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# ARISTOTLE AND SPIRITUAL CAPITAL

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**Abstract:** Several authors have recognized the growing influence of spiritual dimension on all aspects of human the beings' life and have identified a spiritual inclination that leads us to wonder about the meaning of what we do, the transcendence of our work and the impact of our actions on the world. This spiritual inclination, shared by the workers and contributors, has been named by some researchers as the spiritual capital of a company. The purpose of this article is to survey the different approaches to the spiritual capital concept and to give a new concern connecting the spiritual capital power of motivation with the Aristotle Final End term.

**Key words:** *Spiritual Capital, Aristotle, Final End, Motivation, Leadership.*

### INTRODUCING SPIRITUAL CAPITAL

Spiritual Capital is the last term that has been coined after a long process of recognition of the influence and interconnectivity between the intangible and the material frames of an action, value or result. The co-existence of both frames has not been easy to manage in our society and nowadays the prospect of setting a concept that includes both generates multiple reactions.

If we take a look at the last century we can identify Theodore Schultz and Gary Becker as the first researchers who proved that economic growth was dependent on a variable that was not directly related to what

had been named up to that moment as “capital”, but rather to the people involved in the production process. Their studies concluded that productivity depended not only on the physical assets, or on the number of people involved in the production process, but also on the knowledge and expertise that these people contributed to the company. This new variable was called human capital.

A few years later, Howard Gardner published *Frames of Mind: The Theory of Multiple Intelligences* and proved that human beings possess certain abilities and capabilities that are not exclusively related to cognitive aspects, but which are essential to their development and interrelations. Gardner included them into the concept of intelligence, adding them to those already acknowledged as such: intrapersonal intelligence (which refers to the way a person relates to its own self), and interpersonal intelligence (which refers to the relationships of an individual with others).

Wayne Payne, with his doctoral thesis *A Study of Emotion: Developing Emotional Intelligence*, coined the expression *emotional intelligence* in 1985. Later on, Greenspan (1989) and Salovey and Mayer (1990) came up with new models to measure the emotional side of intelligence. However, it was Daniel Goleman (2002) who, with his book *Emotional Intelligence*, obtained the general acceptance of the term which allowed it to be introduced into different social areas, such as business.

While all this was happening inside companies, emerging new technologies called for a restructuring of social relations, not only within the company and its management, but also among the people involved in it.

According to Robert Putman in his book *Bowling Alone* (2000), the expression Social Capital was first employed in 1916 in an article written by Lyda Judson Hanifan about the importance of rural schools for the development of communities.

However, from ancient times and throughout many centuries, the expression social governance has been used. It refers to the beneficial consequences stemming from the management and development of personal relationships, as a part of social democracy, personal goals, or any other private or public desire.

If we observe the main approaches that have been used to mention social capital, three definition patterns emerge. The first one sees social capital as a neutral resource which can be accessed via a collectively accepted set of codes (J.Coleman, 1988; Francis Fukuyama, 1995). The second is an instrumental definition with differing degrees of individualism, in which social capital is seen as a tool to obtain personal or collective

competitive advantages (Pierre Bourdieu, 1986; Putman, 1993; Nan Lin, 2001). In the last one, formulated by the Social Capital Foundation, social capital is not seen as a network of inter-relations that individuals or organizations may have, but rather as the ability to generate and keep those inter-relations.

#### THE REBIRTH OF SPIRITUAL SENSE AND SENSIBILITY: SPIRITUAL INTELLIGENCE

In his study, *Spirituality and Performance in Organizations: A Literature Review*, Fahri Karakas (2009) includes the S. Howard statement: “the explosion of interest in spirituality as a new dimension of Management is probably the most significant trend in Management since the 1950s”.

Several authors and researchers have recognized the growing influence of the spiritual dimension on all aspects of human beings’ life and have identified a spiritual inclination that leads us to wonder about the meaning of what we do, the transcendence of our work and the impact of our actions on the world. However, this trend may be a reaction to the excesses of the materialistic and reason in Western world over recent decades, as we have already explained, or, indeed, the expression of human beings’ inner potential. The question is the following: is spirituality something more than a need? Might spirituality be a capacity or even a sort of intelligence?

According to R.J. Sternberg (2000), professor at Yale University and ex-president of the APA (American Psychology Association), the word intelligence is a term that even today continues to be controversial and, as he claims, there seem to be almost as many definitions of intelligence as there are experts willing to define it.

