

# **Beyond Borders: Caregiving and Migrant Identities in Amit Chaudhuri's *A New World* and Jhumpa Lahiri's 'Unaccustomed Earth'**

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## **Abstract**

Transnational families thrive on connection and communication, and a key element of migrant identities becomes their sense of belonging vis-à-vis the home and host countries. The paper enquires about the mode of communication established with the role and performance of caregivers and their charge being in proximity and across national borders, and the impact of this upon the negotiation and establishment of migrant identities. Amit Chaudhuri's *A New World* is pitted against Jhumpa Lahiri's 'Unaccustomed Earth' from the collection of short stories by the same name to highlight the nuances of caregiving practices in transnational families. The paper will engage with key discussions in the intersections of gerontology and fiction as it addresses issues of ageing in fiction and with migration as a phenomenon and its biomedical interdisciplinary praxis.

**Keywords:** *Migrant, fiction, Caregiver, Parent, Transnational, Identity.*

The present times have been one where lives are fast paced and dynamic and identities too cannot be understood as grounded in one city as the bodies travel within and without national and international spaces. Roger Waldinger in the chapter 'Immigrants, Emigrants, and their Homelands' writes about how the immigrants of the contemporary times, that have been defined only by the migratory patterns, have maintained their 'home country connections'<sup>1</sup> and when they move to another location, the migrants 'pull one society onto the territory of another state' and what proceeds, therefore, is the 'transplant[ation of] the home country society onto the receiving state-ground.'<sup>2</sup> However, the bodies that are on the move, or are sometimes left behind, are not agile but comprise ageing bodies too. This paper will attempt to explore further the 'connections' Waldinger hinted at, focusing on the depiction of ageing bodies in selected fictional works by immigrants and probing further how the medicalization of ageing bodies is carefully woven into the narratives as the younger migrant identities forge connections with the 'home' negotiating their

## TRIVIUM

responsibility as ‘caregivers’ or navigating the anxieties that are part of the performance of that role. In its engagement with immigrant fiction, the paper will decipher the meanings of ageing in the discursive space that opens up vis-à-vis how these narratives address the issues in homes that they have left behind, and in cities that they now inhabit. The primary enquiry would concern the changing perspectives on ageing that might be visible in the immigrant fiction vis-à-vis the discourse of caregiving as it is perceived in the home and the host city and the impact it has on migrant identities.

The circumstances that have emerged from globalization have guaranteed an existence where ‘mobility’ has become by far the only befitting term or cliché for contemporary times, making it an epoch that keeps ‘accelerating at what seems to be ever faster rates of speed.’<sup>3</sup> The rapidly moving bodies have redefined the conventional idea of close-knit families, as it is replaced by transnational families, no longer a ‘bounded geographical unit’ but a collective group that can be sustained about and beyond ‘distance and national boundaries.’<sup>4</sup> While the paper talks about the key factors negotiated by caregivers as they care for their parents, travelling to meet them in the home country or making space for them in the host country, factors weigh in on the migrant identity formation too and how a close contactor proximity to their roots frustrates their attempts at belonging.

Ageing in the twentieth century means a steady and rapid degeneration that would substitute the standard customs related to old age and ageing ‘by the feared imaginary of the loss of agency, exclusion from society and ultimately death.’<sup>5</sup> In all its ambiguity of maintaining a distance between the ageing body that is comfortable with living heartily and a body that is synonymous with afflictions, disease and illnesses and another instance where ageing bodies have been disappearing or are altogether devoid of their corporeality, stands the narrative depiction of the anxieties of caregivers and caregiving. Caregiving in this instance can be defined in the words of Cora Vellekoop Baldock, who talks about an idea that has two components: the first merges the twin ideas of the practical exercise of caring and the emotions connected to the role, exemplified by the regularity of the interaction or ‘contact’, ‘the sense of loss’ when distanced

Beyond Borders: Caregiving and Migrant Identities in Amit Chaudhuri's  
*A New World* and Jhumpa Lahiri's 'Unaccustomed Earth'

or isolated from family and the 'importance of visits.'<sup>6</sup> The second component that Baldock talks about when elaborating on the performance of caregiving comes from the 'practices and emotions of caring for –through participation in decision making about issues of health and well-being, and the actual hands-on caregiving during return visits.'<sup>7</sup> Caregiving and the role of the caregivers in the instance of migrant families who have families back home or families visiting them or families they visit give the paper the occasion to determine how anxieties related to this role and its performance become an integral part of the transnational family and migrant identities.

