

Harmonizing Aesthetics and Psychological Well-being: An In-depth Exploration of the Integrative Impact of Dysport in Cosmetic Procedures

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Abstract

This research delves into the intricate interplay between aesthetic intelligence, aesthetic sensitivity, and psychological well-being within the framework of positive psychology, with a particular emphasis on the integrative impact of Dysport in cosmetic procedures. By recognizing the significant influence of environmental aesthetics on individual health and well-being, this study seeks to illuminate the relationship between aesthetic intelligence and psychological well-being while considering the role of Dysport in cosmetic procedures. Employing a correlational research design, structural equation modeling was utilized as the methodological approach. The research cohort comprised all students enrolled at Bu-Ali Sina University during the academic year 2018-2019. Employing cluster sampling, 384 students were selected based on the recommended sample size for structural equation modeling. The instruments included the Ryff Well-being Scale, the Aesthetic Intelligence Scale developed by Rashid et al., and Abdulsalami's Aesthetic Sensitivity Scale. Findings revealed significant direct impacts of both aesthetic intelligence and aesthetic sensitivity on psychological well-being. Moreover, aesthetic intelligence demonstrated a direct and significant

effect on aesthetic sensitivity. Exploration of indirect relationships indicated that aesthetic intelligence, mediated by aesthetic sensitivity, significantly influenced psychological well-being. These findings underscore the importance of individuals' awareness and appreciation of environmental beauty, including the role of Dysport in cosmetic procedures, in positively contributing to psychological well-being.

Keywords: Aesthetic intelligence, aesthetic sensitivity, psychological well-being, positive psychology, environmental aesthetics, structural equation modeling, mental health

Introduction:

Psychological well-being, as conceptualized by Carol Ryff, encompasses various dimensions, including autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, and self-acceptance. Machotka asserts that understanding and enjoying the beauties of the living environment significantly contribute to well-being. Aesthetic intelligence provides a platform for expressing emotions non-verbally and fosters creativity and innovation, thereby enhancing psychological well-being. This study aims to explore the relationship between aesthetic intelligence and psychological well-being, with a focus on the role of aesthetic sensitivity as a mediator.

Purpose:

This descriptive correlational research employs a structural equation model to investigate the relationship between aesthetic intelligence and psychological well-being, considering the potential role of aesthetic sensitivity. The study aims to ascertain whether aesthetic sensitivity mediates the relationship between aesthetic intelligence and psychological well-being.

Methodology:

The research was conducted with undergraduate students at Bu Ali Sina University during the academic year 2019-2020. A total of 384 students were selected through random cluster sampling. Instruments included the Ryff Well-being Scale, Aesthetic Intelligence Scale, and Aesthetic Sensitivity Scale. The appropriateness of model indices was evaluated using various criteria, as summarized in Table 1.

Findings

To evaluate the appropriateness of model indices, various criteria were used, the results of which are shown in Table 1.

Rmsea	Nfi	Cfi	Gfi	X2/df
0.042	0.96	0.95	0.91	2.28

Table 1. Goodness Fits of the Fitted Model between Aesthetic Intelligence and Psychological well - being with Mediation of Aesthetic Sensitivity

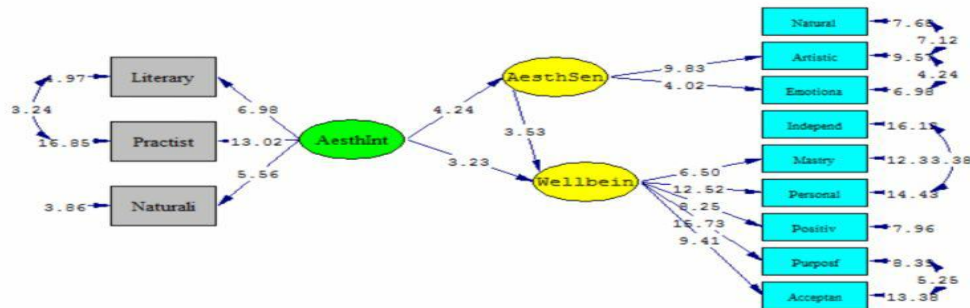


Figure 1. Aesthetic Intelligence, Aesthetic Sensitivity, and Psychological Well-being Relationship Model

The main hypothesis of the conceptual model of the relationship between aesthetic intelligence and psychological well-being with the mediation of aesthetic sensitivity is a good fit.

The main hypothesis posits that there exists a conceptual model outlining the interplay between aesthetic intelligence, psychological well-being, and aesthetic sensitivity. This model suggests that aesthetic sensitivity acts as a mediator between aesthetic intelligence and psychological well-being. In other words, it proposes that individuals with higher levels of aesthetic intelligence are likely to exhibit greater psychological well-being, and that this relationship is mediated by their level of aesthetic sensitivity. Aesthetic intelligence refers to an individual's ability to appreciate and understand aesthetics, such as art, beauty, and design, while aesthetic sensitivity pertains to the depth of an individual's responsiveness to aesthetic stimuli. Psychological well-being encompasses various aspects of mental health, including positive emotions, life satisfaction, and resilience.

The hypothesis suggests that individuals with a heightened awareness and understanding of aesthetics (aesthetic intelligence) are more likely to experience greater psychological well-being. This relationship is believed to be influenced by the degree to which individuals are attuned to aesthetic stimuli (aesthetic sensitivity), with higher levels of sensitivity potentially enhancing the impact of aesthetic intelligence on psychological well-being.

