

**CONTINUING TRAINING AND UPDATING OF ETHICAL SKILLS BY
TEACHERS IN THE MAKELEKELE I AND TALANGAI I SCHOOL
DISTRICTS OF BRAZZAVILLE, REPUBLIC OF CONGO**

**THIBAUT-MPOLO YOLANDE, ONDONGO OKOUA BÉATRICE PERPÉTUE,
KITENDI MIZÈRE, CHARLOTTE &
KITSOUTSOUBI BOB-AWAYA ILLITCH HERMAN**

Educational sciences Department, teacher training research,
Marien Ngouabi University, Republic of Congo

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ABSTRACT

This research work aims to evaluate continuing education and update the ethical skills of teachers in the exercise of their profession. It happened in two (2) schools in the Brazzaville school department, notably in Makelekele 1 and A. A. Neto (Talangai I schools). Two categories of respondents were part of the survey universe: teachers and their supervisors. The non-experimental method was used underpinned by the qualitative approach. The semi-structured interview was used as a data collection tool. The results of this interview showed that supervisors and teachers defined the concept of continuing education very well. However, teachers and certain supervisors had difficulty defining the concept of ethical competence, a concept that seemed new to most of them. After defining the concepts, the participants gave their opinions on the organization of training sessions relating to ethical competence. To this end, the participants admitted that no training dealing with this subject had ever been organized. There is no professional order or ethical code that governs the teaching profession in the Republic of Congo. The non-existence of this document could be one of the causes which would explain the absence of training in the field of ethical skills.

Keywords: continuing education, updating, ethical skills, value, morality.

1.0 INTRODUCTION

The training of an individual has never been a finished product. Today, the dizzying pace of the development of science and technology forces man to constantly question himself. Question your knowledge, habits and attitudes in all areas of your life. Hence the need to continually train teachers to update their knowledge, their know-how and their interpersonal skills. We are aware that currently, in the Republic of Congo, we encounter several categories of teachers who do not all have the same profile. For example, there are teachers lacking qualifications and qualified teachers. These two categories need continuing training in order to constantly renew their sense of responsibility towards their society and why not beyond borders.

The society in which they live needs men and women aware of their rights and their duties. It is for this reason that professional conscience must play the role of leitmotif throughout their professional life. Moreover, in any educational system, an ethical code is established which allows anyone who wants to practice the teaching profession to comply with it. The teaching profession cannot be improvised, it must be learned; it is by learning that the future teacher

imbues himself with his rights and his duties. However, we must question how they are trained on the job to claim to obtain good results, that is to say, to have teachers competent in professional ethics. Because the behavior of teachers is far from the expectations of Congolese society and this is noticeable in the absence of punctuality, assiduity, self-sacrifice in work... So what should we do so that they are able to apply themselves, that is to say, to feel responsible for the actions they take in their daily professional life? They must, certainly, seek to develop within themselves a professional ethic. Perrenoud (1994, p.13) says that:

“Developing professional ethics does not firstly mean reading or listening to philosophers. It is working on concrete cases, through a clinical approach, first to update one's own prejudices, one's own values, one's own contradictions, then to try to overcome them by finding a course of action in the face of a certain number of dilemmas.

Consequently, the continuing education program for teachers on ethical skills should take into account this undeniable reality which is the daily experience of teachers crowned most often by thorns or even numerous dilemmas. Teachers should deal with situations similar to their daily experiences in order to find solutions to their professional life problems themselves. Because, despite the multiplication of training sessions, the expected results are always disappointing. Teachers do not apply themselves, which results in poor academic performance (PASEC, 2019). On this subject, Le Boterf (2017, p.5) asks the question:

“Can ethical competence be taught? » For him, “Real skills are unique constructions, specific to each person. Subject to a professional imperative (carrying out an activity, dealing with hazards, resolving a problem, dealing with an evolving situation.” This means training a competent professional.

Taking this definition into account, we can ask ourselves the following question: does the Congolese teacher benefit from this training which takes into account real skills?

