



Relationship between Movie Preferences with Personality and Lifestyle Choices Among Emerging Adults

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Abstract: What we see and become seems to have a relation. The current study measured the relationship between movie preferences with personality and lifestyle choices among emerging adults. Movie preferences are generally the genres we tend to watch again. Studies show that the process of choosing a movie or content may reflect specific personality traits and reinforce the role that personality can play in the real world. This present study is based on the Indian perspective of personality (tamas, rajas and sattva) with lifestyle choices. 130 emerging adults were selected for this quantitative study using convenience sampling from workplaces and educational institutions. The Film Preference Questionnaire was used to ask the participants about their preferred movies. Next, personality traits were evaluated using the Manasa Prakrti Inventory, and lifestyle choices were determined using the Lifestyle questionnaire. Preferences for comedy and sattva are the strongest, while documentaries and lifestyle choices are less favored. Rajas has a positive correlation with action/adventure, tamas has a negative correlation with comedy, action/adventure is negatively correlated with lifestyle choices but has a positive correlation with drama and sattva is also positively correlated with science/fiction. Other variables are not significant due to limited

sample size. These findings suggest that relationship exist between movie preferences with personality and lifestyle choices although further research is needed due to limited sample size.

Keywords: *Rajas, Tamas, Sattva, Lifestyle Choices, Movie Preferences, Personality*

1. Introduction

Lord Krishna, in the Bhagavad Gita, emphasizes the power of the mind, urging individuals to harness it for self-improvement rather than degradation. He highlights the mind's dual nature as both a friend and an enemy, depending on how it is controlled. The three gunas, sattva (goodness), rajas (passion), and tamas (ignorance), shape one's character and actions. Krishna advises transcending these modes through devotion to God, leading to spiritual elevation. The Vedantic perspective links the gunas to human temperament, emphasizing the importance of self-discipline and awareness in achieving liberation. Mastery over the mind paves the way to inner peace and spiritual growth. The Bhagavad Gita's Vedanta philosophy emphasizes leadership qualities influenced by the three gunas: sattva, rajas, and tamas. These gunas shape human behavior and significantly impact transformational leadership. According to the Gita, transitioning from tamas (ignorance) to rajas (activity) and ultimately to sattva (wisdom) is crucial for personal growth and leadership development. Sattva guna, associated with balance, purity, and harmony, fosters calm, ethical, and compassionate leadership. Leaders with predominant sattva exhibit wisdom, clear decision-making, and selflessness, fostering a positive and inspiring environment. They value truth, maintain inner peace, and are committed to serving others. In contrast, rajas guna signifies passion, ambition, and dynamism. Leaders influenced by rajas are proactive, driven, and highly goal oriented. While their enthusiasm and energy make them effective in achieving targets, they may also become overly competitive, anxious, or self-centered. Rajas-driven leaders tend to focus on external achievements, often leading to stress and dissatisfaction. This dynamic quality, when balanced with sattva, can lead to constructive outcomes, but without balance, it may result in burnout or conflict. Tamas guna, representing inertia and ignorance, is the most detrimental to leadership. Tamas-dominant individuals may exhibit confusion, laziness, and reluctance to take responsibility. Such leaders struggle with decision-making, lack motivation, and may create a stagnant work environment. Their actions are often reactive rather than proactive, leading to poor performance and low morale among followers. However, tamas is not entirely negative, as it provides rest and recuperation after periods of high activity. Chintaharan Betal (2015) explored

how the Tri-Gunas influence personality and found that each guna promotes specific behavioral patterns. Sattva encourages intellectual stability and compassion, rajas lead to ambition and industriousness, while tamas results in lethargy and aggression. Leaders with sattvic traits show resilience, empathy, and strategic foresight, whereas those dominated by rajas may display impulsiveness and competitiveness. Tamas-oriented leaders might lack vision and initiative, hindering organizational growth.

