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Old-Age Related Cultural Stereotypes: A Case Study of Bhara Kahu, Islamabad

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Abstract: *This study is aimed at analyzing the cultural stereotypes related to the elderly population. It focuses on the causes of cultural stereotypes and stigmas associated with the elderly population, and the stereotypes affecting the elderly lifestyles. In this regard, researchers have found segregation among the population based on age due to cultural stereotypes. Qualitative research methodology is used, along with the methods of interview and focus group discussion. The stereotyped content model used as a theoretical research guide. The major finding indicated that, owing to stereotypes and stigma, the larger population in the form of the elderly group suffers the most in the shape of isolation, depression, and anxiety. In each sphere, the sociocultural practices revolve around youth, which ignore and put the older population aside. However, this research paper contributes to highlighting societal cultural flaws and raising awareness about specific stereotypes concerning the elderly population.*

Key Words: Cultural Stereotypes, Aged Population, Bhara Kahu

Introduction

There is a general knowledge that stigmas and stereotypes are overstated conceptions or views about a particular group based on simply generalization ignoring the capability of that individual based on age, gender, race, caste and so on. Stereotypes are codes, meanings and symbols which are based on general assumption associated or attached to a specific group as a stigma. Furthermore, according to Susan Fiske Stereotypes content model SCM emphasizes on aspects on the basis of that specific stereotypes and labels are attached to a particular group of

people. Based on those stereotypes, society attaches and expect some roles and responsibilities from that group to perform. Simultaneously, society due to its cultural practices and stereotypes detaches some roles and responsibilities from that group since their age. Because of these cultural stereotypes, society defines that group in a distinguish way and gives them some roles and responsibilities to play. Similarly, such sort of stereotypes compels that group or individual to remain segregated and practices their lifestyle differently. In this regard, stereotypes theory elaborates this concept

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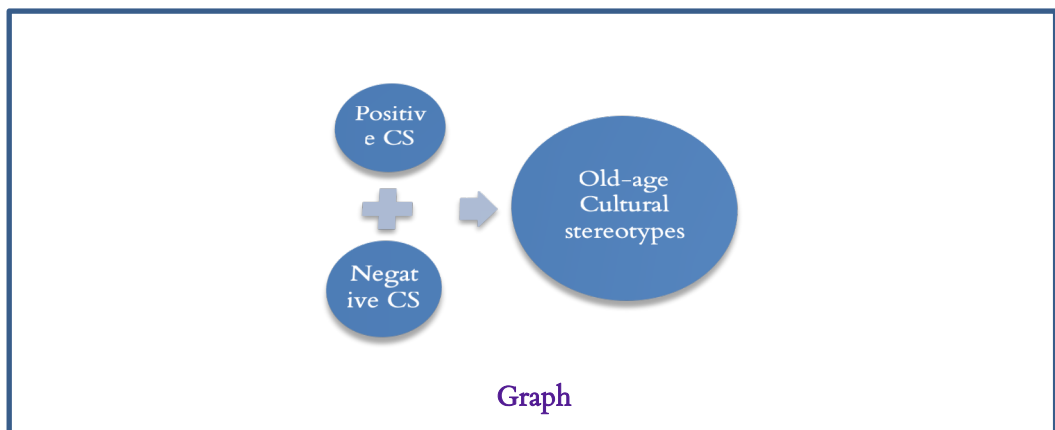
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"stereotypes are a psychological process in which some codes and symbols are attached to a particular group to make that group segregated due to his or her differences and consider that group out-group on this basis of race, gender, age and so forth. Additionally, individual stereotypes outgroup in a negative connotation while appreciate and do positive stereotypes to in-group (Allport, Link, and Phelan, 2001). Moreover, Henri Tajfel drives a theory of social identity, in which he identifies that such sort of cultural stereotypes make a separate identity in social groups on the basis of in-group and out-group stereotypes. Social identity theory is based on three assumptions: Social identification, social categorization.

Based on those stereotypes, society attaches and expects some roles and responsibilities from that group to perform. Simultaneously, society due to its cultural practices and stereotypes detach some roles and responsibilities from that group based on their age. As commenced by the

generalization essence hypothesis, age generalization in a society accustomed from a mixed variety of source in the way of life on an elderly age can affect physiological and psychological results in later life when these generalizations become self-significant. In particular, we inspected whether negative age generalization is a hazard factor for the most regularly watched examples to improve the conduct of pessimism in order to populace. This foster a vulnerable group in this shape of the aged population who are isolated from the young group around enjoyment and celebration. This effect their psychological order in later life. This generalization can add to pressure toward this group. Secondly, stress would add to neurotic changes in the mind which generates a space for negativity and division between cohort group and aged group. It has been last thirty years there has been mounting work into the concept of unspoken stereotypes. However, it is called cognitive biasedness.