It is in this context that the object of this research is learned, that is to say the analysis of continuing training and the updating of the ethical skills of the teacher in the exercise of his profession.

2.0 THEORETICAL AND PROBLEMATIC FRAMEWORK

To better understand the subject of this research work, the clarification of the concepts: continuing education, professionalization and ethical competence is essential. Indeed, continuing education refers according to Legendre (2005, p.688) to “all the actions and activities in which practicing teachers engage in order to update and enrich their knowledge professionals and to improve their individual and collective practices with regard to learning conditions in an educational environment . Working teachers are expected to renew their professional knowledge, know-how and interpersonal skills in order to improve their pedagogical, administrative and socio-cultural practices. However, Perrenoud (1994, p.2) goes further by writing:

“Continuing training is a Spanish inn, a vague notion , which can be defined in a thousand ways and also named: continued training, permanent training, recycling,

improvement, professional development, fortbildung , weiterbildung , in service training, aggiornamento (updating day), so many expressions whose meaning and connotations differ from one organization, from a society, from a linguistic area, from one era to another. »

Indeed, continuing education aims in one way or another to transform a worker's personality. It aims, as far as the teacher is concerned, the professionalization of his profession. So what does professionalization mean?

Before defining this concept, Perrenoud (1994, p.5) first distinguishes between trade and profession. For him, “job and profession have very close meanings”. To this end, he notes that on profession, we can construct several kinds of verbs or nouns such as: professionalism, professionalize on the other hand this is not the case for the concept profession. He goes further by saying that we speak of professionalization when we generally refer to the quality or specific development of a profession.

Considering this nuance between profession and profession, Perrenoud gives four (4) meanings to the concept professionalization. Among the four, we can retain two, that is to say the most basic and the most in-depth. According to him, the first meaning to be given to this concept is that “professionalization designates the progressive accession of a job to the status of a trade or profession”. The fourth meaning is that “professionalization can be understood as a process of qualification, a progressive evolution towards an increasingly rigorous, efficient, conscientious, serious way of practicing one's profession”. We can summarize this definition in two concepts: qualification process and progressive evolution.

Indeed, the qualification process and the progressive evolution in learning a profession are elements which promote competence in the learner. Thus, before defining the concept of ethical competence, it is appropriate to first define the concept of competence and then ethical competence.

For Le Boterf (2017, p.2) competence is defined taking into account “*a proposal for the evolution of the paradigm: competence as knowing how to act in a situation*” and for this, he highlights the following points of view:

- “ a cursor of skills ranging from know-how (when it comes to knowing how to carry out an operation) to knowing how to act (when it is necessary to know how to take initiatives, to arbitrate, to make choices, to manage complex and event-driven situations);
- A first break with the static conception of know-how or know-how to introduce a dynamic model of competence to be considered not as a state but as a process;
- Taking into account the notion of “professional practice” in line with ergonomic research of the time and which can go beyond the simple execution of a prescription;
- The introduction of reasoning in terms of a combination of “internal” resources (knowledge, know-how, etc.) incorporated into the professional, and “external” to this professional (data bank, resource people, etc.);
- An approach based on contextualized professional situations, an extension of the family of situations approach created and implemented in the early 1970s (Le Boterf and Viallet , 1972). »

All of these points listed above led the author to create, in 1994, a definition of competence including the following elements:

- *“Knowing how to act in a situation (in a family of situations);*
- *By creating and mobilizing a combination of internal (personal) and external (environmental) resources” (Le Boterf, 1994; 1997a; 2000b).*

The competent teacher is the one who acts in the face of an unexpected situation; he is a reflective teacher. He must be a competent professional, who not only must be able to mobilize all possible resources in a situation but also implement, in the sense of Le Boterf (2000b), "a professional practice" which he defines as "a process of choices, decisions and actions actually implemented by a person to meet the prescribed demands of a situation. However, competence without ethics can compromise the success of an activity. The combination of these two elements promotes the success of a task.