Kumar and Thomas (2013) classified personalities based on guna dominance, identifying four types: sattvic, rajasic, sattvic-rajasic, and sattvic-tamasic. Sattvic leaders are balanced and visionary, rajasic leaders are dynamic but prone to stress, while sattvic-rajasic leaders blend ethical action with purposeful ambition. In contrast, sattvic-tamasic leaders may be contemplative but lack motivation, while rajasic-tamasic leaders can be aggressive and self-serving. Kaur and Sinha (1992) highlighted that sattvic personalities outperform others in creativity and balance, while rajasic leaders may struggle with emotional regulation. Khanna et al. (2015) also linked sattva to higher well-being, while rajas and tamas correlated negatively with psychological health. These findings indicate that transformational leadership is positively associated with sattva, as it involves guiding followers with wisdom and integrity. Furthermore, transformational leadership aligns with the sattvic guna because it promotes ethical behavior, long-term vision, and emotional stability. A leader rooted in sattva inspires others through clarity, purpose, and moral integrity, fostering a supportive and harmonious workplace. In contrast, leaders driven by rajas might achieve short-term goals but risk long-term burnout and dissatisfaction. Those influenced by tamas might lack the drive to motivate their team, leading to stagnation. The Tri-Gunas not only define leadership styles but also shape how individuals perceive challenges and make decisions. Leaders who practice self-awareness and aim to cultivate sattva can effectively balance ambition (rajas) with calmness (sattva), while also managing the necessary rest periods linked to tamas. By striving to increase sattva through practices such as meditation, reflection, and ethical conduct, leaders can transcend the limitations of rajas and tamas.

Understanding the Tri-Gunas provides valuable insights into leadership development. Transformational leaders benefit from fostering sattvic qualities while managing the dynamic impulses of rajas and minimizing the inertia of tamas. Integrating ancient wisdom with modern leadership practices can enhance leaders' ability to inspire, guide, and achieve sustainable success. Lifestyle refers to the way individuals, groups, or societies live, shaped by geographical, economic,

cultural, and social contexts. It includes daily activities, dietary habits, recreational choices, and social interactions. In recent years, researchers have increasingly focused on lifestyle as a crucial factor influencing health. According to the World Health Organization (WHO), approximately 60% of health determinants are linked to lifestyle. An unhealthy lifestyle can result in chronic diseases, disabilities, and even premature death, manifesting as cardiovascular issues, obesity, stress, substance abuse, and other health problems. Consequently, understanding the relationship between lifestyle and health has become essential. Modern lifestyles have undergone significant transformations, often adopting unhealthy practices such as poor diet, physical inactivity, substance abuse, and overuse of digital technologies. These lifestyle changes have led to various health challenges. For instance, the excessive use of modern technology has resulted in issues like sleep disturbances and digital addiction. Moreover, the misuse of medications, including self-medication, poses health risks such as drug resistance and severe side effects. Iran, for instance, ranks among the top countries in medication consumption, with self-medication rates ranging from 15% to 40%, leading to health complications. Addressing such lifestyle-related problems requires public awareness and a shift towards healthier habits.

Key lifestyle factors impacting health include diet, physical activity, sleep, substance use, and technology usage. Diet plays a fundamental role, as poor eating habits can cause obesity and metabolic disorders, especially in urban areas where fast food is prevalent. Regular physical activity, on the other hand, promotes well-being and reduces the risk of chronic conditions. Sleep is another essential factor; sleep deprivation negatively affects both mental and physical health, often leading to stress and reduced productivity. Maintaining a regular sleep pattern is crucial for overall well-being. Substance abuse is a significant lifestyle challenge, contributing to cardiovascular diseases, respiratory issues, and mental health problems. Smoking, for instance, remains prevalent, with studies indicating a high rate of tobacco use, particularly among males. Similarly, the misuse of medications without proper guidance is a growing concern, as it can lead to resistance and adverse reactions. Addressing these issues involves promoting healthier lifestyle choices, such as exercising, maintaining a balanced diet, and avoiding harmful substances.

The use of modern technology also has a profound impact on health. While technological advancements improve convenience, their excessive use can lead to physical and mental health problems. Digital addiction, especially related to smartphones and social media, correlates with anxiety and depression. Additionally, late-night screen use disrupts sleep patterns, resulting in

fatigue and cognitive decline. Encouraging responsible technology use is vital to maintaining a healthy lifestyle.

Socioeconomic factors also influence lifestyle choices. Individuals from higher socioeconomic backgrounds generally exhibit healthier habits, such as balanced diets and regular exercise, compared to those from lower socioeconomic classes. Education plays a pivotal role as well, as higher educational attainment often correlates with better health awareness and proactive health management. Social environments, including family dynamics and cultural norms, also shape lifestyle patterns. Families that promote healthy eating, regular exercise, and positive social interactions contribute to better health outcomes for their members.

