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**Why Emotional Capital Matters in Education and in Labour?**  
*Toward an Optimal Exploitation of Human Capital and Knowledge Management*

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Abstract :

From the perspective of the Chicago school, there is no behaviour that is not interpretable as economic. In this paper, we discuss the assertion in the perspective of an optimal constitution and exploitation of Human Capital, through our conceptual framework named “Emotional Capital” (EC). Referring to emotional intelligence, we show that emotional capital, more than an additional capital, is a booster capital potentializing or energizing the human, social and cultural capitals. EC is critical to enable human capital formation, accumulation and, its optimal exploitation for individuals and crucial in knowledge management in the today’s increasingly complex and competitive global workplace for companies and organisations. Our conceptual model enables to understand student academic success or failure on the one hand, the different occupational and jobs choices and career prospect between men and women, and organisations or companies successes as well, on the other hand.

Résumé :

Nombre de recherches scientifiques ont mis en évidence l’importance des émotions dans les prises de décisions. Pour autant, cette dimension reste encore peu prise en compte dans les approches économiques. Pour cela, et en référence aux travaux sur l’intelligence émotionnelle, dans cet article nous nous proposons d’étudier l’impact et l’importance du capital émotionnel dans la constitution et l’exploitation optimale du capital humain chez les personnes et sur le Knowledge management dans les entreprises ou les organisations. A partir d’un modèle conceptuel du capital émotionnel, nous montrons que le capital émotionnel est un capital plus qu’additionnel. Il est un capital qui potentialise le capital humain, social et culturel des personnes et s’avère aujourd’hui crucial pour les entreprises et les organisations. Particulièrement, notre modèle permet d’apporter des éclairages sur les différences de réussite scolaire, de choix de carrière et de salaires hommes-femmes sur le marché du travail, ainsi que sur les différences de réussite entre structures organisationnelles.

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# **Why Emotional Capital Matters in Education and in Labour?**

## *Toward an Optimal Exploitation of Human Capital and Knowledge Management*

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### **Introduction**

In economics, since many leading economists' theorists –Herbert Simon, Kenneth Arrow, Amartya Sen, and others –have pointed out the paradoxes of rationality, the possibility of market failure, the need for a welfare economics dealing with group benefits, and the limits of economic man, Chicago school theorists do not represent the discipline of economics as a whole. And even among economists who share many of the assumptions of the Chicago school there are major controversies and differences of opinion, such as whether one can assume that rational choosers have perfect information or whether individuals who make decision do so within hierarchies and institutions. Gary Becker, for example, allows room for the other social sciences, including sociology- but only if they accept the terrain established by economics. Does this “expanding domain of economics” reflect the efforts of the Chicago school to colonize the other social sciences or/and a permanent shift in the hegemony of the social sciences by using the technique of economics? As from the perspective of the Chicago school, there is no behaviour that is not interpretable as economic, however, altruistic, emotional, disinterested, and compassionate, it may seem to others. This article could contribute to that trend without its will, as our aim is to stress out that psychological behaviour matters in economics and from there, it can be found some economics value and returns at working on psychological variables.

If emotional or compassionate behaviour can find an explanation in an economic approach, in the upside down, emotional behaviour has to be taken into account in economic theory as it can have major returns and impacts in economics. We will argue this position in the perspective of an optimal constitution and exploitation of Human Capital through a conceptual framework that we named “Emotional Capital”. First, we will define the different capitals in social sciences: human capital, social and cultural capital. Second, we will introduce and define a new type of capital: the Emotional Capital. Third, we will show that Emotional Capital through its links with human, social and cultural capitals matters a lot in economics; especially, Emotional Capital is a crucial capital to enable human capital formation, or accumulation and, its optimal exploitation. We illustrate our point in two fields: education (school HC constitution) and labour (workplace HC exploitation) as our conceptual model enable us to understand student academic success or failure (as for instance boys’ drop out, and at the opposite girls’ success at school) and, concerning the workplace, it can explain the different occupational and jobs choices and career prospect between boys and girls (as some differences between males and females regarding wages and career prospects) as well.

### **I Human, Social and Cultural Capital**

The notion of capital is derived from economic discourse. Traditional economic theory generally viewed capital as physical items that are used and useful in the production process. But "capital" has been expanded as a general way of thinking and taken on a broader meaning

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especially, when some aspects of its definition provide a useful way of thinking in another domain. Since then, economists have focussed on broader forms of capital as investment in education, training and skills as they can be viewed as building up human capital. Therefore, in this first chapter, we will define some different capitals that social sciences contain: human, social and cultural capitals.

## I.1 Human capital

Human capital is a broad and multifaceted concept encompassing many different types of investment in people as health, nutrition, mobility, education... investments which enhance the population's ability to engage in productive activities. There is a broad consensus in the academic literature that human capital is an important determinant of productivity and other economic outcomes, both at the individual and at the aggregate level, and that its role is particularly crucial in today's knowledge-driven economy.

The concept of human capital has a long history (Adam Smith, 1776), the term itself was first coined by economists T.W. Schultz and G.S. Becker less than 40 years ago. In his 1964 book *Human Capital*, G.S. Becker viewed education, on-the-job training and health as components of human capital with consequences for earnings and economic productivity.

The key aspect of human capital has to do with the knowledge and skills embodied in people and accumulated through schooling, training and experience that are useful in the production of goods, services and further knowledge. It can be distinguished between the following three components of human capital:

- General skills related to basic language and quantitative literacy and, more broadly, to the ability to process information and use it in problem-solving and in learning.
- Specific skills are those related to the operation of particular technologies or production processes.
- Technical and scientific knowledge, finally, refers to the mastery of specific bodies of organised knowledge and analytical techniques that may be of relevance in production or in the advance of technology.

Such terms reflect a wide consensus that nature and society both function in such a similar manner as traditional industrial infrastructural capital, that it is entirely appropriate to refer to them as different types of capital in themselves. In particular, they can be used in the production of other goods, are not used up immediately in the process of production, and can be enhanced (if not created) by human effort.

Also, number of research and available empirical evidence shows that human capital contributes significantly to productivity growth, both at the individual and at the aggregate level. Its role is particularly crucial in today's knowledge-based economy as it plays a key role in fostering technological change and diffusion and the raise of quantity and quality of the stock of human capital is compatible with increasing social cohesion.

## I.2 Social capital

While human capital is embodied in individuals, social capital is embodied in relationships. Social capital is increasingly seen as a useful concept tool for understanding the role of relations and networks in social and economic development. A multitude of definitions and understandings of social capital is possible ranging from those that emphasize the value to individuals of resources in the form of social relations in families and communities, to others that emphasize the role of networks and norms in civil society. For the most part, social capital has been defined in terms of networks, norms and values, an inherited culture,

traditions of a given society and the way these allow agents and institutions to be more effective in achieving common objectives.

If there are many subtle aspects to defining social capital, the term social capital was rendered popular by the contributions of Coleman (1988, 1990), Putnam (1993a and 1995b), Bourdieu (1997), Fukuyama (2000) and by now the World Bank (2002). Putman (1996) defines the “*social capital (as) ... features of social life-networks, norms, and trust that enable participants to act together more effectively to pursue shared objectives*”.

For Bourdieu (1986) “*social capital –at last- is defined as the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition... which provides each of its members with the backing of collectively-owned capital*”.

Exploring the relations between social capital and human capital, Coleman J.S. (1988) in *Social Capital In the Creation of Human Capital*, in *American Journal of Sociology* (S95-S120), defined the notion in the educational context as follows: “social capital is the set of resources that inhere in family relations and in community social organization and that are useful for the cognitive or social development of a child or young person”. More recently, Fukuyama (2000) sees social capital as “*an instantiated informal norm that promotes cooperation between individuals. In the economic sphere it reduces transaction costs, in the political sphere it promotes the kind of associational life that is necessary for the success of limited government and modern democracy. Although social capital often arises from iterated Prisoner's Dilemma games, it also is a by product of religion, tradition, shared historical experience, and other types of cultural norms.* ». For the World Bank, “*Social capital is defined as the norms and social relations embedded in the social structures of societies that enable people to coordinate action to achieve desired goals.*”

Those definitions considers, firstly, that the group might consist of only one individual, at one extreme, as well as of the whole society, at the opposite extreme; i.e. social capital can be defined at the individual as well as at the aggregate level and focused on a specific group or on society as a whole. Secondly, social capital consists of norms and social relations, which are attributes of the social structure. They can be reinforced or weakened over time, but at a given point in time they constitute a stock. Thirdly, this stock is ‘productive’ and useful as it allows group members to reach their goals. Such goals may concern standard output and income, but may also concern socially provided goods, like status and friendship. Moreover, the goals pursued by one group may be in accordance with or contrary to those of other groups, so that social capital may display both positive and negative externalities referring for social and economic scientists to such co-ordination problems with various labels including “the prisoner’s dilemma” or the “free-rider problem.” It may serve cooperative as well as rent-extracting purposes or serve narrow interest and can actively exclude outsiders. And some forms of exclusive bonding can then be a barrier to social cohesion and personal development<sup>3</sup>. For instance, employers and employees, or students and teachers may have different goals, values and norms which can come into conflict each others (as for instance, boys peers’ pressure in the classroom can exclude boys doing well at school). Fourthly, social capital is both accumulated and displays its effects through social interaction: it is in this way that norms and relations are reinforced or weakened and that coordination among people is achieved. Such coordination may take place at two levels<sup>4</sup>: either within the group members (‘bonding social capital’), or with non-members (‘bridging social capital’).

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<sup>3</sup> If Granovetter (1973) stressed out *the Strength of Weak Ties*, Powell and Smith-Doerr (1994) noticed that “the ties that bind may also turn into ties that blind”.

<sup>4</sup> Beyond this “lean” definition of social capital, Woolcock (1998) identifies three basic types of social capital: bonds, bridges and linkages. For the author, bonding refers typically to relations among members of families and ethnic groups. Bridging social capital refers to relations with distant friends, associates and colleagues. Linking refers to relations between different social strata in a hierarchy where power, social status and wealth are accessed by different groups.