What do we mean by ethical competence? *This concept seems very abstract. Carole Chauvin, Adm.A. , partner Philia Group , gives the following definition: “Ethics is a reflective process analyzing various specific anchor points – such as laws and rules, standards and codes, personal and community values , social mores and professional practices, etc. – carried out from a given problem, taking into account a specified context and aiming to inform the making of a unique decision. »*

Ethical competence translates into *“In problematic situations, it is expressed by the natural and intrinsic respect of the professional to fully understand the interests and issues of all the people involved, in order to be able to participate with them in informed decision-making and responsible. »* (Carole, opcit .) In this context, sincere respect for the position of all stakeholders and interested understanding are therefore essential qualities, she insists.

Unfortunately, there are competent professionals who have no ethics. There is no shortage of competent but unscrupulous professionals. This is the consequence of too often forgetting the old notion of professional conscience.

The notion of ethics must be operationally integrated into that of professionalism. It is not enough to display values in a professional framework or to list qualities of honesty or responsibility in a soft skills section. It's beautiful and comforting to read but the moral incantation is not enough to make the action responsible. (Le Boterf , 2011p.6)

For Justras (2019, p. 82) in the case of professions governed by a professional order or an ethical code, training in professional ethics makes it possible to situate the professional act within the field of specific practice of the profession. This is how we can address borderline or delicate situations, behaviors deemed acceptable or unacceptable in relationships between colleagues, members of other professions, etc. We can also address the maintenance of professional competence, professional inspections, management’s complaints and sanctions in the event of professional misconduct. These training objects aim to support the development of professionalism, that is to say the professional's ability to analyze and self-regulate their actions in order to do their work appropriately and fully assume their responsibilities. Belonging to the professional group and adhering to the ethical code associated with it thus contributes to the construction of a certain ethos, a way of being and behaving as a professional.

It should be noted that in the Republic of Congo, continuing education is provided by primary education inspectors (IEP) and principal educational advisors (CPP). However, it remains to be verified whether these trainers master the field of continuing training relating to ethical competence. This is how we ask ourselves the question: is there an ethical code that would help trainers update ethical skills for professional primary school teachers?

The hypothesis underlying this problem is as follows:

-There is no ethical code for primary school teachers in Congo that would help trainers update ethical skills for professional teachers.

This is why this study intends to analyze the continuing training organized by the IEPs and CPPs of Brazzaville relating to the updating of ethical skills. It aims to bring a change in the practice of continuing training of teachers to make them professionals in all areas of life.

3.0 METHODOLOGY

To elucidate our problem, a qualitative study was carried out. The choice of this approach is justified by the fact that it gives an idea of behavior and perceptions and allows researchers to study their opinions on a subject in more depth. (Fonkeng , Chaffi , Bonda, 2014, p.108).

Two schools (Loango Marine and AA Neto) from two different school districts (Makélékélé 1 and Talangai 1) were chosen in the Brazzaville school department. For this specific case, it is a question of observing and analyzing continuing training and the implementation of ethical skills by teachers. Our reference population is made up of teachers and their supervisors, including: inspectors, educational advisors and directors.

The reason that prompted us to work in two districts, out of 12 covering the city of Brazzaville, is to have a scientific vision on the issue. Generally, the realities are not always the same in all constituencies.

Table 1: Population of Makelekele I supervisors and their teachers

No.	Category of respondents	Men	women	total
1	ICCS	1	0	1
2	ICAP	2	3	5
3	CPP	4	6	10
4	Director	1	0	1
5	Teachers	5	10	15
Total		13	19	32

Source: group survey

The composition of this table is as follows: 1 school district head inspector (ICCS), 5 inspectors responsible for educational activities (ICAP) including 3 women, 10 principal educational advisors (CPP), 1 school director, and 15 teachers including 10 women.