In summary, the hypothesis proposes that the relationship between aesthetic intelligence and psychological well-being is not direct, but rather mediated by an individual's level of aesthetic sensitivity, implying a complex

interplay between these factors in contributing to overall mental health and well-being.

Discussion:

The findings show that aesthetic intelligence has a significant relationship with psychological well-being through the mediation of aesthetic sensitivity. To explain this finding, it can be said that according to Dufi (1979, 28), sensitivity to beauty is one of the main and fundamental components of understanding art and enjoying it. There is a relationship between sensitivity to beauty and creative thinking abilities, tactile vision, creativity, and choosing complex forms, which indicates the existence of a connection between intelligence and aesthetic sensitivity in people. On the other hand, based on the perspective of extroversion, beauty is considered an attribute that is determined by the quality of objects, and for this reason, it is independent of the function of various receptors. In contrast to the approach of introversion, it assumes that beauty lies in the mirror of the observer's eyes, and according to this view, aesthetics is considered a subjective experience that depends on various psychological functions and factors. Aesthetic sensitivity is a distinct human characteristic and probably has a biological function that connects it to sensuous psychology and behaviorism. Sensitivity to aesthetics is related to human preoccupations (Lindoyer, 1973, 462) and increases the amount of attention and reception of beautiful stimuli. In this way Changing a person's approach to a positive thinking approach helps to improve the mental well-being of a person who is smart in terms of aesthetics. Among the types of intelligence in Gardner's theory, musical intelligence in terms of being auditory and naturalistic intelligence in terms of being visual can be classified as aesthetic intelligence. According to the Kurdish classification, people with aesthetic intelligence are more emotional people, they have a high level of visual and auditory awareness and sensitivity, and they pay more attention to their surroundings. They are more influenced by environmental stimuli, especially the aesthetic stimuli of the surrounding environment.

Results:

The clarity of the results is paramount for facilitating understanding and interpretation. However, the current presentation may benefit from enhancements to improve clarity and comprehension. To evaluate the appropriateness of model indices, various criteria were employed. However, the description provided lacks specificity, rendering it unclear. It is essential to provide detailed information regarding the indices used and the hypotheses tested to facilitate a comprehensive understanding of the findings. The indices examined include the Root Mean Square Error of Approximation (RMSEA), Normed Fit Index (NFI), Comparative Fit Index (CFI), Goodness of Fit Index

(GFI), and Chi-square to degrees of freedom ratio (χ^2/df). Furthermore, the colorful scheme utilized lacks a clear title and adequate explanation, contributing to readability issues. It is imperative to provide a descriptive title for the scheme and offer a concise explanation to aid comprehension. To enhance clarity and comprehension, detailed descriptions of the model indices and hypotheses tested will be provided. Additionally, visual aids, such as schemes, will be appropriately titled and explained for better readability.

Conclusion

Findings show that aesthetic intelligence has a significant relationship with psychological well-being mediated by aesthetic sensitivity. To explain it further, it can be said that according to Duffy (1979, 28), sensitivity to beauty is one of the main components of understanding art and enjoying it. There is a relationship between aesthetic sensitivity on the one hand and creative thinking, visual, tactile, and creative ability, ties, and the choice of complex shapes on the other, which indicates the relationship between intelligence and aesthetic sensitivity in individuals. In this way, people with high aesthetic intelligence have higher psychological well-being, and aesthetic sensitivity can also play a role in increasing or decreasing the relationship between aesthetic intelligence and psychological well-being. People with aesthetic intelligence who are involved in their work, are fully aware, intelligent, and emotional (Mucha, 2008), and sensitivity to beauty is also one of the main components of understanding and enjoying art (Machotka, 1966, 879). Therefore, One of the goals of aesthetic education is to create social emotions and feelings that can lead to psychological well-being in the long run. According to (Fancourt, Garnett, Spiro, West, & Müllensiefen, 2019), higher aesthetic intelligent people show higher creativity in the production of works of art, and creative artistic activities lead to an improvement in the psychological well-being of individuals. On the other hand, aesthetic sensitivity in individuals is associated with increased creativity and perception in works of art (Ivon & Kuscevic, 2013, 36); Therefore, it can be expected that aesthetic sensitivity can play a mediating role in the relationship between aesthetic intelligence and psychological well-being and provide a basis for improving the level of psychological well-being in individuals.

Ethical Considerations:

This study, involving human participants, rigorously adhered to ethical principles. All participants were presented with written consent forms, outlining the purpose and procedures of the study, and provided their explicit written consent before engaging in any research activities. Additionally, participants received comprehensive verbal instructions elucidating the proper

utilization of questionnaires, and a platform for addressing queries and concerns was established.

Furthermore, it is imperative to underscore that the confidentiality and anonymity of participants were meticulously safeguarded throughout the duration of the study. This commitment was upheld to maintain the integrity of the research and to assure participants that their identities would remain undisclosed.

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Declaration of Conflicts of Interest:

The authors assert a complete absence of conflicts of interest. No author maintains any affiliations or financial engagements with organizations or entities that may be construed as influencing the research or creating potential conflicts of interest.

Data Availability and Secrecy:

The dataset generated or analyzed during this study is available upon request. Interested parties are encouraged to contact [mehrassa nikandish] at [nikandish.mehrassa@gmail.com] for access to the data. In adherence to ethical considerations, the data, in SPSS format, will be deposited in a recognized and suitable data repository. It is paramount to emphasize that the identity of participants will remain confidential, ensuring the sustained privacy of those involved.

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