero Washington's educational philosophy of the Grand Trinity with the Trinity of Unhu/Ubuntu. These schools of thought are in different but comparable contexts as the former is in the Western context whereas the latter reposes within the Afro-Zimbabwean milieu. Thus, this article begins by examining the origin and evolution of the Western conception of holistic education up to Washington's time and slightly beyond, after which it draws parallels between Washington's philosophy of the Grand Trinity and the Trinity of Unhu/Ubuntu. The reflection, therefore, concludes that the two philosophies in question are on the whole analogous which serves to demonstrate that Occidental and African philosophies are not as mutually bigoted as hitherto purported. Hence, this article exhorts the Updated Curriculum to adopt aspects from both Washington's philosophy of the Grand Trinity and the Trinity of Unhu/Ubuntu so that the latter is delivered from the locally-orchestrated solipsism which sounds suicidal for education in this age of globalisation.

Keywords: Philosophy Of The Grand Trinity, Trinity Of Unhu/Ubuntu, Curriculum Reform.

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INTRODUCTION AND BACKGROUND

This article undertakes to fundamentally reflect on the interface between Booker Teliarfero Washington's educational philosophy of the Grand Trinity and the Trinity of Unhu/Ubuntu. Notwithstanding that Washington himself was a Black scholar, the fact that he had American citizenship connotes that his 'Grand Trinity', as pioneered and implemented at Tuskegee-USA, is a Western philosophy whereas Unhu/Ubuntu is a philosophy within the Sub-Saharan context. Thus, the two schools of thought are in different but comparable contexts. Hence, the reflection preliminarily traces the genesis and evolution of the Western conception of holistic education after which it revisits the African conception of the same as embedded in the philosophy of Unhu/Ubuntu.

In the same vein, it is noted that Nziramasanga (1999:79) recommends that, "the school should promote holistic education and expound the Unhu/Ubuntu philosophy." This recommendation is endorsed by the Updated Curriculum Framework – herein called Government of Zimbabwe or GoZ (2015:15-16) – which also purports to be informed by the philosophy of Unhu/Ubuntu. This implies that GoZ (2015) considers the Euro-Oriental philosophies of education as

inappropriate, an inclination which manifests epistemological bigotry. The above-named framework also maintains that it is guided by principles entrenched in Unhu/Ubuntu that include 'balance' which in essence articulates the holistic development of learners, 'integration' which fosters meaningful linkages among learning areas [subjects], 'continuity' which Siyakwazi (2014:193) calls vertical articulation of learning areas meant to enhance learners' mental development, 'inclusivity' which seeks to leave no one behind and 'relevance' which is the responsiveness of the curriculum to the felt needs and aspirations of Zimbabweans as Africans. Whether these claims are cogent or otherwise, it is against this background that this article juxtaposes Washington's philosophy of the Grand Trinity with the Trinity of Unhu/Ubuntu in order to draw lessons for the possible progressive reform of the Updated Curriculum so that it is more positioned to dispense holistic education in Zimbabwe.

The Origin and Evolution of the Western Conception of Holistic Education

The genesis of the Western conception of holistic education is traceable to Ancient Greece, especially to Plato [427-348 B.C.] the idealist philosopher who, "recommends a balanced education that develops the body and the soul" (Hapanyengwi-Chemhuru, 2014:120). A balanced education is, thus, imbued with 'holism' which incorporates the 'three Hs' - head, heart and hand. Hence, training the 'body'

concur with physical-psychomotor-vocational development [education of the hand] whereas addressing the 'soul', which is the rational element of human existence, points to both intellectual-cognitive and moral-emotional development consistent with the education of the head and that of the 'heart', respectively. This Platonist view of holistic education is endorsed by the empiricist philosopher Aristotle [circa 384-322 B.C] where he argues in favour of dovetailing theory with practice. This notion of straddling theory with practice is manifested in the Aristotelian curriculum which, in itself, is an assortment of academic and vocational subjects.

In its perpetual evolution in modern times, the concept of holistic education is also rekindled and reiterated by Comenius [1592-1670 A.D.], the Moravian Bishop and realist philosopher, cited in Hapanyengwi-Chemhuru (2014:122) where he argues that, "learning has to be holistic, enabling learners to establish connections with the things that they learn in class." Comenius, therefore, urges educators to arrange their curriculum in such a manner that the learner is able to see the link among all subjects and the interrelatedness of all knowledge (Hapanyengwi-Chemhuru, 2014:124). He, thus, accentuates correlation-integration of knowledge which harmonises with holistic education.

