**CHAPTER 2**

**INDIVIDUAL AND MULTICULTURAL DIFFERENCES**

**Discussion Questions**

1. Explain some of the problems with dividing thoughts, behaviors, or people themselves into two groups: normal and abnormal.
2. Have you personally experienced or witnessed an act of ageism?
3. What do you think causes or underlies an act of ageism?
4. What is multiculturalism? And will it destroy a national identity?
5. Does multiculturalism have an impact on the older population?
6. How do the media shape our sense of masculine and feminine characteristics?
7. Is it possible to be religious and spiritual?
8. If tested weekly, do you think your performance on a memory test would be stable or fluctuate?

**Assignments**

1. Explore Harvard’s Pluralism Project site. Check out your state resources and the selected links. From the site, select three resources that you would recommend to a friend. <http://pluralism.org/>
2. “Internal diversity also marks other religious movements too often seen, by outsiders, as homogeneous. One example is evangelicalism, America’s “folk religion.” Randall Blumer’s, *Mine Eyes Have Seen the Glory: A Journey into the Evangelical Subculture in America*, seeks to portray American evangelicalism as anything but monolithic, with its rich diversity of fundamentalism, pentecostalism, the holiness and charismatic movements, the sanctified tradition, and many others. For background information, review the websites, **Religious Diversity in America-National Humanities Center**, <http://www.nationalhumanitiescenter.org/tserve/twenty/tkeyinfo/reldiv.htm> and the Institute for the Study of American Evangelicals, <http://isae.wheaton.edu/defining-evangelicalism/> . Provide an argument for evangelicalism as America’s “folk religion?”

**Lecture Outline**

# Individual and Multicultural Differences

## Psychological Study of Human Differences

1. Early Work- emphasized individual traits, such as intelligence, memory, and various personality traits, with much of this early work done in educational, employment, and counseling or therapeutic settings (Dawis, 1992)

1. Developed precise testing instruments and corresponding theoretical and mathematical formulae used to quantify various traits
2. Measuring individual differences has expanded to form another area of study, ***psychometrics***

2. During the first 80 years of the discipline’s existence, psychologists were not active in cross-cultural or multicultural research.

3. Development of cross-cultural Research and Professional Organizations

1. 1960s - journals publishing specifically cross-cultural, psychological research began to appear
2. 1968 - *Association of Black Psychologists* organized, with one of its goals to bring more awareness of diversity to the *American Psychological Association*
3. 1972 - the *Asian American Psychological Association* organized
4. 1975 - *Society of Indian Psychologists* organized
5. 1979 - *National Hispanic Psychological Association* organized
6. 1972 - *International Association for Cross-Cultural Psychology* formed, and by 1973 its membership = 1,000

7. Psychologists may have been slow to expand their focus to include sociocultural influences, but once the expansion occurred in the 1960s and 1970s the **field has moved rapidly to recognize cultural and individual differences.**

