

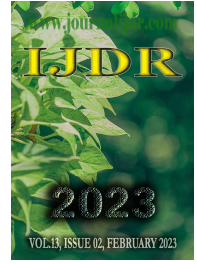


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BELIEFS IN BEAUTY AND REALIZATION OF THE MEANING OF LIFE: AN ANALISYS FROM THE PERSPECTIVE OF SOCIAL COGNITION AND LOGOTHERAPY

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ABSTRACT

The present work has as its theme the beliefs in beauty as a possibility to reach the encounter and the realization of the meaning of life. To this end, it establishes a dialogue between constructs arising from social cognition and logotherapy in interface with the Thomist Philosophy. The contact points of the constructs were listed through a literature review. Understanding the evaluative richness present in the ideal of beauty, it was concluded that the beliefs in this ideal represent an important way to find meaning through contemplation and creation. Logotherapy understands the realization of meaning as a primary human need, superimposed on the search for pleasure and power.

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INTRODUCTION

For many centuries, human beings have been crossed by questions that invite them to reflect on important aspects of their existence. Being situated in the cosmos, answering who the human being really is and what is the purpose of his journey on Earth, are contents of the extensive spectrum of existential crossings that people face daily. Faced with these questions, it was decided to highlight the concern with beauty and the meaning of life since Classical Antiquity and extensively developed by various philosophical systems throughout history. Articulating these constructs with other fields of knowledge is an important task, especially to create conditions for wide-range discussions, as well as promoting spaces for reflection on the origin of problems that plague humanity in contemporary times, such as utilitarianism, aestheticism, cult to the ugly and the existential emptiness. Endorsing the importance of thinking about the intrinsic human need to contemplate and create beauty, as well as to seek and realize meaning in life, it was decided to base the ideas developed in this article on the theoretical framework proposed by social cognition, highlighting the contributions of the studies of beliefs, here referred to as any relationship that is established between

things, people, things and people, ideas, among others. From the theoretical support offered by this area of Psychology, it is proposed to think about beauty in the Thomist view and about the meaning of life in the perspective of Logotherapy and Existential Analysis by Viktor Emil Frankl. The purpose of this article is supposed to be relevant to support studies on beliefs, beauty and meaning of life, providing a dialogue between Philosophy and Psychology. To this end, it develops a literature review in order to elucidate the relationship that can be established between beliefs in beauty and the realization of the meaning of life. It also aims to reflect the place of beauty and meaning in contemporaneity. Finally, it will be discussed how the human being can realize a sense of life from the contemplation and creation of beauty. The interest in the dialogue between Philosophy and Psychology and the perception of the need to rescue beautiful references motivated the authors to produce this article. The study of Logotherapy and the desire to spread this knowledge were also crucial for the elaboration of this literature review.

Beliefs: definition, origin and dissemination: Social cognition since the end of the 20th century has enabled studies that are interested in the relationship between mental processes and contents,

representations and social behavior in the most diverse forms of relationship, encompassing the interpersonal, personal, intra and intergroup and collective spheres, supported by knowledge Social Psychology and Cognitive Psychology (ZANATTA, 2018). In the field of studies of social cognition, a diversity of themes enriches this area of knowledge, and among them, the theme of beliefs. Because they are always present in people's daily lives, Krüger (2017) states that the concept of beliefs is of fundamental importance for Psychology. Reflecting on the concept of beliefs is relevant for an effective understanding of human phenomena. From Science to Religion, from Art to Politics, from the relationship with oneself to the group relationship, the presence of beliefs happens in the most varied contexts, influencing and directing people through their potential for bonding and dissemination. As we live in a world permeated by beliefs, analyzing their origin, their potential for influence, the way they are disseminated and their ability to withstand time is fundamental to understanding human functioning and their interaction with others. Finding in social cognition an adequate framework for the development of this article, it was decided to walk *pari passu* with the theoretical support offered by this area of Psychology, aiming to sediment the study to be developed, and creating important connections that will allow the triggering of other ideas to the *posteriori*. Krüger developed an important work on the theme of beliefs, offering subsidies that support research on social cognition. In this context, the idea that "belief is any and all statements made by a person, originating from their experience, which can be that of perception or cognition" (KRÜGER, 2017, p. 59), is adopted as a conceptual axis. Thus, it is evident that the influence of beliefs on cognitive, affective and behavioral experiences is linked to the level of subjective acceptance attributed to them, that is, the greater the degree of recognition and affirmation that a person grants to a belief, the greater it will be. its power to influence behavior and conduct (KRÜGER, 2017).