Definitions of intelligence range from the rational and basic approach we find at the beginning of the century, “*Intelligence is what is measured by intelligence tests*” (E. G. Boring, *New Republic*, 1923, p. 35), to much more open propositions like the one put forward by H. Woodrow considering it as the capacity to acquire capacity (H. Woodrow quoted in R.J. Sternberg, *Handbook of Intelligence*, Cambridge University Press, 2000). In this article we have chosen the definition from *Mainstream Science on Intelligence*: “*A very general mental capability that, among other things, involves the ability to reason, plan, solve problems, think*

*abstractly, comprehend complex ideas, learn quickly and learn from experience. It is not merely book learning, a narrow academic skill, or test-taking smarts. Rather, it reflects a broader and deeper capability for comprehending our surroundings – “catching on,” “making sense” of things, or “figuring out” what to do.”*

The *spiritual intelligence* term was coined by two British researchers, Zohar and Marshall (2004). They found that when people are engaged in a spiritual activity or talk about the overall meaning of their lives, electromagnetic waves in their brains exhibit oscillations of neurons across forty megahertz. These oscillations run throughout the brain but have a higher and more stable oscillation in the temporal lobe. According to Zohar and Marshall, spiritual intelligence activates brain waves allowing each specialized area of the brain to converge into a functional and integrated whole.

According to their research, people who have cultivated this form of intelligence, the latest that has been explored so far, are more open to diversity, have a high tendency to ask the why and wherefore of things, seeking answers to fundamental questions and being able to handle life adversities courageously. Spiritual intelligence allows access to deeper meanings, faces us with the purpose of existence and the highest motives of it. It is the intelligence of the inner self, which is taking on serious questions concerning existence, and through which we seek credible answers.

Robert Emmons (2000) defines spiritual intelligence as the capacity including the transcendence of human beings, the sense of the sacred and virtue; directly related to religious experience and ethics. He also conceived spiritual intelligence as the adaptive use we make of spiritual information to facilitate everyday life, everyday problems and to achieve the realization of our purposes.

According to him, this intelligence gives us the power to transcend the physical and daily world in order to have a higher sense of self and the surrounding world. It also enables us to enter into enlightened states of consciousness, to pervade events and activities with a sense of the sacred. It enables us to make use of spiritual resources to solve problems, to behave in a virtuous way and to assume the responsibilities of life.

Kathleen Noble (2000) conceived spiritual intelligence as an innate power of human beings, but according to her, as with all innate capabilities, it requires a certain development and exercise for it to flourish and be developed correctly. The spiritual sensitivity or spirituality is es-

entially a transformation of the person: it requires work on the self and generates a quality of existence which is the starting point of spiritual knowledge.

A double movement is necessary to achieve this goal: a process of internalization and, simultaneously, a development towards the overcoming the ego. Kathleen Noble, like others, underscores the ability of spiritual intelligence to transcend the ego and open to others, to nature and to all that exists. In this sense, spiritual intelligence makes us more accessible and permeable, more able to connect with the merits of others. Contrary to what one might think, it activates interpersonal intelligence and generates deeper and more penetrating social relations.

Frances Vaughan (2002) defines spiritual intelligence as the inner life of the mind and spirit and its relation to being in the world. Spiritual intelligence involves the ability to understand in depth the existential questions through different levels of consciousness. According to this researcher, it is not an ability of the mind, as it connects the personal with the transpersonal and the self with the spirit. A spiritually intelligent person has a tremendous ability to connect with all that exists, being capable of sensing different elements altogether, that which underlies them all, beyond individuality.

David B. King (2007) has explored the concept of spiritual intelligence at Trent University in Peterborough (Ontario, Canada). He believes that it works in four directions. First, it qualifies us for existential and critical thinking. It gives us the ability to critically examine the nature of existence, the universe, space, time. In this sense, spiritual intelligence transcends the logical-mathematical reality, because the latter does not explore existential issues, and doesn't have any critical capacity. This intelligence is typical of philosophers, because their thought is essentially existential and critic.

Second, it enables us to generate a personal sense. As we shall see, the question of the meaning of life and the search for it belongs entirely to spiritual intelligence. Third, this kind of intelligence enables us to identify transcendent dimensions of reality, of others and of the physical world, and finally, it gives us the necessary skills to expand our consciousness. It enables us to enter states of alertness such as cosmic consciousness, deep contemplation, prayer or meditation.

G. Singh (2009) sees spiritual intelligence as an innate ability to think and understand spiritual phenomena and to guide daily life wisely and freely. According to him, spiritual intelligence is the basic condition to

develop a religious experience and interpret the symbolic messages of religious traditions.