1. *American Psychological Association* – in the 1960s-70s divisions formed recognizing diverse populations
2. 1970s - the **Society for the Psychology of Women** (division 35) and the **Psychology of Religion** (division 36) were established
3. 1980s - the **Society of the Psychological Study of Lesbian, Gay, and Bisexual Issues** (division 44) and the **Society for the Psychological Study of Ethnic Minority Issues** (division 45) were approved
4. 1990s - the **Society for the Psychological Study of Men and Masculinity** (division 51) and **International Psychology** (division 52)
	* 1. Summary: The study of individual differences began in psychology with the aim of applying research in the areas of education, industry, and therapy. During the 1970s and 1980s psychologists became quickly and intensely interested in cross-cultural and multicultural research.
	1. **Assumptions Regarding *Average* and *Normal***
5. Introduction
6. We use the terms *average* and *normal* frequently and without much thought given to precision definitions or implications.
7. AVERAGE
	* + 1. The statistical concept of **average** provides a general summary of a set of numbers.
			2. The statistical average , by itself, **does not** provide any **indication of the variety within a group**.
			3. Whenever you are presented with averages, be mindful that
				1. It is important to know what was used in the calculation.
				2. Without information on the variety within the group, the statistical average gives only a bit of information.
				3. When using the term in a casual way, such as the “average American,” we are similarly missing or ignoring important differences.
		1. NORMAL
			1. The term ***normal***is less precise in that it does not have a statistical definition.
			2. We frame **normal** in **personal terms**, based on our life experiences
				1. As **children** *normal* is often characterized by familiar, familial, and local customs.
				2. As we get **older** and our experiences broaden, we learn to appreciate a wide range of accepted thoughts and behaviors as normal within our society.
				3. We also **realize with age** that what is normal is changing. e.g., American male with an earring.
		2. ABNORMAL
			1. In addition to developing a sense of normal, we may also develop a sense of ***abnormal*.**
				1. It is easy to begin to **dichotomize these terms** such that thoughts or behaviors are either normal or abnormal: e.g., stranger approaches; that person is either normal (and I’m comfortable) or abnormal (and I’m on guard and suspicious).
				2. Such a dichotomy dictates that any thoughts or behaviors that are not normal are “sick,” “not right,” and possibly immoral.
				3. This perspective doesn’t allow for thoughts or behaviors to simply be *different*.
			2. It is easy to start to view ***normal* as synonymous with conformity to norms** and any **nonconformity** becomes, by default, **abnormal**
		3. Summary
			1. The past norms - Just as there is some truth in the humorous statement that **psychology is the “science of white rats and college freshmen,”** there is also some truth in the accusation that American psychology has been the **science of the white, heterosexual, middle-class, Christian lifestyle.**
			2. When considering the need to make both broad generalizations of large groups of people and more precise descriptions of individuals and subgroups, it is important to be reminded to **WATCH OUR ASSUMPTIONS.**
			3. Individuals who are not *normal* or *average* as compared to the people we interact with daily are not *necessarily* abnormal, deviant, and in need of change or therapy.
	1. **Closer Analysis of the Aging Population**
		1. It is also important to analyze data beyond the summary statements of the large group in order to find trends and differences among individuals and subgroups.
		2. Consider the finding by the U.S. Census Bureau (2008) that of the 35 million Americans 65 years or older in 2005, 56.6% were married.
			1. A closer look at the data reveals important yet *hidden* information in these figures.
			2. Of the 15 million males 73.3% were married and only 13.1% were widowed. Of the 20 million females 43.8% were married and 42.5% were widowed.
			3. By exploring the data with gender as the focus it becomes clear that the population 65 years and older in 2006 was predominantly female with many of those women living alone.
			4. Recent U.S. Census data reveals more women are receiving higher education, living longer, and living alone in old age than men.

# Areas of Difference

# Western and Eastern Cultures

#  Western cultures, of which most Americans and Europeans are a part, tend to think of themselves as independent, self-contained individuals.

# Eastern cultures are likely to elevate relationships and interconnectedness more than an individual sense of self (Cohen & Gunz, 2002).

# This Eastern mindset, often associated with Asian countries, is called *collectivism*.

# Consider self-esteem, for example:

# Those with a Western mindset are more likely to feel good when they can take care of themselves without the help of others. Westerners take pride in their personal strengths.

# Those in an Eastern culture are more likely to feel good when they think of all the relationships they participate in, gaining satisfaction from their sense of interdependence and mutuality (Kitayama, Markus, Matsumoto, & Norasakkunkit, 1997).

# Consider the value on Youth:

# Western cultures value the fact that an individual’s most independent and self-sufficient years are the youthful ones.

# An emphasis on interconnectedness would more likely lead to greater attachment to one’s intergenerational family, and more positive feelings toward caring for and valuing older adults (Liu et al., 2003).

# Warning: generalizations are filled with oversimplifications and are guilty of ignoring any number of exceptions.

# Just as it is grossly simplistic to say “all older adults are this way” or “all males are this way,” it is equally as simplistic to say that all members of Western culture are one way and all members of Eastern culture are the opposite.