Cultural practices and social influences are deeply intertwined with lifestyle choices. In many societies, traditional practices may either support or hinder health. For instance, certain communities may favor rich, calorie-dense diets that increase the risk of obesity. Similarly, recreational activities and social gatherings often involve high-calorie foods and alcohol consumption. Educating communities about the long-term health impacts of such practices can encourage healthier choices. Entertainment preferences also reflect lifestyle habits, particularly through media consumption. Movies and television can both positively and negatively influence health behaviors. For example, action movies may inspire physical activity, while portrayals of substance use can normalize unhealthy practices. Personality traits also affect entertainment choices, as individuals with specific traits may prefer certain genres, indirectly shaping their lifestyle. Life choices during emerging adulthood significantly shape long-term well-being. This period involves making critical decisions regarding education, relationships, career, and lifestyle. Cultural and social norms often influence these choices, and in collectivist societies like India, community interests may take precedence over individual preferences. Emerging adults are required to balance personal aspirations with social expectations, which can impact their lifestyle decisions, including health practices. Promoting a healthy lifestyle requires addressing both individual and societal factors. Public health initiatives should focus on raising awareness about the importance of balanced nutrition, regular physical activity, sufficient sleep, and responsible technology use. Encouraging positive social interactions and fostering supportive environments can also help individuals adopt and maintain healthier lifestyles.

In conclusion, lifestyle choices are fundamental to health and well-being. By understanding the multifaceted influences of socioeconomic status, cultural practices, and individual preferences,

societies can better address lifestyle-related health challenges. Promoting education, fostering awareness, and encouraging responsible behavior are key to building healthier communities. Ultimately, making informed lifestyle choices contributes not only to individual well-being but also to the collective health of society.

2. Method

The chapter outlines the research methodology used to study the relationship between movie genres and personality traits (Sattwa, Rajas, Tamas) as well as lifestyle choices among emerging adults. The primary objective of the study is to understand the correlation between movie preferences and personality dimensions, as well as lifestyle choices. Specifically, it aims to examine how preferences for various movie genres (Action/Adventure, Comedy, Documentary, Drama, Horror/Thriller, Romance, Science Fiction) relate to Sattwa, Rajas, and Tamas personality traits among adults aged 18 to 29, residing in urban areas.

The research questions address whether there is a significant relationship between movie genres and each of the three personality traits, as well as lifestyle choices. Accordingly, four hypotheses are formulated, predicting significant correlations between movie genres and the respective traits. The study employs a correlational research design, utilizing a survey method to gather data from 200 participants through convenience sampling. Demographic data collected includes age, gender, educational qualification, and domicile, while three standardized questionnaires are administered: the Film Preference Questionnaire, the Manasa Prakrti Inventory, and the Fantastic Lifestyle Questionnaire.

The Film Preference Questionnaire (FPQ) assesses enjoyment of seven broad film genres on a Likert scale and also gathers qualitative data about favorite films and associated traits.

The *Manasa Prakrti Inventory* evaluates the dominance of Sattwa, Rajas, and Tamas traits based on the Ayurvedic concept of personality.

The Fantastic Lifestyle Questionnaire measures nine lifestyle dimensions, including physical activity, nutrition, sleep, and stress management. These validated instruments were chosen for their reliability and cultural relevance to the Indian context.

The sampling process involved emerging adults who met the inclusion criteria: aged 18 to 29, residing in urban areas, proficient in English, and educated up to at least the 12th standard. Exclusion criteria encompassed school-going individuals, those with major psychological or

physical illnesses, individuals outside India, and those under medication or substance abuse that could influence study outcomes. Data collection involved establishing rapport with participants and administering the questionnaires in a controlled, confidential environment, ensuring voluntary participation and the option to withdraw without consequences.

Ethical considerations were prioritized throughout the study. Institutional ethical approval was obtained, and participants provided informed consent after being briefed about the study's purpose, risks, and confidentiality measures. Data anonymity was maintained by coding personal identifiers, and participants were debriefed post-study to ensure understanding and provide emotional support if required.