Table 2: Population of Talangai 1 supervisors and their teachers

No.	Category of respondents	men	women	total
1	ICCS	0	1	1
2	ICAP	3	6	9
3	CPP	5	7	12
4	Director	0	1	1
5	Teachers	4	12	16
Total		12	27	39

Source: group survey

This table presents the following results: 1 head inspector of school district (ICCS), 9 inspectors in charge of educational activities (ICAP) including 6 women, 12 principal educational advisors including 7 women, 1 director and 16 teachers including 12 women.

These two tables show that there are more women in both constituencies than men. Which proves that in Brazzaville, primary education is becoming more and more feminized. Nineteen women against thirteen men in Makélékélé1 and twenty-seven women against twelve men in Talangai 1.

Table 3: Sample from the Makelekele 1 school district

No.	Categories of respondents	men	women	Total
1	ICCS	0	1	1
2	ICAP	1	2	3
3	CPP	1	2	3
4	Directors	1	0	1
5	Teachers	2	3	5
Total		4	9	13

Source: group survey

We drew a random sample from teachers, CPPs and ICAPs. To this end, based on a list, we first assigned numbers to each teacher, to each CPP and to each ICAP then, we randomly selected three CPPs including two (2) women, three (3) ICAP including two (2) women and five teachers including three (3) women in Makélékélé1. The reduced size of the ICCS and the director requires us to renew the same staff, which means that we have: one (1) ICCS and one (1) director. This makes a total of thirteen (13) respondents including nine (9) women.

Table 4: Sample from Talangai 1 school district

No.	Categories of respondents	men	women	Total
1	ICCS	0	1	1
2	ICAP	1	2	3

3	CPP	1	3	4
4	Directors	1	0	1
5	Teachers	2	2	4
Total		5	8	13

Source: Group survey

Concerning Talangai1, we also proceeded in the same way. This gives a sample of three (3) ICAP including two women, four (4) CPP including three (3) women, four (4) teachers including two (2) women. The same number of staff was reappointed because of the reduced size of ICCS and school directors. There is one (5) ICCS and one school director. In total, thirteen (13) respondents were selected, including eight (8) women.

The criteria governing this choice of teachers are as follows: being a civil servant teacher, having at least five years of experience in the same school and in the profession, and agreeing to participate in the study. Their average age is 42.8. The supervisors were all subjected to these criteria and responded positively.

To collect the data we used an instrument: the semi-structured interview. This tool allowed us to understand the meanings that teachers have about their professional life and their experience in particular, what they think about continuing education and the implementation of ethical skills.

To support the various interviews, an interview guide was developed. The interview guide grouped 10 items grouped into 5 themes. These are: definition of continuing training, definition of ethical competence, existence of a professional order of teachers in Congo, organization of continuing training sessions relating to ethical competence, evaluation of this training.

The participants were interviewed. 30 minutes per interview and per individual in their respective establishments. The verbalizations recorded using a dictaphone were transcribed in full for the purposes of the various analyses. To process the data, we used content analysis developed by Mukamurera et al. (2006).

3.0 RESULTS FROM THE SEMI-STRUCTURED INTERVIEW WITH MAKELEKELE1 PARTICIPANTS

3.1. Definition of continuing education

To understand participants' perceptions regarding continuing education, we distinguished the meanings attributed to continuing education.

It appears from our analyzes that the participants attribute several meanings to continuing education. In the opinion of participants from both districts, continuing education is an opportunity offered to teachers to update their knowledge and teaching practices. They translated it as follows:

In my opinion, continuing education is one of the activities that allows us to update and/or renew our knowledge, to correct our imperfections, in other words I can say that it allows us to remake ourselves. (ICCS)

The three (3) ICAPs expressed themselves as follows:

Well, I think that continuing education is a time to recharge our batteries as teachers. Because don't we say that the teacher is an eternal apprentice. Also, I would say that pedagogy is a science that evolves from which we are obliged to learn constantly to renew our knowledge. (ICAP1)

Continuing education is a routine activity that helps us retrain ourselves to improve our knowledge and know-how. (ICAP2)