The concept of holistic education is further popularised by the Swiss humanitarian and naturalist philosopher Johann Heinrich Pestalozzi [1746-1827 A.D.], cited in Hapanyengwi-Chemhuru (2014:133), where he argues that education should "develop the three basic elements that constitute the child, that is: the intellectual, the physical and the moral-religious." Pestalozzi's triadic model of holistic education articulated in the foregoing is, therefore, the art of cultivating the cognitive-intellectual, moral-religious-emotional and physical-psychomotor-vocational dimensions of the developing child. Pestalozzi, thus, extols the development of the 'whole child' where he posits that, "meaningful teaching should be "in its three dimensions of head, heart and hand" (Soetard, 2000:8).

Pestalozzi's triad is endorsed by Booker T. Washington [1856 -1915 A.D.] whose philosophy of the Grand Trinity argues that the human being should have his/her mind educated to think, his/her heart taught to feel and his/her hand trained to act (Siyakwazi, 1986). According to Siyakwazi (1999), cited in Siyakwazi (2014:188), "Washington says, the most complete and thorough education was that the head, heart and hand [three Hs] should become of service to the individuals," meaning that it is only when the 'three Hs' operate in unison that the individual benefits from instruction. Washington's philosophy of the Grand Trinity also seeks to, "integrate theory and practice, education and training, academic and practical work" (Siyakwazi, 2014:188). Therefore, Washington's

ideal education is fundamentally that which raises a complete person.

Washington's ideas seem to have influenced Rudolf Steiner [1861-1925 A.D.] whose groundbreaking curriculum for a post-WW1 German society still recovering from war also focused attention to the 'three Hs' of the head, heart and hand (Miller, 2015). Washington's philosophy of the Grand Trinity also appears to have been a forerunner to Bloom's (1956) Taxonomy of Educational Objectives. As demonstrated by Siyakwazi (1986:46); Siyakwazi & Siyakwazi (2013:20), Washington's 'head' which represents intelligence and thinking corresponds with Bloom's cognitive domain of learning which includes intelligence outcomes, knowledge, understanding and thinking skills. Washington's 'heart' illustrative of feelings and morals coheres with Bloom's affective domain of learning which involves interests, emotions, attitudes and appreciation (Siyakwazi, 1986:46; & Siyakwazi & Siyakwazi, 2013:20). Lastly, Washington's 'hand' emblematic of motor skills is consistent with Bloom's psychomotor domain which emphasises learner development in motor skills, operation of machinery, swimming and so forth (Siyakwazi, 1986:46; & Siyakwazi & Siyakwazi, 2013:20).

The Trinity of *Unhu/Ubuntu*: An African Conception of Holistic Education

Unhu/Ubuntu is basically the cornerstone of African values, the controlling ideology of Africans and a humanistic African philosophy of life (Tirivangana, 2013). Hence, Nziramasanga (1999:62) proclaims:

Unhu/Ubuntu then is a concept that denotes a good human being, a well-behaved and morally upright person, characterised by qualities such as responsibility, honesty, justice, trustworthiness, hardwork, integrity, a co-operative spirit, solidarity, hospitality, devotion to family and the welfare of the community.

The above, therefore, describes a human being in his/her fullest and noblest sense. Hence, *Unhu/Ubuntu* resonates with good citizenship.

Unhu/Ubuntu is sometimes called 'holistic' education (Nziramasanga, 1999:61). This is because all the other principles of *Unhu/Ubuntu* namely communalism, functionalism, preparationism, essentialism-perennialism and humanism are underpinned by and rooted in the chief philosophical principle of 'holism' (Hapanyengwi, 2011:46). *Unhu/Ubuntu*, therefore, is a philosophy which accentuates the all-round development of the learner into an intellectually polished, morally upright and physically-vocationally groomed individual. This is substantiated by Nziramasanga (1999:75) where he proclaims that, "the curriculum should provide for the

education of ‘the head, the heart and the hand’ [three Hs] in developing *Unhu/Ubuntu*.” Hence, the three ‘Hs’ explain the derivation of the term ‘Trinity of *Unhu/Ubuntu*’. Hapanyengwi (2011:31) endorses the foregoing where he defines education for *Unhu/Ubuntu*, thus:

It was an education that addressed the felt needs of the people by focusing on *tsika* [ethics, tradition, moral values and customs], *kurodza pfungwa* [developing the intellect] and

dzidziso dzemibato yemaoko [the development of psychomotor skills].