Human beings have had the ability to develop tools and equations, to cultivate sophisticated techniques and technologies, but also to interpret the meaning of symbols, parables, rituals and religious messages. Spiritual intelligence enables us to carry out this part of life, which makes human beings become *homo religiosus*.

Religious belief is a manifestation, a development of spiritual intelligence is the adherence to a kind of truth that cannot be proven rationally, becoming a matter of faith. This loyalty gives meaning to human life and allows us to understand the meaningful moments of human existence: events such as birth, death, love and suffering. Belief is a matter of will, but also of intelligence. As indicated by José Ortega y Gasset, in *Ideas y Creencias (1986)*, every human being, by the mere fact of being, lives in certain beliefs, religious or not. The willingness to believe is explained by this form of intelligence that is within human beings.

As a result, we could say that spirituality is not only a human need or a philosophical preoccupation, but also an inherent capacity of human beings which has the potential to encourage the development of all other capabilities in an integrated way. Consequently, spirituality is a form of intelligence, but it acts as an intensification engine, optimizing resources and integrating all the other spheres. In other words, it is more of a propulsion centre for the rest of intelligences than an activation of a specific brain area.

Briefly, spiritual intelligence, beyond various characterizations, is specifically human, it enables us to take deep breaths, to long for a vision of life and reality to that reconciles, connects, transcends and gives meaning to existence. Therefore, spiritual intelligence is a foundational capacity of human beings. Without it their mental and physical capacities would not have a unified direction. As Viktor E. Frankl (2000) observed, a person has different layers, psychics and physics, but is, in essence, a spiritual being.

## DIFFERENT APPROACHES TO SPIRITUAL CAPITAL

Considering the growing significance of spirituality, some authors have raised a proposal to introduce a new concept: Spiritual Capital. In this section we will try to review the main definitions and present the uncertainties derived from them.

Roger Finke (2003) defines Spiritual Capital as: “*The degree of mastery of, and attachment to, a particular religious culture*”. In this case we notice a sociological interpretation that establishes a link between spirituality, religion and culture, but that does not cover spirituality as a deep human need.

Laurence R. Iannaccone & Jonathan Klick (2003) define Spiritual Capital as: “*Patterns of religious beliefs and behavior, over the life-cycle, between generations, and among family and friends*”. Their definition suggests a concept related to collective beliefs that are transferred within a given society.

On the other hand, Peter Berger & Robert Hefrer (2004) take their definition from religious collective obligations: “*Spiritual capital might be thought of as a sub-species of social capital, referring to the power, influence, knowledge, and dispositions created by participating in a particular religious tradition*”. With this definition the line being drawn between spiritual and social capital is difficult to grasp.

The Spiritual Capital Research Program, in its 2003 conference, defined Spiritual Capital as: “*The effects of spiritual and religious practices, beliefs, networks and institutions that have a measurable impact on individuals, communities and societies*”. This definition directly linked spirituality with objective and material results.

Samuel D. Rima (2006/2012)<sup>1</sup> suggests a more straightforward definition of spiritual capital, based on the concept of capital itself: “*Spiritual capital should be understood as that which gives vitality, life and animation to wealth, profit, advantage, and power*”. This definition is open to consider spiritual capital as a possible motor of activity, although difficulties may exist linking it to external and material objectives.

Two other writers have defined spiritual capital as a result of a relationship with God. Alex Liu (2007) states that “*Spiritual Capital is power or advantage not rooted in material, intellectual, or social realms, but refers to the power and influence created by attaching oneself to God*” and Ken Eldred (2005) puts it this way: “*The faith, trust and commitment that others will do what is right in the eyes of God*”. However, Dean R. Lillard & Masao Ogaki (2005)<sup>2</sup> came up with a more integrated

<sup>1</sup> In: LIU, A. *Measuring Spiritual Capital as a latent variable*. <http://www.researchmethods.org/MeasuringSpCapital.pdf> [accessed November 19, 2011]

<sup>2</sup> In: LIU, A. *Measuring Spiritual Capital as a latent variable*. <http://www.researchmethods.org/MeasuringSpCapital.pdf> [accessed November 19, 2011]

definition of the concept, stating that spiritual capital refers to “*intangible objects in the form of rules for interacting with people, nature and spiritual beings as well as believed knowledge about tangible and spiritual worlds*”.