Well then! There is a saying that says, the teacher is an eternal student, it is only during training that we learn because we learn throughout life. (ICAP3)

As for the CPPs, this is how they give their opinions:

Continuing education is the training that takes place during professional life. Well! as teachers that we are, we are called to invest ourselves in the mission entrusted to us, that of educational supervision. Because you cannot supervise teachers without training yourself. That's a little I had to say. (CPP1)

Continuing education is a means of updating knowledge. It allows us to improve our teaching practices. Without it, the teacher or supervisor sinks into routine. Hence, I would say that it must be obligatory for all teachers regardless of their rank. (CPP2)

In my opinion, continuing education is a time to become aware of our weaknesses. It is she who helps us to correct these weaknesses. It enriches our knowledge, our know-how and our interpersonal skills. (CPP3)

The school principal expresses himself as follows:

For me, I think that continuing education is an activity that allows our educational supervisors to fulfill their administrative task, because in my opinion I do not find it really training. If it really fulfilled this training function we would have seen a change in teaching practice today and especially in a holistic way. (Director)

Here are the teachers' verbatim statements:

I consider it a moment of learning, of capacity building and it is a moment that allows us to learn how to teach well. (Teacher1)

I like continuing education because it brings me something new in my teaching career. Pedagogy is an evolving science from which we must learn every day. (Teacher 2)

However, 3/5 participants consider it more of a purely administrative task than an educational and training one. An extract from the texts illustrates the opinions of the participants:

Well! _ for me, continuing education is a purely administrative activity rather than an educational and training one because, in my opinion, it does not bring us much. I find her boring. (Teacher3, 4,5)

3.2 Definition of ethical competence

The analysis of the verbatim notes shows that the majority of participants, especially the supervisors (inspectors and CPPs), i.e. 8/13, define the concept of ethical competence fairly well.

The ICCS defines ethical competence as: it is the ability of an individual to apply ethical values effectively to behave in a fair, equitable and supportive manner in a given professional situation.

For ICAP, we speak of ethical competence when: *a person is capable of handling a situation that presents itself to them. Well! Ethical competence is a person's ability to respect social and professional morals. In other words we will say that this person presents reflexive behavior when faced with a dilemma. He is aware of the success and failure of his activity. (ICAP1)*

A competent person is one who adapts to all professional situations that present themselves to them. (ICAP2)

Ethics is a science of morality. It is a set of moral conceptions of someone in a given field such as the field of education. (ICAP3)

Some CPPs consider ethical competence as positive behavior in the service, others equate it with professional ethics. Which has some nuances.

Ethical competence is positive behavior displayed by a worker in their service environment. Uh! I can add that this behavior is often well appreciated by superiors and peers. (CPP1)

Two (2) CPPs out of three gave the same definition: ethical competence is professional ethics, it is professional morality. (CPP2.3)

Ah! I've never heard of this concept. At school, I studied the ethics of the teaching profession; it seems to me that ethical competence is confused with ethics. (Teacher 1)

This is a new concept for me. (Teacher2, 3)

I do not know what it is. (Teacher4)

It appears from the above that this concept is poorly known among the participants, which implies that training sessions on ethical competence are rare or non-existent, however one definition caught our attention, that of the teacher 5: *Taken from the Greek 'ethos' which means "way of living" is a branch of philosophy which is interested in human behavior and more precisely in the conduct of individuals in society. In our case, it concerns the conduct of teachers in our professional environment. Ethical competence is defined as an ability of a teacher who feels responsible for the actions he takes, whether successful or not. (Teacher 5)*

3.3 Organization of continuing training sessions relating to ethical competence

All the participants (supervisors, all sides) acknowledged that they had not organized training sessions relating to ethical competence, however they emphasized in their remarks that they organize training on professional ethics from time to time. The following extracts from the verbatim illustrate this assertion: *We have never organized training sessions relating to ethical competence, only training sessions on ethics linked to our teaching profession. (ICAP2)*

For CPPs: *As a supervisor, we have not yet organized a training session relating to ethical competence. (CPP1)*

We never thought about it. We will think about it soon; which is true, we don't have enough information related to this skill. (CPP3)

The teachers, participants in the study admitted that they have never participated in any continuing education session relating to ethical competence. This is why these same participants had difficulty defining this concept which seemed new to them.