# Collectivism, for example, is expressed somewhat differently in Chinese cultures than in Japanese cultures (Koltko-Rivera, 2004).

# Such simplistic thinking can also lead to evaluations, such that one culture is judged to be good or correct, and the other, being the opposite, is bad or wrong.

# Individual and multicultural differences are multifaceted, and often interacting with many other areas of life, adding to the complexity of any research effort attempting to be sensitive and inclusive of differences.

# A global perspective on cultural and individual differences often includes the basic distinction between Western, individualistic cultures (the primary focus of this text) and Eastern, collectivist cultures.

# Age and Ageism

# While chronological age is the easiest to measure and to communicate to others, it is not as useful as functional age and its components when describing adults.

* + 1. People will respond to us not only based on our chronological age but also their assessment of our biological, psychological, and social age.
		2. Most of the **age-based stereotypes** Americans hold of older adults are **negative** (Foos, Clark, & Terrell, 2006; Hess, 2006).
			1. Includes the notion that all older adults are alone, lonely, sick, dependent, depressed, rigid, and unable to cope (Hinrichsen, 2006).
		3. ***Stereotypes*** are beliefs or assumptions that a group of people share a set of characteristics, which are often exaggerated and often oversimplified traits.
			1. Those holding stereotypes often assume that the target group is uniform, with practically all members holding such traits without exception (Liu et al., 2003; Sinnott & Shifren, 2001).
		4. ***Ageism*** is demonstrated by prejudicial, discriminatory behaviors stemming from negative stereotyping based on a person’s age, whether young or old.
			1. E.g., for an employer to deny a young adult a promotion solely based on the assumption that someone so young would be too immature for the position, just as it would be to deny an older employee a promotion solely based on the assumption that someone so old would not have the energy or mental flexibility to manage the position.
		5. ***Elderspeak*,** people often talk to older adults in the same way they would talk to infants or pets.
			1. Elderspeak speech patterns are often slower, more exaggerated, and involve simple grammar and vocabulary.
			2. The use of elderspeak reminds older adults of how they are being perceived (their social age).
			3. As older adults are spoken to like children, over and over again, it lowers their self-esteem, motivation, and self-efficacy (Hess, 2006).
		6. Although **most of the stereotypes** Americans hold of **older adults** are **negative**, as demonstrated by the frequent use of elderspeak, there are some **positive** characterizations of late adulthood.
			1. In a survey of 240 participants ranging in age from 18 to 85 years old, Hummert, Garstak, Shaner, & Strahm (1994) found a variety of positive and negative stereotypes.
			2. Older adults were viewed as either:
				1. Golden Agers
				2. John Wayne Conservatives
				3. Perfect Grandparents
				4. Shrews/Curmudgeons
				5. Recluses
				6. Despondent
				7. Severely Impaired
			3. As the stereotypes of aging reveal, most **people are noticing the losses more than the gains.**
				1. **Losses**-psychologists have generally focused on changes in:

Physical health

Cognitive functioning

Issues related to changing social and work situations

* + - * 1. **Gains** are the ways older individuals:

Learn to regulate their emotions (Consedine, Magal, & Conway, 2004)

Learn to maintain composure

begin to experience increases in wisdom, maturity (Wentrua & Brandtstadter, 2003), problem-solving ability (Baltes et al., 1999), and life satisfaction

Begin to experience higher levels of life satisfaction than young and middle-aged adults