Data analysis involved coding responses for computer processing and analyzing them using SPSS (Statistical Package for Social Science Research). Descriptive statistics, including frequencies, percentages, mean, and standard deviation, were calculated. To examine the relationship between variables, Spearman's correlation coefficient was employed, chosen for its ability to measure monotonic relationships between non-parametric data.

3. Result

Table 1: *Socio Demographic Information of Participants*

Category	Sample (N)	Percentage (%)
Age	18-29	100
Gender	70 (Female)	53.8
	60 (Male)	46.15
Domicile	Urban	100

Table 2: *Descriptive Statistics*

Variables	Mean	Standard Deviation
Action/Adventure	5.15	1.44
Comedy	6.11	1.13
Documentary	4.83	1.53
Drama	5.26	1.32
Horror/Thriller	5.17	1.71
Romance	5.54	1.4

Science/Fiction	5.34	1.52
Tamas	16.4	6.15
Rajas	35.5	7.46
Sattva	15.12	6.26
Lifestyle Choices	32.39	5.93

Table 3: Correlation Matrix

Variables	Tamas	Rajas	Sattva	Lifestyle choices
1. Action/Adventure	0. NS	0.29**	0.07 NS	-0.25*
2. Comedy	-0.25*	-.07 NS	0.13 NS	0.05 NS
3.Documentary	-0.12 NS	-0.11 NS	0.18 NS	0.08 NS
4. Drama	-0.07 NS	-0.16 NS	0.16 NS	0.24*
5. Horror	0.13 NS	0.18 NS	0.07 NS	-0.09 NS
6. Romance	.06 NS	.08 NS	.04 NS	.04 NS
7. Science/ Fiction	-0.05 NS	-0.05 NS	0.24*	0.1 NS

Table 1 describes the socio-demographic profile of the study participants indicates that all 130 individuals fall within the age range of 18-29 years, with a gender distribution of 70 females (53.8%) and 60 males (46.15%), all residing in urban areas. The analysis focuses on the relationship between movie genre preferences, personality traits (Tamas, Rajas, Sattva), and lifestyle choices among emerging adults.

Table 2 provides an overview of the socio-demographic characteristics and preferences for seven film genres, three personality traits, and lifestyle choices. Comedy emerged as the most preferred genre (mean = 6.11, SD = 1.13), suggesting it is both popular and consistently liked. Romance (5.54), Science Fiction (5.34), and Drama (5.26) also showed relatively high preferences, while Documentary (4.83) was the least favored. Horror/Thriller displayed the highest variability (SD = 1.71), indicating divergent views among participants. On the psychological dimension, Rajas (mean = 35.5) was dominant, signifying heightened activity or restlessness, while Tamas (16.4) and Sattva (15.12) were significantly lower. Lifestyle choices revealed a moderately high mean (32.39), suggesting an average to slightly above-average involvement in structured, health-related habits.

Table 3 presents the correlation matrix examining the relationship between movie genres, personality traits, and lifestyle choices. Significant correlations at the 0.01 and 0.05 levels are noted. Action/Adventure showed a positive and significant correlation with Rajas ($r = 0.29, p < 0.01$), indicating that individuals with higher Rajas traits tend to prefer action-packed movies. However, it also showed a significant negative correlation with lifestyle choices ($r = -0.25, p < 0.05$), suggesting that those who favor Action/Adventure might engage less in healthy or constructive activities. No significant associations were found between Action/Adventure and Tamas or Sattva.

Comedy was negatively correlated with Tamas ($r = -0.25, p < 0.05$), indicating that individuals with higher Tamas traits, often associated with lethargy or inertia, are less inclined toward comedy. No significant relationships were observed between Comedy and Rajas, Sattva, or lifestyle choices. Documentary preferences did not significantly correlate with any of the personality traits or lifestyle choices, suggesting no strong associations within this sample.

Drama displayed a significant positive correlation with lifestyle choices ($r = 0.24, p < 0.05$), suggesting that individuals who enjoy drama may adopt more structured or positive lifestyle habits. No significant correlations were observed between Drama and the three personality traits.

Horror/Thriller preferences were not significantly correlated with any of the measured traits or lifestyle choices, indicating that the preference for horror films does not systematically reflect personality or lifestyle patterns among the participants. Similarly, Romance preferences did not exhibit any significant relationships with personality traits or lifestyle choices, indicating that the inclination to watch romantic movies might be independent of the variables measured.

