



Cultural Underpinnings of Ageism: Exploring the Intersection of Georgian Identity and Aging Stereotypes

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ABSTRACT

This study explores the relationship between Georgian cultural identity and ageist attitudes and stereotypes towards the elderly. It investigates whether a strong identification with traditional Georgian values correlates with ageist perceptions among the younger population in Georgia. Conducted with 300 young respondents, the research revealed that those who strongly identify with traditional Georgian culture exhibited less overt ageism. This aligns with the cultural norms that emphasize respect for elders. However, these individuals may still harbor implicit biases influenced by broader societal trends that prioritize youth and productivity. Older adults were often perceived as warm and kind, but they were also stereotyped as physically and cognitively limited, fitting into the "pity" category of the Stereotype Content Model (Fiske, Cuddy, & Glick, 2002). These findings provided valuable insights into the cultural dynamics of aging in Georgia and have implications for public policy and social interventions aimed at mitigating ageism.

Keywords: older adults, ageist stereotypes, explicit attitudes, implicit attitudes

INTRODUCTION

As global demographics shift towards an aging population, with longer life expectancies and declining birth rates, the proportion of older individuals continues to grow. Aging is a natural process, yet societal attitudes and stereotypes towards it are often mixed or negative. While aging can bring wisdom and experience, it also involves physical and mental health declines due to age-related changes. However, studies indicate that negative age-related stereotypes outweigh the positive ones (Levy, 2009).

Ageism is a global issue. In 2023, over a fifth (21%) of the EU population was aged 65 or above; furthermore, it is projected that this demographic could constitute 30% of the EU population by 2030. Georgia is experiencing a similar trend, with the elderly comprising 16% of the population in 2023, compared to 12.9% in 2000 and 14.1% in 2010 (Geostat, 2023).

From a young age, children learn to differentiate between different age groups, absorbing stereotypes that shape their perceptions of people based on age. These stereotypes act as mental shortcuts, reducing the amount of information needed to understand an individual and filtering what is seen to match preconceived beliefs. According to the associative network model of Wyer and Fuller (1989), people tend to remember stereotype-consistent information better than inconsistent information because it aligns with pre-existing stereotypes.

Stereotypes are often used when meeting people for the first time, leading to the classification of individuals into groups and the formation of generalizations. This process reduces the

amount of information needed to understand a person and allows for quicker, albeit often inaccurate, judgments.

In a study conducted by Hummert, various age groups were examined, revealing nine common stereotypes associated with adults: mildly impaired, desperate, restrained, severely impaired, downtrodden, shrewd/shy, vulnerable, and golden age. Aging stereotypes can be harmful, leading to ageism and discrimination that marginalize older people in various aspects of life, such as employment, healthcare, and social relationships (Hummert, 1990). These stereotypes can negatively affect the mental and physical health of older people. For instance, older adults who internalize negative stereotypes may experience lower self-esteem, increased stress, and even poorer cognitive function. Levy et al. (2004) found that older adults with more positive perceptions of aging lived longer and healthier lives than those with more negative perceptions. Older individuals are often portrayed negatively in the media, where they continue to be underrepresented in favor of younger, more energetic figures (Rozanova, 2010; Vickers, 2007).

Furthermore, aging stereotypes can influence public attitudes and policies toward older adults, affecting their access to resources and opportunities. Communication with older adults often reflects ageist stereotypes, with younger people engaging in "over-accommodation," such as speaking slowly and loudly or using simplified speech. While some older adults find this speech helpful, those with higher cognitive functioning may see it as humiliating, perpetuating ageist stereotypes and limiting their independence (Fiske et al., 2002; Cuddy et al., 2005).

In Georgia, a country rooted in its traditions, and rapidly becoming an aging society, the interplay between cultural identity and ageist attitudes is complex (Geostat, 2023). Recent demographic trends indicate an increase in Georgia's elderly population, with rising life expectancy and declining birth rates. This shift towards an aging society presents challenges and opportunities for the country in reconciling traditional values with modern societal changes.

Traditionally the elderly play a central role in family structures, particularly in rural areas with common multigenerational households. In these settings, the elderly are respected and often relied upon for childcare, household decision-making, and the transmission of cultural values. However, social and economic transformations driven by urbanization, globalization, and economic modernization are altering these traditional values. The move from rural to urban living, the shift towards nuclear family structures, and the influence of global media contribute to changes in perceptions of aging and the elderly. While traditional values still hold significance, there is a growing tension between these values and the modern emphasis on youth, productivity, and technological adeptness.