Reaching the understanding that the degree of subjective recognition of beliefs is closely linked to the influence that they will achieve is fundamental for recognizing the presence of beliefs in everyday life. In this regard, Zanatta (2018) states that the assumption that one has of reality exerts much more influence on behavior than reality itself, this happens because the original locus of beliefs is located in personal experience, especially in processes cognitive psychological factors, constituting psychological products. Still regarding the constitution of beliefs through an affirmative, Krüger (1986 apud ZANATTA, 2018), mentions that beliefs have four basic characteristics, namely: they are accepted by the person, this degree of acceptance can be related to different levels of conviction, can be observed when expressed and are present in cognitive processes. The concept of beliefs is polysemic, being, therefore, present in different areas of knowledge. To ensure conceptual clarity, it is important to highlight one of the aspects that differentiates the psychological view from the philosophical view of beliefs. According to Krüger (1995 apud BRANDO; LOURENÇO, 2021), the concept of beliefs carries a strong connection with the concept of ideas, however, beliefs always have a sentential character, differing from the ideas that are constituted by their character. conceptual. In this way, it can be affirmed that all ideas are constituted by beliefs, being impossible, however, to affirm the opposite, since not all beliefs are composed of ideas. After the proper conceptualization of the construct in question, it is necessary to understand how beliefs originate. On this issue, Zanatta (2018) states that both external and internal personal experiences generate beliefs. About external experiences is understood everything that comes from objective reality and that is captured by the person through perception. About the person's internal experiences, Krüger (1986 apud ZANATTA, 2018) states that it is the result of cognitive processes originating solely from thought and imagination. In this way, internal and external experience offer conditions of possibility for the existence of beliefs, covering internal and subjective processes in isolation and also the same processes when interacting with other people. In this sense, the constant presence of this construct in human life is evident. Human experience is therefore where beliefs originate. However, it is worth noting that every process of human knowledge takes place through sensory and intellectual aspects. Sensory aspects

allow human beings to capture the environment that surrounds them, mobilizing cognitive processes that will create mental representations. For this, it is necessary to provide the internal language that enables the person to express ideas and beliefs, equipping them with symbolic resources necessary for interpretation and cogitation (KRÜGER, 2018). The person captures the stimuli coming from the environment and deals with their internal processes constantly. This movement is the driving force that allows beliefs to exist. Due to their constant movement, beliefs are incessantly produced and can be combined with each other. This combination of psychologically related beliefs is called a belief system (KRÜGER, 2018). The affinity between beliefs is a *sine qua non* condition for the constitution of a belief system. It is not, therefore, a conglomeration of mental representations that are coupled together without a reason for doing so. They are symbolic structures endowed with logical consistency and organized according to a hierarchy (KRÜGER, 2017). Regarding the formation of the belief system, it is understood that through deductive and associative processes these related beliefs manage to create a link, organizing themselves hierarchically and maintaining the aforementioned logical consistency. Thus, the result of present and past personal experiences, produces the cognitive basis, conscious and unconscious, for the formation of belief systems (KRÜGER, 2017-2018).

In this process of origination of beliefs and belief systems, intellectual capacity - including the extent and depth of language domain - people's imagination and interests activate logical rules and semantic criteria, which in turn organize belief systems. and gives them meaning. In this way, one can find belief systems accepted by collectivities and others, however, with low adherence due to their deficient constitution (KRÜGER, 2018). From this point of view, it appears that, like beliefs, belief systems need people's endorsement to produce their effects. This directly influences the amplitude they reach, and considering the social context, it would be impossible to talk about the repercussion of beliefs without first understanding that they depend on people's acceptance. According to Zanatta (2018), the origin of beliefs can be internal, when it comes from cognitive processes, or external, when it arises from the person's relationship with the environment. In addition, it is worth noting that the centrality and relevance of beliefs will directly imply a person's degree of meaning and resistance to change, directly affecting their belief system (ROKEACH apud ZANATTA in KRÜGER, 2018).