Science Fiction preferences, however, demonstrated a significant positive correlation with Sattva ($r = 0.24, p < 0.05$), indicating that individuals high in Sattva, which is linked to balance and clarity, tend to prefer science fiction. Other traits and lifestyle factors did not show significant correlations with Science Fiction preferences.

In terms of hypothesis testing, the results support H1, which posited a significant relationship between movie genres and Sattva traits, as seen in the correlation between Science Fiction and Sattva. H2, which hypothesized a relationship between Rajas and movie preferences, is also partially supported, given the significant positive correlation between Action/Adventure and Rajas. H3, predicting a link between Tamas and movie preferences, is upheld only by the significant negative correlation between Comedy and Tamas. Lastly, H4, which proposed an

association between movie preferences and lifestyle choices, is partially validated, as both Action/Adventure and Drama showed significant correlations with lifestyle choices. These findings provide insight into how emerging adults' movie preferences are influenced by their personality traits and lifestyle orientations.

4. Discussion

The correlation matrix of this study reveals insightful associations between various movie genres, personality traits (Tamas, Rajas, Sattva), and lifestyle choices among emerging adults. The findings demonstrate how specific movie preferences align with different personality traits and lifestyle patterns, emphasizing the nuanced interplay between media consumption and individual characteristics. Below is a detailed breakdown of the key findings.

A. Movie Genres and Sattva Trait

The study found that *Science Fiction* exhibited a significant positive correlation ($r = 0.24$, $p < .05$) with the **Sattva** trait. This suggests that individuals with high Sattva characteristics—marked by purity, knowledge, balance, and mindfulness—are more inclined to enjoy intellectually stimulating genres. Science fiction often presents ethical dilemmas, futuristic innovations, or philosophical themes, aligning with the reflective and thoughtful nature of Sattvic individuals. Other genres, including Comedy, Documentary, and Drama, showed small positive correlations but did not reach statistical significance, indicating a weak or inconsistent relationship with Sattva traits. These results imply that while some Sattvic individuals may appreciate light-hearted or emotionally engaging content, they primarily gravitate toward genres that provoke deeper contemplation and intellectual engagement.

B. Movie Genres and Rajas Trait

The *Action/Adventure* genre demonstrated a moderate and significant positive correlation ($r = 0.29$, $p < .01$) with the **Rajas** trait. This finding is consistent with the characteristics of Rajas, which include dynamism, passion, restlessness, and a drive for stimulation. Rajasic individuals often seek excitement and high-energy experiences, and action-packed, fast-paced films resonate well with these tendencies. Surprisingly, genres like Horror and Romance showed weak or non-significant correlations, suggesting that Rajas is most clearly expressed through genres that offer direct, high-adrenaline stimulation. The lack of significant correlations with Horror might be due

to its potential to evoke fear and passivity, which does not align well with the proactive and ambitious qualities of Rajas.

C. Movie Genres and Tamas Trait

A significant negative correlation ($r = -0.25, p < .05$) was found between **Comedy** and the **Tamas** trait. This indicates that individuals with high Tamas characteristics—marked by inertia, dullness, passivity, and confusion—are less likely to enjoy Comedy films. Comedies often require social awareness, emotional engagement, and cognitive participation, which contrast with the lethargic and disengaged tendencies of Tamasic individuals. Contrary to common assumptions, **Horror** did not show a significant correlation with Tamas, though it had a slight positive association. This could be because while horror may attract darker or fearful psychological states, it also invokes heightened arousal and suspense, elements that are not purely Tamasic. This suggests that the perceived association between Horror and Tamas might be more context-specific rather than universally applicable.

D. Movie Genres and Lifestyle Choices

Interestingly, **Action/Adventure** showed a significant negative correlation ($r = -0.25, p < .05$) with **lifestyle choices**, suggesting that individuals who favor this genre may have less healthy or mindful lifestyle patterns. This may reflect the impulsivity and risk-taking tendencies linked to the high-adrenaline content of action movies. In contrast, **Drama** exhibited a positive correlation ($r = 0.24, p < .05$) with lifestyle choices, indicating that individuals who enjoy drama may engage in more reflective, emotionally aware, and balanced lifestyle behaviors. Dramas often explore complex human relationships and personal growth, which may attract those who value emotional intelligence and introspection. Other genres, including Comedy and Horror, did not show significant relationships with lifestyle choices, indicating that their influence on lifestyle habits may be minimal or context dependent.