This tension is reflected in the attitudes of the younger generation. According to the research (Kitiashvili, 2023) ageist attitudes are prevalent among Georgian youth. The study demonstrates explicit and implicit biases in how older adults are treated and perceived. Explicit biases, although moderated by traditional respect norms, manifest as subtle discrimination, such as marginalizing older adults in the workplace or presuming their technological adaptability is limited. Implicit biases may be influenced by global cultural narratives that prioritize youth and marginalize aging, resulting in unconscious negative attitudes towards older adults.

Research Problem

This study seeks to investigate whether strong identification with traditional Georgian values correlates with decreased ageist perceptions or whether modern influences are leading to both explicit and implicit ageist attitudes among the younger population in Georgia. This problem is significant as it examines the potential cultural and societal dynamics that contribute to ageism, which can impact the well-being and social inclusion of older adults.

Hypotheses

1. **Hypothesis 1:** Strong identification with traditional Georgian cultural values is associated with lower levels of explicit ageist attitudes among young people in Georgia.
2. **Hypothesis 2:** Young people who strongly identify with traditional Georgian values may still harbor implicit ageist biases.

These hypotheses aim to explore the cultural and psychological underpinnings of ageism in Georgia, providing insights into how traditional and modern influences shape attitudes towards aging and the elderly in a rapidly changing society.

THEORETICAL FRAMEWORK OF AGEISM

The macro-level modernization theory emphasizes the significance of the decline in social status experienced by older individuals, linked to advancements in industrial production, technology, and medicine (Ayalon & Tesch-Römer, 2018). It also explores how the wisdom and experience of older adults are often undervalued. Increasing urban mobility contributes to a reduction in intergenerational interaction and a weakening of familial bonds (Ayalon & Tesch-Römer, 2018).

From a functional perspective, negative attitudes toward the elderly serve as a defense mechanism for the ego (Snyder & Meine, 1994). These stereotypes allow younger individuals to avoid confronting the undesirable aspects of aging, such as the inevitability of death.

Terror Management Theory (TMT; Greenberg, Pyszczynski, & Solomon, 1986; Solomon, Greenberg, & Pyszczynski, 1991) proposes that culture and religion help individuals deny their mortality. Since older people are more closely associated with death, young people may develop negative attitudes toward them to distance themselves and deny their own mortality. This distancing occurs both spatially and culturally, leading to negative perceptions or a lack of understanding about older adults, contributing to stereotypes and prejudices.

The Stereotype Content Model (SCM) (Fiske et al., 2002) outlines how prejudices are formed by both members and non-members of a group. This model proposes that stereotypes are shaped by two fundamental dimensions: warmth and competence. Combining these dimensions results in four clusters: warm and competent, warm and incompetent, cold and competent, and cold and incompetent. Older adults are often classified as warm but incompetent, particularly when perceived as unable to adapt to technology (Allport, 1954; Tajfel, 1981).

Social Identity Theory (Tajfel & Turner, 1979) suggests that individuals categorize themselves and others into social groups, leading to ingroup favoritism and outgroup discrimination. In the

case of ageism, youth may perceive the elderly as an outgroup and exhibit negative attitudes and stereotypes towards them.

Social Learning Theory (Bandura, 1977) suggests that individuals learn attitudes and behaviors through observation, imitation, and reinforcement from their social environment. Youth may internalize ageist stereotypes from media portrayals, peer interactions, and family attitudes toward the elderly.

Contact Theory (Allport, 1954) posits that intergroup contact under positive conditions can reduce prejudice and promote social harmony. Meaningful interactions between youth and the elderly, characterized by cooperation and equal status, have the potential to challenge ageist stereotypes and foster mutual understanding.

METHODOLOGY

This study employed convenience sampling, gathering data from 300 young people aged 18-29 in Tbilisi, using questionnaires adapted to the local context. This study utilized demographic variables including age (continuous) and gender, education, and employment status (categorical). It incorporated three scales: the Fraboni Scale of Ageism (FSA) (Fraboni et al., 1990), implicit attitude measure, the Expectations Regarding Aging Survey (ERA-12) (Sarkisian et al., 2005). Additionally, participants completed a cultural identity scale designed to measure their identification with traditional Georgian values.