As the human capital notion, the concept of social capital uses the economic metaphor of capital formation to focus on the ways in which social bonds "add value" to individual and organizational functioning (Sue, 2002). It calls attention to the critical role of social connections in facilitating effective collective effort. Organizations are not purely instrumental, and they don't succeed on the basis of rational incentives alone. Stocks of social capital, such as trust and shared norms are vital in promoting effective collaboration and communication (as at work or at school).

As social capital has a variety of sources, including the family, schools, local communities, firms and national or sub-national administrative units and other institutions, the focus of analysis may also extend to different groups within civil society such as gender, occupational, linguistic or ethnical groups. Although the distribution of social capital within and across these categories is important for its overall impact on society are not new, the popularisation and growing mainstreaming of this "social capital" concept have mainly called attention to the role of voluntary and civic associations, to the importance of social and civic traditions, as to the ways in which public policy can complement and strengthen these traditions. But, the key and crucial roles of families, schools and firms may have been relatively neglected in recent debate and analysis of social capital and as Coleman underlined in 1994: "*there is often little or no direct investment in social capital*".

### I.3 Cultural capital

Bourdieu extended the idea of capital beyond social capital to cultural capital which impacts personal empowerment and development. For Bourdieu, the position that an individual is located at in the *social space* is defined not by class, but by the amount of capital across all kinds of capital, and by the relative amounts social, economic and cultural capital account for. His key terms were habitus and field. Bourdieu's work emphasized how social classes, especially the ruling and intellectual classes, reproduce themselves even under the pretense that society fosters social mobility. Bourdieu work's was empirical, grounded in the everyday life and can be seen as cultural sociology or as a theory of practice. Some examples of his empirical results include: showing that despite the apparent freedom of choice in the arts in France, people's artistic preferences (e.g. classical music, rock, traditional music) strongly correlate with the position in the social space; showing that subtleties of language such as accent, grammar, spelling, and style -- all part of cultural capital as means of cultural expression -- are a major factor in social mobility (e.g. getting a higher paid, higher status job). Thus, those "disposals of taste" or "consumption of specific cultural's forms mark people as members of specific classes.

To end, cultural capital is important at bridging social capital as it may promote partnerships, cooperation and intercultural understanding, build community connections, local networks... and enhance community identity and social cohesion, citizenships... But above all, cultural capital is important at developing individual or personal empowerment and performance from the early age until adult life as it improves academic performance, family-school relationships, marital prospects, health and well-being, children's psycho-social development.

If human, social and cultural capitals can be consider as a public good, it is also partly a private good. And in those previous definitions, it's missing the individual part of it, which are social individual skills that enable an individual to reap market and non-market returns from interaction with others but not only. Those social individual skills are even more crucial at the earlier age to start and behave properly in communities and society but above all to make the individual able to access to human capital formation and, to build it (see At Risk Kids and

Students research). These skills might best be seen as a part of the individual's human capital but which find their origins in family, network, and communities as they are formed and built up from there. Those social and individual skills, which participate to social cohesion, are crucial to behave and grasp the opportunities to grow up in the society. Those skills, as a capital, refer to what I name Emotional Capital that I will define and develop in the second part of this article.

## **II Emotional Capital and its links with Human and Social and Cultural Capitals**

Emotions have to be taken into account in economic theory as they can have major impacts and economical returns, if well managed and utilized. We will argue this position in the perspective of an optimal constitution and exploitation of Human capital through a conceptual framework that we named "emotional capital". We will first, define some concepts which are at the basis of our conceptual model: emotional intelligence and competencies. Then, we will define what we mean by "emotional capital". To end, we will see why emotions have to be considered as a crucial capital, through its major role in allowing and potentializing (boosting) the formation and use of human capital, between others.

### **II.1 From Emotional Intelligence and Emotional Competencies concepts To an Emotional Capital Concept and Theory**

Questions concerning the mystery of human emotion were the territory of a number of disciplines until the development of modern psychology. Over the last century, psychologically-based theories have provided influential explanations of how emotional experience is produced and how it affects behaviours.

#### *II.1.1 Emotional Intelligence*

The concept of emotional intelligence is not recent. Nevertheless, scientific studies on emotional intelligence have started really since the 70's and know nowadays great evolutions. LeDoux (1987, 1989), discovering the emotional intelligence, noticed that some stimuli responsible of emotions were not treated by the cortex but at the encephalic level. The term was introduced to psychology<sup>5</sup> in a series of papers by Mayer and Salovey although the issue of non-cognitive or social intelligences had been addressed by previous researchers as early as 1940<sup>6</sup>. In their work, they showed that being able to direct one's emotions, as well as being

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<sup>5</sup> If Howard Gardner's in his 1983 book, *Frames of mind: The theory of multiple intelligences*, doesn't use the term, it drew much attention in education and psychology circles. Instead, this author refers to the "personal intelligences" as one subgroup of intelligences. Personal intelligences include: inner-directed, intrapersonal knowledge, which allows one to detect and to symbolize complex and highly differentiated sets of feelings; and outer-directed, interpersonal knowledge — the ability to notice and make distinctions among the moods, temperaments, motivations, and intentions of others.

<sup>6</sup> Wallon (1934, 1938) and Malrieu (1952) evoked mainly the social and interactional context and emotional phenomenon. For Wallon, from the first day, babies motor reactions and postures attitudes generate emotions from which the environment has to respond. This is from there that those first regulations of the behaviour come from and, then motor habits progress. The functional value of emotions for Wallon comes from the ability to superpose to the automatisms the diversity of affective reactions as means of expression. For Malrieu, also, their functionalities are expressed via their action on the other people. Far from to be simple desorganizing reactions, emotions, at contrary, are essential for individual adaptation and coping et that, since the beginning of life. Emotions continue to be, then, as adaptations to contextualized social models. For Wallon and Malrieu, the society has an influence on the distinction and recognition of emotions, on their expression et their interindividual management. In one hand, emotional expressions of the social actor have to match the individual impression that the social actor wishes to express, according "social codes"; the ideal that what he feels matches what he shows and expresses. (there is a matched harmony between what he feels "les éprouvés", its expression and the impressions produced.) his own expressions with what his impression he wants to express and those he expresses. D'une part, l'acteur social doit accorder ses expressions émotionnelles aux impressions qu'il souhaite produire, en vertu de "codes sociaux",

able to understand and influence other people's emotional responses, went a long way towards effective adaptation to an environment. They defined emotional intelligence as: "*Ability to monitor one's own and other's feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions.*" (1990); "*the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth*" (1997).

They go into more detail, explaining that emotional intelligence consists of "four branches of mental ability": Emotional identification, perception and expression, emotional facilitation of thought, emotional understanding and emotional management. If Bar-On's 1997 suggested also an emotional intelligence definition: "*an array of non-cognitive capabilities, competencies, and skills that influence one's ability to succeed in coping with environmental demands and pressures.*"

Finally, that is Goleman who brought wide popular recognition to the concept of emotional intelligence in his best-selling 1995 book of the same name *Emotional Intelligence*. Goleman's popularized definition of emotional intelligence has largely displaced the more cautious and technical definition of Mayer and Salovey in the public imagination. Putting together research in neurophysiology, psychology, and cognitive science, Goleman made the following observations:

- Our emotional responses are mainly handled by a part of our brain called the *reptilian brain*, because it has similar functions to those of reptiles. These responses are mostly automatic, such as the familiar flight-or-attack response triggered up by threatening situations. We have evolved in such a way that an "emotional hijacking" takes place that provides a quick answer to life's critical situations.
- In humans, this reptilian brain is wired up with the neocortex, which can therefore exert some control towards these automatic responses.
- The amount of control has a genetic component; yet, it is possible to learn to control emotions to a certain degree. Most people do learn this at some point of their lives. Further, it is possible to learn it further achieving greater abilities to manage emotions.
- There does not exist a strong correlation between the intelligence quotient (IQ) and success in life, however one defines success. According to Goleman, success is mainly due to 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 both Goleman and Mayer, Salovey, & Caruso have also argued that by itself emotional intelligence probably is not a strong predictor of job 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 this competence can be increased. Also, the following sections will proceed on the basis of a definition that combines insights formulated by Goleman, especially his emotional competencies' approach.

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l'idéal étant qu'il y ait harmonie entre les éprouvés, leur expression et les impressions produites. In another hand, the social order imposes a dialectique of emotional expression and its use, either public or private ones. This last point has been largely treated by number of classical French books of the beginning of the next century. They retraced the link between the social and emotion, but the discussion about emotional codes was mainly focused on emotions expressions.



### *II.1.2 Emotional Competencies*

For Goleman, "the emotional competencies are linked to and based on emotional intelligence. A certain level of emotional intelligence is necessary to learn the emotional competencies." Thus, Goleman (1998) expanded upon Salovey and Mayer original meaning of the term emotional intelligence (EI) and divides up into several emotional competencies referring to personal and social competencies.

Personal competencies:

- Self-awareness concerns knowing one's internal states, preferences, resources, and intuitions. Self-awareness competence allows to identify and name one's emotional states and to understand the link between emotions, thought and action. This competence 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. The self-awareness cluster contains three competencies: emotional awareness (recognizing one's emotions and their effects), accurate self-assessment (knowing one's strengths and limits) and self-confidence (a strong sense of one's self-worth and capabilities).
- Self-regulation or self-management refers to managing one's internal states, impulses, and resources i.e. to managing 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 our emotions to help us achieve ends without harming ourselves or others. The self-regulation and management cluster contains six competencies: self-control (keeping disruptive emotions and impulses in check), trustworthiness (maintaining standards of honesty and integrity), conscientiousness (taking responsibility for personal performance), adaptability (flexibility in handling change), achievement orientation (striving to improve or meeting a standard of excellence), initiative (readiness to act on opportunities).
- Motivation: To enter into emotional states associated with a drive to achieve and be successful. This is how we use our emotions to motivate us to work through the hard times and achieve our goals.

