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Quality of The Competency Framework and Practice of the Competency-Based Approach: Case of Bible Teaching in the Adventist Education System in Cameroon

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ABSTRACT: Cameroon like many African countries continues to face major challenges in implementing Competency-based approach. This exploratory study considers the competency framework as a key element in the process of implementing the CBA and proposes to evaluate the Bible framework in the Adventist education system in Cameroon. The results of the analysis of the Bible teaching literature and interviews with an Adventist education official in Cameroon and 08 focus groups of teachers in 08 Adventist secondary schools, reveal that the Bible discipline teaching system has a structural failure due to the lack of an adequate competency framework. It would be difficult to implement the CBA in a teaching discipline without a benchmark of quality competences. This study thus suggests that developers of school programs pay particular attention to the competency framework specific to each discipline because it serves as a compass for the implementation of the Competency-based approach.

Keywords: competency framework, exit profile, competency-based approach, disciplinary competencies, transversal competencies.

I.   INTRODUCTION

Improving the quality of education is a priority concern of education policies in several countries around the world; Cameroon is no exception (Lauwerier and Akkari, 2015; Douaga, 2018, Mahamat, 2011; Bipoupout, 2008). This is a key educational policy issue. Many studies continue to examine the quality of education in both developed and less developed countries (Palé, 2018; Bibana, 2017; Lauwerier and Akkari, 2015; Nguema, 2010). Curriculum reform under *the* competency-based approach is aimed in particular at improving the quality of education both in terms of teaching processes and school purpose (Jonnaert, 2010). The aim is to help students understand the meaning and usefulness of their learning in order to prepare for the complex situations of life by mobilizing the various resources acquired during their school career (Roegiers, 2008). This approach aims to train students who will be competent in the complex situations of life after school. However, this pedagogical approach faces a number of difficulties. Studies on the difficulties of implementing the CBA in general often highlight specific aspects such as the perception that people working on the ground have on this approach, material issues, financial problems, teacher training, management and steering of the reform (Douaga, 2018; Palé, 2018; Bibana, 2017, Iramen, 2017; Tehio et al, 2010). The evaluation of the implementation of the CBA focused more on the managerial aspect of education. It is also important to look at this issue from the perspective of teaching practices. The state of Bible education in Adventist secondary schools in Cameroon provides an opportunity for research, given the difficulties associated with the implementation of the CBA in Bible education.

The study by Mbop Ackok (2023) highlighted four major concerns about the constraints of religious education in the face of secularism and the religious diversity of school in Cameroon. For the 08 teachers observed during their teaching session, it is generally apparent that the practice of the PCA in religious teaching is not very effective. The most recurring difficulties observed are numerous. Among other things, it can be seen that Bible teachers in the observed schools experience significant difficulties in the practice of the CBA. Teaching is not accredited and each teacher develops his own methods which are closer to preaching than teaching. No institution has perfect CBA milestone control. The statement of competences is absent; the teacher introduces the lesson directly through superficial explanations. Teaching material is almost non-existent or not used; teachers mainly use their Bible and preparation book. It is also noted that the exploration phase is not

introduced through problem situations; teachers prefer the Pedagogy by Objectives through techniques such as brainstorming, questions/answers, individual work. It also happens that teachers have little recourse to group work, which does not promote student-student and student-teacher interactions. The practices of these teachers are also different from the CBA in terms of evaluation, which is a classic type of evaluation because it is not based on any situation. Therefore, assessment activities are not followed by remediation activities. The observed gap between the current practices of religious teachers and pedagogical principles is a concern that calls on religious institutions to take consistent steps to align religious education with current teaching standards (Kana, 2019; Iramen, 2017; Develay, 2015; Roegiers, 2010).

In an educational context marked by curriculum reform according to the CBA, the competency framework (Cros et Rasky, 2010; Prejent et al., 2009; Lenoir, 2006) is intended to be an indispensable tool to guide learning and teaching. The competency framework according to Postiaux, Brouillard and Romainville, (2010) is a general description of the competencies expected from a student at the end of a training or a course. It is closely linked to the organization of the training. In some cases, the repository breaks down global skills into sub-skills. The reference system as a didactic tool includes the following actions: helping to formulate objectives, allowing the transition to active methods, helping to assess learning, helping with certification, formalizing the didactic contract (Cros and Rasky, 2010). The competency framework has multiple roles and its use is more focused on training management, because it essentially serves as a frame of reference that clarifies the choices of the training program. The main function of the repository is therefore to formalize the teaching relationship (Postiaux, Brouillard and Romainville, 2010).