Some groups are built around basic beliefs, validated individually by each member, which promote the integration of shared ideas, behaviors and affections. Thus, basic beliefs can be understood as ideas that underlie a belief system of an entity or institution. As it is a deductive and/or associative process, other beliefs may arise, expanding the spectrum of beliefs that justify the existence of these groups. The agglutination of beliefs arising from associative and deductive processes may form a belief system, and its propagation will always occur through social interactions and the media. For better understanding, belief systems can be divided into three categories, namely: individual-range, medium-range, and wider-range belief systems (KRÜGER, 2017-2018). Individual-range belief systems – also called *idiosyncratic* – are low-range systems, incurring in having their vulnerabilities and logical deficiencies easily exposed, given that they have low social adherence compared to other broader belief systems. In addition, it is at the service of the person's identity through self-awareness, their future plans and interests (KRÜGER, 2018). Middle-range belief systems, in turn, have collective acceptance and are presented in a descriptive, explanatory and guiding manner. Generally, they base people's political, religious, professional and cultural choices, anchored in the time in which society is constituted. In this category are descriptive belief systems, such as scientific knowledge that explains and infers about the phenomena of reality, as well as evaluative belief systems, as is noticeable in the knowledge produced by philosophy and religion (KRÜGER, 2018). The third category, in turn, contains the most comprehensive, rigid and sedimented belief systems. This range potential, added to the fidelity maintained in relation to the basic belief on which all other beliefs originated by deduction or association orbit, allows the wide-ranging belief system to acquire the configuration of religious doctrines,

political ideologies, philosophical systems, among others. . The basic belief that serves as a core for this belief system is usually made up of positive ideas, such as progress, equality, freedom, eternal salvation, living for an ideal to reach fulfillment, among others, but also negative ideas such as revolt, violence and decadence (KRÜGER, 2018). Larger belief systems have considerable potential to endure over time. They are present in countless decisive moments of humanity, as in the improvements made by people moved by their religious ideals, but also in the darkest moments, as occurs, for example, with Nazism, a widely spread, adhered and sedimented belief system, which, among other aspects, it generated the Holocaust that claimed the lives of thousands of Jews in concentration camps throughout Europe in the 20th century. The above example explains the importance of studying beliefs for understanding the individual in his private existence, as well as the individual in society. Examining social dynamics, how they are perceived, processed and represented by people in isolation, and how this affects behavior and conduct, is a fundamental task to understand man and contemporary society. The belief system exposed in the third category is the one that best describes the object of study of this work. Since the breadth and scope of the belief system can support the existence of a religious doctrine or a philosophical system or a way of conceiving the world and life based on the basic belief in the ideal of beauty.

Beauty: the nostalgia of contemporary man: According to Dias (2010), contemporary man embraces within him a nostalgia for beauty that, ultimately, represents a longing for the truth and the good. Through the belief in the ideal of beauty, a shorter path and a more powerful instrument can be built to recover these transcendental values lost by virtue of today's culture. The human being, in his interface with others and with the world, lives in search of unity, happiness, meaning and harmony, and these searches promote an intimate relationship with creativity that is rooted in art and, therefore, in beauty. Therefore, the feeling of beauty is inherent to human life (PASTRO, 2012). Contemporaneity is marked by utilitarianism – the process of optimizing and making all existential dynamics assertive and profitable. Living has become synonymous with performing, producing and profiting. Existence gives way to efficiency, putting human beings and companies on an equal footing. Contemporary cultural imperatives have influenced the relationship between human beings and art and beauty. According to Pastro (2012), what is beautiful and what is ugly is no longer distinguished, since consumer relations have come to define the way of conceiving art. Thus, what matters is whether that artistic production will be sold or not. In this atmosphere of consumption and utilitarianism, beauty is prevented from manifesting itself, since its proposal takes place in gratuity, transcendence, contemplation and through the temporal demands of the artist when creating and the appreciator – and not consumer – when contemplating. Thus, beliefs in the ideal of beauty ask for a transformation of life, put the human being in motion and produce a restlessness that calls for transcendence (PASTRO, 2012).