Social competencies:

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. The social awareness cluster contains six competencies: empathy (to read, be sensitive to and influence other people's emotions; this is how sensitive we are to people, both their feelings and their potential i.e. sensing others' feelings and perspectives, and taking an active interest in their concerns), organizational awareness (reading a group's emotional currents and power relationships), service orientation (anticipating, recognizing, and meeting people's needs).
- Social skills concern the skills or adeptness at inducing desirable responses in others. Those competencies are related with communication, influence, conflict management, leadership attitude, change, catalyst, building bonds, collaboration, team synergy...as they allow entering and sustaining satisfactory interpersonal relationships. The social skills cluster contains six competencies: developing others (sensing others' development needs and bolstering their abilities), leadership (inspiring and guiding individuals and groups), influence (wielding effective tactics for persuasion), communication (listening openly and sending convincing messages), change catalyst (initiating or managing change), conflict management

(negotiating and resolving disagreements), building bonds (nurturing instrumental relationships), teamwork and collaboration (working with others toward shared goals, creating group synergy in pursuing collective goals).

### *II.1.3 Emotional Capital*

#### *Definition of Emotional Capital*

Working since 1990 on the process of individual decision-making and individual efficiency and performance (Gendron, 1996, 2004b), even in the most "rational" decisions, emotions are present. And emotional competencies play a role in making a final decision between equally good choices and in individual performance and efficiency as well. They play a role in people's entire life, in people behavior, as reactions in their day-to-day life: at school, at work, everywhere (social life, private life –couple-marriage life-...). As emotional competencies are crucial and useful to perform better socially, economically and personally, we have to consider them as a capital (Gendron, 2002, 2004a, 2004c). As quoted by Cooper (1997), "*All of the experiences you've acquired in your life and work are not sterile facts, but emotionally laden memories stored in the brain. Your life wisdom presents itself as instantaneous hunches and gut feelings....and can dramatically increase accuracy and efficiency of the decision process.*"

Where sociologists and economists have been considering social and human capital, why should we continue to ignore the psychology wealth of individuals that I relate to emotional competencies? As cognitive rationality has to be considered in the individual decision-making process in economics models (Gendron, 1996, 2004b), there is also a capital psychologically based which has to be highly considered as I will try to show how it matters a lot in education and in work place in this article.

In my point of view, emotional competencies are useful and constitute a crucial capital resource for actors through processes such as using and exploiting plainly their human and social capitals. Therefore, we defined emotional capital as follows: "*Emotional Capital is the set of resources (emotional competencies) that inhere to the person useful for his or her cognitive, personal, social and economical development*" (Gendron, 2004c).

#### *Characteristics of Emotional Capital*

Emotional capital has specific characteristics related to emotional competencies.

Emotional capital is a crucial capital: more than an additional capital, it's also a booster variable. If social and cultural capitals and, human capital are often complementary (Coleman, 1993), emotional capital has a particular place between those different capitals. It is first a catalyser capital as it is essential for the constitution of the human capital. Indeed, human capital constitution might never happen if basic or appropriate emotional capital is not here. Only *ad hoc* emotional capital will allow human capital formation. Also, emotional capital is a potentializing –boosting- capital more than a simple additional capital as it is essential for utilizing effectively social and human capitals (we develop further those two issues in sections II.2.1 & II.2.2).

Emotional capital is not completely fungible. Like in social capital, any given form of emotional capital might be limited in its scope of application. Like physical, human and social capital, emotional capital is not completely fungible, but it is fungible with respect to

specific activities, i.e. a given form of emotional capital that is valuable in facilitating certain actions may be useless or even harmful in others.

As underlined by Goleman (1996), emotional competencies are learned capabilities. Therefore, emotional capital as composed of a set of emotional competencies is constituted through education but not only the scholar one. Indeed, this set of emotional competencies is learned from the early age until adulthood, in family, neighbourhood, peers, communities, sports clubs, religions, societies and school contexts. For instance, for the emotional competence as empathy, Braten collective research work shown 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 baby”*. Empathy is one basis for moral action. As a motivator of helping and altruism, it’s part of the emotional connection between people that fosters mutual sensitivity and reduces selfish concern. And for scholars concerned with culture and society, but also for developmental psychologists, 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. And this emotional competence, to take only this one as an example, is crucial and essential in social situation as the class situation (but not only to people adjustment 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).

As emotional competencies are learnt, emotional capital can differ from males to 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 perspective<sup>7</sup>. Braconnier (1996) shown that parents’ behaviours vary according the sex of their children: a mother for instance, facing her child’s anger will say to her daughter: “be nice” and to his 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. Early as age two or three, boys and girls are raised in a way they develop different interests, attitudes and emotional competencies, which their parents, schools and the society expectations influence and strengthen (according 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, strategize, 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 “doll games” in which there are no winners or losers. Girl 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 equalize power,

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<sup>7</sup> The term gender role denotes a set of behavioural norms society imposes upon people according to their sex.

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, home....) as we will see and develop in the last part of our article.

### *Evolution of Emotional Capital and its consequences on individual behaviour and on society*

Since few decades, individuals Emotional Capital endowment have changed according the changes occurring in the contexts (where emotional competencies used to be learned): social and economic changes, changes to family structure, society changes and the power of media stereotyping of gender roles and expectations, changes to curriculum and pedagogy and education values... Indeed, families are facing new challenges in their structure and possibly underparenting: single-mother family, divorce or recombined families, increased work force involvement of both parents. In such contexts, the traditional (a better balance as it is nowadays of personal and social) emotional competencies essential for social interactions learned at home are not necessary taught or provided to children and/or have changed toward more personal competencies' ones. Also, few decades ago, religion was still important for individuals and to belong to a church as attending religious offices used to be a place where some values developing social emotional competencies where taught and shared. And nowadays, religions transmitting those values and competencies have less impact on individuals as their attending is declining<sup>8</sup>. Moreover, nowadays, industrial societies and powerful countries more and more promote competition, individualism, liberalism and performance which tend to enhance individualistic corresponding emotional competencies as the personal ones. Are we observing here the impact of "the rationalization process" of Habermas (1987) and which the "world disenchantment" constitutes one major expression (Weber,1971). 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, at adaptation to society. The 1960s offered an impulse for sefl-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 children don't escape to that. A balance personal and social emotional competencies essential at least for social interactions are not anymore necessary learned and some children can come into the classroom without this crucial and appropriate emotional capital. Those emotional competencies refer to the "*savoir-être*" (know-to-be), to the rules of democratic socialization, to know how to behave in social situation, to know how to communicate, to handle a conflict, to respect other's opinion, to share...: emotional competencies which encompass citizen competencies, which are an essential capital to allow their human capital constitution. This is when those emotional competencies are lacking or missing, that it is realised and understood that emotional capital is an essential and crucial capital even for teachers, learners, but also workers themselves and managers (we develop that issue in the last part of our article).

Thus, as emotional competencies are the result of "a production" of diverse educational contexts and situations, as they are acquired by learning, and therefore can be improved or enhance, emotional capital has to be considered as a capital as the human one, in which

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<sup>8</sup> Or some religions in certain cultures at the opposite can participate strongly at spreading non-egalitarian values in a gender perspective and by doing so, participate to implicit education, unequal between boys and girls.

people, institutions and the society can invest in it; especially, as it is crucial, profitable and have major returns on individuals (to allow a sustainable person development) and society (social cohesion) for (individual and social) life. We will attempt to formalize those points through schemes that we name “Human Capital Triangle” and, “Knowledge Management Triangle” in the following section.

## II.2 Human and Social and Cultural Capitals: Which Links with Emotional Capital?

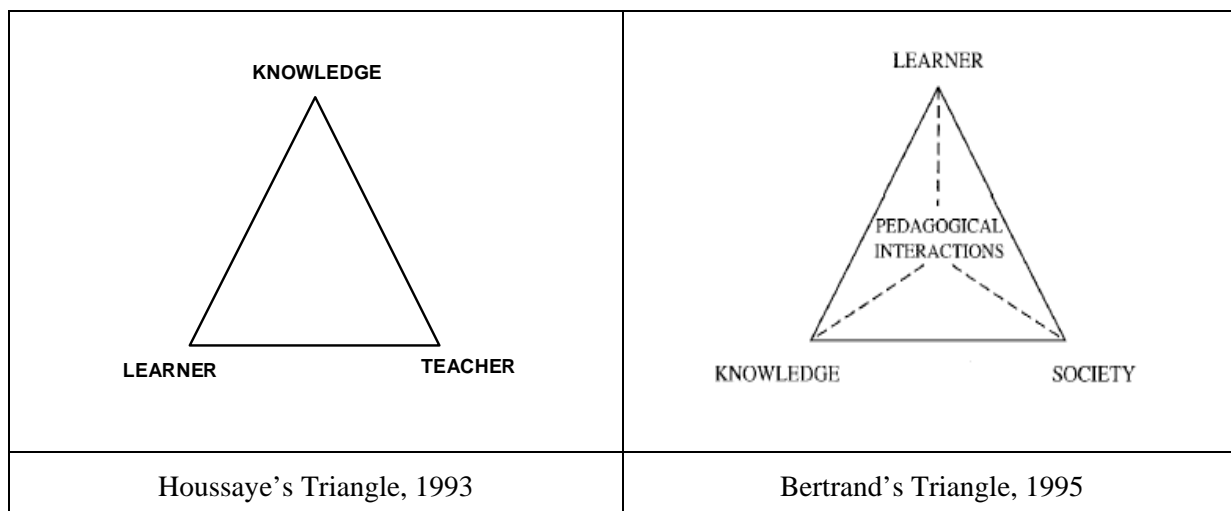
If human capital has come to refer to skills, competencies, broadly speaking “knowledge”, and social and cultural capitals to networks, norms, values, an inherited culture, traditions of a given society, emotional capital refers to emotional competencies described above embodied in individuals. It heavily influences the formation and acquisition, and use of human capital as it facilitates personal, social and economic well-being. It is also a crucial resource allowing individuals and institutions to be more effective in achieving common objectives. As social and cultural capitals, it seems to be an important factor in explaining why human capital formation, accumulation and exploitation can be different across individuals, jurisdictions and national boundaries.

### *II.2.1 Human Capital Formation: from the Pedagogical to the Human Capital Triangle*

To develop a new human capital conceptual framework, I will use first the “building knowledge at school” via Houssaye’s pedagogical triangle to enlarge it by a broader “human capital constitution triangle”. Many variables interplays in an educational setting, including (but not limited to) the development of trainer or teacher-learner and learner-learner relationships, learners coming to know or think about the subject in new ways, and social and cultural forces influencing what happens in the classroom, and learners discovering new aspects of themselves as well. Pedagogical triangles describe or sketch the triangle of interactions between teacher-trainer, subject, and learner. Therefore, it can be observe the behaviour and attitudes of learners feature in Houssaye’s (1979, 1988) and Bertrand’s (1979, 1995) triangles that I will develop in a broader perspective for my purpose. In my triangle named the Human Capital Triangle (Gendron, 2004), beyond social and cultural capitals, I consider the role of emotional capital. Far from to be simple disorganizing reactions, emotions, at contrary, are essential for individual adaptation and coping and that, since the beginning of life. And they play a major role in human capital formation, constitution and exploitation as well.