In CBA, the program approach (Basque and Rogozan, 2009) conceives the program as a basic unit which implies *"close coherence between the different components of the programs"* and aims *"the interpretation of learning by students rather than the 'accumulation of knowledge''* (p.2). For Lenoir (2006), the competency framework covers the question of the program on what must be taught by listing the skills that the learner must develop at the end of the course. These skills must be established on the different courses taught as planned in the program (Prejent et al, 2009). The skills framework also defines the skills that will be taught, mobilized and then evaluated in a learning situation (Prejent et al, 2009). To designate the competency framework, we also speak of the National Skills Base, as in the case of Cameroon. This is a document that explains the skills that students are supposed to have at the end of their school career (Cuq, 2015). It consists of a set of knowledge, attitudes, skills that allow education actors to carry out all their activities (Keating, 2001). It is an instrument which makes it possible to better channel the educational policy and action of a nation (Goody, 2001). In the international context, the development of the common core of skills is in line with the concerns of the Jomtien Conference which defined basic educational needs such as:

> *essential learning tools (reading, writing, speaking, arithmetic and problem solving) and basic educational content (knowledge, skills, values and attitudes) that humans need to survive, develop all their faculties, live and work with dignity, participate fully in development, improve the quality of their lives, make informed decisions and keep learning (World Conference on EFA, 1990, p. 11).*

Maury (2006, p.8), proposes a definition which takes the variety and the diversity of form of the concept into account: *"the term of reference, to be understood most simply as an inventory detailing in a tree structure, conditions that one undertakes to respect, relates, depending on the context and the moment, to skills or activities, or even to other dimensions".* The competency framework can also be defined as the result of basic learning in the form of knowledge, skills, aptitudes, values and attitudes that everyone, regardless of their age, must be able to acquire in order to develop in as a human being and to be able to participate in the socio-cultural, political and human development of society (Basque and Rogozan, 2009). This definition suggests not only specific abilities but also a commitment to act on learning. In this perspective, the notion of skills refers to a *"combinatorial knowledge mobilizing and integrating theoretical, procedural and environmental knowledge or knowledge, know-how and interpersonal skills to solve problems, make decisions and carry out projects"* (ADEA, 2011, p.26). The Common Base of Competences (CCS) represents a key element in any reform that re-examines the purpose of learning (problem of relevance), teaching methods (problem of results) and the evaluation of learning (problem of evaluation). To this end, the OCDE proposes a model for defining and selecting key skills based on a theoretical reference that defines skills through the understanding of common values between participating countries (OCDE, 2005). Skills should bring results for individuals and society. The skills are thus divided into three main groups:

> *a. Individuals must be able to use a wide variety of tools in order to interact effectively with the environment: material tools such as information technology and socio-cultural tools such as the use of language. They need to understand these tools well enough to adapt them to their own purposes, to use them interactively.*

b. In an increasingly interdependent world, individuals need to be able to interact with others, and since they will encounter people from a wide variety of backgrounds, it is important that they are able to interact in heterogeneous groups.
c. Third, individuals must be able to take responsibility for managing their own lives, situate their lives in the larger social context and act autonomously (OECD, 2005, p.5).

It is these categories that have served as a basis for identifying basic skills for OCDE member states. The need for individuals to think, act and interact responsibly constitutes the fundamental thought of this common core of skills. In the context of curriculum reform through the competency-based approach, the core competencies constitute an essential element of teaching and learning. The programs define the contents and the appropriate methods to achieve the defined skills; the teaching tools constitute aids. However, the frame of reference or skills base is essential because it defines the actions to be undertaken on the didactic level.

In the context of a teaching discipline, one cannot at first sight speak of a skills reference system insofar as the teaching curriculum already proposes general and specific skills. However, it must be admitted that each discipline Teaching contributes to the development of specific disciplinary skills. The Bible course is not part of the curriculum in secondary schools in Cameroon; as a result, the skills related to this discipline should at least be offered in a competency framework this teaching would be based on. This study postulates that the quality of the competency framework of a teaching discipline contributes to promoting the implementation of the *competency-based approach* in that same teaching. It is precisely a question of evaluating the competency framework for teaching the Bible in Adventist secondary schools in Cameroon to see to what extent it is compatible with the principles of the CBA.