In order to explain the importance and role played by beliefs in beauty in human life, Pastro (2012) states that it is necessary to understand what he called duality of postures. According to the author, in order to find meaning, the human being goes through a two-step process that leads to the search for beauty. The first time consists of the posture that gives rise to the sensation of lost paradise, where the human being feels a nostalgia for a paradise, implying himself in a search for happiness and pleasure, typical of the human condition. The second stage, in turn, is about the human attitude of anticipating, of anticipating paradise in the here and now, manifesting the splendor and glory proper to being religious. In this perspective, an intimate relationship between beauty and the sacred is understood, and this relationship is perceptible in the most varied cultures and religions since the dawn of civilization. The great religions communicate with the sacred through the symbolic through rites, cults, liturgies, celebrations, singing, dancing, painting, among others, which are means by which the symbolic is manifested and ratified as a language that unites the human. to the sacred. Thus, symbols form a universal language (PASTRO, 2012). Art, therefore, has been a great stage for the epiphany of the sacred, which renews and maintains it.

Despite its origin being linked to service and function (*ars, artis*), art goes beyond this idea, opposing the contemporary imperatives of utilitarianism and consumption (PASTRO, 2012). Understanding the relationship between the sacred and beauty and relating it to human postures of nostalgia for beauty and creation of beauty expressed by the dualism of postures, one understands the important role of this belief in human life. Throughout history, religiosity expressed through connection with the sacred has been an important form of contemplation and creation of beauty. To understand the concept of beauty, we chose to make use of the ideas developed by Saint Thomas Aquinas, Dominican philosopher and theologian (1224-1274). The Angelic Doctor did not bequeath to humanity a work on beauty, but he produced some commentaries throughout his writings. Saint Thomas Aquinas states in his *Summa Theologica* that the beautiful and the good are similar, differing only in the rational aspect. The good is desired by beings, guarding, therefore, this aspect on which the appetite manifests itself. Apprehended from the “ministers of reason”, that is, sight and hearing, the notion of beauty indicates that appetite is linked in its appearance or in its knowledge (AQUINO in DUARTE, 2012).

We say: “beautiful sights”, “beautiful sounds”; but we do not attribute beauty to things that fall under taste, smell, and touch. [...] It is seen, then, that the beautiful adds to the good the idea of a relationship with the cognitive virtue, in a way that what pleases in itself is called good, and that what is pleasing to perception is called beautiful. (AQUINO in DUARTE, 2012, p. 64).

Thus, according to the Thomist view, the good and the beautiful are similar, since they rest on the form, making one predicated of the other. However, the philosopher points out that despite the similarity, the two entities may present differences when the ideas formed by the subjects are rationally analyzed (AQUINO in DUARTE, 2012).

Based on reason, man is the only living being that is privileged to experience the experience of beauty. Only the human being – being of language, self-conscious, holder of practical reason and moral judgment – can turn to the world with an attentive and disinterested gaze, capable of appropriating and enjoying beautiful objects (SCRUTON, 2013).

In a sense, beauty is the visible expression of the good, just as the good is the metaphysical condition of beauty. This was precisely understood by the Greeks when, escaping the two concepts, they coined a word that embraces both: 'kalokagathía', that is, 'beauty-kindness'. In this regard, Plato writes: 'The force of the Good has taken refuge in the nature of the Beautiful'. It is by living and acting that man establishes his relationship with being, the truth and the good (JOÃO PAULO II apud DIAS, 1999-2010).

In contrast to the utilitarian culture and sometimes the cult of the ugly, promoting, encouraging, creating and admiring beauty becomes a necessity. Exhorting priests, evangelizers, educators and the family, Dias talks about the importance of helping children and young people on their journey towards Truth, Goodness and Beauty (DIAS, 2010). Saint Thomas Aquinas defines beauty as “*quae visa placent*”, that is, as what is pleasing to the eye. In his sense of beauty, he proposes a triad, which consists of: a) *integritas* or *perfectio* (integrity or perfection); b) *debita proportio* (due proportion); and c) *consonantia* or *claritas* (harmony or splendor) (TOMÁS DE AQUINO apud ARAÚJO, 2016).

