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Emotional Capital¹: a crucial capital for a citizenship society with personal, social and Economic returns

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Abstract

From the field of emotional intelligence and management sciences combined with an economics, sociological and psychological approaches, I will present in this talk an essay on a conceptual model named Emotional Capital (EC) which won a 2006 national Prize of the French Academy of Moral and Political Sciences. This model shows that the EC is an essential capital especially for children and young people at risk to enable their citizenship formation which participates to a better social cohesion, smoother human relations for their future life success in the society.

Introduction

Today's trend of the increased emphasis on the accountability of schools and their efficacy leads school leaders and educators to focus solely on improving students test results or academic performance in the core areas of certain domains (such as reading and sciences). Under these pressures, teachers have to focus on teaching content and less on preparing citizens. Still, few educators, youth development practitioners, and student support services personnel question the importance of helping children to develop those skills necessary to be successful in the workplace, make ethical decisions, and be engaged and contributing citizens. Social, emotional, and ethical skills development cannot be ignored in the name of better academic preparation, especially in the face of data showing that students are more disengaged than ever.

The process of acquiring the skills to recognise and manage emotions, develop caring and concern for others, referring to emotional competences, establish positive relationships, make responsible decisions, and handle challenging situations effectively, prepare citizens and also have impact on academic performance. And emotional competencies have an impact on every aspect of children's development – their health, ethical development, citizenship, academic learning, and motivation to achieve. But these competences are still rarely taught explicitly and effectively. Indeed, this focus on testing or academic preparing means that too often, academic subjects are separated from the social and emotional contexts in which they are taught, and still in education as at work, emotions have always been put out of the door. Since new insights from the field of neuropsychology, the time has come to reject the Cartesian body-mind dualism and to consider that the affective domain cannot any longer be separated from the cognitive domain. Emotions are just as important as intelligence.

¹ This research "Emotional Capital: A Conceptual Essay" won the 2006 Louis Cros Prize of the French Academy of Moral and Political Sciences, Académie Française, Paris.

From the field of emotional intelligence and management sciences combined with economic, sociological and psychological approaches, I will present in this article an essay on a conceptual model named Emotional Capital (EC) which won a 2006 national Prize of the French Academy of Moral and Political Sciences. This model shows that EC is an essential capital especially for children and young people at risk to enable their citizenship formation which participates to a better social cohesion and smoother human relations for their future life success in the society. Thus, emotional capital has to be considered as a capital, a real asset in which people, institutions and the society should invest in, as it has major returns for individuals (to allow well-being and sustainable person's development) and for society (social cohesion) for (individual and social) life. Above all, in recent decades, the informal contexts where emotional competencies used to be developed have changed and compromised the balance of EC children's endowment. Therefore, not all children are equally equipped. Changes occurred in the family structure (single mother family, divorce or recombined families, increased work force involvement of both parents, possibly under-parenting), social values (more individualistic), the labour market (high unemployment, layoffs, keener competition), in media (stereotyping of gender roles and expectations), in education (curriculum and pedagogy and education values)... making that the balance of emotional competences are less and less developed or at least have changed toward a more developed individualistic and personal EC which have an impact on personal development and on individuals behaviours regarding citizenship.

Thus, my model raises educational policy issues. Early childhood programs as continuing training for youth at risk focused on emotional capital should provide a goodness-of-fit to participate to EC formation for each person, allowing an effective equitable and sustainable education and a citizen's development. Also, it questions the pedagogical and teaching style (toward a quality of teaching) and teachers' training (train to a leadership style) and some early curricula; especially when education is gender biased. As those emotional competencies are developed and provided in formal and informal manners and contexts, thus, because of gender bias, this capital can differ from males to females as they are raised differently. Hence, I will show in my presentation that this different endowment has tremendous impact between boys and girls not only on their educational trajectory but also on their behaviours and their scholar and occupational choices.