II.   METHODOLOGY

The study took into account some actors involved in the teaching of the Bible in Adventist secondary schools in Cameroon. The reasoned choice was used for the constitution of the sampling. As for the 16 secondary schools, it was deemed necessary to select the most representative schools by region. As for the Littoral, East, West and Adamaoua regions, there is only one Adventist secondary school in each of these regions. These establishments were all selected for the study. In the other regions, only the flagship establishments were retained. Flagship status is assigned by the National Secretariat of Adventist Education. It depends on the age of the establishment in relation to the others, the number of pupils and teachers, the quality of educational management and performance in official examinations.

Thus, 08 Adventist secondary schools were selected for the study: the Adventist College of Yaoundé, the Adventist School Complex of Odza, the Adventist College of Nanga-Eboko, the Adventist College of Bertoua, the Adventist College of Maroua, the Adventist College of Kribi, the Bilingual Adventist College of Douala and the Adventist College Ted Wilson of Ngaoundéré. Two categories of participants were considered: an Adventist education official in Cameroon and Bible teachers in Adventist secondary schools. Again called chaplains, Bible teachers play a dual role: they organize spiritual life in the school and teach the Bible course. Most of them are pastors with at least a Bachelor's degree in theology. They participated in this study as they are the main actors in Bible education in Adventist schools in Cameroon. In addition to the interviews, their teaching practices were observed in order to better appreciate their methodological approaches as well as their opinions on the challenges and constraints of Bible teaching. In each institution, they have been formed into focus groups. Thus, the category of teachers is represented in the study by 08 focus groups corresponding to the 08 establishments of the study. Data from this study were collected from a combination of a literature review guide and the semi-directed interview guide. Bible teaching documents were analyzed in accordance with the requirements of the CBA. The interview was chosen as part of this research because it provides a window for freely interacting with respondents on certain aspects of the study. All interviews were conducted in focus groups. The results are presented in four points according to the categories that constitute the competency framework.

III.   RESULTS

It was intended to evaluate the competency framework of Bible teaching to see if it is in line with the requirements of the competency-based approach. The results highlight four major challenges associated with the Bible competency framework in Adventist secondary schools in Cameroon.

3.1.   Definition of teaching objectives and purposes

For this category, the data were collected at two levels: first in an interview with: an official of Adventist education in Cameroon (Mr. ENDONG), then through the analysis of the official documentation on Bible teaching in Adventist schools in Cameroon. It is generally apparent that the objectives and purposes of Bible teaching are not clearly specified. According to Mr. ENDONG, the objectives and purposes of Bible

teaching are similar to the general objectives of Gospel preaching: ''*The goal of Bible teaching in our schools is first to communicate the message of salvation of humanity in Jesus Christ and the gift of eternal life to all who accept him as Lord*''.

Mr. ENDONG, also said that Bible teaching in Cameroon refers to the orientations of the Adventist Church hierarchy in West and Central Africa (WAD): ''*The hierarchy of the Adventist Church in West and Central Africa has prepared a document on Bible teaching in which the aims and purpose of this teaching can be found*''.

The document to which Mr. ENDONG refers, in regard to the objectives of Bible teaching, is entitled: Curriculum Guide for Adventist Secondary Education: Bible. This is an extract from the document Curriculum for Adventist Secondary Education. This document guides educational action in Adventist establishments for the 22 countries of West and Central Africa belonging to the sub-regional network of the Seventh-day Adventist Church. Bible teaching objectives are simply listed on page 8. We can clearly see in this box that the teaching of the Bible revolves around 16 objectives. These goals are strongly rooted in Adventist missiology and doctrine and do not take into account current national perspectives on education. On page 2 of this document, it was suggested that local adaptations be made. However, we observe that apart from this general document, there is no document drawn up at the local level in which the objectives and purposes of Bible teaching in Adventist secondary schools in Cameroon are specified. The lack of precision of the objectives and purposes of Bible teaching in Adventist secondary schools constitutes a limiting factor in the development of programs according to the CBA insofar as it does not allow a definition of the exit profiles of the students.

