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## Book Review

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## Book Review

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In the ethnographic monograph *Migration, Diversity and Inequality in Later Life: Ageing at a Crossroad*, anthropologist Dora Sampaio contextualizes the complex and less explored areas of the intersection of aging and migration and how these factors shape contemporary societies. The author addresses the motivations, aging experiences, and aspirations of three groups of later-life migrants in the Azores: aging-in-place labor, lifestyle, and return migrants. Sampaio adopted interview methods using the multi-migrant comparative approach for this ethnographic study. The author recruited research participants through prior networks and contacts, local government interaction and associations, and through snowballing.

In the first chapter, Sampaio situates her work within the field of aging and migration research as well as introduces the characteristics of the research participants and the three migrant groups they belong to. The first group consists of aging-in-place labor migrants, who migrated to the Azores earlier in their lives for work and remained in the destination areas after their work contract ended or in later life. Second, there are lifestyle migrants who moved to the Azores in their later lives in pursuit of a desired lifestyle—a healthier and more active way of living. These migrants are financially stable and have a decent disposable income to spend in their later years. Third, there are return migrants who moved abroad for work during their prime working age and returned to the Azores during their retirement or after the end of their work contracts. Additionally, Sampaio introduces the Azores by describing its geographic, demographic and sociocultural characteristics. The Azores are regarded as a valuable "spatial laboratory" (17) for studying the processes of migration and aging, as well as their interconnectedness. The introduction also presents the history of migration and aging in the region: emigration, mainly driven by poverty and natural disasters during the nineteenth century, was followed by immigration, first, of Azorean returnees (during the 1980s–90s) and then by labor- and lifestyle-driven migrants (1990s–2000s) to the Azores.

Dora Sampaio, in Chapter two, "Moving, Settling, Ageing: Diversity of Migration Trajectories," inaugurates the book's ethnographic narrative by examining the (im)mobility choices of older adults, and the diverse migration trajectories and underlying motives for relocating to the Azores later in life. She presents two primary findings. On the one hand, migration trajectories are multifaceted, driven by diverse motives such as aspirations for an improved quality of life, a desire for reconnection with a sense of home, and employment opportunities. On the other hand, despite arising from disparate socio-economic backgrounds, different migration projects also share certain aspirations as well as post-migration experiences. Based on these findings, Sampaio calls for a nuanced understanding of migration categories, which is a recurrent theme throughout the book. The experiences of older migrants emphasized the fluidity and intersectional nature of these migration categories. For instance,

return migrants often seek a calmer, age-friendly environment that caters to their needs in terms of safety and quality of life. Many return migrants emphasize the importance of developing active, healthy lifestyles with accessible, affordable, and qualitative healthcare, as well as access to transportation. Meanwhile, as labor migrants approach retirement, their work aspirations reflect many migrants' desires for a better work-life balance. The author advocates for a comprehensive approach to studying later-life migration, considering migration paths, driving factors, and experiences after relocation.

In "Re-grounding: Home, Family, Friendship and Inequality," (Chapter three), Sampaio examines heterogeneity in the migrants' experiences, practices, perceptions, and aspirations regarding homemaking, a sense of home, family and friendship, and intimate relationships in their later lives. The author highlights the challenges, opportunities and strategies regarding their homemaking, including aspects of space and time, safety and familiarity, nostalgia, and the desire to reconnect with their extended family. Reflecting on her participants' experiences, she analyzes homemaking as a continuous process in which family is a structuring element throughout life. Return and lifestyle migrants, for example, articulate belonging to multiple places through the design of their houses, kitchen arrangements, and the display of belonging, such as flags and coats of arms. Homemaking processes also reflect gendered, racial, and class differences. This diversity implies that aging is a sociocultural process, incorporating influences from various life stages and social markers throughout later life.

In Chapter four, "Active Ageing and Transnational Cultures of Ageing," Sampaio discusses the strategies adopted by migrants for active aging, improvement in life and aging prospects by considering three key concerns: care in later life, mindset and work ethic, and self-care and the aging body. This chapter is divided into two sections. The first section analyzes migrants' experiences through the lens of active aging. Many aging migrants follow the motto "to stop is to die, to work is to live" (112), reflecting the desire to stay engaged and physically active even when aging. In the second section, Sampaio discusses differences in transnational cultures of aging. For example, labor migrants perceive the culture of aging and care in the Azores as more inclusive and aging-friendly than that in their country of origin. A large component of aging in place for many migrants in the Azores is self-care, since some have expressed that "if I don't look after myself, nobody will" (135).

In the fifth chapter, "When you make too many plans, God Laughs': Thinking About the Future in Later Life," Sampaio elucidates the different factors that shape ideas and decisions about (im)mobility. The availability, accessibility, and affordability of quality health and aged care facilities are the main concerns that shape decisions to relocate or remain in place. Proximity to family, especially for return and aging-in-place migrants, and friendships, particularly for lifestyle migrants, play a significant role in final mobility decisions. Fears and worries about one's own death or that of loved ones also influence how migrants attempt to "living for today" (162) as well as their future mobility plans. In the last chapter (Chapter six), Sampaio concludes the monograph by highlighting the role of crucial factors (e.g., health care, financial security, and social connections) in migrants' decisions for future mobility.

To conclude, *Migration, Diversity and Inequality in Later Life: Ageing at a Crossroad* provides a detailed and layered exploration of the intersection between aging and migration, analyzed through the lived experiences of older adults in the Azores. By examining three distinct groups of later-life migrants, the author reveals the diverse trajectories and motivations that shape decisions to migrate and settle within and across these different groups. The book is a significant contribution to the fields of migration and aging studies. It provides valuable analytical insights as well as practical policy recommendations to improve the lives of aging migrants. By bringing together the narratives of migration and aging, Sampaio enriches our understanding of migration processes in later life and calls for more compassionate and inclusive policies that support older adults in their diverse journeys. This book

opens doors to future research at the intersection of migration and aging, especially in the Global South, where migration and aging patterns differ from those in the Global North. Scholars, students and general readers interested in migration and aging should add this monograph to their reading list.