Kurodza pfungwa [intellectual-cognitive learning], *tsika* [moral grooming] and *dzidziso dzemibato yemaoko* [vocational training] are aspects constitutive of the education of ‘the head, the heart and the hand’, respectively. See table below for further illustration:

Education of the Head [Cognitive Development]	Education of the heart [Moral Development]	Education of the Hand [Skills Development-psychomotor]
<ul style="list-style-type: none"> ➤ Related to the head ➤ Developing intelligence ➤ Cognitive development ➤ Critical thinking ➤ Every subject is found here 	<ul style="list-style-type: none"> ➤ Related to the soul of feeling. ➤ Character building ➤ Promotion of sound moral values e.g. respect, kindness, honesty, trustworthiness, fairness, justice, excellence, tolerance. ➤ Citizenship education-patriotic individual who knows their rights and respects other human beings’ rights. ➤ Respect for other human beings. ➤ Subjects such as Heritage and Social Studies; Family, Religious Education and Moral Education; History and Geography are made use of. 	<ul style="list-style-type: none"> ➤ Emphasis is on motor skills; dignity of manual labour; cultural, industrial or technical orientation. ➤ Self-reliance is fostered. ➤ Subject content include areas which foster entrepreneurship i.e. practical subjects like Clothing Technology, ICT, Woodwork, Metalwork, Food Science, Accounts, Business Management etcetera can be taught.

Washington’s Concept of Education Interfaced with Education for *Unhu/Ubuntu*

Washington, cited in Siyakwazi & Siyakwazi (2013:12), declares that, “it has been my steadfast purpose to establish an institution that would provide instruction not far the selected few but to the masses.” This implies that from the outset Washington was opposed to the provision of esoteric and elitist education for Black Americans. Instead he cherished educational provision informed by the principle of inclusivity whose vision is to leave no one out. Washington’s concept of education, therefore, concurs with the education for *Unhu/Ubuntu* whose principle of inclusivity “takes into account and addresses the different learners’ needs and abilities without disadvantaging any group or individual” (GoZ, 2015:15).

Some of Washington’s educational goals were as follows: Goal (a) was “to make the learner self-reliant and self-supporting” (Siyakwazi, 1986:40; & Siyakwazi & Siyakwazi, 2013:14). Therefore, self-sufficiency as inscribed in the preceding is also one of the goals of education for *Unhu/Ubuntu*. Goal (b) was “to instil the value of work and to promote efficiency and economic security” (Siyakwazi, 1986:40; & Siyakwazi & Siyakwazi, 2013:14). This essentially recognizes the supremacy of hardwork much in agreement with the education for *Unhu/Ubuntu* which also values hardwork as the gateway to prosperity. Goal

(c) was “to link theory with practice through the education of the head, the heart and the hand” (Siyakwazi, 1986:40; & Siyakwazi & Siyakwazi, 2013:14). This coincides with the education for *Unhu/Ubuntu* – which, in itself, is similarly a ‘triad’ that also accentuates the integrative approach which straddles theory with practice because *Unhu/Ubuntu* views life in holistic not fragmentative terms. Goal (d) was “to ensure that education is functional in daily activities” (Siyakwazi, 1986:40; & Siyakwazi & Siyakwazi, 2013:14). This stresses instructional relevance-utility, again, much in agreement with the functionalist principle of *Unhu/Ubuntu* which equally values the culture-situatedness of education.

At Hampton, Washington learned that, “It was not a disgrace to labour, but he learned to love labour, not alone for its financial value, but for labour’s own sake and for the independence and self-reliance that the ability to do something which the world wants alone brings” (Mackintosh, in Siyakwazi, 1986:41; & Siyakwazi & Siyakwazi, 2013:14-15). This quote underlines the dignity of manual labour, independence and self-reliance, ideals which, according to Nziramasanga (1999:62), typify the education for *Unhu/Ubuntu*. With reference to Best (2000), self-independence is one of the defining features of good citizenship which, in the context of Sub-Saharan Africa, is in close propinquity with *Unhu/Ubuntu*.

It is also observed that:

The principal at Hampton, Dr Armstrong, was very influential in shaping the philosophy of Washington. He emphasized the practical and utilitarian, and his basic philosophy comprised the following principles: ...to master industrial mechanical skills, to develop character and to impart rudiments of learning, simultaneously (Siyakwazi, 1986:41; & Siyakwazi & Siyakwazi, 2013:15).