From Emotional Intelligence to Emotional Capital and its characteristics

Emotional Competencies and Emotional Capital

The term 'emotional intelligence' was introduced to psychology in a series of papers by Mayer and Salovey, though it was Goleman who brought wide popular recognition to the concept of emotional intelligence in his 1995 book *Emotional Intelligence*. In sum, emotional intelligence is the ability to sense, understand, and effectively apply the power and acumen of emotions as a source of energy, information, creativity, trust and connection. But Goleman, Mayer, Salovey, and Caruso have also argued that by itself emotional intelligence probably is not a strong predictor of performance. Rather, it provides the bedrock for competencies that are. Goleman has tried to represent this idea by making a distinction between emotional intelligence and emotional competence and

divides it up into several emotional competencies: personal and social competencies. This set of competencies compounds the emotional capital (Gendron, 2004). The personal competence contains two competencies: self-awareness and self-regulation. Self-awareness concerns knowing one's internal states, preferences, resources, and intuitions. This competence allows to identify and name one's emotional states and to understand the link between emotions, thought and action. It refers to how much we understand ourselves and have confidence in our feelings and abilities. Equipped with this awareness, an individual can better manage his own emotions and behaviours and better understand and relate to other individuals and systems. Self-regulation or self-management refers to managing ones' internal states, impulses, and resources i.e. to manage one's emotional states - to control emotions or to shift undesirable emotional states to more adequate ones. This competence refers to how well we behave under stress, or how it can be counted on to use emotions to help us achieve ends without harming ourselves or others.

Social competencies include social awareness and social skills of communication. Social awareness refers to how people handle relationships and awareness of others' feelings, needs, and concerns. Social skills concern the skills or adeptness at inducing desirable responses in others. Those competencies are related to communication, influence, conflict management, leadership attitude, change, catalyst, building bonds, collaboration, team synergy etc as they allow entering and sustaining satisfactory interpersonal relationships. And those competencies are important to create a positive atmosphere in the classroom when developed in a balanced way. Thus, if technical and general competences, referring to *savoirs* and *savoir-faire*, constitute the human capital (HC) defined by Gary Becker in his restricted definition of HC, those emotional competencies referring to the *savoir-être* have not been taken into account in the HC measures and assessment. According the impact of those competencies on performance (see EI research) and on learning process, they might be included in HC in a broader sense and thus, I pose that those emotional competencies are as important as the technical and general ones. Therefore, I defined the emotional capital (Gendron, 2004) as 'the set of resources (emotional competencies) that inhere to the person, useful for personal, professional and organisational development'.

Emotional capital has specific characteristics related to emotional competencies

Emotional capital can be developed as emotional competencies are learnt capabilities. As underlined by Goleman (1996), emotional competencies are learned capabilities. This set of emotional competencies is learned from the early age until adulthood, through family, neighbourhood, peers, communities, sports clubs, religions, societies and school contexts. For instance, for the emotional competence of empathy, Braten (1998) collective research work shows that 'if empathy is regarded primarily as a primitive experience of affective sharing, then it probably has early origins in the playful exchanges shared by mothers and babies'. Empathy is one basis for moral action. As a motivator for helping and altruism, it is part of the emotional connection between people that fosters mutual sensitivity and reduces selfish concern. Scholars concerned with culture and society, as well as developmental psychologists agree that the growth of empathy reveals a young child's capacity to respond to another's emotional experience, which is a foundation for social and emotional understanding. This emotional

competence, which constitutes only one example, is crucial and essential in social situations like the class situation (and not only to people adjusting and coping). Indeed, 'individual differences in very young children's understanding of other's emotions and inner states are marked. These differences not only show considerable stability from early in the preschool period to the school years, but are related to a wide range of other developmental outcomes, including moral sensibility, perception of others' reactions and of self-competence, and adjustment to school' (Braten, 1998).