### *Houssaye and Bertrand’s Pedagogical and Didactic Triangles*

In describing educational reality, Houssaye and Bertrand’s triangles comprise four components (see below): the learning subject (the learner, student, pupil), the knowledge or content, the teacher (in Houssaye), the society i.e., other people, the world, the environment, the universe, (in Bertrand) and pedagogical interactions among the three components named below (via the teacher, communications technologies (Bertrand), or the institution (Houssaye, 1993). Their triangles help understanding the different pedagogical modalities to act which links knowledge, learning and training theories. The triangle sidelines are essential links to this pedagogical act: didactical relationship is the link that teachers, trainers have with knowledge, which allow them to teach. The pedagogical relation is the relationship that teachers or trainers have with their pupils, students, learners or trainees which allow the “forming” process. To end, the learning relationship is the link that pupils, students, learners or trainees build with the curriculum and knowledge to be able to learn.



Their triangular models reveal a certain pragmatic logic on the socio-critical and philosophical analysis of educational phenomena based on two fundamental principles. First, every pedagogical situation includes relations among a learner, knowledge, society, and a teacher. Second, any teaching approach, whether pedagogy or didactics focuses primarily on certain relations among certain structuring components and consigns the other relations to secondary status. I.e. any pedagogy involves the selection of certain principles that serve to structure pedagogical reality and, by that very fact, *the exclusion* of certain others. Thus, one cannot grant the learner full power over classroom organization and nevertheless preserve the power of the teacher as seat of subject matter knowledge.

Indeed, as presented in the triangles figure, the learning-teaching process occurs in a situation with those three poles. But as known from experienced teachers, usually a specific pedagogical action takes place only on one side to the detriment of the forgotten pole which became often the “dead” of the situation. As Houssaye quoted (1979): “Curiously, within our pedagogical triangle, when two of the terms are privileged and therefore constitute each other as subjects, the third must accept the role of the [cardgame] dummy”. For Bertrand, this reflection is equally valid for didactics and pedagogy: “modeling educational or pedagogical reality means defining the direction of the relationship between the learner, knowledge, society, and the teacher, and defining how to put that relationship into operation. At the same time, it means excluding other approaches”.

#### *Gendron's Human Capital Triangle*

The pedagogical triangle has to be completed as emotions, and social and cultural bonds interfere in class situations. To allow human capital formation and enhance learning process, a researcher interested in cognitive mechanics and in the efficacy of the learning process cannot relegate social, cultural, environmental and psychological factors in education to the sidelines or out of the classroom door. As early as 1977, Mialaret underlined that education could not be reduced to teacher and students relationships alone. For Mialaret, education is a function at “N” variables which includes the society, the school system, the curriculum, the teaching styles and methods, the school architecture, teachers training and its recruitment process, the community and school location, the teachers team and his collective aim, the classroom and its equipment, the teacher personality and his or her competence, the classmate and its psychological reality, and the classmate relationships and with the teacher... Precisely, Mialaret suggests eight triads and sees education as a set of asymmetrical relationships which can be gathered in three main groups: teachers-students relationships,

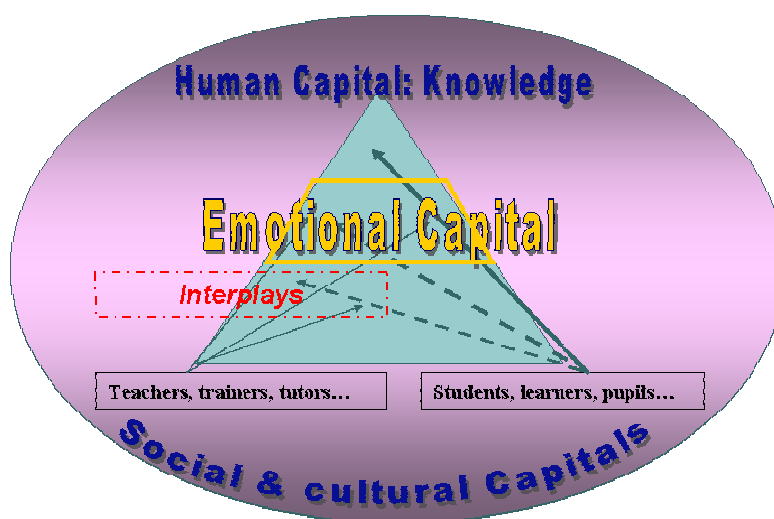
students-students relationships and the educational situation and its relationships with the environment (geographical and social ones). Also, the macro model that we suggest includes those elements. It is articulated in a triad teachers-students-human capital which integrates the emotional dimensions of educational situations in a triangle which this latter is encompassed in a social and cultural sphere, as social and cultural capitals backgrounds and emotional capital as well, have to be taken into account in the human capital constitution process. We named this scheme “Human Capital Triangle” (see below). This model responds to what Houssaye and Bertrand (1999) underlined: “it will be difficult for didactics to give rise to proposals for action allowing for the best possible adjustment of educational interactions and for a better understanding of the difficult matter of social inequality *vis-à-vis* the knowledge taught, unless it integrates a broader attention to role expectations, social representations, and the presuppositions conveyed by the learning subject in the educational situation”.

- Human Capital Triangle and its Social and Cultural Embedness

The triangle has to be embedded in a social and cultural sphere as teachers or trainers and students or learners come into the classroom with different capital backgrounds which can enter into conflict each others. Even in the context of lived teaching reality, certain factors in learning, such as the learner’s social position, the learner’s wish to conform, the learner’s culture as the teacher’s ones influence the human capital constitution process and have to be considered seriously. Nowadays, it is nonsense to consider that all the individuals share same cultural and social backgrounds or have homogenous ones. Especially in initial training, since more people access to education, social and cultural capitals of individuals (teachers-trainers, pupils-students-learners...) composing the “classroom” are diverse and heterogeneous. They are endowed with different capitals (in quantity and in values).

**The Human Capital Triangle and Emotional Capital  
(B. Gendron, 2004c)**

The Houssaye 1988 pedagogical triangle must be completed as emotions, social and cultural capitals... interfere in the classroom:  
Toward a Human Capital Triangle (Gendron, 2004c).



Therefore, those different capitals backgrounds have to be taken into account in the didactical act and in the pedagogical relationships as those differences and different capitals and backgrounds of some individuals can enter in conflict with some of the others (for instance,

the streetcorner microculture on the moral, social, and behavioural development of many of the youngsters who live in low income urban areas that Foster work (1974) stresses out or subculture that inner-city youth are exposed to, that promotes only callous masculine traits as McIntyre research (1991) underlines), and can impede or slowdown the human capital constitution. Worse, depending on the context, it can appear even reverse dynamics, which can generate the emergence of a counter-culture unforeseen by the trainer or teacher.

Research and scientific works (Gilly, 1989, Vincent and al. 1994) show that the attitudes and cognitive engagement in learning situations, the behaviour and problem-solving strategies put into operations depend heavily on the representations of the learning situations that the learners form and on the stakes these entail for them. Number of research had shown (McDermott, 1976, Buckley and Cooper, 1978) how, in class, children can develop strategies *not* to learn. One can even imagine the existence of a *counter-instruction*, a possible product of Jackson's implicit "nil curriculum" (1968). The counter-cultural role of creation has been the subject of research since the early period of postmodernist thought; therefore, we will not develop it here.

#### - Human Capital Triangle and the Role of Emotional Capital

Beyond social and cultural capitals' impact in learning, emotional competencies or any other non-cognitive learning factors also influence the human capital constitution process. In all class situations, it is stressed out by teachers, trainers... that knowledge and human capital constitution happens only if the emotional climate and atmosphere of the class situation is favourable to learning. Teachers and students come into the classroom with their own emotions and different emotional capitals, which interact in the class situation and will determine mainly the learning climate or atmosphere (*illustrated in the graphs by "interplays" and "arrows"*), also depending on the way that teachers will handle or manage it (Barnabé and Dupont, 2001). Indeed, emotions shape learning and teaching experiences for both teachers and learners, which have a crucial impact on human capital constitution.

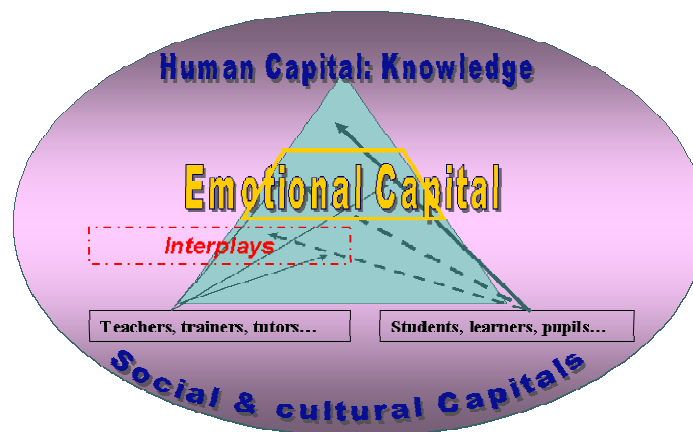
From anxiety, lowering of self-esteem to confidence, terror to excitement, dispirit to enthusiasm or boredom to fascination, emotions play a powerful role in learning in any subject, at any age and ability level, and for any learner. Ingleton et O'Reagan research (1998) underlines the importance attributed to teachers or trainers through a socio-constructivist pedagogy associated to a professional teaching model. In their work, they show that the classroom is the site of constant social interaction centering on approval and disapproval for being right and being wrong. These judgments appear to be largely associated with the absolute correctness or incorrectness of performance, and imply shame and pride emotions which have powerful impact in learning (Frida, 1994, Kitayama, 1994, Scheff, 1991). In 1997, Feick and Rhodewalt discussed how uncertainty about one's ability leads people to 'self-handicap', to not do well, or not try, for example, in order to discount the effect of failure, in the service of maintaining self-esteem. Therefore, in order to maintain a sense of solidarity and acceptance, some students will deliberately not value academic success, or females will not do well if success in a given area is not valued as gender-appropriate, again to maintain their self-identity. As they are part of social bonding, and the basis of self-identity and self-esteem, i.e. part of student identity building, emotions are essential to the protection of self-esteem. And in learning, one works hard at minimising risk, or avoiding risk, to avoid shame and the lowering of self-esteem.