3.2. Definition of output profiles by level

For this sub-category, data was collected from an interview with Mr. ENDONG and desk research. The observation that emerges is that there is no definition of exit profiles by level with respect to Bible teaching in Adventist secondary schools in Cameroon. For Mr. ENDONG, the purposes of Adventist education in Cameroon relate to the results of education as set out in the Declaration of the Philosophy of Adventist Education: ''*There are three levels of exit profiles in the Adventist education system: primary, secondary, and tertiary. At each level, there are results targeted by education in general, and it is on this basis that the teaching objectives are defined as well as the exit profiles by level*''. The documentary research revealed that there are no specific documents dealing with exit profiles by level with regard to the teaching of the Bible in Adventist establishments in Cameroon. The absence of exit profiles in the case of Bible teaching in Adventist establishments constitutes a gap to be taken into consideration with a view to linking this school discipline to the CBA.

3.3. Insufficiency in the precision of disciplinary skills

The collection of data at the level of this category resorted to the interview of Mr. ENDONG and the teachers, and to the documentary analysis. Overall, it emerges that the skills to be developed in learners with regard to Bible teaching are not indicated in a document specific to Adventist secondary schools in Cameroon. Here is the content of Mr. ENDONG's remarks: ''*The Curriculum Guide for Adventist Secondary Education (Christian Education Institute), offers a list of skills to be developed in the context of the Bible course. And that's what we followed in developing the Bible program*''. Mr. ENDONG's remarks showed that the Bible teaching programs are simply based on the Bible teaching curriculum developed at the Division level (administrative coordination body of the Seventh-day Adventist Church in West and central Africa).

Bible teachers were interviewed on the meaning they give to the notion of competence. For some, competence refers to an aptitude, a know-how and others liken it to an educational objective:

''*Competence is a particular way of doing something well, taking into account a certain number of principles. So in the context of the school, competence is this ability that the child acquires when he has received learnings and knowledge. So generally in our field we talk about affective and behavioral skills. So that's what we're focusing on. We focus here on the context of the Bible on the behavior and conduct of the child. Much more on a moral level, on an ethical level*''. (GROUP FOCUS 1)

''*I define a skill as an aptitude that we have that allows us to be able to excel or to be able to solve a problem*'' (INNOCENT OLANGUE).

These different definitions testify to the fact that in addition to the absence of a statement of skills specific to Bible teaching in Adventist establishments, Bible teachers are not all aware of this essential concept in CBA. Bible teachers were also interviewed about how they go about identifying skills relevant to the lessons to be taught. It has been found that teachers prepare their lessons without relying on a specific skill:

''*It is true that our programs do not clearly specify what skills are expected, what are the specific skills. The program only presents the families of the situations, after we have the objectives, after the objectives we have the contents. But when presenting the contents so that the program is harmonized, each of us knows, when for example it is said that at the end of the lesson the student will be able to...*

we all rely on will be able to... to know that here is the skill on which we will put special emphasis. So in all our programs we make the effort to specify the objectives to be achieved per lesson and it's on these objectives that we put special emphasis''. (GROUP FOCUS 1)

''There is not a list of skills, but there is still an orientation sheet. Now I identify the skills according to the problem that the lesson poses, according to the objectives of the lesson''. (AISSATOU)

For some teachers, competence comes naturally from the lesson even if it is not indicated before or at the start of the lesson.

''I also believe that there is a kind of misunderstanding in all this. That is, not announcing a skill does not necessarily mean that it has not been taught. But now it must already be said that it is difficult to build the programs. That is to say, we build them as we go along. But in my case, some documents that we use have been reworked locally. In this document, we list a certain number of things, for example, if I take the course on Abel and Cain, we will look there in this lesson for the child to acquire the skill of peace, the capacity. There are often two things I look for, that he may be peaceful, that the elders may have the ability to take care of their little brothers, and so on. Now there is also the need for these things to be worked on better'' (FOCUS GROUP 2).