Emotional capital differences between boys and girls when education is gender biased

As emotional competencies are 'learnt', more exactly 'developed' through education, emotional capital can differ between males and females (Gendron, 2004c). If sex differences in the area of cognitive functioning have been found to be minimal, emotional capital differs from males to females in a gender perspective². Braconnier (1996) shows that parents' behaviours vary according to the sex of their children: a mother for instance, facing her child's anger will say to her daughter: 'be nice' and to her son 'defend yourself'. Instead 'the father will question and threaten more, especially facing his son'. Some of those differences are in terms of role training and social expectations. As early as age two or three, boys and girls are raised in such a way that they develop different interests, attitudes and emotional competencies, which their parents, schools and social expectations influence and strengthen (according to the sex-role expectations for boys and girls in society). Indeed, in every culture of the world, children are taught to be appropriate adults through the games they play. When boys are growing up, they play baseball, basketball, football, cops and robbers, cowboys and Indians and war, all of which are hierarchical team sports. They learn how to compete, be aggressive, play to win, strategise, take risks and mask emotions. Playing their assigned role in the hierarchy - the hierarchical culture of men - boys learn to obey their coach unquestioningly, become leaders and play with people they do not like. In essence, boys learn how to garner power, manage conflict and win or lose without becoming emotionally involved with their 'competitors'. At the opposite, more than likely, girls grow up without playing team sports. Girls play with people they like (usually one-on-one) and learn their cultural lessons from 'dolls games' in which there are no winners or losers. Girls play reinforces 'getting along and being nice', protecting friendships by negotiating differences, seeking win-win situations and focusing on what is fair for all instead of winners and losers. As a result, girls (unlike boys) have 'flat' versus hierarchical relationships. A very important rule in women's culture is that the power in interpersonal relationships is always kept 'dead even'. There is never a 'boss doll player'. Girls who try to be the boss quickly learn that this damages friendships. Therefore, they often attempt to equalise power, negotiate relationships and share power equally. Consequently, the different emotional competencies developed through those experiences will have a major impact on individual personality and different returns in different spheres (regarding their scholar and vocational guidance, at school, work or home ...) as I will develop in the last part of this article.

² The term gender role denotes a set of behavioural norms society imposes upon people according to their sex.

Evolution of Emotional Capital and its consequences on individual behaviour, citizenship development and on society

In recent decades, changes occurred in the contexts where emotional competencies used to be learnt or developed: social and economic changes, changes to family structure, social changes and the power of media stereotyping of gender roles and expectations, changes to curriculum and pedagogy and education values. Those changes have impacted upon individuals' Emotional Capital endowment. Indeed, families are facing new challenges in their structure and possibly underparenting: single-mother families, divorce or recombined families, and increased work force involvement of both parents. In such contexts, the traditional balanced (personal and social) emotional competencies essential for social interactions learned at home are not always taught or provided to children and/or have changed toward more 'personal' competencies. Also, a few decades ago, religion was still important for individuals. To belong to a church (attending religious offices) used to be a place where some (moral, citizenship...) values developing social emotional competencies were taught and shared. Nowadays, religions transmitting those values and competencies have less impact on individuals as their attendances is declining³. Moreover, industrial societies and powerful countries increasingly promote competition, individualism, liberalism and performance which tends to enhance individualistic competencies as personal emotional competencies. Also, education values have changed as underlined by Veugelers and Vedder (2003):

During the 1950s, the main emphasis with regard to values, also in the educational system, was placed on conformity, on adaptation to society. The 1960s offered an impulse for self-fulfilment, social commitment and democracy in society as a whole and in education. In the 1980s, technical and instrumental thinking, with little attentions for values, dominated education. ... The 1990s were characterised by, on the one hand, further decline of formerly coherent value systems in society and, on the other, the desire, as part of an ongoing process of emancipation, for further developing one's own value orientations.

All those changes have an impact on personal development and individuals' behaviours. And child education doesn't escape from that. Balanced personal and social emotional competencies (essential at least for social interactions) are not necessarily learnt anymore and some children can come into the classroom without the appropriate emotional capital. These emotional competencies refer to the *savoir-être* (know-to-be), to the rules of democratic socialisation, to know how to behave in social situations, to know how to communicate, to handle conflict, to respect other's opinion, and to share. Emotional competencies which encompass citizen competencies are an essential capital to allow people's human capital constitution. Because those balanced emotional competencies are lacking or missing nowadays, we realised that they were crucial to behave properly in society. Those social and personal competencies participate in the citizenship competencies.