Significance of the Study

The study is aimed at checking the core cultural norms and values over associative stereotypes and stigmatization toward the aged population. It explores the reason behind these cultural practices in society. How this group suffer in form of depression, anxiety, adopting pessimistic behavior, and remaining isolation till death

owing to cultural stereotypes. As result, due to this social phenomenon of traditional society, this group keep itself isolated or out of way from social rituals like avoiding celebration, musical concerts, marriage dance parties, and so on. Consequently, they suffer psychological and adopt pessimistic behavior and keep themselves isolated due to the fear of stigmatization of society. In this regard, this research will help

society to amend this behavior towards the elderly population.

Objectives

1. To explore the cultural stereotypes towards the elderly population
2. To describe the lifestyle of the aged population
3. To identify the core factors behind cultural practices related aged population.

Research Question

This study aims at the exploration and describing of cultural stereotypes and practices regarding aging populations and the lifestyles of the old-age population. In this regard, the research has the following major questions:

- What are the cultural stereotypes attached to the old-age population?
- What meaning does society give to the stereotypes attached with the aging population?

Literature Review

The culturally attached stereotypically norm and values practices are related towards elderly population creating a room for stigmatization for this segregated group ___(Levy 2009). Predominantly using the Imbedded Associations Test; It has been confirmed that experimental participants that show a comeback bias in underpin of a stereotypical association: such as young are related to the good while old are associated with bad which are indicating evidence of an implicit age stereotype _(Hinton 2017). There are cultural stereotypes which constrain group on their action, decision, performances, attitudes, behavior, and, consequently, holistic health of this group. Stereotypes towards this particular group play an effective role in shaping how we observe or think about that aged individual and as well as how that particular group themselves stereotypes their

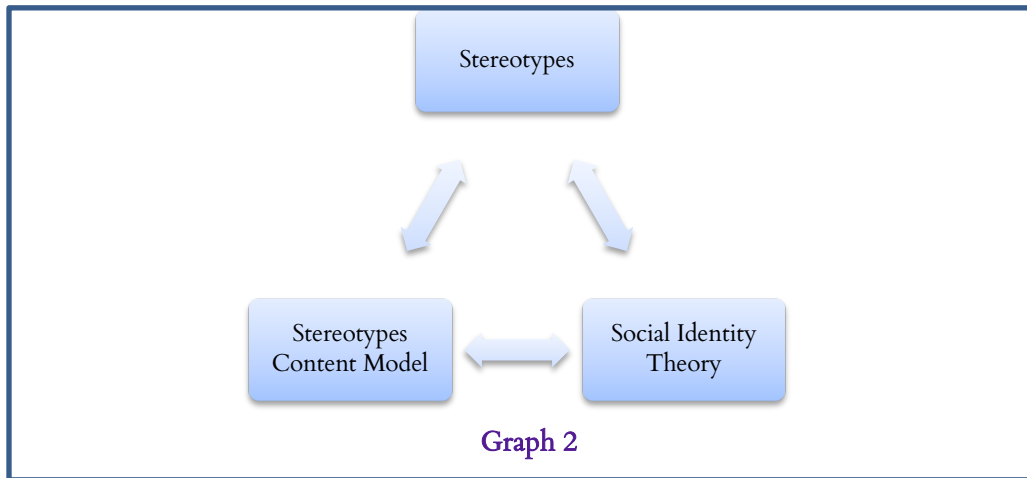
action and interaction. Such stereotypes are mostly unchallenged belief and are considered as overstated faith that are related with a category that is widespread in various mode of communications within society. These stigmas about aging include conventions and overviews that how a particular segment of a group act or behave in some specific circumstances (A.Dionigi 2015).