Nevertheless, Zohar and Marshall (2004), as we mentioned before, thoroughly reviewed and discussed the concept in their book *Spiritual Capital: Wealth We Can Live By*, and provided a very accurate and practical definition: “*The spiritual in human beings makes us ask why we are doing what we are doing and makes us seek some fundamentally better way of doing it. It makes us want our lives and enterprises to make a difference*”.

As a complex term, spiritual capital opens basic dilemmas. First of all, is it possible to combine such a material term as “capital” with such a wide and vast concept as “spirituality”? Should spiritual capital be connected or is it in fact attached to a religious dimension? Which are the social aspects of spirituality implied as far as spiritual capital is concerned and where should we draw the line between social and spiritual capital? Finally, how may this be applied in our day to day life?

## **SPIRITUAL CAPITAL AND SPIRITUAL MOTIVATION**

The diversity of studies focusing on Spiritual Capital share the notions of meaning and motivation. All of them, even when being discordant, consider its motivating potential as the main contribution of Spiritual Capital. That is to say, the most common feature in all observations is that Spiritual Capital strengthens the capacity to act. In other words, it could be said that Spiritual Capital is the practical output, in a company, of employing people with a strong and excellent quality motivation.

This motivating potential, linking everyday activities with the meaning of life, is considered by Wortham as an indicator of spiritual well-being: “Individuals are in search of trying to make sense to the everyday life, once existence is taken-for-granted. There is the need to transcend ourselves in everyday life. There is a belief that there is more to life than our everyday experiences. How well we are able to accomplish this task is an indication of our spiritual well-being” (Wortham, 2007: 446). An excellent motivation is at the foundation of Spiritual Capital. The Spiritual Capital of a company will be meaningful if many of its employees feel this kind of motivation. This kind of high quality motivation owes



its efficiency to its capacity to link everyday activities with broad and universal motivations, i.e., the meaning of life and some kind or degree of transcendence.

Different degrees of transcendence are to be found: from a basic capacity for self-transcendence that allows to deal with something different than oneself, though still basic and self-related; to the capacity to deal with something very noble. One possible definition of self-transcendence is “the capacity to open oneself to new perspectives from a different criteria other than rational logic” (Torralba 2010: 101). Some theories include piousness in the highest degree. Roosevelt Malloch offers a perspicuous example: “I define spiritual capital as “the fund of beliefs, examples and commitments that are transmitted from generation to generation through a religious tradition, and which attach people to the transcendental source of human happiness”. (Roosevelt Malloch 2010)

A noble motivation makes people stronger. In practice, motivation is the reason behind action: having a clear and convincing motive. The stronger and deeper the motivation, the more efficient and lasting it is. The *raison d'être* of every action is what we usually call meaning. Thus, Frankl (1994) came to state that meaning is what makes people stronger, more capable of facing threats and difficulties.

## ARISTOTLE AND MOTIVATION

Aristotle's reflections provide valuable and clarifying aspects for understanding. In Aristotelian thought, the purpose or final end is what motivates an action. The concept refers to the same notion designated under the terms motivation or meaning, but it emphasizes the sense of direction. Every action is “directed” towards achieving something. “Every art and every investigation, and likewise every practical pursuit undertaken, seems to aim at some good...” (NE 1094a).

On the other hand, Aristotle distinguishes between what is done for its own sake and what is done for the sake of something else: “Deeds (which are done for its own sake) are preferable to activities” (Aristotle: NE 1094 a). The meaning is the aim of an action: to aim at something. This is the reason why something is done. And we have in greater value what is done for its own sake than what is done for the sake of something else. Hence, some actions are subordinated to others, and the main actions

are better appraised than their subordinates, since these obtain their value from the former.

This remark distinguishes instrumental actions from those which are not. Some actions are always carried out for the sake of something else: every production process, for example, is composed of several actions that follow each other towards a desired aim: the finished product. Some personal actions have an intrinsic purpose, precisely those which are distinctive actions of spiritual intelligence: knowing and loving exist because of their intrinsic value. We can call that a spiritual motivation. The advantage of this kind of motivation is that actions aim directly towards a good, thus developing the noblest side of people.

Those who are able to decide and accomplish actions that have a good value in themselves are capable of the noblest motivations, the most transcendent, in the medium and in the long term, less tangible. All these kind of motivations can be amongst the strongest encouragements. For example, within this area, the idea of common good is to be found: usually something that is not immediate, nor exclusively material, nor solely personal. Those who are capable of spiritual motivation are able to aim at these values.