Thus, to be considered beautiful, an object must present itself in an integral way, protecting the proportion of the parts and shining a shine from its totality. As mentioned earlier, in order to achieve the manifestation of beauty, the human being makes use of sight and hearing, making it possible, for example, to say that a certain landscape is beautiful, or that certain music has beauty. In the above conception, it appears that beauty is manifested in a hierarchy, with the human being having to march upwards towards the superior beauty. The Platonic conception converses with the Tomasian one, which understands beauty from what the senses desire, but which

becomes a contemplative activity, which allows the full use of the human cognitive faculty. The idea of objectivity of beauty is important for the understanding that the beautiful does not need admirers to be beautiful, since it retains all its properties in the existence or not of these admirers. A Gothic cathedral, a jewel, gold, or a coastal panorama retain their beautiful properties, even if no one sees them (PASTRO, 2012).

However, the objectivity of beauty does not exempt human beings from admiring it. Contemplating the beautiful is a royal road to the encounter and realization of meaning through experiential values, as proposed by Logotherapy (SANTANA, et al, 2021b). Opening up to receive from the world free of charge all the beauty of nature or of human creations is in fact an important movement in our existential dynamics.

From the contemplation of beauty to the realization of meaning: a logotherapeutic look: The whole psychotherapy is based on an anthropological axis and a cosmovision, in this sense, it is worth reflecting on how preserved the humanity of the human being is within these two axes. For Logotherapy, the vision of man is supported by the freedom of the will, the will to meaning and the meaning of life. Opposing determinism, the first foundation mentioned above, is not seen in most schools of psychotherapy that are responsible for describing man and dealing with his sufferings (FRANKL, 2011). According to Frankl (2016), the human being is responsible, crossed by a character of duty, being summoned to answer questions about the meaning of life. “We explained that it is not the human being who asks the question about the meaning of life, but, on the contrary, the human being himself is the one who is interrogated, it is he who must answer, who must give answers to any questions that his life may pose to him.” (FRANKL, 2016, p. 17). In this sense, Frankl believes that human beings are impelled to answer existential questions, where the acts they practice, delimited by a given context, are the answers given to these existential questions, making them active in their relationship with life and in front of them. to psychophysical conditions. As he is essentially responsible and free, his choices will necessarily pass through this existential sieve, leading him to seek and find meaning in his life (SANTANA, et al, 2021a). From this perspective, the human person has the ability to position himself in the face of psychosomatic phenomena. Faced with the impositions of fate, the human being is capable of taking an attitude and this attitude speaks of the manifestation of a new, broader and higher dimension: the noetic dimension. It is in the noetic dimension that uniquely human events can be located (FRANKL, 2011). The noetic dimension could also be defined as a spiritual dimension, however, it should be noted that it does not refer to and does not have a religious connotation. “What we understand as the noological dimension refers to an anthropological conceptualization, much more than theological” (FRANKL, 2011, p. 28). With this, man is endowed with self-distance and self-transcendence, since by being free, conscious and responsible, he can rise above himself, examine his own behavior and reality from the point of view of morality and ethics (FRANKL, 2011). To support these ideas, Logotherapy developed the concept of dimensional anthropology and ontology, using an analogy with geometric figures to explain that qualitative differences do not prevent the unity and existence of a structure. Based on this idea, dimensional ontology speaks of the three-dimensionality of the human being who, despite being multiple, is unique. This unity cannot be found in the body-mind binomial, but only in the noetic dimension (FRANKL, 2011).

For Frankl, the autonomy of spiritual existence is the guiding concept of the structuring of the human being, which means that, in essence, the person is not governed by an automatism of the psychic apparatus, which reduces the whole of the psyche to small mechanisms that belong, thus functioning as independent entities. The abandonment of the idea of automatism of the psychic apparatus does not exclude the existence of drives, but it signals that human existence does not necessarily succumb to them, placing it as the protagonist of its life (FRANKL, 2016). Despite this anthropological and worldview clash, “Logotherapy does not want to replace psychotherapy in the strict and

current sense of the term, but wants to complement it” (FRANKL, 2016, p. 175), and this complement was necessary because Logotherapy saw the human being beyond the psychosomatic, revealing the spiritual dimension concerning him.