³ Some religions in certain cultures can participate strongly at spreading non-egalitarian values in a gender perspective and by doing so, participate to implicit unequal education, between boys and girls.

Thus, as emotional competencies are the result of ‘a production’ of diverse educational contexts and situations, acquired by learning, and can be improved or enhanced, emotional capital has to be considered as a capital, in which people, institutions and society should invest in it; especially, as it is crucial, profitable and will have major returns for individuals (to allow a sustainable person’s development) and society (social cohesion) for (individual and social) life.

Emotional Capital and its Impact and Implication in Education

Emotional capital is crucial to allow human capital constitution. As a result of a production from families, schools, religions, neighbourhoods, communities and societies i.e. informal and non-formalised contexts, an adequate emotional capital participating in scholar dispositions, citizenship behaviour will enable students to succeed academically. Also, as emotional competencies are learnt and provided in an informal manner, this capital can differ from males to females as they used to be raised differently in a gendered education context. This different endowment between boys and girls has tremendous impact on their educational trajectory, and occupational and labour market trajectories as well. It can explain the different school success, scholar and vocational guidance, and some wage differences between boys and girls, or men and women in work situations.

Boys’ and Girls’ Emotional Capital in gendered education

From international research on gender studies and research describing boys’ and girls’ attitudes, traits, and literature, I used Goleman’s grid that I gendered to stress out boys’ and girls’ portraits regarding their emotional competencies developed in a gender bias context of education (Table 1).

Table 1: Emotional competencies (EC) boys and girls profile

Personal competencies	♂	♀	Social competencies	♂	♀
Self-awareness	higher	lower	Empathy	lower	higher
Self-Regulation	lower	higher	Social skills	lower	higher

NB: In those tables, I gendered the EC Goleman grid and from the different gender research quoted in this paper (for instance Felouzis, Mosconi, Duru-Bellat...) I underlined the main profile of boys and girls regarding their emotional competences (EC) developed. As these EC relative (boys and girls compared each other) ranks (higher/lower) have not been built and measured for the special issues of this paper, the rank is not of course fully satisfying but, nevertheless, it gives some general gender trends allowing this paper’s reflections.

The Crucial Emotional Capital to Human Capital Formation: a Female advantage at (traditional) school

From early school, as written above, if pupils don't have the appropriate emotional competencies or are not developed enough (for instance goodness-of-fit⁴) to stay and interact in a proper way in class situations they will not be able to constitute their human capital or at least not to their full potential. Those students will fail, drop out, exclude themselves or be excluded or suspended from schools, as traditional schools request some scholarly dispositions. Those dispositions referring to emotional capital are essential to succeed academically but boys and girls are differently equipped from their early education. The field of early childhood reflects a female culture because most caregivers and teachers are women. This leads to environments, activities, curricular plans, and interactions that tend to match up better to what girls enjoy and are good at doing, which provide a goodness-of-fit for girls. Boys have some needs that are distinctly different from girls. They prefer rough-and-tumble play, aggressive activities, hands-on manipulation of concrete materials, and lots and lots of movement (Wardle, 2003). Also, most early childhood programs are focused on literacy and discrete academic outcomes (Snow, 2003), and support standards as a way to improve quality (Kagan & Cohen, 1997) instead to focus on social competence. Boys have less attention and poorer self-regulation as they are more spontaneous, impulsive, and disordered than girls, and therefore struggle in such early childhood programs. At the opposite, since girls start by different biological development, talking earlier than boys, and continue to exceed boys in all literacy areas throughout elementary school, this focus can favour girls. Indeed, the scholar dispositions equipment or endowments referring to emotional capital essential to succeed academically are not the same between boys and girls from an early age.