Thus, Armstrong has fostered in Washington an inclination towards instructional relevance and hence Washington declares that, "education should be functional in daily activities and related to life" (Siyakwazi, 1986:42; & Siyakwazi & Siyakwazi, 2013:15). Armstrong has also bequeathed to Washington a sound conception of holistic education consistent with the simultaneous and interrelated development of the 'the head, the heart and the hand'. This concurs with the education for *Unhu/Ubuntu* articulated by Nziramasanga (1999:75) where he says, "the curriculum should provide for the education of 'the head, the heart and the hand' in developing *Unhu/Ubuntu*." Beyond endorsing Nziramasanga's 'triad' of head, heart and hand voiced in the preceding, Hapanyengwi (2011:31) proclaims that the education for *Unhu/Ubuntu*, "was an education that addressed the felt needs of the people," a proclamation which, again, apotheosizes instructional relevance.

Washington's conception of education stresses "learning by doing that reflects the Tuskegee doctrine of self-sufficiency and self-improvement" (Siyakwazi, 1986:42; & Siyakwazi & Siyakwazi, 2013:15). The foregoing denotes the heuristic nature of Washington's education which makes it congruent with the education for *Unhu/Ubuntu* which, according to Hapanyengwi (2011), equally accentuates pragmatic learning or learning with praxis whereby there is practical application of whatever is learnt. Washington's educational goal of self-reliance mentioned in the foregoing also aimed at liberating the individual as a whole, a predisposition which concurs with the education for *Unhu/Ubuntu*, which, according to Makuva (2008), is emancipatory and liberatory as it seeks to raise self-sufficient and independent individuals.

One of Washington's philosophic statements is, "cast the bucket where you are. This demonstrates that, for him, education is action-oriented and community-based" (Siyakwazi, 1986:42; & Siyakwazi & Siyakwazi, 2013:15). Thus, Washington's action-oriented education connotes the practical application of whatever is learnt, placing emphasis on action of the hand. His community-orientation of education connotes the centrality of community involvement and recognition of the fact that education should serve the community for which it is targeted. Washington's

scheme of education, therefore, harmonises with the education for *Unhu/Ubuntu* which also cherishes the practical application of ideas learnt and community orientation of education. The latter is substantiated by Makuva (2010:360) where he proclaims that:

If it is the case that *munhu munhu ne vanhu/umuntu ngumuntu ngabantu*, then we are in agreement with the Commission that the community [physically or metaphysically] must be involved in the upbringing of the child so that he/she will have *hunhu/ubuntu*.

Washington's scheme also, "aimed at perpetuating excellence" (Siyakwazi, 1986:42; & Siyakwazi & Siyakwazi, 2013:15). Thus, at Tuskegee the school aimed "to give the student the best" (Siyakwazi, 1986:44; & Siyakwazi & Siyakwazi, 2013:18). Washington's doctrine of excellence, therefore, concurs with the education for *Unhu/Ubuntu* which also recognises hard work as the gateway to 'fineness' and 'prosperity'. Correspondingly, Washington argues that, "idleness should be regarded as an external disgrace" (Siyakwazi, 1986:42; & Siyakwazi & Siyakwazi, 2013:16), which concurs with the precept 'an idle mind is the devil's workshop'. Washington further argues that, "it is the ignorant and the unskilled person who fails while working with their hands from day to day, while the person with education and trained hands makes the forces of nature do the work for them" (Siyakwazi, 1986:42; & Siyakwazi & Siyakwazi, 2013:16). This is congruous with the education for *Unhu/Ubuntu* in which the vocational educational practices of African societies "were meant to prepare the learner to live and work in and profit from the given environment" (Adeyemi & Adeyinka, 2002:233).

Washington's Philosophy of the Grand Trinity and the Trinity of *Unhu/Ubuntu* Interfaced

Washington "insisted that the human being should educate the mind to think, the heart to feel and the body to act" (Siyakwazi, 1986: 43; & Siyakwazi & Siyakwazi, 2013:17). He, thus, extols holistic education which, according to Nziramasanga (1999:61), is *Unhu/Ubuntu* in the Afro-Zimbabwean context. In agreement with the Trinity of *Unhu/Ubuntu*, Washington's philosophy of the Grand Trinity holds that, "mere training of the hand, without mental and moral training, would mean little" (Mrs Poole, in Siyakwazi, 1986:43; & Siyakwazi & Siyakwazi, 2013:17). Thus, the Trinity of *Unhu/Ubuntu* concurs with Washington's view in his Grand Trinity that, "education should teach individuals that all forms of labour are honourable and dignified whether with the hand or heart or head, and that all forms of idleness are a disgrace" (Siyakwazi, 1986:43; & Siyakwazi & Siyakwazi, 2013:17).