The stigma and stereotypes related to the aging population are higher warmth than competence as the stereotypes content model has mentioned. Aging related stereotypes make a particular group act differently from the rest of the people owing to their age. Researchers used the Stereotypes Content Model (SCM) on the basis of two key terms: Competent and Warmth to understand the situation and cultural stereotypes about this aging group. In this regard, one can say that cultural stereotypes are defined and practiced on the basis of age, gender, race, and religion and the same with the case for an aging population. There are specific stereotypes are associated to this group _(Rocío Fernández-Ballesteros 2020). Like some group are considered highly competent while other are considered as weak. Additionally, aging related roles and responsibilities are also linked differently. Ageism term time was coined by Mark Butler in which he emphasized how a society practices discrimination against older people which he described as “a systematic way of thinking and discriminating against people because they are older”. Similarly, he considered these cultural practices as a new form of bigotry.it is cultural bigotry doing based on age _(Butler 1974). The Perceptions of aging permeate our tradition and culture which have been found to influence the way of older adults and perceive the way older people view other adults (social comparisons and beliefs about aging) or the mental and physical functioning of older people. The ability of older adults to recover from illnesses, health behaviors of older adults, counting their judgement to engage in social,

mental, and physical actions as well as to seek medical assistance and the manner in which older adults are treated by others and society as a whole (A.Dionigi 2015).

According to Mark Butler ageing is a type of bigotry to stigmatize a specific group on the basis of age and compel that group to practices those preconceived perception owing to their age

which would be physical weakness, emotional disorder, memory lost concept, near to death type stereotypes and so on (Robert N. Butler 1969). Similarly, various interpretations are used to use these prejudices against a particular group to demoralize them on the basis of ages like considering them old age as a stigma of disease, disability, group of powerless and useless and near to death (Levy 2009).



Theoretical Framework

In this section researcher portray a theoretical ground for his research to justify or analysis his research in the term of using relative theory. As well-known that without theoretical framework research would be a bulk of words. It will help the reader to comprehend the main idea easily through these presenting models. In this purpose, researcher feels sound to select the theory of the Stereotypes of Content Model. In this model, various principles are used to comprehend the concept of stereotypes.

Stereotypes Content Model

The stereotypes content model was given by Susan Fiske. A social psychologist who talked about stereotypes and how these stereotypes segregate the population since their age, gender and so forth. She analyzed the stereotypes in strata. Her SCM revolved around four major

assumptions: Paternalistic stereotypes, Admiration stereotypes, Envious stereotypes, and contemptuous stereotypes. She further categorized her model into two approaches which are mentioned below:

A) Warmth

Old-age individuals are considered as higher in warm due to their age while young are considered as a lower level of warmth. Similarly, aged group of people have been attached stereotypes of less competent.

B) Competent

In this regard, young is considered that they are highly competent while old-age individuals are considered as low competent in society. In this way, cultural stereotypes distinguish individuals because of age. As a result, cultural stereotypes create two different groups: in-group and out-

group. In-group members are those who are highly competent, means young while out-group individuals are those who are old-age and less competent and more warmth. This theory provides a baseline to understand the stereotypes which are based on different types of categorizations and based on those strata peoples make relationships and groupings. These classifications are consisted of gender, race, class,

creed, and age. As a result of associations, relationships and groupings, individuals make two groups: in-group and out-group.

Below given table elaborates about the major principles of the Stereotypes Content Model which are divided between warmth and competence in which Susan Fiske mentions four points which come under the two: Warmth and Competences.

Table 1. Stereotype Content Model Table

Warmth	Competence	
	Low	high
High	Paternalistic stereotypes (Low status, less competitive) E.g.: elderly people Pity but disrespectful	Admiration stereotypes (High status, not competitive) E.g., In-group, close allies
Low	Contemptuous stereotypes (Low status, competitive) E.g., welfare recipients, poor	Envious stereotypes (High status, competitive) E.g.: Asian, Jews, Rich people, Feminists

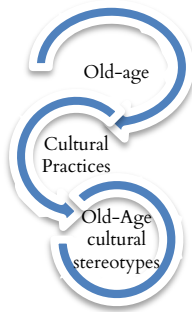
Conceptualization and Operationalization

Cultural Stereotypes

Cultural stereotypes are some generalization propositions, statements, and practices against a particular group on the basis of age, gender, caste, class and so forth. Stereotypes are widely held based on preconceived perception about a group. They are fixed oversimplified ideas, or images about specific individuals. Considering a particular group differently in a cultural setting and make and give some out-group types of view about them. In this matter, the concept of cliché fit on it. The notions about aging, racism, and prejudices, in the clear term, seem to affect social, psychological, physical, and mental health, well-being and, as a result, healthy and active aging. However, there are two types of stereotypes about aging: positive and negative.