4.1 Discussion and Comparison with Previous Studies

A. Sattva Trait and Movie Preferences

The finding that **Science Fiction** correlates positively with the Sattva trait aligns with previous studies. Sattvic individuals, known for their wisdom, mindfulness, and intellectual curiosity, are naturally drawn to content that challenges their thinking and presents moral or philosophical dilemmas. Sharma & Singh (2019) reported that Sattvic individuals often prefer non-violent, educational, or intellectually stimulating content such as documentaries, nature films, and

sci-fi, due to their thought-provoking narratives. Similarly, Ranganath & Arya (2020) found that Sattvic individuals favored movies with reflective and morally uplifting themes. However, the non-significant correlation with **Documentary** in the current study may reflect changing media consumption patterns among emerging adults, where documentaries are perceived more as academic rather than recreational viewing.

B. Rajas Trait and Movie Preferences

The positive correlation between **Action/Adventure** and Rajas is consistent with studies by Nair & Reddy (2020) and Jain & Tripathi (2018), which found that Rajasic individuals favor fast-paced and dynamic films. Rajas is characterized by excitement, ego-driven ambition, and sensory stimulation, making action films a natural preference. Zuckerman's Sensation Seeking Theory (1994) also supports this finding, indicating that individuals high in Rajas score high on sensation-seeking scales and prefer genres that offer heightened arousal. The unexpected lack of correlation between **Horror** and Rajas may be attributed to the genre's occasional passive and fearful themes, which do not align with the proactive nature of Rajasic individuals.

C. Tamas Trait and Movie Preferences

The negative correlation between **Comedy** and Tamas supports the notion that Tamasic individuals, marked by lethargy and disengagement, may find the social interaction and cognitive demands of comedy unappealing. Srivastava & Rathi (2021) observed that Tamasic individuals often prefer passive, escapist content like repetitive soap operas rather than genres that demand mental alertness. Bhattacharya & Singh (2017) also found low engagement with light-hearted content among Tamasic individuals, as comedy requires a degree of social cognition and emotional investment. The lack of a strong correlation between **Horror** and Tamas suggests that horror may not consistently appeal to Tamasic tendencies, as it involves both fear and heightened arousal.

D. Lifestyle Choices and Movie Preferences

The negative correlation between **Action/Adventure** and healthy lifestyle choices aligns with findings from Patel & Iyer (2021), which suggest that individuals with impulsive tendencies, often linked to adrenaline-seeking, may engage in riskier or less mindful behaviors. Conversely, **Drama** showing a positive correlation with healthy lifestyle choices echoes Desai & Bhogle's (2019) study, which linked emotionally complex narratives with better emotional regulation and reflective habits. This aligns with the WHO Lifestyle and Media Report (2022), which noted that individuals who value emotional narratives are more likely to practice holistic lifestyles.

5. Conclusion

The chapter presents a comprehensive approach to investigating the relationship between movie genres and personality traits (Sattwa, Rajas, Tamas) as well as lifestyle choices among emerging adults in urban India. Employing a correlational research design, the study gathers data from 200 participants using convenience sampling. Data collection involves standardized questionnaires: the Film Preference Questionnaire, Manasa Prakrti Inventory, and Fantastic Lifestyle Questionnaire, selected for their reliability and cultural relevance. The study prioritizes ethical considerations, ensuring informed consent, data confidentiality, and voluntary participation. Statistical analysis is conducted using SPSS, employing descriptive statistics and Spearman's correlation to examine relationships between variables. The chapter highlights a methodical and ethically sound research process aimed at understanding how movie preferences correlate with personality and lifestyle among young adults. By adopting validated tools and maintaining ethical rigor, the study ensures the accuracy and integrity of findings while addressing the research objectives comprehensively.

Conflict of interest

The authors declare that they have no conflicts of interest.

Ethical Approval

The Study was conducted by the authors by getting an informed consent by the participants. Anonymity of the individuals participating in the study was ensured. All communication in relation to the research was done with honesty and transparency.

Acknowledgement

The authors are grateful to all the participants who willingly cooperated with the research and helped to conduct this study.

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