Amelia DeFalco writes on the speed that has engulfed the current times, saying:

[f]rom health and leisure to economies and labor, speed culture prizes activity and productivity and suspects and condemns inactivity, and, as a result, those who can or will not properly activate their minds and bodies are at risk of cultural censure.<sup>8</sup>

Defalco's concern with active and passive bodies informs the study as we see Mr. Chatterjee from *A New World* and Mr. Bagchi from 'Unaccustomed Earth' being mapped on the scale, their bodies can be denoted as frail and then taken over by their respective caregivers. The paper will trace the changing dynamic of caregiving in transnational families through a study of Amit Chaudhuri's *A New World* and Jhumpa Lahiri's story 'Unaccustomed Earth' from the collection, *Unaccustomed Earth*.

Ageing, old age and infirmities, or ageing but active bodies have been subjects of a cultural dialogue, where conventional biomedical ideas have been conflated with the more cultural and ethical practices of caregivers and caregiving to the elderly. The 2019 book of collected scholarly essays titled *Intersections of Ageing, Gender and Sexualities : Multidisciplinary international perspectives* has become the repository of the dialogic storehouse which will inform this paper with its conceptual ideas. The conventional ideas of ageing bodies involve methods and techniques of subjugation and coercion where the older people tend to 'lose authority, autonomy and status'<sup>9</sup> that they formerly enjoyed with the institutionalization of medical caregiving for the elderly, as pointed out by

Toni Calasanti, whose essay features in the volume mentioned above. But the institutionalized medical care will not be a part of the discussion, as the paper seeks to highlight narratives which talk about ‘informal care’ in the families spoken of, with a particular example of the family stepping in as ‘care providers’ and that involves having spouses to children dictating and arbitrating what the ‘elderly may or may not do.’<sup>10</sup> The two chosen narratives for this analysis highlight two aspects of caregiving: one where it is a responsibility and a necessity and the second where caregiving is inessential, but the role of the caregiver is essential to the migrant identity.

### **Establishing the Border Crossings and Genesis of the Transnational Family Unit**

Amit Chaudhuri, an expatriate who writes about his home in Calcutta in fiction and non-fiction and his novel *A New World*, winner of the Sahitya Akademi Award, will serve the basis of our enquiry as to how narratives about homes left behind, of cities no longer inhabited reflect back upon the ageing bodies and how the role and performance of the caregiver sustains the connection with the roots, the home and therefore the migrant identity. Jhumpa Lahiri, the second author chosen for this paper writes about the East-Asian immigrant experiences and expresses both the longing and the sense of loss as well as the amalgamation of a hybrid experience into an identity. *A New World* by Chaudhuri finds Jayojit and his son visiting Calcutta, during the month of April which was summer break for Bonny, from his school in San Diego, and a respite for Jayojit from the legal proceedings of his divorce suit. Jayojit’s father is ‘Admiral Chatterjee’ whose look was akin to that of a painting, resembling a sailor with the sailor’s atypical greyish long beard suggestive of a lifestyle inclusive of ‘voyages, deck-parties, and a sea-breeze.’<sup>11</sup> Jayojit’s mother as she is first seen opening the door of their fourth-floor flat to her son and her grandson betrays on her face ‘a rainbow of late morning light and shadows, of tiredness and alacrity’<sup>12</sup> which already suggests that she is exhausted and overworked; yet there is in her welcome an energy, a zeal and an eagerness as she prepares to accommodate the needs of her son and grandson. Mrs. Chatterjee, it seems, is the one in charge of caring for her husband, in the absence of the children or of health care professionals appointed specially for his needs.

In Lahiri's 'Unaccustomed Earth' which is situated in the host country we hear about Ruma's mother who was under the supervision of a doctor and yet 'she had died on the operating table, of heart failure; anaesthesia for routine gallstone surgery had triggered anaphylactic shock.'<sup>13</sup> Her mother's surgery proved to be fatal, unlike anything her doctor or the family had imagined as they were promised by the doctor that she would be fit to travel taking a month and a half for her recovery, and the surgery was planned keeping every detail in mind. The surgery became an occasion for the family to come together as it united to keep her father company. The whole company then received the unexpected news that the surgeon delivered about Ruma's mother, the patient who reacted to the medicine she was on, and therefore announced her untimely passing away. This untimely passing away of her mother becomes the occasion of Ruma's father coming to her place to spend a few days with them, and the period of time, seems enough to give Ruma the authority to take charge of her widowed father. Ruma had all along 'feared that her father would become a responsibility', a need for her constant support and attention, something that she was not used to and therefore she hesitates to ask him to move in with her, although she knows very well that had they been in India, due to the existing traditions, this would have been a certainty and not a probability.<sup>14</sup> Her father too reflects that 'Ruma hadn't been raised with that sense of responsibility' and that he does not expect her to suddenly take up a role that she had not been taught to perform and the blame couldn't altogether be hers.<sup>15</sup>