Explicit Attitudes

The FSA (Fraboni et al., 1990) was employed to measure ageism, encompassing cognitive and affective dimensions. This scale was already used in Georgian language in previous studies (Kitiashvili, 2023). The scale demonstrated a Cronbach's alpha of 0.71 and split-half reliability of 0.75.

Implicit Attitudes

Implicit attitudes were gauged using a scenario-based tool developed by Sharon Shiovitz-Ezra et al. (2016). This scale was already used in Georgian language in previous studies (Kitiashvili, 2023). Participants were randomly assigned to one of two hypothetical scenarios: a 29-year-old couple or a 76-year-old couple moving in next door. Responses to questions about potential neighborly interactions were measured on a scale from 1 (not at all) to 10 (very much).

Age-Related Stereotypes

To assess stereotypes about aging, a shortened version of the ERA-12 was used, focusing on physical, mental, and cognitive expectations. This scale was already used in Georgian language in previous studies (Kitiashvili, 2023). Nine items relevant to younger people were included, yielding a Cronbach's alpha of 0.77.

Cultural Identity

To measure cultural identity, the study utilized the Cultural Identity Scale by Phinney (1992). This scale is designed to assess the extent to which individuals identify with their cultural group, reflecting their sense of belonging and attachment to their cultural heritage. Participants responded to 9 statements on a 7 point Likert scale, indicating the degree to which they agreed or disagreed with each statement. The scale has been widely validated and used in various

cultural contexts, making it a reliable tool for exploring cultural identity within the Georgian context in this study. The scale was adopted in Georgian language ($\alpha=.82$)

Ethical Considerations

The ethical integrity of this study was prioritized at every stage, ensuring that the research was conducted in a manner that respects the rights and dignity of all participants. Participation in the study was entirely voluntary, with informed consent obtained from all respondents prior to their involvement. The consent process was designed to ensure that participants fully understood the nature, purpose, and potential risks of the study, and they were assured of their right to withdraw at any time without penalty. Confidentiality was rigorously maintained throughout the research process. All data were anonymized, with personal identifiers removed to protect the privacy of participants. The anonymization process ensured that no individual respondent could be identified from the data presented in the study.

Overall, the ethical considerations in this study were guided by the principles of respect, integrity, and cultural sensitivity, ensuring that the research was conducted in a manner that upholds the highest ethical standards.

Data Analysis

Data were analyzed using SPSS 26 employing descriptive statistics T-tests and correlation analyses.

RESEARCH RESULTS

The average age of respondents was 22 years ($SD=2.05$), ranging from 18 to 29 years. The data reflected a predominantly female, university-educated group with a notable portion actively seeking employment. This information could provide insights into gender representation, education levels, and job-seeking trends within this population. Detailed demographic information is presented in Table 1.

Table 1: Demographic Data Overview

Variables	Percentage
Sex	
Male	21
Female	79
Education	
University students	80
VET students	20
Employment status	
Employed	40
Unemployed, seeking work	32.5
Unemployed, not seeking work	22.5
Self-employed	5

Families typically had around four members ($SD=6.22$, range 1-5). About 20% of participants lived with intergenerational families that included at least one woman aged 65 or older, and 16 % lived with a female aged 75 or older. Additionally, 13 % lived with a male aged 65 or older, and 7% with a male aged 75 or older. Over half of the respondents lived in two-generation

households, and approximately one-third in three-generation families, suggesting that Georgian families maintain strong multi-generational ties, influencing perceptions of elders.

Participants generally considered women to be "old" at around 65. years (SD=6.22), and men at 68 years (SD=6.89).

Attitudes and Stereotypes Toward the Elderly

The survey utilized an adapted version of the Fraboni Scale of Ageism (FSA), with scores ranging from 24 to 96, where higher scores indicate stronger ageist attitudes. The mean score was 46.5 (SD=9.21), reflecting slightly positive explicit attitudes toward the elderly. Table 2 details the mean and standard deviation for specific items, with the overall scores suggesting low levels of discrimination and avoidance towards older people.