At the level of documentary analysis, the document Curriculum for Adventist Secondary Education: Bible, p.9-10, offers a list of moral and religious values to be promoted within the framework of the Bible course. On pages 17-19 of this document, the skills are set out and presented in seven categories: Appraisal Skills, Emotion Skills, Bible Literature Skills, Social Skills, Prayer Skills, Bible Study Skills, worship. It is pointed out on page 2 of this document that adaptations and readjustments should be made locally, taking local realities into account. However, the skills to be developed for teaching the Bible in the specific context of Cameroon are not indicated in any document. In the context of CBA, the school program must be preceded by a reference frame of competences or base of competences which is intended to be an essential tool to guide learning. CBA is based on the fact that it is imperative for the student to acquire certain essential skills and knowledge as he progresses in his educational career. These skills should be listed and categorized. Subject-specific competencies designate a set of competencies to be acquired in a school subject. The skills specific to a teaching discipline are grouped together in a repository that presents them in a structured way. This lack of definition of disciplinary skills for Bible teaching could be a limiting factor to the practice of CBA.

3.4. Insufficiency in the precision of transversal skills

Whether in the reference document for teaching the Bible in Adventist establishments in West and Central Africa or in the curriculum for teaching the Bible in Cameroon, there is no indication of the skills transverse. Some teachers, however, think that despite the absence of a reference framework for teaching the Bible, they spontaneously and gradually develop skills in students. These skills flow from the lessons that are offered. Here is what teachers have to say about it:

''I would like to respond by saying that we have a very extensive program that had been put in place regarding the Bible courses that we are to teach'' (FOCUS GROUP 3)

''It must be said that sometimes we tend to confuse the teaching of the Bible with chaplaincy. Because chaplaincy is a whole other job and Bible classes are another thing''. (FOCUS GROUP 4)

''By preparing my course I already see the skills that my students can acquire and therefore during the course I guide them so that this can emerge in their lives, if I can say so''. (OLENGUE)

''It's true that it's very difficult because when you go to 6th grade for example when you see the progress sheet, at times you need projections, you need posters. So you need these posters, these projectors and all that so that it becomes even more practical and that the student can understand easily. And there we could easily identify the skills and achievements of the student… all that''. (FOCUS GROUP 5)

By analyzing these comments, we realize that Bible teachers do not understand the difference between a subject-specific competency and a cross-curricular competency, in addition to the obvious difficulty in integrating the notion of competency into their teachings. Each school discipline, from the reference of skills which is specific to it, must indicate the transversal skills which allow it to be included in the logic of interdisciplinary, a fundamental principle in CBA. These results show that the Bible didactic system has a structural failure due to the absence of a reference of skills and its constituent elements; therefore, it would be difficult to implement CBA in this teaching discipline.

IV. DISCUSSION

Our study aimed to assess the Bible competency framework in the Adventist educational system to see if it is in line with the requirements of CBA (Kana, 2019; Iramen, 2017; Develay, 2015; Scallon, 2015; Roegiers , 2008; Bipoupout, 2008; Miled, 2005; Perrenoud, 2000). The results of the study for this axis revealed insufficiencies and failures at the level of the Bible competency framework.

4.1. The competency framework: defining the objectives and purposes of teaching

The results of the study for this axis revealed insufficiencies and failures at the level of the Bible competency framework. It appears that the objectives of Bible teaching are just summarily stated in a document on Adventist education in West and Central Africa. Also, there are no documents drawn up at the local level in which the objectives of Bible teaching in Cameroon are specified. According to Adventist educational leaders, the goals and purposes of Bible teaching are similar to the general goals of preaching the gospel. For Chen (2005, in Lopez and Crahay, 2009, p.115), the program is *"a set made up of three elements interacting in a well-defined environment. It is about the process inputs and the results"*. Thus, the implementation of a program must take into account a series of decisions both at the political level (goals and objectives) and at the level of pedagogical engineering (Devers, Elise, and Hofmann, 2011). At the level of pedagogical engineering, decisions refer to the choice of content, learning activities, teaching methods, evaluation methods, materials and the selection of the staff expected to participate in the development program, namely: teachers, non-teaching staff, students and administrators (Dloz and Ollagnier, 2002).