* + - 1. The American Psychological Association’s *Guidelines for Psychological Practice with Older Adults* details 20 guidelines that fall into six basic categories.
				1. Awareness of **one’s personal attitudes toward aging**
				2. General **knowledge of diversity and environmental issues**, such as circumstances related to gender, sexual orientation, ethnicity, and socioeconomic status
				3. Specific knowledge regarding **aging-related clinical** issues
				4. awareness of **the best ways to test and assess the functioning** of older adults
				5. Awareness of the **best types of interventions and therapies**; and to **engage in continuing education** in these areas (APA, 2004)
	1. **Gender**
		1. The area of gender differences is highly controversial and complex, including the comparisons of masculine and feminine gender identities, gender roles, and gender role stereotypes as they relate to aging, social and political roles, and performance in numerous areas of life.
		2. ***Sex*** refers to biological characteristics and processes.
		3. ***Gender*** refers to one’s personal identity and its social reflection in attitudes and behaviors (Sinnott & Shifren, 2001).
		4. One of the standard findings in gender studies is that while data analysis shows differences between females and males, analysis also shows a great deal of overlap between the groups and much more variation within each gender group (Sinnott & Shifren, 2001).
		5. Some argue that there is more overlap between genders than differences, and continuing to focus on the differences gives the public and the media a false impression.
			1. Men can *vary dramatically* when compared to other men, as do women when compared to other women.
			2. Some believe that the best course of action to equalize opportunities for the genders is to stop comparing by gender and focus on human variation and individual differences (Baumeister, 1988).
			3. People grow more distinct rather than *similar* with age (Consedine et al., 2004).
			4. The area of gender differences is highly controversial and complex, including the comparisons of masculine and feminine gender identities, gender roles, and gender role stereotypes as they relate to aging, social and political roles, and performance in numerous areas of life.
		6. Sensitivity to gender as a source of individual differences requires careful attention to **how gender is being measured and categorized**.
		7. There are many variations of feminism, such as radical feminists, who seek to expose large-scale oppression based on gender.
	2. **Culture, Ethnicity, and Race in America**
		1. When adopting a multicultural approach it is important to remember that individuals within minority categories, such as Hispanic Americans or Asian Americans, may trace their ethnic heritage to different parts of the world with unique customs, lifestyles, religions, and histories.
		2. Based on population estimates, the primary ethnic groups in the United States are:
			1. Hispanic Americans
			2. African Americans
			3. Asian Americans and Pacific Islanders, and
			4. American Indians and Alaska Natives (Bernal et al., 2003)
		3. While it is easy to slip into the assumption that the members of each cultural group are similar (Fischer & McWhirter, 2001), it is good to be reminded of the **diversity within each group**.
		4. Hispanic or Latin Americans, one of the fastest growing ethnic minority groups in the United States, may trace their heritage to:
			1. Mexico
			2. Cuba
			3. Puerto Rico
			4. Countries in South and Central America
			5. Spain (Bernal et al., 2003)
		5. It is estimated that by the middle of the current century approximately **half of all Americans will have a cultural heritage that is not European.**
		6. Most of the research on cultural heritage is focused on Hispanic Americans and African Americans, with less research targeting Asian Americans and Pacific Islanders or Native Americans and Alaska Natives.
		7. **Multiculturalism is a perspective or ideology that recognizes distinct cultures and strives to treat them with equal respect and status**.
	3. **Religious Cultures and Practices**
		1. Religious diversity can be found both across religions and within religions, particularly when considering ideological, ritualistic, intellectual, experiential, and consequential aspects.