I have never taken part in organizing a training session relating to ethical competence since I have been teaching. This is new to me. (Instructor 3)

The teachers' responses confirm the responses given by their supervisors who admitted that they have never organized training sessions relating to ethical competence.

3.4 Existence of a professional order or an ethical code for the teaching profession in Congo

It is a fact that every profession must draw up within itself a professional order or an ethical code which would help, in some way, active staff to behave well, to act as competent professionals, to self-regulate their professional actions. Unfortunately, participants affirmed that this code does not exist in the teaching profession in the Republic of Congo. They are all surprised to hear this concept. The following two verbatim statements confirm this analysis.

I don't know what ethical code is in teaching. I once heard people talking about the order of doctors, well! I understood absolutely nothing, today it surprises me to hear an ethical code at the teaching level, I don't know if it exists. (ICCS)

Hey! What does that mean? I want to know, Madam, what does that mean? This is new to me. Code of ethics? (Teacher 4)

We understand from this that teachers and their supervisors are unaware of the concept of ethical code and wonder if one exists in Congo.

3.5 Evaluation of this continuing training and the implementation of ethical competence

To the extent that the participants had difficulty defining the concept of ethical competence, it would also be difficult for them to evaluate this training which was never organized. The verbatim reports confirm our analyses.

It seems difficult to us, Madam, to evaluate something that does not exist. (ICCS)

There was no training on ethical competence, so I cannot give my assessment. (CPP2)

4.0 RESULTS FROM THE SEMI-STRUCTURED INTERVIEW WITH THE PARTICIPANTS OF TALANGAI 1

4.1 Definition of continuing education

Participants from Talangai 1 constituency defined continuing education as follows:

For the ICCS: *continuing education, also called continuing education, particularly in Belgium, is a learning process which allows one to acquire knowledge and skills in full professional activity.*

ICAP defines continuing education as:

Uh! it is this type of training which concerns those who have completed initial training and have mostly returned to working life. (ICAP1)

Continuing training targets people who have entered working life and then left initial training. (ICAP2)

Continuing education is lifelong learning. (ICAP3)

For CPPs: *continuing education is training that takes place in a professional environment. This training is of particular interest to people who are already in business. (CPP1)*

Continuing education, in my opinion, is training that begins when you enter working life; it is of interest to professionals in a profession. It is lifelong learning. (CPP2)

CPP2 and 3 gave almost the same definition: This training is training which concerns teachers who are in activity.

The director of the school expressed himself as follows: it is training that concerns those who are already working.

The teachers defined continuing education as follows:

It is the training that most often brings together professionals in a given profession. It comes after initial training. (Teacher 1)

Uh! uh! Continuing training is what takes place throughout professional life. It makes it possible to improve the professional skills of teachers, in our case for example. (Teacher 2)

Continuing training is the opposite of initial training. Continuing training takes place in the workplace, however, initial training takes place at school. (Teacher 3)

Well! Personally, I think that continuing education is this training which aims to improve the skills of staff serving in an administration; in our case for example this manifests itself during educational activities. (Teacher 4)

4.2 Definition of ethical competence

The supervisors and teachers in this district define ethical competence in the following way:

For the ICCS, this concept is made up of two words which are very important and quite contradictory in terms of their definition; well! Before giving the definition of this concept, we will first start from what we mean by competence: the notion of competence is used to designate and manage services and performances in professional practices such as in education. The concept of competence has an appeal for ethics if we understand the latter through its applied dimension. So, I can allow myself to say that ethical competence is a notion which allows us to emphasize the capacities to do, to act on knowledge and knowledge. This is what I can say regarding the definition of this concept.