Also, if classmates can act aggressively between each others or react violently to teacher's remarks participating in that way to unfavourable climate to learn, the teaching style can also put to the test student's emotions competencies. Teachers are not emotionally neutral, or



completely formatted by theories or pedagogical practices. They are endowed of a certain personality which determines their teaching style. Number of research suggesting typologies of teaching styles (Bush, 1954, Ryan, 1960, 1972, De Landsheere, 1978, Schön, 1983, Barth, 1993, Altet, 1994, Paquay and al., 1996, Perrenoud, 1999, Barnabé and Dupont, 2001) shown that affective factors and emotional competencies are identified implicitly even in the expert of learning teacher's style as in the reflective practitioner ones' as well; underlining the fact that all teaching styles involve different emotional competencies and determine partially the learning climate.

**The Human Capital Triangle and Emotional Capital  
(B. Gendron, 2004c)**



Thus, emotions shape learning and teaching experiences for both teachers and students. Some emotion competencies will ease, help or handicap learning process. And individuals will not be able to constitute their human capital if they don't have the appropriate emotional competencies to stay and interact in a proper way in class situations. Those ones are illustrated in the figure by an arrow (scholar trajectory) stopped in the middle on the way to the human capital constitution – they drop out before to reach the top of the triangle-. Such students' trajectories illustrate students' drops out (*décrochage scolaire*). Therefore, in a practical perspective, the recognition of emotions significance merits further consideration in both learning theory and pedagogical practice. Which means in a broader perspective, to allow the constitution of the human capital, an appropriate emotional capital is essential.

*II.2.2 Human capital Exploitation: Emotional Capital as an Individual and Collective Booster*

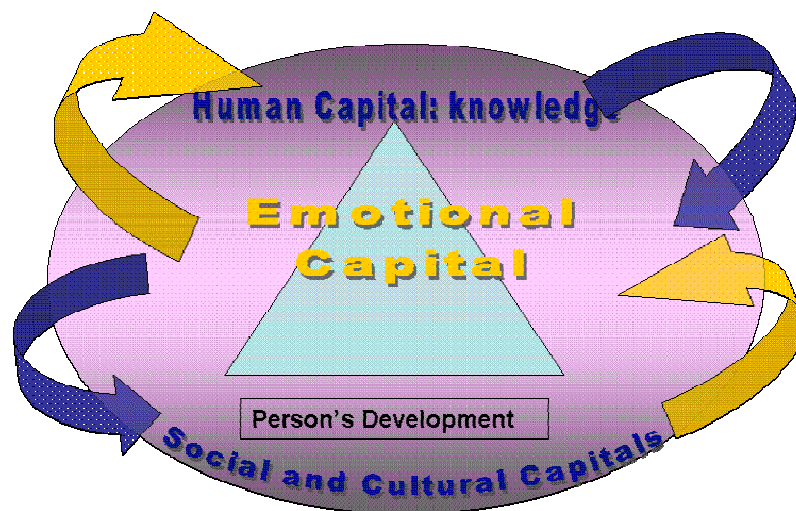
Beyond the constitution process, a certain given emotional capital can potentialize or energize the human capital. Indeed, in my point of view, emotional capital is a potentializing –boosting- capital more than a simple additional capital as it is essential for utilizing effectively the other ones.

An individual booster: toward an optimal exploitation of the Human Capital

Individuals can use plainly their social and cultural capitals and human capital if they got the appropriate emotional capital and competencies to exploit them. If not, human capital may not be used at 100% of its potential or the connexion between social and human capital may

be not optimal. It can be found many examples to illustrate this point. For instance, in students' lives, emotive students can lose some part of their ability during an examination because of too much stress or pressure and because they don't know how to handle it, or well behave under such stress (self-regulation) or to control and shift this undesirable emotion states to more adequate ones. At the workplace, workers might not see their work or competencies recognised by their boss if they don't have confidence in their abilities or don't recognise themselves the value of their competencies, which is nowadays crucial regarding the worker's annual evaluation interview (Gendron, 2002); and women especially are marked by such under-estimation of their competencies (Hughes, 1998, Lemièrè and Silvera, 2002). In fact, under conditions of real or imagined threat or high anxiety, there is a loss of focus on the learning or acting process and a reduction in task focus and flexible problem solving. It is as if the thinking brain is taken over (or "hijacked," as Goleman says) by the older limbic brain as underlined by neuropsychology researches. Other emotion-related factors can be similarly distracting. Processes considered pure "thinking" are now seen as phenomena in which the cognitive and emotional aspects work synergistically; which makes crucial the abilities to manage emotions to exploit optimally our different capitals.

**B. GENDRON (2004), THE EMOTIONAL CAPITAL:  
THE CAPITAL POTENTIALIZING THE HUMAN AND SOCIAL  
AND CULTURAL CAPITALS**



A collective booster: toward an optimal knowledge management

In the new learning economy context, the success of individuals and firms may reside not only in the ability of individuals to learn but, also, in the rapid diffusion of knowledge within and between firms. And that will depend a lot on emotions and emotional capital. Indeed, number of researches shown that managers with leadership competencies (trust, empathy, awareness, integrity...) referring to emotional capital, can facilitate teamwork, enhance efficiency and quality as well as of his staff. We try to illustrate that point through a scheme below that we named "Knowledge Management Triangle".

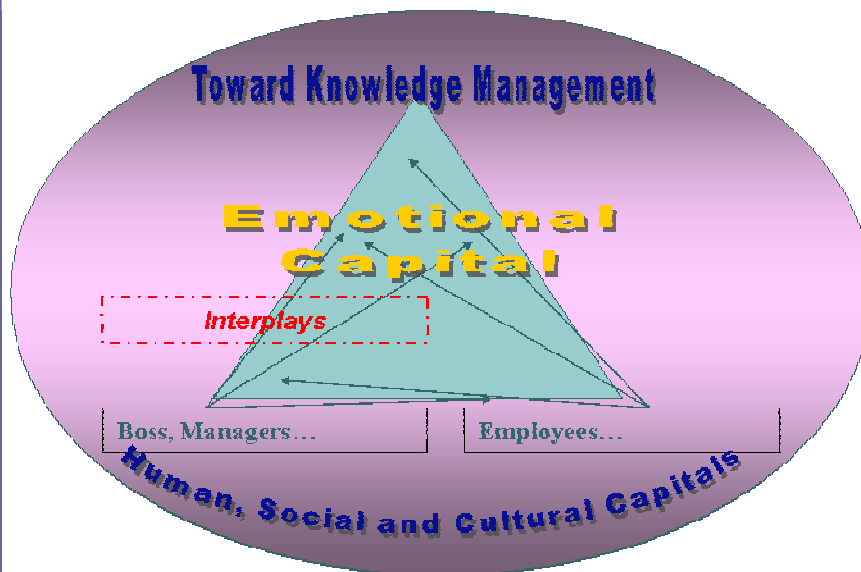
For instance, a manager who knows how to handle and manage his or her emotions, and deals with those of his or her employees to make them feel well at work, will use plainly his or her workforce and will succeed in his or her enterprise. Also, workers will engage plainly

themselves in companies' objectives only if they feel well, recognised, considered, valorised, trusted by their managers (see Elton Mayo's work in Hawthorne Western Electric Company). Some enthusiastic workers (having charismatic competencies) can also lead to a better work atmosphere among the other workers. They are the ones who are best able to maximize a team's potential, through their use of such emotional competencies as building bonds, collaboration, and creating group synergy in pursuit of collective goals. And such contexts favouring intra-firm networks and co-operative norms can facilitate as written above, teamwork, enhance efficiency and quality as well as improve the flow of information and knowledge crucial for companies.

We voluntarily use a triangle instead of a diamond scheme, for its "flat" basis to stress out in this KM Triangle that winning or successful organizations, able to manage their knowledge efficiently, in our point of view, will be more and more "win-win" organisations, where the organizational structure will be "flatten" and will reflect balance emotional competencies combining male and female culture, equity and, will be respectful of its human workforce: leader instead of manager, social economic values instead of liberal economic values....

**EMOTIONAL CAPITAL AND HUMAN CAPITAL  
EXPLOITATION: TOWARD KNOWLEDGE MANAGEMENT**

Knowledge management will be possible only if boss, managers... and employees understand each others (share collective enterprise culture in a citizenship climate... respectful of human beings). Toward Human Resource with a big H combining the three H - hands-head-heart-



In sum, as in *Working with Emotional Intelligence (EI)* book, Goleman underlines that EI is more important than Intellectual Quotient, we are convinced, specifically in relation to today's fluid work environment, that emotional capital is as important as human capital; precisely that *Human capital is an essential condition but not sufficient for work*. There are interplays between the human and social and cultural capitals but above all, that human capital and social capital will be used optimally if individuals have the adequate emotional capital to exploit them (I illustrate this point in the graph below by arrows connecting the

different capitals each others). Said another way, emotional capital will enhance workplace outcomes, but does not guarantee it in the absence of other suitable capitals (Human, social and cultural capital).

To end, emotional capital determines individual potential, especially the one essential to build, use and exploit the different capitals (social, cultural and human capitals). Human capital constitution is dependent on emotional capital as social and cultural capitals. For individuals, the optimal exploitation of their human capital and social and cultural capitals is dependent on their emotional capital. And for companies, an optimal knowledge management or the optimal constitution of collective knowledge<sup>9</sup> will depend a lot on their emotional capital. Specifically in relation to today's fluid work environment, emotional capital is as important as human capital; precisely, human capital is now necessary and not sufficient conditions for work.