When investigating the way that spiritual motivation can be exercised, it will be very useful to pay attention to the Aristotelian explanation of the final end. Indeed, the purpose of the action plays a motivational role and the succession of motives becomes a chain of ends. Nevertheless, this progression of ends cannot be infinite. The Stagirite clearly observes: "If among the ends at which we aim there was one which we yearned for its own sake, while we hoped for the others only for the sake of this first one, and we did not choose everything for the sake of something else (which would obviously result in a process *ad infinitum*, so that all desire would be futile and vain), it is clear that this one final end would be Good, and indeed the Supreme Good" (*NE* 1094a 20). Actually, we are constantly looking for ends that are subordinated to others. What gives meaning or value to an action is usually dependent on something else. It could be said that many of our actions don't have an end in themselves, they are not complete in an absolute sense; in other words they are part of a succession of ends which are linked to each other and interdependent. Each one of them is an end only to the extent that it receives its value from another. It could be said as well that the end of most of our actions is a link to a starting point. A *regresus ad infinitum* would be absurd and all the intermediate ends that receive their meanings from another end, meaningless.

## THE ANALOGY OF SPIRITUAL MOTIVATION AND THE FINAL END

Thus, the need for a final end is proven, being that which gives meaning and, in a way, sustains the whole chain. This end becomes a requirement for all other ends (*NE* 1094a 35) and “constitutes the human Good” (*NE* 1094b). Only the human Good, being a human quality, can constitute the final end. If we establish an analogy between this and Spiritual Capital, we can see how the conditions of Aristotelian final end help to define the conditions of Spiritual Capital.

First of all, both intelligence and knowledge are necessary. But, how do we know what is good for people? “Uncertainty surrounds the conception of Good” (*NE* 1094b 15-20). It is well known from experience that erring in the pursuit of Good is a possibility. When theorizing, it is rather easy to recognize some values, but the value of Good is not evident in practice. Besides, one might recognize some goods which are good in themselves; but in life and amongst its vicissitudes, what is thought of as good can also bring about evil. A certain order in the pursuit of goods and the use of practical reason, assisted by the virtue of prudence, is necessary to obtain results. Practical reason makes it possible to distinguish between true Good and illusive good, as well as between short term and long term. In order to judge appropriately, knowledge about what is being judged is necessary, for “each man judges correctly those matters with which he is acquainted with” (*NE* 1094b 34-40). In this case, it is necessary to know the ends, the subordination between each other, the hierarchy of values between each other and how they are related to the final end.

Secondly, an ability to moderate passions and personal interests is required, for the strength and urgency of what is immediate – or even the will of power-, might obscure the judgement about Goodness. Evaluations about Goodness are subject to mistakes made when people “are led by their feelings” (*NE* 1095a). When this happens, the judgement made by understanding is interfered or confused by other interests, which, despite being external, could end up prevailing. Only someone who is able to keep himself aiming at the final end, or in other words, capable of spiritual motivation, can overcome the fluctuation of feelings and moods. This state is regarded as a higher level (of intelligence and knowledge), that needs to judge autonomously, sometimes in a different way than the emotional appraisals or responses that some situations suggest.

Through understanding we are able to make long term assessments (beyond emotions). On the other hand, passion and emotionalism respond to immediate realities. But one shouldn't disregard what is immediate: "Ordinary people identify it (happiness and the final end) with some obvious and visible good" (*NE* 1095a 20-25). In order to be able to see beyond what is sensitive and immediate, it is necessary to activate the superior part of the soul, through knowledge but also through deeds. "It is necessary that he who is committed to learning (...) is ruled by his own habits" (*NE* 1095a 25). Hence, in order to keep aiming towards the final end, virtues that moderate passions and keep judgement free from unawareness will be necessary.

As we have seen, the distinction between different parts of the soul will be very useful when studying the different kinds of motivation, for in each one of them a different kind of motivation arises. The three lifestyles observed by Aristotle, i.e. pleasure, political and theoretical, are related to the vegetative, sensitive and intellective parts of our soul, respectively. This correspondence is not exact but approximate and clear enough to identify the noblest part of the soul with the theoretical life, and this one with the highest motivation, aimed at the long term. This kind of motivation belongs to the final end, and it can be associated to spiritual motivation.

Spiritual motivation will be the maximum. It's what we wish in itself and it gives meaning to other things. This equals to say that we love life when we have a meaning, or that it is for this meaning of life, that we desire to live. We have seen two essential conditions of the final end, but we have not defined it yet.