Beyond boys' and girls' different biological development, by early education certain emotional competencies have been developed in girls which makes them more advanced than boys in sustained attending and self-control (Curnoyer, Solomon and Trudel, 1998; Rothbart, 1989). Those competencies correspond to scholar dispositions (required to succeed) and fit traditional academic standards, which can explain why girls succeed better at school than boys (Felouzis, 1993). But such situations in girls' favour happen because traditional scholar dispositions are still maintained (an insistence on quiet, no rough-and-tumble play, restrictive outdoor play rules, no messy activities, no indoor gross-motor actives (Wardle, 2003)) as early school academic standards assessment is focused on areas of reading and written expression. Indeed, based especially on brain research (Berk, 2002; Leaper, Anderson & Sanders, 1998), it seems these standards and scholar dispositions fit the development of girls better than boys at primary or/and secondary school. This could explain boys' failure or drop out, which is a growing concern as the relative underachievement of boys in school education keeps increasing over recent decades, and at least, raises the question: 'standards for whom?'

⁴ For Berger (2003), goodness-of-fit is a "pattern of smooth interaction between the individual and the social milieu, including family, school and community". Also, this emotional competency is critical for the full emotional, cognitive, physical, psychological, and moral development of all children.

The Essential Emotional Capital for competition: a Male advantage

If girls can benefit from a female culture and traditional scholar standards and dispositions because of biological differences and their developed emotional competencies focused for instance on social competence (respectful, discrete, docile, warm full, passive...) matching primary or/and secondary school education standards and dispositions, the other emotional competencies that are undeveloped (personal ones: competition, arguing, active) in girls will penalise them later compared with boys.

Boys' personal competencies enhanced by unconscious teachers' behaviours

If the brain affects cognitive development, boys' emotional capital also impacts on their overall 'school readiness' and academic development in early childhood programs and explains some boy's drop out. As boys are more aggressive and less conforming, have a lower frustration level for boredom, and exhibit a higher activity level and shorter attention span than girls (Stanchfield, 1973) which refers to emotional competencies, they have more difficulty than girls functioning in the typical elementary school classroom.

Table 2: Emotional competencies (EC) required at school compared with boys and girls' EC Equipment

Personal competencies	♂	♀	Required at school	Social competencies	♂	♀	Required at school
Self-awareness	higher	lower		Empathy	lower	higher	
Self-Regulation	lower	higher	High	Social skills	lower	higher	High

Readings: By comparison between boys and girls, self-regulation' EC are more taught to girls than boys, which are competencies essential at school.

Nevertheless, boys' energy captures and channels all teachers' attentions in girls' disfavour. Indeed, as shown by Mosconi (1997) and Duru-Bellat (1994, 1998), teachers unconsciously invite more boys to talk and express themselves than girls as teachers have to keep the classroom in a calm atmosphere. Therefore, such teachers' behaviours reinforce or strengthen boys' personal emotional competencies (active, going ahead, pushy, combative, competition...) and at the same time, will not develop the girls' ones. Where schools should fill the personal competencies gap of girls, and the social ones of boys, they reinforce boys' personal competencies useful for scholar competitive tracks (and at the workplace).

Difference in boys and girls' scholar and vocational guidance: strong personal competencies help boys to access to elitist or competitive scholar tracks (Table 3)

Already in the 60s scientific studies showed that the personality dimension of passivity-activity is curvilinear early related to intellectual performance (Maccoby, 1966). Boys and girls notably occupy different positions on this dimension. Research on self-consistency theory has established that gender differences in self-perception exists.

Some research has showed that boys have a high esteem of themselves and can self-evaluate their capacities which help them to apply for prestigious and ambitious tracks even if they have lower grades than girls (Beyer, 1991, Baudelot & Establet, 1992). Boys have progressively a better opinion of themselves as they grow up, but girls do not. This self-perception and evaluation has to be related to personal self-efficacy on behavioural change which differs from boys to girls (Bandura, 1977, Betz and al., 1981, 2000, Vouillot, 2004; approaches that I will not develop here).