Old-Age Population and Old-Age Cultural Stereotypes

According to the World health organization old age are those individuals who cross the age of 60. In this context, the old-age population are those who are crossing the age of 60 onward and the population is all those individuals who have crossed this age. Old-age cultural stereotypes are those generalized and preconceived perception against a particular group on the basis of their age. Various stereotypes are mentioned in this concept such are attached some stigmas like cultural practices, some specific connotation to create hurdles for the aged population to act or practices those rituals. Similarly, aged related cultural stereotypes are those cultural practices, stigmas and connotation against old-aged called old-age cultural stereotypes.



Graph 3

Methodology

This section contains detailed information about research designs, tool and techniques, population sampling and sampling techniques to comprehend it easy for readers to grasp the core sense or concepts of using the scientific research

Table 2

Target Population	Sampling Frame	Sampling Size	Sampling Technique	Tool for data collection	Data analysis
Aged individuals from the city of Bhara khu.	List of Old-age individual which are consisted above 65 age and five is the number of that sample	Five above 65 old ages are the sample size	Convenient sampling technique	Unstructured question-answer session (Interviews) and FGD	Thematic analysis

Data Analysis and Findings

After having the two in-depth interviews and one FDG of the respondents, the data will be analyzed through the thematic arrangement. After the analysis of the respective interviews, data is interpreted according to the yielded results.

Old-age Related Cultural Stereotypes and Lifestyles of Old-age

The researcher tries to trace the cultural stereotypes related to old age by asking open-ended questions age related question how they face hurdles in society due to their age, and which sort of hurdle they face owing to age. Additional, the researcher does in-depth

method and research steps akin, tools and techniques to systematically conduct this study in an umbrella of scientific research. However, in this research work, researchers feels comfortable to use qualitative methodology to understand the situation in detail to reach the actual epistemological and ontological ground.

In this research, researcher finds most appropriate way to conducts in-depth interviews owing to his research nature. The city of Bhara Khu is the universe of study in which the old age population are focused. In this regard, unit of analysis are four old-age localities of the Bhara khu. The sampling technique is used as Convenience sampling and 2 in-depth interview of old-age and one FDG is used for data collection.

interview and face to face interview. Therefore, the researcher used thematic analysis to transcribe data.

Respondent (A)

a retired teacher said: “Allah ka karim an jesne zindagi dy an aur hos zaat ne zindagi me buht kuch se nawaza an, magr mene apne puri zindagi me mushkilat deky an magr Rab ka karim raha an muj py, ar mushkel se nekala an. Juwani esa tah k me apne marzi ka malik tah kuch be kro, kr leta tah, jahn jao koi ruk tuk ni tah aur na e koi zemedari ty. magr ab es umar me insaan buht se mushkilat face krta an es me mere kyal se umar k waja se chezon me dilchaspi ni raty aur chezon me wese b raka kuch ni an, aik din wese be maar jana an. aik aur bath insaan ko es umar me buht

se chezon ka kyal krna hota an. es umar me buht se zedadari b hoti an, aik aur bath ye b an k aj kal k bachy hmre bath belkol b ni sunty an, wou apni maan mani karty an. ye aik msla an k es umar me es generation ko kesy deal kya jae, es k elawa an es umar me zyda mushkilat face ni krta far han me gumne chalne me msly pesh haty an, ab me es umar me akely kesi city ni jah skta gumne k leye, es umar me buht se chezon ka kyal rakna parta an an". When I asked him about expression of his feelings, emotions, and sentiment. He said, kabi kabi hota an jab ap kuch krna chata o kar ni pta apni umar k waja se, koi takleef dy problem o tuho hme apne feelings ko control krna parta an es age me, es me rona o skta an zoor zoor se ansna o skta an. koi choti se khuwaish o skti an, jesy k new mobile lena o ya neya kafa lena o. hum apni age ki waja se kuch chezon ka kyal krna parta an.