Table 2: Mean and Standard deviation of FSA items

Items	M	SD
1. Many old people are stingy and hoard their money and possessions.	1.67	.77
2. Many old people are not interested in making new friends, preferring instead the circle of friends they have had for years.	2.22	.89
3. Many old people just live in the past.	2.12	.09
4. Most old people should not be trusted to take care of infants.	1.05	.62
5. Many old people are happiest when they are with people their own age.	2.01	.67
6. Most old people would be considered to have poor personal hygiene.	2.00	.53
7. Most old people can be irritating because they tell the same stories over and over again.	1.4	.74
8. Older people complain more than other people do.	1.80	.61
9. I would prefer not to go to an open house at a senior's club, if invited.	1.61	.64
10. Teenage suicide is more tragic than suicide among the old.	2.03	1.05
11. I sometimes avoid eye contact with old people when I see them.	1.15	.82
12. I don't like it when old people try to make conversation with me.	1.18	.71
13. Complex and interesting conversations cannot be expected from most old people.	1.00	.70
14. Feeling depressed when around old people is probably a common feeling.	1.27	.70
15. Old people should find friends their own age.	1.16	.61
16. Old people should feel welcome at the social gatherings of young people.	2.85	.79
17. It is best that old people live where they won't bother anyone.	1.11	.49
18. The company of most old people is quite enjoyable.	3.10	.67
19. Most old people are interesting, individualistic people.	3.00	.76
20. I personally would not want to spend much time with an old person.	1.16	.85
21. Old people deserve the same rights and freedoms as do other members of our society.	3.21	.52
22. Most old people should not be allowed to renew their driver's licenses.	1.5	.78
23. Old people can be very creative.	3.12	.69
24. I would prefer not to live with an old person.	1.98	.82
25. Old people do not need much money to meet their needs.	1.23	.69

Participants were presented with hypothetical scenarios involving a 29-year-old couple and a 76-year-old couple. T-tests revealed a slight preference for the younger couple as neighbors, indicating mildly negative implicit attitudes toward the elderly.

Table 3: Implicit Attitudes

Frequency of meeting	M 29 year-oldcouple	M 76 year-oldcouple	T	Sig
How much would you like to befriend with the new couple	6	5	2.622	<.05
Do you think they might make good neighbors?	7.5	6	1.39	<.05
How likely are you to ask them for a work tool if you need it?	7	6	1.43	-
if you would go on vacation, how comfortable would you be to ask them to water your plants	5	6	1.456	<.05
How much do you expect your new neighbors to disturb you with noise?	4	2	2.937	<.05

Thus, explicit attitudes showed slightly positive views towards the elderly, while implicit attitudes revealed a preference for younger people. Ageist stereotypes and behaviors were present but showed a trend towards more positive behavior when interacting with older adults.

Stereotypes

Ageist stereotypes were measured using the ERA-12 survey, which assesses expectations regarding physical health, mental health, and cognitive function in older adults. Lower scores reflect lower expectations for the elderly across these domains (see Table 4)

Table 4: Ageist stereotypes

	M	SD
Expectations regarding physical health	2	.24
Expectations regarding mental Health	2.5	.55
Expectations regarding cognitive function	2	.81
Total Mean	2.16	.56

Many respondents believe that a woman over 70 is often considered too old for activities that require significant physical exertion or are associated with younger age groups. Common responses named by at least 40 % of the respondents included:

- **Too old to participate in sports activities:** Many respondents indicated that a woman over 70 is seen as too old to engage in physically demanding sports.
- **Too old to cultivate the land:** Physical labor, such as farming or heavy gardening, is viewed as beyond the capacity of women over 70.
- **Too old to care for grandchildren alone:** The ability to manage household chores or take care of young children independently is commonly seen as too challenging.
- **Too old to keep up with technological innovations:** There is a perception that women over 70 may struggle with adapting to new technology.
- **Too old to go to clubs or dress provocatively**
- **Too old to give birth or engage in intensive physical activities:** Giving birth and engaging in physically strenuous activities are widely regarded as unsuitable for women of this age.
- Too old to go to nightclubs.