		2. Most American adults claim some religious affiliation. According to recent polls approximately
			1. 3 % claim to be atheist or agnostic
			2. 10% claim to have no religious preference
			3. 80% of Americans claim some form of Christianity as their religious preference, with most of those in Catholic or Baptist denominations (Adherents.com, 2005)
			4. Estimated 6.5 million people represent minority religions (e.g., Judaism, Islam, Buddhism, and Hinduism)
			5. ***Religiosity*** (or *religion*) refers to involvement in religious traditions such as Buddhism or Christianity or institutions, such as the Roman Catholic Church or the Southern Baptist Convention.
				1. Religiosity refers to the behaviors encouraged or expected by one’s religious affiliation.
				2. This definition makes religiosity somewhat easier to measure in that a researcher can find out what is expected by a religious community and gauge a participant’s involvement based on that standard.
			6. In contrast to religiosity, which is often external and observable, ***spirituality*** refers to an internal state involving one’s faith, personal beliefs, and sense of inner harmony.
				1. *Spirituality* can be viewed as **one’s personal beliefs and feeling of connection to the sacred.**
				2. With such a **broad definition,** spirituality can include many practices, such as prayer, meditation, fasting, and contemplation. It can also include many personal situations including the individual fully devoted to a traditional, spiritual and religious tradition and the person who has no organizational affiliation but projects the wise, caring, and thoughtful manner associated with a spiritual nature (Spilka et al., 2003; Wink & Dillon, 2002, 2003; Wulff, 1997).
		3. From a research point of view the confusion over the use of the terms *religiosity* and *spirituality* can **create large amounts of error.**
		4. Glock (1962) detailed five dimensions of religiosity that have served as the basic dimensions on which one’s religiosity can be assessed.
			1. In Glock’s scheme religiosity can be separated into the following independent aspects:
				1. Ideological aspect (what you believe)
				2. Ritualistic aspect (how you worship or show devotion publicly and privately)
				3. Intellectual aspect (your theological, philosophical, and historical knowledge)
				4. Experiential aspect (your emotions and feelings)
				5. Consequential aspect (the effects of your religion in the other areas of your life)
		5. For some individuals, their sense of culture is highly influenced by their religiosity and personal spirituality.
		6. That steady progression of cultural and religious change, along with the mix of gains and losses experienced by individuals with age, creates an area of **individual and multicultural differences that is difficult to assess with accuracy.**
	4. **Intraindividual Variation**
		1. Intraindividual variation, or the **fluctuations in performance** demonstrated by a person when tested repeatedly, promises to bring new insights to the understanding of gains and losses with age.
			1. For example, when testing older adults on cognitive tasks twice a week for 7 weeks, Shu-Chen and colleagues (2001) found that fluctuations in performance were “substantial.”
			2. There is some evidence suggesting that this inconsistency or intraindividual variation in cognitive performance can be a sign of cognitive aging, with greater fluctuation indicating *neurological disorders* (MacDonald, Hultsch, & Dixon, 2003).
		2. Researchers are exploring within-person variation or intraindividual variation as a way to further understand the aging process and individual gains and losses.
		3. It may be useful, for example, rather than considering adult development in terms of an organism seeking equilibrium or balance (the traditional view from early developmental perspectives), to **conceptualize development as a more dynamic process oriented toward change** (Nesselroade, 2004).
	5. **Acknowledging Diversity**
		1. Many in the social sciences, including the American Psychological Association, have called on researchers and therapists to **deliberately raise their personal awareness** of individual and multicultural **differences** as well as incorporate more **culturally-sensitive practices in their work**.