The ICAP defined this concept as follows:

By ethical competence I mean the behavior that a teacher demonstrates during the teaching/learning process. Positive behavior by adapting your teaching to the context, preparing your lessons correctly, etc. (ICAP1)

Ethical competence is a concept that seems to be difficult to define but I can say that ethical competence can be summed up in the three areas of knowledge: knowledge, know-how and interpersonal skills. This skill implies respect for the values and constraints of the teaching profession. (ICAP2)

In my opinion, ethical competence is a very encompassing concept. It designates the know-how of a professional in a profession. It allows an employee, for us this concept interests all teaching staff: supervisors, teachers and administrative staff. (ICAP3)

For the CPPs, 2/4 were unable to give the definition of ethical competence, they admitted that this concept seemed too strong. We present here the verbatim of the two others who tried to give a definition.

Ethical competence for me is the professional action of the teacher during the educational act. (CPP1)

We say that a person is competent when they can find solutions to unexpected situations. Ethical competence is respect for the values of the profession. (CPP3)

The school principal interviewed considers ethical competence: as acceptable conduct of the teacher in his teaching practice.

All four (4) teachers were unable to define this concept and considered it a new concept.

An extract from the verbatim confirms this analysis: this word is new in my vocabulary. (Teacher2)

4.3 Organization of continuing training sessions relating to ethical competence

All participants stated that they had never taken part in continuing education relating to ethical competence. The extracts from the verbatim below are proof of this:

We have never organized training sessions on the theme of ethical competence (ICAP2)

The organization of training on ethical competence has never existed (CPP1)

4.4 Existence of a professional order or an ethical code for the teaching profession in Congo

All participants affirmed that neither the professional order nor the ethical code for the teaching profession exists. Instead of reproducing all the answers, we selected some, particularly those given by the supervisors who are supposed to know this code. Because knowing it could allow them to make it known to teachers through continuing education.

I have never encountered this code, it is even my first information; Oh good! there is something like this (ICAP1)

Hold ! there is an ethical code for primary school teachers, since when? Oh that ! (CPP2)

4.5 Evaluation of this continuing training and the implementation of ethical competence

We evaluate what exists. Continuing training relating to ethical competence does not exist in primary education, which amounts to saying that we cannot evaluate this training. The ethical code which could help educational supervisors to organize this training does not exist.

5.0 DISCUSSION

The objective of this study was to analyze continuing training and update ethical skills. The results obtained, for this purpose, generally indicate that the participants do not have enough information on what is meant by ethical skills. Continuing education sessions relating to this have never existed. Here is the teacher's statement. 3: I have never taken part in the organization of a training session relating to ethical competence since I have been teaching. This is new to me.

However, it is important to recognize that there is no consensus on the specific characteristics of ethics. (Bouquet, B., 2017p.9) These comments explain the ignorance of the participants in the survey relating to training on ethical competence. Educational supervisors cannot train their teachers in the field because of the lack of information. Indeed, we cannot talk about ethics without talking about professional values, which would allow supervisors to examine the very nature of these in the social service which in this case is teaching. For Bouquet, "practice without ethics would amount to wanting to ruin the very idea of social work, because the question of ends is inseparable from it. To deny ethics is to want to reject any purpose and, in particular, its link to the human person and to society. » (Bouquet B. 2017, p.11) this means that every profession must have an ethical code for the good governance of any company.

On the other hand, it should be noted that the etymological meaning of the ethical concept is confused with the moral concept, which is why some participants had difficulty defining the concept of ethical competence. Others have confused it with ethics: The following verbatim confirm this analysis: ethical competence is professional ethics, it is professional morality. (CPP2,3) The example of the two (2) teachers and two educational advisors who were unable to respond proves that there is a problem.