Similarly, respondents viewed a man over 70 as too old for activities that demand physical strength or agility, such as working at heights or engaging in sports. Common responses named by at least 40 % of the respondents included:

- Too old to work at height or in physically demanding jobs: Heavy physical labor, such as construction work, is generally considered beyond the capacity of men over 70.
- Too old to work full-time: Full-time work, especially in physically or mentally demanding roles, is often seen as too challenging for men over 70.
- Too old to drive for long periods: Extended periods of driving, which require sustained concentration and physical stamina, are often seen as unsuitable.
- Too old to start a new profession: The ability to start a new career or adapt to a completely new professional environment is perceived as limited.
- Too old for marriage or to have children: Starting a family or having children is generally considered unrealistic for men over 70.
- Too old to engage in strenuous physical activities: Activities requiring significant physical effort, such as running or climbing, are seen as too demanding.
- Too old to start a new profession

Common Myths

Participants were asked to identify and record up to three prevalent myths or misconceptions regarding the elderly that they have encountered within the Georgian cultural context. Below is an overview of these myths, along with their implications and references to relevant research.

1. **Physical Decline and Inactivity:** One of the most pervasive stereotypes about older adults in Georgia is the belief that aging inevitably leads to significant physical decline and inactivity. This stereotype manifests in the assumption that individuals over 70 are too old to engage in physically demanding activities, such as sports, manual labor, or even household chores.
2. **Cognitive Decline and Technological Incompetence:** Another common stereotype is the belief that older adults, both men and women, experience inevitable cognitive decline, making them unable to keep up with technological advancements or engage in intellectually demanding tasks.
3. **Social Isolation and Redundancy:** There is a stereotype that older adults, particularly those over 70, prefer to live in isolation, avoiding social gatherings and feeling out of place in settings dominated by younger generations. This belief often extends to the idea that older adults are no longer capable of making meaningful social contributions.
4. **Incapability of Self-Care:** A widely held stereotype is that older adults are incapable of taking care of themselves, particularly in terms of managing a household, taking care of grandchildren, or making independent decisions.
5. **Emotional Fragility and Irritability:** Another stereotype is that older adults are emotionally fragile, easily irritated, and generally pessimistic. This belief is often linked to the idea that old age is inherently depressing due to the loss of youth, health, and opportunities.

Interestingly, the study found that those who strongly identified with traditional Georgian cultural values exhibited less explicit ageism. These individuals were more likely to express positive views of the elderly, consistent with cultural norms that emphasize respect for one's

elders. However, even among this group, implicit biases were present, indicating that societal changes might be influencing unconscious attitudes despite outward adherence to tradition.

As Table 5 indicates, there are small but significant correlations between certain types of ageist attitudes (both explicit and implicit) and other variables such as ethnic identity and stereotypes. Specifically, explicit ageist attitudes are weakly related to implicit attitudes ($r = .136, p < .01$) and show a negative correlation with stereotypes ($r = -.226, p < .01$). This negative relationship suggests that individuals with stronger explicit ageist attitudes may be less likely to endorse stereotypical views of older adults.

On the other hand, implicit ageist attitudes were weakly but significantly related to ethnic identity ($r = .208, p < .01$). This finding may imply a connection between an individual's ethnic identity and their unconscious biases towards older adults. The positive correlation suggests that individuals with a stronger ethnic identity may also harbor more implicit ageist attitudes, although the strength of this relationship is relatively weak.

The lack of a significant relationship between explicit ageist attitudes and ethnic identity ($r = .05, p > .05$) further underscores the complexity of these interactions. It appears that while explicit attitudes towards aging may not be directly influenced by ethnic identity, implicit attitudes are more subtly connected. This distinction between explicit and implicit attitudes could reflect different underlying cognitive and social processes, with implicit attitudes being more deeply ingrained and possibly influenced by cultural or ethnic factors that individuals are not consciously aware of.

Table 5: Correlation Analysis

Variables	M	SD	1	2	3	4
1. Explicit Ageist Attitudes	1.83	0.37				
2. Implicit Ageist Attitudes	6.02	0.98	.136**		-.073	
3. Stereotypes	24.8	2.1	-.226**	-.073		
4. Ethnic identity	4.0	1.3	.05	.208**	.145*	

* $p < .05$, ** $p < .01$

DISCUSSION

This study sheds light on the intricate relationship between cultural identity and ageism in Georgia, revealing both protective and contradictory elements within the cultural framework. The strong identification with traditional Georgian values, which emphasize respect and reverence for the elderly, appears to mitigate explicit ageist attitudes. Individuals with a stronger sense of ethnic identity may be more likely to endorse age-related stereotypes, which could reflect the role of cultural narratives and values in shaping attitudes towards aging within specific ethnic groups. This aligns with research indicating that cultures with deep-rooted traditions of respecting elders, such as those in many Asian and Mediterranean societies, often display lower levels of overt ageism (Cuddy et al., 2005).