Translation: Respondent (A) "Praised Allah Almighty that He bestows him a wonderful life. I had faced various hurdles but Allah Almighty helps me in getting rid from those issues. However, I was free to go anywhere and do anything when I was young. No one stopped me doing that. There were no responsibilities at that time. However, at this age, I face various problems. Maybe due to this age I have lost interest in things and events. Even though, there is no worth of things in this life. One day we will die. Even, at this age we must be careful in doing things or acts. Similarly, various responsibilities are attached with us. Another problem is which we face is how to deal with this generation. Moreover, we being old man have very limited role and responsibilities. Similarly, at this age, I face hurdle in walking, traveling and interacting owing to physical weakness. Even I often visit cities alone for tour or outings". When I am probing about hurdles in expressing about feelings, emotion, and sentiments. He said, sometimes I face hurdles to express my feelings, emotions, and sentiments due to my age like sometimes I face problems and I want to cry but

I can't cry. Similarly, sometimes I feel uncomfortable to laugh louder in public at this age. Even some time, I feel hesitate to say to my sons to buy a new mobile or buy new clothes.

Cultural Reputation and Respect Attach to Old Age Population

Respondent (B)

Taxi driver said, Gareeb hoty huwe hmre msla wese b buht zyda hoty an magr es age me msly aur e zyda o jty an. Aik tuho dar hota an k agr kaam ni kya tuho kahonga kya aur bachow ko kelonga kya aur es umar me maza krna ya kuch aur koi khuwash rakna acha ni lagta, hum jab bimar hoty an tuho jabtak marne k gareeb ni hoty doctor k pas ni jaty aur me agr bimar o jon tuho mujy kud acha ni lagta doctor k pas bar bar jana wese, es umar me bnda bimar hota b an me zydatar deshi doctors k pas jata o(Hakeem) , magr mujy apne bachy aziz an agr un ko kuch o jae per me seeda doctor k pas le jta o. han ye bth an humne apni zindagi guzar dy an ab kya enjoy krna, ab bachow k leye krna an kuch, gane shane pasund ni an , juwani me suntan tah ab kam e suntan an o. agrcha jab me Juwan tah mene apni hath me tattoos b banata tah mazy krta tah When I asked about the freely expressing of feelings, emotions and sentiments, he said, es age me hme buht kyal karna parta an, jab koi Mazak krna o tuho hum aksar apne hum umar k bndy k sth krty an, shadi k muky py ya futagi py hum hum umar log side me hoty an alag aik group me, hme apne feelings express krne k leye apne hum umar dundna parta an, aur aik bath es umar me shopping, gana suna , dance krna hme zeb ni dehta, agr hum es umar me esa krn tuho hmre muhaly waly hmre bachow ko bura bala kahengy aur esi tara bachy b hmre ezaat krna choor dengy. Es sab me hme apni ezaat ka kyal krna hota an. when I probed about planning of his future, he laughed and said, hmra ab kya future an ye buda budi ab kya future sochengy, bus apne wife k sth bachow k leye kuch krna.

Translation: Respondent B said, being a poor, we must face various problems but at this age I face more hurdles in society, on the one side, I am poor on the other I am old I have to act accordingly. Therefore, I have very limited desires about myself. Similarly, being poor, I often visit doctor. I usually prefer to visit local herbalist. However, my sons and daughters visit doctors. However, as we know that at this age we become ill usually, so daily visiting to the doctor doesn't suit us. Because we have spent our life now it is time for our children to live. I have only desire to do something for our children and their future. Music, I used to listen music when I was young similarly, at a young age I made a tattoo on my hand because that time I was not bound to do, whatever my heart says I do. When I asked how you express his feelings, sentiments, and emotions, he said, at this age, we have to be careful while doing anything. Whenever we express anything or share anything about happening, we usually express our self with our same age. I crack jokes or share anything with our age group. Even at the moments of marriages or funerals, we sit with our same age group to express our feelings. It looks awkward to share feelings or expressing ourselves before Young. Similarly, I often do shopping, my sons buy things for me at the events of Eid or marriages. However, if we do something awkward, our relatives' comments on us and give negative remarks. Even they complain our sons about our behaviors. When did I ask what do think about your future? The said with laughter, I have no future now, the future is now for our children. Even he said now old man and my wife old woman have no future, just think, and plan for our children.

Sacrifices of Desires and Wishes of Old Age Owing to their Ages

In this regard, the researcher felt comfortable to conduct focus group discussion (FDG). The

researcher selected two individuals and indulged them to collect data.