**Video Suggestions**

1. **The Aging Game** [5-part series, 9-16 minutes each] While technology and economic factors have a great impact, social customs and values can be equally as important in caring for the elderly. This five-part series begins with an assessment of global demographics, focusing on the incredible rise of elderly populations worldwide, and then looks at the welfare of senior citizens in Tunisia, Japan, Nigeria, and India. *A United Nations Production.* From **Films for the Humanities & Sciences**, PO Box 2053, Princeton, NJ 08543-2053, Phone: (609)671-1000, Toll-free: 800-257-5126, Fax: (609)671-0266, Email: custserv@filmsmediagroup.com, URL: <http://www.films.com>
2. ***Horizons and Homelands: Integrating Cultural Roots*** [24 minutes] This program chronicles the lives of two families—a Native American family, which has recently moved from a reservation to the city; and a family from Laos, who recently immigrated to the same city. For a family coming from a Native American reservation, or for a family emigrating from another country, integrating one’s culture, or even just retaining it, can be a trying and difficult process. Through their honesty and candor, the families explain not only what is distinctive about their own cultures, but how they are working to integrate these differences with their new lives in an urban environment far removed from their homelands. From **Films for the Humanities & Sciences**, PO Box 2053, Princeton, NJ 08543-2053, Phone: (609)671-1000, Toll-free: 800-257-5126, Fax: (609)671-0266, Email: custserv@filmsmediagroup.com, URL: <http://www.films.com>
3. ***They Call Me Muslim : A Documentary.*** [27 min] Women Make Movies, 2006 SUMMARY: Two contrasting profiles of Muslim women who have made opposite decisions about wearing the traditional Muslim headgear, the Hijab. One in France has chosen to wear the Hijab in defiance of French Law. The other skirts the law in Iran, by wearing it as little as possible. Orders Department **Women Make Movies**, 462 Broadway, Suite 500WS , New York, NY 10013, Fax orders to **(212) 925-2052 ,**Email orders to orders@wmm.com
4. ***Silences*** (22 min.). New Day Films, 2006 SUMMARY: "Set in Maumee, Ohio, an idyllic Midwestern suburb with manicured lawns and historic homes, 'Silences' follows the filmmaker's journey to understand his mother, Harriet Warnock, and her refusal to discuss the circumstances of his birth. What happens when an interracial person's identity is completely ignored by his white family and friends? The camera captures one family's inner demons -- one mention of Graham's half-black parentage nearly gives his white grandmother a heart attack. Graham's family embodied the denial found in multicultural families across the country, and reminds us that the ideal of racial purity persists in America."New Day Films, 190 Route 17M, P.O. Box 1084, Harriman, NY 10926, Tel: 888-367-9154 or 845-774-7051, Fax: 845- 774-2945, <http://www.newday.com/>
5. ***Reading between the lines: understanding culture in qualitative results*** [50 min] Summary:Qualitative research provides us with a means to gain a deep description of the lives we study. But entering in a community can be difficult. We have to suspend our own cultural lens while examining the experiences of others. Dr. Suzuki describes the importance of cultures being understood among a context of political, economic, historical, and social venues. Students will be moved by her personal experiences and the use of symbols that she uses to illustrate her own story and culture/ Lisa Suzuki. Hanover, MA : Distributed by Microtraining Associates, c2009. 141 Walnut Street, Hanover, MA 02339, Telephone/Fax: 888-505-5576, <http://www.emicrotraining.com/>
6. ***Growing Old in a New Age: Part One-Myths and Realities of Aging*.** [60 min]Examines ageism and debunks common myths of aging (i.e. most people are ill; there is no sex after 60; the right product can halt the aging process; aging brings memory loss; older family members are ignored**). The Annenberg Corporation for Public Broadcasting Collection**, Attn.: Diane Driver, Center on Aging University of California, 535 University Hall #7360, Berkeley, CA 94720-7360, (510) 643-6427, <http://www.learner.org/>
7. ***American Pluralism: Nurturing Interfaith Dialogue*** [30 min]Surveying the increasing pluralism of the U.S. spiritual landscape, this DVD examines the Pluralism Project at Harvard University, the Interfaith Center at the Presidio, Inter-Faith Ministries in Wichita, and the United Religions Initiative in San Francisco. **Insight Media, Inc.**2162 Broadway, New York, NY 10024-0621, 1- 800-233-9910, [**http://www.insight-media.com/**](http://www.insight-media.com/)
8. ***The Blending of Culture: Latino Influence on America*** [40 min]This program considers how Cuban, Puerto Rican, and Mexican-American cultures influence such sectors of U.S. society as entertainment, politics, and economics. It covers key issues, including the history of Latinos in the U.S. and U.S. immigration laws. The DVD features interviews with Latino university presidents, professors, artists, doctors, CEOs, bishops, and ministers. **Insight Media, Inc.** 2162 Broadway, New York, NY 10024-0621, 1- 800-233-9910, [**http://www.insight-media.com/**](http://www.insight-media.com/)
9. ***Pluralism in America* [58 min]** Explaining that the U.S. is the most religiously diverse nation in the world, this DVD examines the complex challenges that such diversity presents. It profiles the Pluralism Project at Harvard University, which documents the demographics of Muslim, Buddhist, Hindu, Sikh, Jain, and Zoroastrian communities in the U.S. **Insight Media, Inc.** 2162 Broadway, New York, NY 10024-0621, 1- 800-233-9910, [**http://www.insight-media.com/**](http://www.insight-media.com/)
10. ***Boys Will Be Men* [57 min]** This documentary about growing up male in the U.S. considers how boys become men. It covers such topics as courage, morals, love, and violence. 2001.**Insight Media, Inc.** 2162 Broadway, New York, NY 10024-0621, 1- 800-233-9910, [**http://www.insight-media.com/**](http://www.insight-media.com/)
11. ***Divide of the Sexes: Gender Roles in Childhood* [60 min]** This program considers the influence of celebrity culture, consumerism, and media treatment of sexuality on gender roles and the expectations of children. It explores such cases as a boy who grew up without gender stereotypes, a girl whose mother is the breadwinner in the family, and a young boy displaying male aggression. *2008.* **Insight Media, Inc.** 2162 Broadway, New York, NY 10024-0621, 1- 800-233-9910, [**http://www.insight-media.com/**](http://www.insight-media.com/)