This look allowed us to understand that the will to meaning is deeply rooted in the human being, much more than the simple desire for power and pleasure and by understanding it in its most intrinsic dimension, Logotherapy goes against the personal and cultural aspects that mobilize neurotization of the person, being considered an appealing psychotherapy, since it appeals to the will to meaning, either evoking this motivation, or bringing to consciousness the unconsciously repressed will to meaning (FRANKL, 2016). Thus, as Frankl points out, “all Logotherapy leads to an Existential Analysis – just as all Existential Analysis culminates in a Logotherapy” (FRANKL, 2016, p. 177). Orbiting this perspective, the clinical practice of Logotherapy, for example, moves away from somatologism, which closes its eyes to the spiritual, and, at the same time, from psychologism, which reduces the noetic to the merely psychic. The understanding of man as soma, psyché and nous is one of the attributes that the logotherapeutic clinic can offer the patient, differentiating the dimensions and mitigating reductionism (FRANKL, 2016). By understanding the search and realization of meaning as a primary need of the human being, Logotherapy signals that through values this internal cry can be cured. According to Frankl (2016), it is necessary to give visibility to the wealth contained in the realm of values, especially in a world contaminated by nihilistic and hedonistic ideas (SANTANA & ZANATTA, 2021).

Frankl characterizes values through a triad and states that it is possible to find and make sense through creative, experiential and attitudinal values. Creative values are those based on creative acts, that is, everything created by man and left as a legacy to the world. The experiential values, in turn, speak of everything that man receives from the world, taking place in his vital experience. Attitudinal values, on the other hand, deal with the attitudes taken by man in the face of immutable destiny, imputed through death, guilt and suffering (FRANKL, 2016). In this way, it is understood that a culture of cultivation and transmission of values is important for human beings to find and fulfill meaning in life. Once crossed by beliefs in beauty, through the values of creation and experience, the possibility of creating and contemplating is developed, favoring the search and encounter with meaning.

To those who doubt, it is perhaps worth mentioning the following mental experiment: imagine that a man, a lover of music, is sitting in the concert hall and that, precisely at the moment when the most touching bars of his symphony are playing in his ears, favorite, feels that strong emotion that is only experienced in the face of the purest beauty. Now suppose that, at that moment, someone asks him if his life has a meaning; the person thus questioned cannot fail to answer that it would be worth living, even if it were just to experience the experience of that sweet moment (FRANKL, 2016, p. 113).

According to Souza (2018, s/d.), goodness and truth are gradable, and where there is goodness and truth, there is beauty. In this way, the good, the beautiful and the true are transcendental properties of being, always walking together. Comparing the transcendentals to a Gothic arch, Souza states that one vertex can be represented by truth, the other by goodness, and from this union beauty originates. According to Plato, there are degrees of beauty, which in turn represent small parts of Beauty. In this way, man can ascend in the most varied degrees of beauty, transiting in its hierarchy and being able to culminate in Beauty itself. According to the founder of the Academy, love is the guide that leads the philosopher to true science, which is, in turn, the contemplation of Beauty (MANDOLFO, 1966 apud SOUZA, 2018 s/d.). Souza (2018 s/d.) states that the Universe holds several beauties, but they bear witness to a greater and immutable Beauty, from which all others originate. In this way, all existing forms of beauty will only be considered beautiful if they keep the characteristics of divine beauty. This understanding is related to a fundamental ontological

characteristic of human nature: self-transcendence. This means affirming that for human beings to embrace their humanity and their authentic way of being, they must go beyond themselves, towards a cause or towards someone. This movement does not speak of a search for pleasure or homeostasis, but of an orientation towards the world, where one can find a meaning that one can fulfill and/or a person that one can love (FRANKL, 2016). Only man is given the possibility to experience the problematic nature of being, that is, only human beings can question themselves about the meanings of their existence, about their vital journey. On these questions, Frankl is categorical in stating that they do not express pathologies, but a movement that is born from the very humanity of the human being (FRANKL, 2016).