Ah! I've never heard of this concept. At school, I studied the ethics of the teaching profession; it seems to me that ethical competence is confused with ethics. (Teacher 1)

This is a new concept for me. (Teacher2, 3)

I do not know what it is . (Teacher4)

Ethical competence allows the teacher or supervisor to be a seductive teacher in the manner of Bourgeault G. (2018, p.12) *“Teaching is not selling, but encouraging people to learn and therefore to appropriate new proposed knowledge, and it is this which must seduce.”* This is a value that we acquire in practice through continuing education. It is this behavior that must be updated from time to time so that it remains dormant.

Thus, the non-existence of a professional order and particularly of an ethical code for teachers could be one of the causes which would explain the lack of organization of continuing training on ethical competence. In the case of professions supervised by a professional order, training in professional ethics makes it possible to situate the professional act within the field of specific practice of the profession. This is how we can approach borderline or delicate situations, behaviors deemed acceptable or unacceptable in relationships between colleagues, members of other professions, etc. (Justras 2019,p. 82)

Moreover, Justras 's words lead us to believe that the professional order would be an on-board document for the teaching profession. This document would allow the teacher to know his rights and duties, which would enable him to adjust his behavior in his professional environment.

In countries like Canada, in the Quebec province, for example, the system of organization of professions when the framework law on professions came into force in 1973, each profession recognized as such must be regulated by means of of a professional order. This means that the teaching profession in Congo should be governed by an ethical code or at least a professional order. Even more broadly, the public must have confidence in the various professions and their social mission. This is why there are specific laws for each profession.

Thus, for Justras (2019, p.82), in this law, the scope of practice, professional acts and the standards of practice of the profession are stated and clarified, as well as its mode of organization in a professional order. She adds that, among the responsibilities incumbent on professional orders, we note those of providing guidance to initial and continuing training, of supervising and controlling the right to practice, the quality of the practice itself and the integrity professional of the members, as well as to develop a code of ethics or deontology which provides the main guidelines for the practice of the profession and a document on the

standards of practice which explains the expected quality and the recognized ways of carrying out the intervention .

The participants in this study have no information on the notion of ethical skills, which is why we encounter unacceptable behavior such as: excessive and unmotivated lateness and absences, improvisation of lessons (Reports of the annual activities of the two school districts 2022-2023) the absence of professionalization or professional ethics etc. The drafting of a professional order would undoubtedly resolve some deviant behavior among teachers in the Republic of Congo.

6.0 CONCLUSION

In view of the above, we can safely say that without ethics, there is no progress. Which amounts to saying that ethical skills must be included in initial and continuing teacher training programs because teaching is not a simple job but first and foremost a profession. Because, the professional person should ideally be led to feel like a stakeholder and engaged actor in the various situations that present themselves to them during their work life and the professional relationships that are established there. Such awareness of one's responsibility guides the way one regulates and assumes one's professional actions. To this end, continuing training organized by educational supervisors must not provide the most effective recipes or the right answers to solve practical problems but, rather, teach how to analyze situations and identify benchmarks and guidelines that guide their practices. Discuss them to find out their meaning, their interest, and their limits. Because, if the teaching profession were supervised by a professional order, training in professional ethics would make it possible to situate the professional act within the field of specific practice of the profession. Thus, since their initial training, teachers and their supervisors should benefit from a bath in ethical, philosophical and sometimes moral discourses which could help them develop their sense of professional responsibility. This is why they have difficulty analyzing their actions to self-regulate their professional actions and respond to the actions they take. However, it must be recognized that the development of professional ethics is not limited to reading and listening to the speeches of philosophers but it is also and above all a question of analyzing concrete situations to nourish ethical reflection. Because, the professional person should ideally be led to feel like a stakeholder and engaged actor in the various situations that present themselves to them during their work life and the professional relationships that are established there. Such awareness of one's responsibility guides the way one regulates and assumes one's professional actions. To this end, continuing training organized by educational supervisors must not provide the most effective recipes or the right answers to solve practical problems but, rather, teach how to analyze situations and identify benchmarks and guidelines that guide their practices. Discuss them to find out their meaning, their interest, and their limits.

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