Programs in CBA encourage the development and autonomous construction of knowledge through complex tasks as noted by Tardif (1996 quoted in Perrenoud, 2000, p.45): *"In any program based on the development of skills, these have a management on disciplinary knowledge. Competence remains and therefore remains the prime contractor in the planning and organization of training focused on the development of competences"*. The preliminary approach in competency-based approach consists of identifying the professional fields, trades and qualifications that will be achieved by graduates at the end of their course (Kana, 2019; Iramen, 2017; Develay, 2015; Roegiers, 2010). If this approach applies to the overall process of developing programs according to the APC, on the didactic level, the development of the competency framework for a teaching discipline must also follow this process. Each discipline must specify its goals and purposes in terms of contribution to the scientific field to which it belongs (Deschryver, Charlier and Fürbringer, 2011). But also each discipline is a contribution to the implementation of the national skills base. The lack of precision of the objectives and purposes of Bible teaching in Adventist secondary schools constitutes a limiting factor in the development of programs according to the CBA insofar as it does not allow a definition of the exit profiles of the students. (Kana, 2019; Iramen, 2017; Develay, 2015; Roegiers, 2010).

4.2. Define output profiles by levels

The results showed that there are no specific documents defining the exit profiles of pupils by sub-cycle or by class. For Adventist educational leaders, the purposes of Bible teaching relate to the outcomes of Adventist education as set forth in the philosophy of Adventist education at the end of high school. The exit profile in education refers to the qualities that the student must have at the end of his school career. It thus takes into account:

The skills and knowledge that students will have to develop throughout their training, defined: according to the university course they wish to pursue, and/or the jobs envisaged and the professional situations they will encounter there which can be targeted by an interpretation of "labour market demands", even "graduates' opinions" and "students' expectations" (Prégent et al., 2009, p. 19).

It is also about the attitudes and values that constitute: *"the sources of major motivations that will influence the action, both of the student and of the graduate, as a professional, as a citizen or, more prosaically, as a human being"* (Prégent et al., 2009, p. 19). For Barrie (2004), the exit profile is developed by the program's teaching team and includes characteristics that make it possible to envisage the deployment of skills, knowledge, attitudes and values by learners. The process of defining exit profiles occurs at three levels: intentional, programmatic, and functional. The programmatic level specifically concerns the definition of profiles in the competency framework, generally associated with the program (Barrie, 2004). Thus, each teaching discipline being a contribution to the teaching curriculum must offer partial exit profiles of learners at the end of their contact with the teaching discipline. An exit profile is therefore intended to be the first milestone in the development of a school program, allowing educational authors to establish the bases on which educational interventions will have to be built (Develay, 2015; Cuq, 2015; Prejent et al. ,2009).

In an educational context characterized by the curriculum reform according to the CBA, the definition of exit profiles is a capital necessity because competence develops in action, in the context of learning and even of life, and goes beyond a mere aggregate of knowledge. Achambault and Richer (2007) state that, in terms of the construction of knowledge, in terms of the development of skills, it is crucial that students review what they

have done, determine what they have learned, compare their approaches and their results with the established knowledge, observe under which conditions the new learning is relevant and under which conditions it is not, and finally, extrapolate on the situations where this new learning will be useful to them (p. 37). Ponce (2012) thinks that it is in the accomplishment of contextualized and meaningful complex tasks that the learner is able to build his knowledge in an explicit and intentional way through relevant learning and life experiences, rich and varied. It is this experience throughout schooling that will allow the learner to have the profile sought by educational policies through the development of the competency framework. The absence of exit profiles in the case of Bible teaching in Adventist establishments constitutes a gap to be taken into consideration with a view to linking this school subject to the CBA (Reuter, 2014; Roegiers, 2010; Prejent et al., 2009).

4.3. Defining disciplinary competencies

Regarding subject-specific competencies, research has shown that the document *Curriculum for Adventist secondary education: Bible,* offers a list of moral and religious values (p.9-10). Bible skills are presented in seven categories: (p.9-10). The skills to be developed in teaching the Bible for the specific context of Cameroon do not appear anywhere in the documents. For some teachers, competence develops as lessons progress. Bible teachers do not differentiate between a subject-specific skill and a cross-curricular skill. For some teachers, competence refers to an aptitude, a know-how; others, on the other hand, liken it to a pedagogical objective. The APC is thus based on the fact that it is imperative for the student to acquire certain essential skills and knowledge as he progresses in his educational career. It is then necessary to list these skills and categorize them. In APC, there are two main types of skills: subject-specific skills and transversal skills (Cuq, 2015; Develay, 20015; De Ketele, 2001). Subject-specific competencies designate a set of competencies to be acquired in a school subject. The skills specific to a teaching discipline are grouped together in a repository that presents them in a structured way. Thus, disciplinary competence alludes to the student's ability to mobilize domain-specific resources in order to solve a problem. However, Pellen (2008) thinks that other skills can be developed in a discipline according to a three-level scale: imitation skills, transposition skills and innovation skills. All the skills to be developed for the learner are not necessarily part of the school discipline. This is the case of transversal competencies.