1. ***Old Like Me*** [28 min] To find out how society treats older people, a young reporter, Pat Moore, disguised herself as a helpless 85-year-old woman. She experienced the terror that society can inflict on the young and old. Here is a provocative film to help people understand the feelings and problems of being old. Filmmakers Library, Inc., 124 East 40th Street, Suits 901, New York, NY 10016, (212) 808-4980, <http://www.filmakers.com/>
2. ***Middle sexes redefining he and she*** [75 min] Summary:Sensitively explores the controversial subject of the blurring of gender as well as the serious social and family problems - even dangers - often faced by those whose gender may fall somewhere in between male and female. Home Box Office, 2006. <http://www.hbo.com/documentaries/index.html>

**Essay Questions**

1. Compare an instance where a behavior may be accepted as normal, while in a different time period, or in a different setting, the same behavior may be considered abnormal.
2. Do “average” calculations of behaviors or physical measurements generally fall within a “normal” acceptance? Support your argument.
3. When Westerners are presented with apparent contradictions they assume they need to determine which position is correct. When Easterners are presented with contradictions they assume they need to find a compromise, synthesis, or “middle way” (Nisbett & Norenzayan, 2002). How might this world perspective manifest in business or political negotiations?
4. Therapeutic communication is a critical tool for nurses and allied health personnel who provide health care to the growing population of older adults. The Director of a local nursing home has asked you to provide a training program for its nursing assistants entitled “Overcoming Elderspeak.” Describe some of the assumptions about older people that the younger caregivers may use to promote aging stereotypes, and rationalize their elderspeak.
5. Gender has an impact on health in a variety of ways. How so?
6. How might variation within certain groups, for example, Asian-Americans, provide a challenge to a researcher trying to collect data? Provide two examples with an explanation.
7. Do you find the distinction between religiosity and spirituality helpful?
8. Significant attention to intraindividual variation seems focused on medical or physiological measurements. How might your intraindividual variation help you understand your regularly scheduled medical checkup?
9. Analyze how mass media has shaped your gender role, from your earliest memories.

**True/False Questions**

1. Psychologists have considered individual characteristics and differences for much longer than sociocultural, multicultural, and cross-cultural differences.

Answer: TRUE

1. Interest in cross-cultural and multicultural research within the United States rapidly gained notice and momentum, among psychologists and other researchers from the early 1800s.

Answer: FALSE

1. The study of individual differences began in psychology with the aim of applying research in the areas of education, industry, and therapy.

Answer: TRUE

1. Individuals who are not *normal* or *average* as compared to the people we interact with daily are *generally* abnormal, deviant, and in need of change or therapy.

Answer: FALSE

1. The “Golden Agers” stereotype describes those older adults who are adventurous, energetic, healthy, and well traveled.

Answer: TRUE

1. In Glock’s scheme religiosity, the *Ideological aspect* is “what you believe.”

Answer: TRUE

1. The study of attitudes and stereotypes of age reveals that when only chronological age is known, younger adults are judged more favorably than older adults.

Answer: TRUE

1. Most of the stereotypes of older adults are positive.

Answer: FALSE

1. Sensitivity to gender, as a source of individual differences, requires careful attention to how gender is being measured and categorized.