### **III Emotional Capital and its Impact and Implication in Education, in Labour Market Place and in the Workplace.**

Emotional capital is crucial to allow the human capital constitution. Result of a production from families, schools, religions, neighbourhoods, communities and societies i.e. informal and no-formalized contexts, an adequate emotional capital participating to scholar dispositions will enable students to succeed academically. Also, as emotional competencies are learnt and provided in informal manner, this capital can differ from males to females as they are raised differently. This different endowment between boys and girls has tremendous impact on their educational trajectory and, occupational and labour market's trajectories as well. It can explain the different school success, scholar and vocational guidance's, and some wages differences between boys and girls, or men and women in work situation. In that last part, we will stress out that emotional capital has impact and returns in education, in labour market place and in the work place.

#### **III.1 Emotional Capital is essential in the Human Capital Constitution: a Female advantage at school**

From early school, as written above, if student don't have the appropriate emotional competencies or not developed enough (for instance goodness-of-fit<sup>10</sup>) to stay and interact in a proper way in class situations they will not be able to constitute their human capital or at least optimally. Those students will fail, drop out, exclude themselves or be excluded or suspended from schools, as traditional schools request some scholar dispositions. Those dispositions referring to emotional capital are essential to succeed academically but boys and girls are differently equipped from their early education.

*- Early childhood reflects female culture which can favour girls*

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

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<sup>9</sup> We voluntarily use a "flat" basis of this KM triangle to stress out that winning organisations, in our point of view, are "win-win" organisations where the hierarchical organisation is flat and reflects balance emotional competencies combining male and female culture, equity and respectful of its human workforce, where instead of manager, they are leader, social economic values instead of liberal economic values....

<sup>10</sup> 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.

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). And, 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 be focus on social competence. Boys have less attention and poorer self-regulation as they are 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 the early age.

Beyond boys and girls' different biological development, by early education, it has been developed girls' certain emotional competencies which make them more advanced than boys in sustained attending and self-control (Curnoyer, Solomon and Trudel, 1998; Rothbart, 1989). And 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. Those latter could explain boys' failure or drop out, which is a growing concerns as the relative underachievement of boys in school education keeps increasing since decades, and at least, raises the question: "standards for whom?".

If girls can benefit of females culture and traditional scholar standards and dispositions, because of biological differences and their learnt emotional competencies focused for instance on social ones (respectful, discrete, docile, warm full, passive...) matching primary or/and secondary school education standards and dispositions, the other emotional competencies undeveloped (personal ones: competition, arguing, active) will penalize girls later at the opposite for boys.

#### *- Boys' personal competencies enhanced by certain teaching behaviours*

If the brain affects cognitive development, boys' emotional capital has also impacts on a his 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 lever and shorter attention span than girls (Stanchfield, 1973) which refer to emotional competencies, they have more difficulty than girls functioning in the typical elementary school classroom. 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' behaviors 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).

- *Different boys and girls scholar guidance's: Boys' personal competencies help them to access to elitist or competitive scholar tracks*

Already in the 60's scientific studies showed that the personality dimension of passivity-activity is curvilinearly early related to intellectual performance (Maccoby, 1966); especially that boys and girls occupy different positions on this dimension. Researches on self-consistency theory have established that gender differences in self-perceptions exist. Some showed that boys have a high esteem of them-selves 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). It appears that 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 behavioral change which differs from boys to girls (Bandura, 1977, Betz and al., 1981, 2000, Vouillot, 2004; approaches that I will not develop here). And 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". Since girls are not educated and socialized to be competitive (*-the hidden curriculum-* and *- implicit education-*, Pourtois & Desmet, 2004), they inhibit themselves by self-censure from undertaking competitive and scientific pursuits, moreover when might be defined as unfeminine. And such behavior 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 behaviors refer to gender division features which work as social legitimate and valorized prescriptions -the fulfilment of culturally prescribed gender role expectations-, starting from early age and continuing via education and socialization (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 organizational cultural characteristics also gendered. For instance, in vocational education, Williams & ali. (2000) show in their research 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, experience - isolation, demotivation, harassment, marginalisation, alienation - which are 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 and 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 reflect 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, self-confidence required... are high. At the opposite, according their emotional capital, girls are more inclined to go toward scholar tracks as social or humanities- where social competencies (empathy...) (and less personal and competitive ones') are required.

That could explain why girls are a few number in competitive scientific tracks, when they access to such tracks, they tend to go mostly in sciences where there are still “human dimensions” as “biology sciences” than in “mathematics” or “physics” (could one see here the impact of the dehumanization of certain “hard” sciences curriculum?). 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 don’t enter 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 gets 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.

This boys and girls’ different emotional capital can explain that boys and girls have different scholar and vocational guidance and expectations regarding jobs careers as they finally act and orient themselves, respectively the way or toward for what they have been “trained” since their early age (see Table 1).

**Table 1: B. Gendron (2004c) Emotional competencies (EC) required at school compared with boys and girls’ EC Equipment**

<i>Goleman’s EC</i>	EC essential at school	EC traditionally taught to Boys	EC traditionally taught to Girls
<i>Personal competence:</i>			
<i>Self awareness</i>		Higher	
<i>Self regulation</i>	High		Higher (1)
<i>Motivation</i>	High		
<i>Social Competence:</i>			
<i>Empathy</i>	High		Higher
<i>Social skills</i>	High		Higher

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

Nota Bene: In all our tables, we ranked the EC boys and girls or females and males endowments according the different researches results quoted in this paper and made a parallel with the Goleman’s EC. Those EC rank, as not built and measured for the special issues of this paper, are not fully satisfying but, at least give some general gender trends allowing our following reflection.

As those emotional competencies are competencies learnt from the early age and are strengthened and reinforced by institutions<sup>11</sup> with a gender role expectation alongside their

<sup>11</sup> Althusser in his seventy’s work on the power of a State apparatus on institutions, underlines that the State as an apparatus is divided in a repressive apparatus and ideological apparatus. This latter is the continuity of the State through plural institutions (schools, ecclesiastic, juridical, communicational, etc...) as those institutions prepare in an ideological manner individuals to recognize capitalist view, and to accept directly or indirectly the system of production in force. We could use this power analogy in those institutions, instead of capitalism, their role at preparing individual to the gender role

childhood, 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, their job careers choice...

Thus, in an equitable perspective, it should be taken care to teach balance 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 which are more responsive to the styles of their students. Therefore, regarding school matters and issues, that requests to revisit and question teaching styles, learning styles and curriculum as well free from gender bias to provide an equitable education (Solar, 1998) allowing boys and girls to succeed in the way they will have really choose by their own (instead of the reflect of what institutions prescribe insidiously for them).

### III.2 Emotional Capital Values in the Labour Market: a Male Advantage

Certain emotional competencies are not only useful for competitive school tracks or for vocational guidance but also in labour market and at the workplace. Emotional competencies have impacts in the labour market and at the workplace, and do not all have the same economic values. As men and women are endowed with different emotional capital and make that they are not equally prepared for the workplace, thus they will be treated differently, especially in a masculine values labour management.

Human capital is an essential condition to get the job but insufficient especially to explain some wages differences and/or some job careers prospect and advances differences. For Goleman (1988), emotional intelligence indicates "how much of that potential has been translated into on-the-job capabilities". I.e. those who succeeded at constituting their human capital and at developing some crucial emotional competencies for the labour market to get a good job or to advance in career as personal competencies will have a higher ratio or propensity at occupying high positions in the labour market or/and will be more paid. Indeed, and especially since the introduction of new industrial rules and laws, job careers management has moved from an institutional management toward an individualized ones' (Gendron, 2002).

In the previous framework, jobs, works and wages were related to "qualification" attached to a position and regulated by work unions i.e. employees had awards which contributed to set pay, automatic pay rises, hours and working conditions. In the new framework, enterprise bargaining was introduced to enable employers and employees to collectively create more flexible and productive work arrangements to meet the demands of their industry and staff. This new work regulation supports more direct workplace relations between employers and employees, moving to a more individualistic employment system, where each individual will have to negotiate conditions for themselves. Therefore, good negotiation and assertive skills as capacity to self and acknowledge her or his competencies are and will be more and more essential tools of the future to enable individuals to negotiate fair agreements. In sum, work conditions, jobs advances, wages will vary mainly according individual competencies and

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expectation; as ecclesiastic institutions have gender role expectations': female as the mother and her reproduction function, juridical institutions have for a long time subdued women to men: girls to their father, wife to their husband..., communicational as media institutions through stereotypes images, as schools through unconscious teaching and learning styles and hidden curriculum. Or at the opposite, as Foucault view, the State apparatus reproduce what institutions produce. But, whatever the views, consequently this ideological apparatus and those institutions can allow a continual reproduction.



performance at negotiating, and those competencies referring to personal emotional competencies are mainly male attributes.

As men and women are endowed with different emotional capitals, that makes that they are not equally prepared for the workplace (see Table 2), especially in a masculine pattern of governance and labour management. In the individualized labour management new framework, emotional competencies useful for competitive school tracks are moreover crucial to get a good job or/and to advance in job career; emotional competencies that have been taught mainly to boys since their early age. Indeed, as developed in the foregoing chapter, since their early age and reinforced by institutions, children are taught to be appropriate adults. Boys learn how to compete, be aggressive, play to win, strategize, take risks and mask emotions, playing their assigned role in the hierarchy, as for instance in games as sports they play, which are mostly hierarchical team sports. At the opposite, the girls learn their cultural lessons already from situations in which there are no winners or losers (as doll games) and as a result, girls (unlike boys) have “flat” versus hierarchical relationships.

Consequently, in the competitive sphere of work where most of the organizations remain hierarchical organizations, males are more prepared for competing, bargaining and for becoming leaders as their leadership styles fits the organization than girls as in essence, boys learn how to garner power. At the opposite, when adult women enter a hierarchical workplace, they often attempt to equalize power, negotiate relationships and share power equally, which can not well perceived in certain positions.

Researches on gender differences in Emotional Intelligence (EI) at workplace have shown that in terms of total EI men and women do not seem to differ, however there is evidence that women and men may differ on specific competencies which can be detrimental to women to access to certain job positions. Also, Bar-On (2000) analyzing the scores on over seventy-seven hundred administrations of the Emotion Quotient Inventory (EQ-i) in leadership positions, found that women did score significantly higher on Empathy, Interpersonal Relationships, and Social Responsibility, while men scored higher on Self-Actualization, Assertiveness, Stress Tolerance, Impulse Control, and Adaptability in leadership position.