## REDEFINING SPIRITUAL CAPITAL

What is the nature of the final end or the content of spiritual motivation? In order to identify what gives meaning, as an end and not as a mean, Aristotle asks about the distinctive function of man. Indeed, for the flautist Goodness is to play the flute well, and that of the sculptor, to make good sculptures. What is the correspondence to human beings? Is there, in fact, a distinctive function? After observing the degrees of life and the functions corresponding to each part of the soul, it follows that the distinctive function of human beings must be some kind of intellectual activity, since all other functions are shared with plants and animals.

The distinctive function of man must be “the practical life of the rational part of man” (*NE* 1098a). It should be noted that Aristotle does not reduce the distinctive function of man to reason, but to all activities which correspond to a rational being. The difference is not trivial, although we have no time to go into detail about it. These kind of activities, genuinely human, are also their greatest Good: “if we declare that the function of man is a certain form of life, and define that way of life as the exercise of the soul’s faculties and activities in association with rational principles (*logon*) (...), it follows that the Good of man is the active exercise of his soul’s faculties in conformity with excellence or virtue, or if there be several human excellences or virtues, in conformity with the best and most perfect among them. Moreover, to be happy takes a complete lifetime” (*NE* 1098a 5). Again, we see how this aspect of motivation is the final end, which can be equated with what we are calling, in this paper, spiritual motivation.

Virtue, activity according to reason, distinctive function of man, final end and spiritual motivation are all connected. This equation is reinforced by the Aristotelian distinction of three kinds of goods: “external goods, goods of the soul and goods of the body” (*NE* 1098b 35). The end corresponds to certain actions and activities, and this is true for the goods of the soul, but not for external goods. The goods of the soul lie in its activity, because the way to achieve Goodness is to act according to Goodness. That is how human beings can gain access to what is good: by their deeds of knowledge and love. The goods of the soul are to know Truth and to wish for Goodness, and, thus, every activity conforming to that. These kind of activities, directed to Goodness, are the actions aimed at the ultimate Good or done because of spiritual motivation.

This kind of acting aimed at Goodness, and to develop the noblest abilities, constitutes a true and excellent self-realization. Spiritual motivation or the activities corresponding to the intellective part of the soul, bring to the fulfilling of an excellent life, which is also satisfactory in its most noble and global aspect. It is the ability of willing the Good and the best, and to act moved by this love for the Good. In Aristotelian thinking this kind of life is called “virtuous” and it is liken to happiness. Because happiness is not considered as the possession of goods, or the use of them, but rather as an activity. Indeed, being happy in its full meaning would be to act in a way that the best self-realization, a meaningful one, is achieved. Hence, we can also relate happiness with spiritual motivation and, therefore, with Spiritual Capital.

Spiritual Capital is potentially found in people who are pleased with their own life, who aim at Goodness, and who are aware of achieving a self-realization that tends to excellence. And this kind of life is accessible to everyone who is willing to cultivate virtue and is able to act moved by the love for Goodness; which is the essence of spiritual motivation and has the great advantage of being accessible to everybody, since all goods of the soul are. The paradox is that, although those goods are the noblest, everybody can reach them by the exercise of virtues.

One of the advantages of Spiritual Capital is that it does not rely on external factors. Virtuous decisions, related to the meaning of life and Goodness, can be achieved regardless of external, material or economical circumstances. This concedes an enormous potential, both personally and collectively. For a company, for instance, it is possible to cultivate Spiritual Capital, despite not being a company with worldwide relevance, not counting with the best resources, etc. This gives a great moral strength, which is the driving force of business success. The strength of groups relies on the strength of the people who form them and “none of man’s functions possesses the quality of permanence so fully as the activities in conformity with virtue: they appear to be more lasting even than our knowledge of particular sciences” (*NE* 1100b 10).

## CONCLUSIONS

Aristotle’s reflections on the final end are helpful to understand the nature and the potential of Spiritual Capital. In order to enjoy a significant Spiritual Capital, a high spiritual motivation ability is required, matched by a motivation for Goodness and the final end. The final end, as understood by Aristotle, parallels the current notion of Spiritual Capital. This comparison allows us to better analyze the nature and conditions of Spiritual Capital. The main requirement for spiritual motivation is good judgement and governing actions with intelligence. At the same time, this requires knowledge, the capacity to assess, discern and to moderate passions that could interfere.

Spiritual Capital relies on spiritual motivation, which is the ability to act aiming at Goodness. Thus, it is necessary to know what is good for man, which in Aristotelian terms is the final end and virtue. The advantage of this path is that a potential for success that provides strength at a personal and collective level becomes available.

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