Answer: TRUE

1. For far too long, feminism has been one-dimensional when it comes to oppression based on gender.

Answer: FALSE

1. When adopting a multicultural approach it is important to remember that individuals within minority categories, such as Hispanic Americans or Asian Americans, share very similar customs, lifestyles, religions, and histories.

Answer: FALSE

1. Researchers are exploring within-person variation or intraindividual variation as a way to understand the aging process and individual gains and losses.

Answer: TRUE

1. Generalizations often hide important information.

Answer: TRUE

1. Guard against the automatic assumption that what is not “normal” is wrong, sick, or evil and in need of treatment or correction.

Answer: TRUE

1. All stereotypical thinking is ill intentioned or malicious.

Answer: FALSE

1. Casual use of the terms *average* and *normal* can lead to misunderstanding and misinterpretation of research findings and theories.

Answer: TRUE

**Multiple-choice Questions**

1. Recent U.S. Census data reveals more women are receiving \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_in old age than men are.
	1. higher education, living longer, and living alone
	2. social security disability, dying earlier, and living alone
	3. annuities, living longer, and are married
	4. higher education and are married

Answer: a

1. Global perspective on cultural and individual differences often includes the basic distinction between Western and Eastern cultures. The Western culture is known as a \_\_\_\_\_\_\_\_\_\_ culture.
2. collectivist
3. communal
4. individualistic
5. tribal

Answer: a

1. It is estimated that by the middle of the current century approximately \_\_\_\_\_\_\_ Americans will have a cultural heritage that is not European.
2. 10%
3. 20%
4. 50%
5. 85%

Answer: c

1. Most of the research on cultural heritage is focused on \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
2. Asian Americans and Pacific Islanders
3. Arab Americans and Jewish-Americans
4. Hispanic Americans and African Americans
5. Native Americans and Alaska Natives

Answer: c

1. \_\_\_\_\_\_\_\_\_\_\_\_ is a perspective or ideology that recognizes distinct cultures and strives to treat them with equal respect and status.
2. Acculturation
3. Diffusion
4. Transculturalism
5. Multiculturalism

Answer: d

1. \_\_\_\_\_\_\_\_\_\_\_\_, or the fluctuations in performance demonstrated by a person, when tested repeatedly, promises to bring new insights to the understanding of gains and losses with age.
2. Intraindividual variation
3. Gender-graded influences
4. Life cycles
5. Religious manifestations

Answer: a

1. From an Eastern world perspective, an emphasis on interconnectedness would more likely lead to greater attachment to one’s intergenerational family, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
2. a more spiritual peacefulness toward the family
3. more positive feelings toward caring for and valuing older adults
4. stronger commitment to work hard for family goals
5. more cross-cultural understanding

Answer: b

1. \_\_\_\_\_\_\_\_\_\_\_\_ is/are demonstrated by prejudicial, discriminatory behaviors stemming from negative stereotyping based on a person’s age, whether young or old.
2. Stereotypes
3. Racism
4. Sexism
5. Ageism

Answer: d

1. Which of the following is an example of elderspeak that might be heard from a young caregiver to an older resident?
2. “Hi there Rhonda, how is my sweetie doing today?”
3. “Honey, are you ready for your medicine?”
4. “Good evening, young lady. Are you ready for bed?”
5. All of the above

Answer?

1. \_\_\_\_\_\_\_\_\_\_ role assumes that the evidence shows that male-female differences are nurtured.
2. Sex
3. Gender
4. Androgynous
5. Expressive

Answer: b

1. Typical of research on gender-graded influences, Moen and Spencer (2001) found that men are more likely to be in paid work positions throughout adulthood whereas women moved between paid and unpaid work, with the unpaid times usually associated with caregiving for children, grandchildren, and older family members. Identify a potential consequence to this trend.
2. With a continuous history of work, men may be hired ahead of women who have “gaps” in their work history.
3. Women may feel as though they are not as valuable, or their skills are not as valuable, because their caregiving is unpaid work.
4. Also, with more years of employment men are likely to have better retirement incomes.
5. All of the Above

Answer: d