Thus, if research concerning gender difference in leadership performance has found little evidence to suggest that males and females differ in their leadership effectiveness (Landau, 1996; Eagly, Karau, & Makhijani, 1992, 1995; Ragins, 1991), however, the current context of a Western industrialized culture which has been predominately characterized as idealizing individualism, follower duty, and rational thoughts over emotions (House & Aditya, 1997), keeps contributing to the valuing of masculine leadership styles (and by this way, the emotional competencies mainly attributed to males), subsequent stereotyping of a more feminine style as ‘less then’.

The valuing of masculine leadership style in hierarchical organisations contributes to the difference of economic values of certain emotional competencies, and in doing so, to male and female wage discriminations. Furthermore, the perception of the ‘successful leader’ as male or exhibiting masculine traits may also influence hiring or promotion practices.

Moreover, as Eagly and others research show, regarding gender differences in leadership styles, that "prejudice toward female leaders and potential leaders may restrict women's access to top leadership positions". Indeed, as girls have been trained to be passive, respectful, silent, discrete, docile, warm full... in their adulthood, women face some difficulties to push themselves in their career. They lack of confidence at their own abilities (a strong sense of one's self-worth and capabilities), have a poor accurate assessment of

themselves or tend to under-estimate their competencies, which is a crucial matter in the recognition of their competencies at work and their financial retribution. Also, women may openly express feelings, demonstrate vulnerability, compromise, or disruptive emotions... while doing so in a supervisory role may seem inappropriate. Therefore, those emotional competencies traits at work, and even more in the new work regulation moving to a more individualistic employment system, can disadvantage women regarding work and career prospect, or in term of wages, discretionary earnings, promotion, barriers to entry and on-the-job training (participating to the “glass ceiling” phenomenon).

Moreover, in predominantly women’s occupations, the work done by women is undervalued compared to men’s work in necessarily dissimilar occupations and most of the differences between women’s and men’s earnings arise from differences in their labour force characteristics. Indeed, number of research show that many of the skills women possess are or were undervalued or not remunerated by employers because they are perceived as “innate” or “natural” female competencies which, instead, were acquired outside the paid workforce. Especially, many skills completed by workers in female-dominated industries were being written off as 'female-attributes', which were not recognised in pay levels<sup>12</sup>. Lemière (2002) research show that some competencies mostly attributed to females are not paid despite the fact that they are required in the job and notified in the job announcement<sup>13</sup>. And most of those competencies unpaid refer mainly to social emotional competencies that women were taught.

Table 2: B. Gendron (2004c) Emotional Competencies (EC) required and economically valued at Work compared with boys and girls’ EC Equipment

<i>Goleman’s EC</i>	EC economically valued at work & in the labour market	EC traditionally taught to Boys	EC traditionally taught to Girls
<i>Personal competence:</i>			
<i>Self awareness</i>	High	Higher (1)	
<i>Self regulation</i>			Higher
<i>Motivation</i>	High		
<i>Social Competence:</i>			
<i>Empathy</i>			Higher
<i>Social skills</i>			Higher

(1) Readings: By comparison between boys and girls, if we put in parallel the boys and girls EC and the competencies essential to get jobs and high positions at work, we observed that boys are more equipped of those latter compared to girls. Boys are more equipped in personal EC as self-awareness (assertiveness...) than girls.

As long as emotional competencies would not be considered as produced, and therefore formally recognized, their economic value will be determined by partial rules in a masculine traits dominated work organisations, and necessary factors of unequal treatments between persons, males and females who are emotionally differently trained.

<sup>12</sup> Although the concept of equal pay for equal work was mandated in 1972, it has remained an elusive goal for most women.  
<sup>13</sup> Even if such wages discrimination is fought through legislation, the legalistic approach focusing only on establishing rights and procedures does not necessarily lead to equality of outcomes (Rees 1998). As argued by Lemière and Silvera (2001), good legislation implemented in France has achieved little because of the need for social partner involvement.

### III.3 Emotional Capital is crucial for an Optimal Human Capital Exploitation in the Workplace: Toward the Essential Knowledge Management

In the increasingly complex and competitive global workplace, and market, emotional capital has and will have more and more impact on work and will be crucial in the work place, especially in work organisations. Technology, expertise, human capital are now only necessary and not sufficient conditions for organizational and business success; emotional competencies - emotional maturity- of managers and workers in key decision-making roles are today the competitive advantage that tends to separate the world-class leaders from the average or failing organizations.

In recent years, “new generation” knowledge has emerged out of advanced technology developments and globalized managerial practices, which will be increasingly essential for individuals, organizations and communities to be able to enhance their productivity and to achieve global success. The process of identification, selection, adoption and application of this new knowledge requires a new mentality with a global perspective. One of these perspectives is committed to competency-based learning, teamwork and collaboration in networks which implies emotional competencies. And another one is committed to personal continuous improvement, and towards changing traditional models of organizing. Therefore, in order to survive and to prosper, the focus of knowledge management is crucial as it is on ongoing adaptation through anticipation of changes and discontinuities thrust by the continuously changing environment. Malhotra (1997) defines it as follows: "Knowledge Management caters to the critical issues of organizational adaptation, survival and competence in face of increasingly discontinuous environmental change. Essentially, it embodies organizational processes that seek synergistic combination of data and information processing capacity of information technologies and the creative and innovative capacity of human beings".

As every organization is in two markets, the market for custom and the market for people, a successful organization will need to take care about those two sides and to review its style of management and care about emotional capital. Nowadays, to enable an optimal or efficient knowledge management, through creative and innovative employees' behaviour, emotional capital is crucial. Indeed, a number of current studies (Goleman, 1998) have shown that increasing the emotional intelligence of organisations brings advantages, such higher quality innovation, improved return on investment from new strategies, technologies and acquisitions greatly increased talent retention and also improved productivity. Such critical competencies often include: knowing yourself, being a master of, not slaving to your emotions, being able to empathise with others ; having the courage to make difficult decisions, foreseeing hidden obstacles, influencing the direction of others, finding synergy between people and matching them to high performing teams ; resolving interpersonal conflicts so that no-one feels like the loser ; inspiring people to feel good about themselves : challenging people to the limits of their potentials : maintaining a balanced perspective ; and so on...

In the new learning economy context and its rapid diffusion of knowledge within and between firms, the success of firms may reside not only in the ability of individuals to learn but, also, in the ability to share and work together in a smooth and trust atmosphere, involving a balance between personal and social emotional competencies (and not only personal ones). In another word, successful organizations will depend a lot on their emotional capital, and the way they will manage it, i.e. take into account their workers' emotional competencies, using them in an efficient and ethic way. Number of researches shown that

managers with leadership competencies (trust, empathy, awareness, integrity...) referring to emotional capital, can facilitate teamwork, enhance efficiency and quality as well as of his staff.

Such successful organizations will reflect “flatten” organizations. We illustrated that point in a previous section through the scheme named “Knowledge Management Triangle”. Indeed, competition increases the pace of change, the need for new products and services, and consequently, for initiative and innovation. As firms are facing more competition and becoming less physical capital intensive, and when firms value reside in the talent of line employees or in client relationships, and when the talents of lower level employees become more needed to thwart competition, the firm’s top management may find it harder to exercise formal authority in the old ways. The successful organizational structure and their pay patterns will have to look more like those in partnerships – flatter organizations. Indeed, the elimination of layers of middle management will allow more authority to be given to divisional managers. At the same time, giving more long-term incentives to these managers will keep them on the straight and narrow (Rajan and Wulf, 2003). As Rajan and Zingales (2000) underlined, employees have to be given more autonomy so that they can respond more quickly to change. Indeed, autonomy may itself be a source of incentive. The presence of senior management overseeing every move can destroy incentives to innovate (Aghion and Tirole, 1997), while the necessity of having decisions approved by higher authorities can make it hard for employees to acquire or use the soft information necessary for customization (Stein, 2002). In that new way of managing human resources, this new world will contrast from the old one<sup>14</sup>.

*Changes in organizational structures: towards flattened hierarchical, team-based structures where emotional capital matters a lot*

Our triangle Knowledge Management Triangle illustrates that strategic view of Knowledge Management on a flat basis (instead of a hierarchical organization). Flatter organization considers the synergy between technological and behavioural issues – the two markets- as necessary for survival in “wicked environments. The need for synergy of technological and human capabilities in a flat basis is based on the distinction between the 'old world of business' and the 'new world of business' and its emphasis on “doing the right thing” rather than “doing things right” involving emotions. In the old world, business is characterized by predictable environments in which focus is on prediction and optimization based efficiencies. In that world, competence is based on information as the strategic asset and the emphasis was on controlling the behaviour of organizational agents toward fulfilment of pre-specified organizational goals and objectives. In contrast, the new world of business is characterized by high levels of uncertainty and inability to predict the future. Use of the information and control systems and compliance with pre-defined goals, objectives and best practices may not necessarily achieve long-term organizational competence. This new world challenges the assumptions underlying the accepted way of doing things: “best practices”. That context change embodies a transition from the concept of information value chain to a knowledge value chain. In the information value chain, technological systems was a key components guiding the organization's business processes, while humans were treated as relatively passive processors that implement 'best practices' archived in information databases. In contrast, the knowledge value chain treats human systems as key components that engage in continuous assessment of information archived in the technological systems.

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<sup>14</sup> That supports the principle that non-marketable coordination mechanism developed in economic of convention theories can overcome the limits of the market coordination of the pure neo-classical market model.

In this view, 'best practices' are not implemented without active inquiry by the human actors. And to engage human actors in an active process of sense making to continuously assess the effectiveness of best practices requires managing the workforce in a new way: toward partners' relationship where emotional competence will differentiate successful leaders.

*Towards leadership style in successful flatten organizations, instead technocrat style in hierarchical organizations*

Such governance and organizational structure can refer to the strength of loose ties or weak ties (Granovetter, 1973) which argues that informal networks play a much more important role than formal titles and positions in determining information flows, coalition formation, and the location of power, and as stressed out by the theory of the economy of conventions (Revue économique, 1989) that non-marketable coordination can be as efficient as pure market regulation. Indeed, agency problem (managers focused on maximizing their own utility and only indirectly on maximizing the firm's value) can be overcome as the leadership style prevails in such organization, instead of the technocrat style in hierarchical organization (Gendron, 2002c). Leaders are characterized by their integrity, honesty, enthusiasm, focus on people, vision, purposes and they pursue collective or company goals doing "the right thing" (vs. "doing the things right" as a classic good soldier of the technocrat managers for Bennis, 1994) and inspire trust; those various facets refer to emotional competencies.