4.4. Define transversal competencies in the framwork

The research also showed that cross-curricular competencies are not specified in official documents of Bible teaching in Cameroon. Apart from subject-specific skills, the skills framework for a school subject must list the cross-curricular skills associated with the subject (Basque and Rogozan, 2009). According to Jonnaert (2009), a transversal competence allows the subject to use an operational and stabilized network of skills and abilities in various situations without them necessarily being specific to the teaching situation. For Mario and Bissoneetee (2001), transversal skills embrace several tasks, activities, functions, subjects and can be reinvested in several situations: themes from different disciplines, interdisciplinary questions and problems of daily life. Like the disciplinary competence, the cross-curricular competence is a know-how to act using knowledge, skills, integrated and accessible in memory and which can be mobilized in a situation, because of the regularity with which they have been exercised successfully in various contexts (Kana, 2019; Iramen, 2017).

It should however be noted that the authors have a divergent vision on the spectrum of cross-curricular competence. For Lafortune (2009) and Veechi (2010), most of the skills listed in a frame of reference are transversal because they are based on a set of resources that can be mobilized in several disciplines. This vision contracts with that of Rey (1996) for whom a skill is difficult to cross because of its essence, which requires it to be circumscribed to a specific situation. A student may be comfortable solving problems related to mathematics without this being the same in languages. Along the same lines, the work of Le Boterf (2000) shows that the mobilization of a skill only occurs in a given situation. Whatever the positions on this question, it remains essential to remember that skills are characterized by the diversity of the situations in which they are deployed. Each school discipline, based on the skills framework specific to it, must indicate the cross-cutting skills that allow it to be included in the logic of interdisciplinarity, a fundamental principle in CBA (Kana, 2019; Iramen, 2017; Develay, 2015 ; Scallon, 2015; Roegiers, 2008; Bipoupout, 2008; Miled, 2005; Perrenoud, 2000).

Referring to the theory of systems in didactics (Bertalanffy, 1973; Lebrun and Berthelot, 1994), the didactic system of the discipline of the Bible has a structural failure due to the absence of a competency framwork. As a result, it would be difficult to implement CBA in this teaching discipline. Hence the need to proceed with the development of a reference framework of skills that can serve as a compass for the implementation of CBA in this teaching discipline.

V.　CONCLUSION

This research aimed to assess the competency framework of Bible teaching in the Adventist education system in Cameroon. The results showed that the didactic system of the Bible discipline has a structural failure due to the absence of a competency framework and its constituent elements. As a result, it would be difficult to implement CBA in this discipline, hence the need to proceed with the development of a reference framework of skills that can serve as a compass for the implementation CBA in this teaching discipline. School program must be preceded by a competency framework which is intended to be an essential tool to guide learning (Cros and Rasky, 2010; Prejent, 2009; Lenoir, 2008). According to Postiaux, Brouillard and Romainville (2010), it is a description of the skills expected of a learner at the end of a course. Disciplinary competencies allude to the student's ability to mobilize domain-specific resources in order to solve a problem. Each school discipline, based on the competency framework specific to it, must indicate the cross-cutting skills that allow it to be included in the logic of interdisciplinarity, fundamental principle in CBA (Kana, 2019; Iramen, 2017; Develay, 2015; Scallon, 2015; Roegiers, 2008; Bipoupout, 2008; Miled, 2005; Perrenoud, 2000). Thus, the competency framework makes it possible to identify the knowledge, life skills and know-how that will be developed at the end of the learner's course. It serves as a benchmark for the teaching team by the fact that it contributes to "creating mutual understanding between the actors, a condition capable of generating the confidence necessary for transactions in this area" (Chauvigné, 2010, p.78). This study thus suggests that developers of school programs pay particular attention to the competency framework specific to each discipline because it serves as a compass for the implementation of the competency-based approach.

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