Also, teachers support such self-evaluation: it is always like ‘girls were doing their best when boys could do better’ (Mosconi, 2004). As already reported in 1966 by Maccoby, ‘when college women are asked how well they will go on a task they are about to undertake or how good their grades will be the next semester, they are less optimistic than college men, even on tasks where they do in fact perform as well as men’. As girls are less educated and socialised to be competitive (The Hidden Curriculum and Implicit Education, Pourtois and Desmet, 2004), they inhibit themselves by self-censure from undertaking competitive and scientific pursuits, moreover when might be defined as unfeminine. Such behaviour already in secondary school limits the educational and career choices that adults can make (in the further and higher education courses and work occupations).

Those behaviours refer to gender division features which work as socially legitimate and valorised prescriptions - the fulfilment of culturally prescribed gender role expectations - starting from early age and continuing via education and socialisation (Chodorow, 1988, Gilligan, 1982, Le Maner-Idrissi and al. 2002, Zaouche-Gaudron et Rouyer, 2002). In fact, feminine and masculine styles are less biological imperatives and more related to tacit understandings and learned behaviours driven by various social and national constructs (Rosenthal, 2000) as from a systemic view, cultural gender expectations result in organisational cultural characteristics also being gendered. For instance, in vocational education, Williams & Ali (2000) show in their research that women who do pursue Science, Engineering, Construction and Technology (SECT) education and training, often found themselves the only or one of few women on the course, and experienced isolation, demotivation, harassment, marginalisation, and alienation – which is often not only attributable to the fact they are in a minority by gender but are also studying in an area which has been the exclusive domain of men; a domain for which women have been actively discouraged to enter and because of the SECT learning environment and culture which has been developed over time by male students and teachers and therefore reflects their values, beliefs, assumptions and methods of organisation. ‘The perceived exclusion of women, together with the “chilly” climate of the classroom and the teaching, learning and assessment methods, influence women (and many men) to choose other disciplines’. They underline the fact that women’s learning styles in SECT education are often not recognised or rewarded.

As boys and girls are endowed with different emotional capitals (which includes those prescribed gender role expectations), they are not equally prepared for the different school tracks - especially for competitive school tracks - they will have to choose further. Because of their learnt emotional competencies, boys are better prepared for school tracks where competition, assertiveness and self-confidence competences are required. At the opposite, according their emotional capital, girls are more inclined to go

toward scholarly tracks such as social or humanities, where social competencies (empathy) and less personal and competitive ones are required. That could explain why girls are few in number in competitive scientific tracks. And when they access to such tracks, they tend to go mostly in sciences where there are still ‘human dimensions’, such as ‘biology sciences’, rather than ‘mathematics’ or ‘physics’ (could one see here the impact of the dehumanisation of certain ‘hard’ sciences curricula?). If impulsiveness and aggressiveness are negatively related to a number of academic measures for boys, the opposite behaviours may actually aid the achievement of girls. Therefore, for the best academic performance, most boys need to be less impulsive and most girls need to be less passive and inhibited as there are consequently tremendous impacts on their respective vocational and occupational choices.

In sum, girls as boys currently do not enter into the learning situation on equal terms. If extremely passive and extremely active boys will perform the worst, and women tend to be invisible to teachers and are more likely to be subdued, unassertive, intimidated or daunted, those who occupy the intermediate positions on this dimension (combining social and personal competencies in a given ratio) will perform optimally. The male or female students who quietly get on with their work might actually have more time to do a good job of learning than someone who was always hogging the teacher's time for some reason. At the opposite, the students who are aversive and think negatively cannot concentrate for a long time and have more difficulty in reaching their potential than others.

Table 3: Emotional competencies (EC) required to perform in Competitive Tracks at School

Personal competencies	♂	♀	EC Essential for competitive tracks	Social competencies	♂	♀	EC essential for competitive tracks
Self-awareness	Higher	lower	High	Empathy	lower	higher	
Self-Regulation	Lower	higher		Social skills	lower	higher	

Those emotional competencies are competencies learnt and developed from an early age and are strengthened and reinforced by institutions with a gender role expectation alongside their childhood. Therefore, they participate to the shape of children tastes, their personality, their traits which, by domino effect influence and have effect on their future adult life through their scholar and vocational guidance and their job careers choice.