Washington's Grand Trinity first emphasised mental education which, "refers to the development of

‘the *head*’, intellect and cognitive skills. Mental education is valuable, but mere ‘head training’ which is not harnessed to something means little” (Siyakwazi, 1986:44; & Siyakwazi & Siyakwazi, 2013:18). This concurs with the precept, ‘theory without practice is barren’. “The assumption is that behind the busy hand must be the mind at work” (Mrs Poole, in Siyakwazi, 1986:44; & Siyakwazi & Siyakwazi, 2013:18), thus, linking education with work. The philosophy of *Unhu/Ubuntu* also stresses intellectual-cognitive development through its curriculum content which is meant to bring up an intelligent person in the society.

On training ‘the *heart*’, “Washington argued that one may fill one’s head with knowledge and skilfully train one’s hands, but unless it is based upon high upright character, upon a true heart, it will amount to nothing” (Siyakwazi, 1986:45; & Siyakwazi & Siyakwazi, 2013:19). This implies that for intellectual-cognitive and physical-psychomotor-vocational development to have value, it should be accompanied by moral development, character-building, values and good citizenship. Washington’s Philosophy of The Grand Trinity, therefore, concurs with the Trinity of *Unhu/Ubuntu* which similarly values ethical-moral-character development and good citizenship. This is substantiated by Nziramasanga (1999) whose understanding is that *Unhu/Ubuntu* emphasizes the cultural-ethical-moral-religious formation of neophytes. Thus, in education for *Unhu/Ubuntu*, character development reigns supreme.

It could be proclaimed that, “the rationale for character building is that in our moral life, we must learn to draw the line between the good and the bad, and create public sentiment that will condemn wrong living. In this way, one would create a standard by which to shape one’s character” (Siyakwazi, 1986:45; & Siyakwazi & Siyakwazi, 2013:19). This suggestion, therefore, seems to be informed by Washington’s philosophy of the Grand Trinity and the Trinity of *Unhu/Ubuntu* both of which accentuate righteous living.

Washington’s philosophy of the Grand Trinity also accentuates physical-psychomotor-vocational training which refers to the development of ‘the *hand*’. Physical-psychomotor-vocational education is valuable, but, again, mere hand training which is not matched with growth in the intellect means little as well. Hence, “the rationale, again, is that behind the busy hands must be the mind at work” (Siyakwazi, 1986:45; & Siyakwazi & Siyakwazi, 2013:18), thus, linking education with work. Therefore, since the Trinity of *Unhu/Ubuntu* values the education of ‘the hand’, *interalia*, it also exalts manual labour and the culture of an industrial or technical orientation exigent for fostering self-reliance.

Implications for Curriculum Reform

Washington’s Grand Trinity and the Trinity of *Unhu/Ubuntu* are two philosophies that fundamentally and jointly suggest that the Updated Curriculum should deliver holistic education which addresses the ‘the head, the heart and the hand’ in order to put brain and skill into everyday life. The success of Washington’s philosophy of the Grand Trinity is predicated on dovetailing or correlation (Siyakwazi, 1986:46; & Siyakwazi & Siyakwazi, 2013:20).

Dovetailing meant, as in dovetail joints in carpentry, blotting out differences between the literary department and the industrial department. The idea was that students would practice Mathematics in the carpentry shop and write essays on ploughing a field in the English class (Harlan, in Siyakwazi, 1986:46; & Siyakwazi & Siyakwazi, 2013:21).

The foregoing expresses the integrative approach to instruction which straddles theory with practice and harmonises the abstract with the concrete. Likewise, the success of the Trinity of *Unhu/Ubuntu*, which views life in holistic terms - as a single integrated package (Barker, 2003), is also premised on the integrative approach mentioned in the preceding. This implies that the Updated Curriculum content should be interrelated, thus, learning areas should demonstrate horizontal articulation - “an integration method in which a specialised subsystem is dedicated to communication between other systems” (Siyakwazi, 2014:190).