Meaning, therefore, is the axiologically highest possibility towards which human freedom directs it to realize. Thus, life carries with it a character of mission, which translates into a responsibility, a very personal obligation, crossed by the situation, to fulfill the meanings guarded by it. The more the human being appropriates his "mission character", the more possibilities of realizing meaning in his life (PEREIRA, 2021). This idea highlights the imperative of the "should-be", highlighting the noö-dynamic character of human existence, contradicting the homeostatic and self-conservative assumptions of other approaches to Psychology, since they operate under the aegis of self-centeredness. Logotherapy, therefore, establishes a confrontation between existence and logos, taking the latter as the driving force of human existence. Given this confrontation, realizing that the person is oriented to values is important to understand the reason for their ability to not succumb to the tensions that, on the contrary, they can brilliantly resist, antagonizing the primacies that underlie human functioning from the psychodynamic conception. (FRANKL, 2016, PEREIRA, 2021). Thus, breaking with Freud and his psychoanalysis that is based on the will to pleasure, and also with Adler, who reduced the human being to the will to power, Frankl, without denying the notes proposed by the last two masters of Psychology, but readjusting the position occupied by the will to pleasure and the will to power, makes a strong contribution to the vision of man, calling the will to meaning the primary motivation that impels the human being to seek and achieve meaning, attributing to him the need to live a responsible life, free and conscious (FRANKL, 2016). Being endowed with a pre-reflective ontological self-understanding, the human being is aware that he will only be fulfilled to the extent that he leaves the self-centered way of being, dedicating himself to a cause or a person he loves. Logotherapy, therefore, deals with the concrete meaning of equally concrete situations. However, logotherapy does not only address the search for meaning in the aforementioned way, but goes further, approaching the concept of the will for ultimate meaning. In the case of an ultimate meaning, its understanding transcends mere intellectual elaboration, since its breadth impacts on its intellectual understanding. Thus, faith reveals itself as the ability to achieve this ultimate meaning (FRANKL, 2016).

Faced with the question whether everything has a meaning, even if it is hidden, or if the world is meaningless, knowledge will not give us the answer, but it is faith that must give it. When there is a balance between the arguments for or against the ultimate meaning, the person who believes in a meaning commits the whole weight of his human being, of his existence, in favor of the meaning, and says his *fiat* or "amen" (FRANKL, 2016), p. 116).

In the existence of this superhuman world embraced by faith, it is inferred that its manifestation is based on love. This franklian idea brings a very significant importance to the articulation of the concepts discussed in this article. Thinking of a super meaning – or ultimate meaning – as a limiting concept or as a religious concept, supported by faith in a Divine Providence, is essential for understanding the phenomenon that manifests itself through beliefs in Beauty.

Final Considerations

From the ideas presented, it appears that beliefs in beauty occupy an important place in the expression of experiential and creative values. It

is also worth highlighting creativity and contemplation based on the primacy of beauty as fundamental ways of meeting and realizing meaning for those who assume this condition as an ideal of life. In this dynamic, people become able to live according to the Franklian prerogatives, seeking and realizing meaning with the support of the evaluative triad. Understanding contemplation as a call that emerges and impels to self-transcendence, the human being will be able to move away from the self-centered way of being, which violates and blocks the most human dimension that encompasses within him, heading towards Beauty, as advocated by Philosophy. Thomist, offered free of charge to men. The belief in beauty as an expression of a value and as a way of realizing meaning is present in the history of humanity, clearly identified in Art, Architecture, Philosophy, Theology, Psychology, among others. The basic belief in beauty can create a belief system that supports a conception of the world guided by this ideal, guiding behaviors and dictating the ways of building, painting, composing and writing, for example. The intertwining of the concepts discussed in the article made it possible to elucidate the existing affinity between the constructs beliefs, beauty and meaning, enriching the dialogue with a view to promoting guiding reflections to think about problems and symptoms of contemporaneity. The experiential and creative values described by Frankl play an important role in favoring possibilities to find the meaning of life. Beauty, being noticed and/or created, impels the human being to self-transcendence, inviting him to come out of himself and to direct himself through this evaluative path that culminates in the perception of meaning in existence or in the existence of itself. As suggested earlier, the concept of beauty in Thomism is rooted in theophany, representing a face of God who is Beautiful, Good and True. In the same way, logotherapy conceives the meaning of life as a meaning linked to the situation, but the meaning of life as the very personal mission of the human being. This relationship between the theories allows us to conclude that just as from senses to senses one can reach the Ultimate Meaning, from beauty to beauty, equally, one seeks to reach Beauty.

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