Thus, in an equitable perspective, it should be taken care to teach balanced emotional competencies between boys and girls to allow them a real and effective free choice regarding their life's orientation (through ‘free’ educational, occupational, job and career choices) and enable to achieve an emotional maturity in adulthood. It is also vital that different learning styles are recognised and teachers plan pedagogical strategies more

responsive to the styles of their students. Therefore, regarding school matters and issues, there is a need to revisit and question teaching styles, learning styles and a curriculum free from gender bias. Only real and effective reflections on those issues will provide an equitable education (Solar, 1998) allowing boys and girls to succeed in the way they will have really chosen on their own (instead of what institutions prescribe insidiously for them).

Conclusion

From an Emotional Capital Theory to the Person's Development: Toward a Sustainable and Equitable Education and Citizenship skills Development

Emotional competencies are as important as other 'more traditional' competencies. A balanced emotional capital can help students reach their best potential in the classroom and as workers at their workplace. Emotional capital becomes crucial for a person's well being and achievement in life. Balanced emotional capital is the basis for self-improvement, growth, and life-long learning, as well as being able to successfully and adequately interact with others. It helps at becoming resilient, allowing people to respond to stress and disappointment in appropriate and productive ways. If goodness-of-fit is critical for the full emotional, cognitive, physical, psychological, and moral development of all children, emotional capital shapes and conditions a person's entire life and participates in his or her citizenship profile. But not all individuals are equally equipped in such a crucial emotional capital. Therefore, regarding educational and social policies, families, or social partners, all educational partners should be aware to which extent this emotional capital is crucial and needs to be taken into account in education. Beyond discussions and actions with parents, or through parent associations, early childhood programs at school as continuing training for adults should provide a goodness-of-fit to participate in emotional capital formation for each person allowing an effective equitable and sustainable education and citizenship development.

Also, developing at school emotional and social skills is nowadays very important because it can affect academic achievement positively not only during the year they are taught, but during the years that follow, (Bressoux & Pansu, 2003) and above all, participates in the development of citizenship competencies. Those skills have a long-term effect and 'can lead to achievement from the formal education years of the child and adolescent to the adult's competency in being effective in the workplace and in society' (Finnegan, 1998). Therefore, regarding its importance for successful academic learning process but also for promoting citizenship skills, it questions the pedagogical and teaching style, teacher training and some early curriculum. Indeed, the teaching style will have to be changed toward a quality of teaching and teachers to be trained to ethic leadership style reflecting citizenship behaviours. When considering the diversity of learners in classrooms today and the quest to leave no child behind it is essential to tailor learning in response to students' abilities, interests and learning styles so that all may reach standards. Nevertheless, the aim of teaching emotional competencies is not 'shaping' people in subtle ways but its schooling should aim towards letting students think, reflect and elaborate on their own. And, in an equity perspective, care should be taken to develop balanced emotional competencies between boys and girls and to revisit curriculum to allow them a real and effective choice free from 'gender bias' regarding

their life's orientation (educational, occupational, job and career choices). Therefore, it is also vital that different learning styles are recognised and teachers plan pedagogical strategies which are more responsive to the styles of their students. But for a quality of teaching, all teachers would have to demonstrate ethic competencies as an exemplary case for their learners in citizenship behaviour as all programs will have to be focused also on citizenship development.

To end, emotional capital has to be considered as a human one, in which people, institutions (such as educational institutions) and society should invest in it as economic and social returns can be expected from it; especially, because it is crucial and gives returns on individuals (to enable a sustainable person development in the lifelong learning perspective, for individual, economical and social life), on organisations (companies, schools) and above all on society (a better social cohesion and a better citizenship responsibility): To make Emotional Capital a real and effective Personal, Professional, Social and Organisational Asset.

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