Respondents C D and E, researcher asked them about ageing problems and their lifestyles, Respondents C said, “ zindagi aik ane aur jane ka nam an, ar aik es age py pouchta an, ar insaan en maslon se guzrta an aur me b guzar raha o, msla ye an k hum es umar me duho mslon me an aik tuho ane wali zindagi ka an aur aik es zindagi an k kesy guzaren, mere bachy b guzaren ge, mujy msly bus es nejuwan nasly ye hoty an k ye apna deen o mazab bul chuky an, hmre zamany me ye sab ni huwa krta tah ju ab o raha an, hamara zaman saada tah, ag res umar me zindagi guzarne k bth kren tuho hme aik tarp tuho umar k apne tahkazy an aur apni akiraat k bare me pareshani aur dusre tarp bachow k future k bare me k en ka kya oga, mere bachy achy an mujy support krty an magr hum es umar me un py buj ni bana chaty, Respondent D said with laughing tone, “ ab hmre kya mustekbil an bachy, hmne bus ab chane kane an bet k, wese agr sai baton tuho mujy mushkil hoty an apni bath kene ko apne bachow se, hamre dur me hum apne badon k ezaat krty ty magr ye nujaan nasal hmre hath se nekal chuki an, un ko zara b tameez ni an wou apni maan mani krty an, when I asked about expressing feelings, emtions and sentiments, he said, hmre leye ab ye ranginiyan ni an hum agr rona b chae tuho akely roty kesi kone me, acha ni lagta k bachon k samne roya jae, hme bachow k moral ka kyal karna parta an aura gr muhaly k bath kren tuho mahaly walon k samne kesi k b samne hum apne dukada ni suna sakty es umar me, agr gaali me koi dolaaki wla hya an tuho hum nach ni skty aur na e shadion me kar skty an, acha ni lagta k aik buda baba dance kr raha an, shopping ya kuch neya kuch lene k bth o tuho dil buht krta an magr ni le skty aur na e bachow k sth shopping py ja skty an, han me apni wife k sth jata o. In this regard, respondents E said with laughing, hum budy baba ab kya kr skty an, humne ju krna tah kar chuky ab bachow k baari aur na e hum aplogow k tara ishq aur muhbaat kr skty an an, dil chata an magr ni kr skty an “.

Translation: Respondent C said, “Life is the name of birth to death and everyone has to go through this transitional process and each human is facing problems in this age similarly, I am facing. This is the age of problem between coming life and living life. Even our children must go through process. The problem with this generation is that they have forgotten their religion. In our time we were not like them. We respected our elders. We were so simple. We do things with the concern of our elders. Similarly, I am worried about the future of our children, now we have no future “. Respondents D jumped into conversation with laughing tone, “What sort of future we have at this age, we have no future. We must sit idle and eat beans. Now we must live for our children. To be honest, I face various issues at this age to say something to our children. We face hesitation to do or express anything to this new generation. Because they do whatever they want to do. Even if I want to cry at some situations, I must careful to not care before our children or my relatives. Because when we cry before our children, they become weak and if we cry or share anything emotional to our relatives, they demotivate or degrade us and our children. Even people say that it does not look sound when an old man cry or laugh louder. Neither I go shopping with my children nor do I like to buy a new thing at this age. Indeed, I visit the market with my wife just. Respondents E jumped into the conversation and said, what we old men do at this age, we did whatever we had to do. Now it is the future for our new generation. At this age neither, we do love, nor do we do anything what our heart say. Even our heart says to do things colorful, but we can’t do that”.

Discussion and Conclusion

In this research, research has tried to explore the nature of cultural- stereotypes related to old-age people and their lifestyle of old age. Researcher used qualitative methodology to comprehend the core principles behind this phenomenon through in-depth interview and focus group discussion. The target population was the old age of the city of Bhara Khu. The researcher has found that owing to cultural setup old age population live a problematic life. They must sacrifices their small wishes due to their children or relatives to avoid old age stigma and stereotypes. In cultural, there are some things, events, games and activities are attached to particular age. Even researcher faced hurdles to understand their meanings of the word. Similarly, the researcher realized based on the given data that this segment of the population is stuck off between reputation and respect. They feel fear that if they dance in public or any events, their respect of reputation get lessen. Additionally, they always keep themselves formal before relatives or native to maintain their reputation. Because they feel fear about cultural stereotypes which are related to aged people. As a result, they sacrifice their small desires and wishes for the sake of cultural and family reputation. Even they ignore their health. Therefore, the researcher feels this research help in comprehending the cultural phenomena of old age people and underpin society in this matter in an ameliorating way. It is expected that this study has explored the core phenomena cultural stereotypes related to the old-age population and will underpin researcher to study more on it.

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