However, the study also indicates that strong cultural identification does not shield individuals from implicit biases. These biases may be influenced by broader societal trends that prioritize youth and marginalize older adults. This duality echoes findings from Western contexts, where explicit and implicit ageism often diverge. For instance, while younger Georgians outwardly

express respect for elders, they may still internalize negative stereotypes about aging, influenced by globalized media and societal discourse (Nosek et al., 2002).

The Stereotype Content Model (SCM) helps explain the stereotypes held by young Georgians, where older adults are often perceived as warm but incompetent, placing them in the "pity" category. This stereotype reflects a broader societal view that, although older adults are respected, they are also seen as less capable and less relevant in a modern, fast-paced environment. This perception may contribute to implicit ageism, with younger people unconsciously viewing older adults as less adaptable or valuable in a society increasingly focused on technological proficiency and innovation.

Moreover, ageist perceptions are deeply ingrained and culturally reinforced, not only in Georgia but globally. Stereotypes about older adults' physical and cognitive limitations are prevalent, leading to discriminatory behaviors that limit their autonomy and reinforce a cycle of dependency and marginalization. Additionally, over-protectiveness from younger family members, while well-intentioned, can strip older adults of their autonomy, leading to feelings of helplessness. Such attitudes undermine the dignity and emotional well-being of older adults, contributing to loneliness and depression. For example, young people in Georgia often perceive older adults as warm but incompetent, which leads to patronizing behaviors like speaking slowly or using simpler language, even when unnecessary (Kitiashvili, 2022).

The modest strength of the relationships between variables indicates that multiple factors likely contribute to the development and expression of ageist attitudes, and further research is needed to explore these dynamics in greater depth. Understanding these relationships can provide valuable insights for developing interventions aimed at reducing ageism, particularly by addressing both conscious and unconscious biases and considering the role of cultural and ethnic identity in shaping attitudes towards aging.

Importantly, the findings suggest that public policy and social interventions in Georgia must adopt a nuanced approach to address ageism. While reinforcing traditional values of respect for elders remains crucial, it is equally important to challenge the unconscious biases that undermine these values. Public awareness campaigns could benefit from incorporating intergroup contact theory, which posits that meaningful interactions between different age groups can reduce prejudice (Allport, 1954). Intergenerational programs fostering collaboration and mutual understanding between young and older adults could play a vital role in bridging the gap between explicit respect and implicit bias.

The influence of modern, globalized values on younger Georgians also raises important questions. As these values increasingly prioritize youth, productivity, and technological adeptness, they may contribute to a rise in implicit ageism, even among those who outwardly express traditional respect for the elderly. This dynamic mirrors trends in other rapidly modernizing societies, where traditional values coexist and sometimes conflict with emerging global norms (Nelson, 2005).

It is recommended that future studies further explore the complex relationship between cultural identity and ageism in Georgia. Particular emphasis should be placed on how traditional values and globalized influences shape both explicit and implicit attitudes toward

aging. Longitudinal studies can examine how these dynamics evolve over time, particularly as younger generations become increasingly engaged with global media and societal trends. In addition, it is important to study the effectiveness of intergenerational programs and public awareness campaigns to mitigate implicit bias.

CONCLUSION

This study sheds light on the complex interplay between traditional cultural values and modern influences in shaping ageist attitudes in Georgia. While strong identification with traditional Georgian values, which emphasize respect for the elderly, appears to mitigate explicit ageism, it does not fully protect against implicit biases. These findings suggest that even in cultures where elders are highly respected, implicit ageism may still persist, influenced by globalized societal norms that prioritize youth and marginalize older adults.

The duality of explicit and implicit attitudes towards the elderly in Georgia mirrors patterns observed in Western contexts, where individuals may outwardly express respect while unconsciously harboring ageist stereotypes. This study highlights the relevance of the Stereotype Content Model in understanding how young Georgians perceive older adults as warm but incompetent, which can reinforce subtle forms of ageism despite the veneer of respect.

The modest strength of the relationships between variables suggests that various factors likely influence the formation and expression of ageist attitudes. Further research is necessary to investigate deeper into these dynamics.

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