Belasco and Stayer (1993) suggest four responsibilities a leader must implement at all levels of an organization. First, transfer ownership for work to the people who do the work. Second, create the environment where the transfer of ownership can take place, where each person wants to be responsible for his or her own performance. This entails painting a clear picture of what the company believes great performance is, for the company and each person; focusing individuals on the few great performance factors; developing in each person the desire to be responsible for his or her performance; aligning organization systems and structures to send a clear message as to what is necessary for great performance; engaging each individual's heart, mind and hands in the business of the business; and energizing people around the business focus. Third, develop individual capability and competence. Fourth, create conditions in the organization that challenge every person to continually learn, including him or her self. These four principals align personal and company goals through emotional intelligence for the authors. They refer to the emotional capital of the company as a crucial key to building successful business relationships.

This perspective is committed to competency-based learning, teamwork and collaboration in networks. Those latter characterised by common interests and voluntaries in participation will foster the use of existing knowledge resources as well as the development of new knowledge potentials. But requirements for these results are that the partners of the "knowledge factory" are accepting each other and are equally benefiting from the elaborated outcomes (not necessary financial ones). They need to have a high amount of trust that ensures a free and goal-oriented transfer of ideas and knowledge. Just in this way networks become an intelligent collaborative body that has good chances for a success in knowledge intensive contexts. By doing so and by taking care about its emotional capital, such business relationship enables to reach the top of the triangle illustrating an optimal Knowledge Management of a successful organization.

*Human Resource with a big H engages each individual's Heart, Head and Hands*

Within these new organizational contexts manifest different national cultural differences. Countries whose cultures value masculine styles may value managers' behaviours that are

more competitive, valuing and strong, and holding up male norms as “best practice”. A study conduct by Gibson (1995) sought to illustrate these concepts using four different countries paired along like cultural dispositions for masculinity. The impact of gender socialization on differences in manager behaviour began to scratch the surface of how a context or environment can impact how one behaves in an organizational setting. In fact, gender differences in management and leadership can be accounted for through a variety of rationale. From interpersonal relationships to social role expectations to differences in perception and styles, men and women may indeed lead differently in addition to being ‘followed’ differently. Maher (1997) and Oakley (2000) describe women’s leadership style as more transformational in both traditional and non-traditional organizational contexts. A study by Daewoo (1996) confirms gender differences in leadership along tasks and relations themes for decision-making. Rosenthal (2000) also argues for gender differences in terms of conflict-resolution styles driven by socialization. According different researches on gender leadership styles, we can draw the table below.

Table 3: B. Gendron (2005) Emotional competencies (EC) required and economically valued in different types of organizations compared with males and females’ EC Equipment and Leadership style

<i>Goleman’s EC</i>	EC Characteristics in “hierarchical” organisations	EC Characteristics in “flatten” organisations	EC traditionally taught to Men & Men Leadership styles	EC traditionally taught to Women & Women Leadership styles
<i>Personal competencies</i>	High		Task-oriented, Autocratic, Punishment-oriented, Command-and-control	
<i>Social Competencies</i>		High		Democratic, Reward-oriented, Team Players, Transformational

Readings: By comparison between men and women, men are better EC equipped than women to access to top leadership positions in “Hierarchical” organisations, regarding their leadership styles.

Nevertheless, the successful organization of the future will not only understand leadership in terms of gender but also its contribution to workforce and organizational effectiveness (Stelter, 2002). Indeed, it seems that time has come to consider women’s leadership style in new organizational structures. As we have already mentioned it in a previous chapter, the unique socializing experiences of men and women as they grow up create separate rules and realities for each gender. It is not a matter of who is “right” or “wrong.” One challenge that women face today is that most organizations are run by the rules of men. This fact does not absolve women from learning the hierarchical, goal-focused rules of most men, nor does it absolve men from the need to learn about the strengths of the flat, process-oriented focus most women bring to the workplace. Organizations need both styles to be successful. Clearly, new business and firms face many different situations that require different leadership styles. Using the same style in every situation (“doing the thing right”) is a quick recipe for ineffectiveness and might be not appropriate. By understanding the different styles, it can be more successfully chosen the appropriate one for the situation (“doing the right thing”). As each person is a human resource, each person might provide additional ideas as to

how the case could best be handled. In a flat structure then, the leadership style is based on involvement. This style works most effectively when you need creativity and psychological “buy in” and you need “them” to make it work. As the labour force move between the male and female cultures, organization will have to change how it behaves to gain the best results from the situation as to promote the best possible communication between men and women in the workplace. Clearly, successful organizations of the future are going to have leaders and team members who understand, respect and apply the rules of gender culture appropriately.

In sum, for a full, equitable, and ethic use of Human Resource with a big H, that implies to taking into account the three H of each individual: Hands, Head and Heart. Emotional capital, then, is the resource of emotional competences which gives individuals and organizations the ability to use emotions to help individuals at solving problems and living a more effective life and the organization at facing business changes and being successful and surviving in the new business world. Emotional capital without capital (physical, human, social and cultural), or capital without emotional capital, is only part of a solution. It is the head working with the heart and the hands. All of the three H need to be combined.

### **CONCLUSION : From an Emotional Capital Theory to the Person’s Development: Toward a Sustainable and Equitable Education and Person’s Development in a Lifelong Learning perspective**

In education as at work, emotions have always been put out of the door. Since new insights from the field of neuropsychology, 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. In this paper, we tried to present a conceptual model named Emotional Capital (EC) which shows that the Emotional Capital is more than an additional capital. It is a booster capital, i.e. a capital which potentializes or energizes the human, social and cultural capitals. EC is critical to enable human capital formation, accumulation and, its optimal exploitation for individuals. It is also crucial in knowledge management for companies and organizations in the today’s increasingly complex and competitive global workplace. In this paper, we illustrate our point in two fields: education (school human capital constitution) and labour (workplace human capital exploitation). This conceptual model enables to understand student academic success or failure (as for instance boys’ drop out, and at the opposite girls’ success at school). Concerning labour market and the workplace, it can explain the different occupational and jobs choices and career prospect between men and women (as some differences between males and females regarding wages and career prospects), and organisations or companies successes as well.

Emotions are just as important as intelligence. Quality emotions and feelings help students give their best potential in the classroom as workers at their workplace. Thus, emotional capital is vital for a person’s well being and achievement in life, and crucial for organizations’ success and survival. If goodness-of-fit is critical for the full emotional, cognitive, physical, psychological, and moral development of all children, emotional capital shapes and conditions person’s entire life.

Therefore, regarding educational policies, as not all individuals are equally equipped in such a crucial emotional capital, early childhood programs as continuing training for adults should provide a goodness-of-fit to participate to emotional capital formation for each person allowing an effective equitable and sustainable education and person’s development.

Teaching emotional and social skills is very important at school because it can affect academic achievement positively not only during the year they are taught, but during the years that follow as well. 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). Also, as shown by recent neuropsychology researches, many elements of learning are relational (or, based on relationships), and social and emotional skills are essential for the successful development of thinking and learning activities that are traditionally considered cognitive. Thus, processes considered pure "thinking" have now to be seen as phenomena in which the cognitive and emotional aspects work synergistically. The importance of successful emotional learning for successful academic learning questions the pedagogical and teaching style, teachers training and some early curriculum as well. Indeed, the teaching style will have to be changed toward a quality of teaching. 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, it should be taken care to teach balance emotional competencies between boys and girls and to revisit curriculum to allow them a real and effective free "from gender bias" choice 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. In sum, regarding school matters and issues, that requests to revisit and question teaching styles, learning styles and curriculum as well, free from gender bias to allow boys and girls to succeed in the way they will have really choose by their own (instead of the reflect of what institutions prescribe insidiously for them).

If at school, a successful enterprise engages each individual's heart, mind and hands, regarding work, labour and organizational issues, successful organizations will have also to be emotionally competent organizations. If the importance of human capital as an input has grown over time as production processes have become increasingly knowledge intensive, the knowledge management has become a strategic issue and knowledge and collective competence crucial added values. Nowadays, to enable an optimal or efficient knowledge management, through creative and innovative employees' behaviour, emotional capital is essential. Indeed, in the new learning economy context and its rapid diffusion of knowledge within and between firms, the success of firms may reside not only in the ability of individuals to learn but, also, in the ability to share and work together in a smooth and trust atmosphere, involving a balance between personal and social emotional competencies. In another word, successful and sustainable organizations will depend a lot on their emotional capital, and the way they will manage it, i.e. take into account their workers' emotional competencies, using them in an efficient and ethic way. Therefore, companies will have to consider more seriously how it is important for economic performance to consider work's atmosphere and employee's emotions. Indeed, to engage individuals in whatever successful enterprises (learning, creating, producing...) requests to engage each individual's heart, head and hands. At work, to engage human actors in an active process of sense making to continuously assess the effectiveness of best practices requires managing the workforce in a new way: toward partners' relationship and toward the three H -Hands, Head and Heart-combined to make Human Resource with a big H, a "Resource in Full".



To end, regarding public policies, as emotional competencies are the result of “a production” of diverse educational contexts and situations, as they are acquired by learning, and therefore can be improved or enhance, emotional capital has to be considered as a capital as the human one in which, people, institutions (as educational institutions) and the society can invest in it as it can be expected return on it; especially, because it is crucial, profitable and have returns on individuals (to enable a sustainable person development in the lifelong learning perspective), on the society (social cohesion), on organizations (companies, schools..) and for (individual, economical and social) life. Also, as soon as emotional competencies will be explicitly recognized as produced and acquired through education, boys and girls should receive an equitable emotional capital (i.e. free of gender bias: boy and girls should be equitably equipped in social and personal emotional competencies), and all emotional competencies (personal as social ones) used or required in the labour market or at work will have to be fairly economically valued and paid to make Emotional Capital a real and effective Personal, Professional, Social and Organizational Asset.

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