Washington (1904), cited in Siyakwazi (2014:188), proclaims that the rationale for dovetailing academic and practical work is that, “in this way, educationists are able to breath a new life and interest into what was dry bones of mathematics, grammar, composition, chemistry and other traditional curriculum subjects.” This connotes that infusing the practical aspect into academic studies enlivens instruction which thereupon becomes naturally enchanting. This is in congruity with the Trinity of *Unhu/Ubuntu* – a holistic philosophy whose integrative and pragmatic predispositions equally serve to invigorate learning so that failure becomes virtually non-existent. This also exhorts the Updated Curriculum to adopt this strategy with a view to breathing life into the perceived dry bones of the preponderantly academic curriculum.

According to Washington’s Grand Trinity, “a student must be taught on the basis of what he knows, thinks...” (Siyakwazi, 1986:48; & Siyakwazi & Siyakwazi, 2013:22). This is teaching ‘from the known to the unknown’ which coincides with the ‘concentric model of instruction’. With its principle of functionalism which resonates with relevance, the Trinity of *Unhu/Ubuntu* correspondingly affirms the idea of beginning from ‘the known progressing to the unknown’ which in essence means treating the

culturally relevant information embedded in the learner's home experiences as the starting point. Both the trinities, thus, imply that the Updated Curriculum should adopt Awuor's (2007) endogenous approach to instruction which is synonymous with the contextualisation of learning and the pedagogy of place.

As hinted earlier, "Washington believed that education should be relevant and community-based" (Siyakwazi, 1986:48-49; & Siyakwazi & Siyakwazi, 2013:23). He, thus, stresses that education should be responsive to the felt needs and pressing problems of the society. This is endorsed by Siyakwazi & Siyakwazi (2013:23) where they avow that the Grand Trinity's "distinguishable characteristics are that it seeks to relate education in a large measure to the ordinary tasks and problems of daily life" (Siyakwazi & Siyakwazi, 2013:26). Through its principles of functionalism and communalism, the philosophy of *Unhu/Ubuntu* also endorses the ideals of educational relevance and communal-orientedness, respectively. Thus, both Washington's Grand Trinity and the Trinity of *Unhu/Ubuntu* suggest that the Updated Curriculum should recognise the supremacy of instructional relevance whereby instruction is dispensed to meet the felt needs of the society. Both the trinities also connote that the Updated Curriculum should accentuate mass-oriented education for the edification of a sociocentric not egocentric society.

Washington's Grand Trinity philosophy also stresses that, "children learn more by seeing, handling and making things, than they do from books only. This approach emphasizes the educational value of experience. Books are but shadows of reality" (Siyakwazi, 1986:48; & Siyakwazi & Siyakwazi, 2013:22). This accentuates experience and deemphasises bookish learning, a predisposition which concurs with that of the Trinity of *Unhu/Ubuntu*. Therefore, Washington's philosophy and *Unhu/Ubuntu* both urge the Updated Curriculum to significantly and progressively drift from the esoteric, abstract and bookish-academic instruction towards experiential learning, much in agreement with the philosophies of naturalism and pragmatism.

Above all, this article challenges the education ministries of Zimbabwe, *id est*, the Ministry of Primary and Secondary Education (MoPSE) and the Ministry of Higher and Tertiary Education, Innovation, Science and Technology Development (MoHTEISTD), to work in unison towards the edification of correlation-integration of knowledge which "relates the head to hand, theory to practice, feelings to reason, and individual to community" (Gray, in Siyakwazi, 2014:195). Thus, components of instruction should not be treated in isolation.

CONCLUSION

It is on the whole concluded that Washington's educational philosophy of the Grand Trinity and the Trinity of *Unhu/Ubuntu* are analogous schools of thought which share a great deal in common. Hence, this article exhorts the Updated Curriculum to adopt aspects from both Washington's philosophy of the Grand Trinity and the Trinity of *Unhu/Ubuntu* so that the latter is delivered from the locally-orchestrated solipsism which sounds suicidal for education in this age of globalisation. The above-exhorted reform, therefore, has the vast potential to enhance the correlation-integration of knowledge and guarantee the holisticity of education in Zimbabwe. Washington's Grand Trinity and the Trinity of *Unhu/Ubuntu* are both encapsulated in a quote from Chambliss, cited in Siyakwazi & Siyakwazi (2013:25); & Siyakwazi (2014:195), which reads, "the work of the head and skills of the hand will be joined in the classroom and in the workshop into one comprehensive method of developing harmoniously the powers of the body, mind and soul." The foregoing serves to deconstruct the perception that the Occidental and African philosophies are mutually intolerant.

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