For Chaudhuri's Jayojit and Lahiri's Ruma, they embody what Miranda Poeze, Ernestina K. Dankyi and Valentina Mazzucato would refer to as 'multi-actor performance of care' as they take on 'multiple perspectives on care work that are influenced by where one is situated, socially and geographically in the transnational family.'<sup>16</sup> While transnational domesticity involves the members of the family to carry on with exercises such as that of 'long-distance communication, return visits and sending money,'<sup>17</sup> both these texts explore the anxieties that lie uneasy with the children who are eager to appropriate their roles as primary caregivers, and are yet unable to stage their performances as they seem to be preoccupied with their lives. Their connections with their previous generation, their parents and therefore their roots however depend on the success of their performances, and hence they prepare the green room

within these migrant narratives.

### **Surveillance, Control and the Disciplining of Ageing Bodies**

Emma Rich and Andy Miah allege that ‘everyday activities are scrutinized and subjected to the burden of medical discourses’ and the ‘scrutiny’ is manifested upon a ‘process of medicalization’ of evidently dissimilar and extraneous facets of our lives.<sup>18</sup> This section is drawn along similar lines, although the discussion takes place amidst the migrant narratives and not in cyberspace, and the concept of surveillance is here enacted upon ageing bodies by the caregivers. Jayojit visits his parents back in Calcutta, and Ruma’s widowed father visits her in Seattle, and both caregivers seem to be involved in the surveillance of the ageing bodies. For Jayojit and Ruma, their geographical proximity or distance plays a crucial role as they choose to keep an eye on their health, their dietary habits and patterns.

Ananda Chatterjee, Jayojit’s father from Chaudhuri’s *A New World* is often referred to as the Admiral and like a ‘sahib’ he had ‘inherited the colonial’s authority and position, his club cuisine and table manners, his board meetings and discipline.’<sup>19</sup> And yet, this Admiral needs other people to discipline his ageing body. Jayojit’s continued absence from the home renders him unsuitable to be the primary caregiver, and in this instance, it is the spouse, Mrs. Chatterjee who takes over. Jayojit is surprised as he finds his parents returning from their routine walk and he tells them how people in the United States order their groceries to be delivered at home, and only drive to the gym when they need to ‘workout’. Mrs. Chatterjee maintains a strict vigil, accompanying her husband while out on a walk, and even when at home. To add to this, Jayojit speaks to Dr. Sen who lives in the same building as them, who apparently maintains a strict diet himself and is in the habit of taking regular walks, which makes him seem much younger than he actually is. Dr. Sen had advised the Admiral to do the same, and so did the army doctor ‘[y]ou can walk your way into health’ and the Admiral ‘felt like a young long-distance runner... engaged in a personal struggle’<sup>20</sup> which was because of Jayojit’s marital problems. Dr. Sen, being in the very building, and available to offer a sound diagnosis of the problem and the medical care necessary and to prescribe remedies, becomes a prime requirement for the spousal caregiver as Mr. Chatterjee himself would say, ‘[o]ld age, illness’ goes with the ‘doctors, medicines, the hospital the

expensive business of keeping oneself alive.<sup>21</sup>

Caregiving, when not in close geographical proximity involves methods in which the nearest kin, extant family sustains a 'feeling of co-presence through long-distance communication, such as telephone calls, text-messages, letters, remittances, photos and visits'<sup>22</sup> and this seems to be what Jayojit, the secondary caregiver after his mother, had been doing, and Ruma too, when her father had not come to stay with her, had kept in touch with him through phone calls. Ruma's father, has remained active even after his retirement, travelling, moving house, and taking up gardening. He completely rubbished Ruma's 'statistic [that] she heard, about long-term spouses typically dying within two years of one another, the surviving spouse dying essentially of a broken heart.'<sup>23</sup> But he cannot escape the scrutiny of his own daughter, although 'she knew her father did not need taking care of, and yet this fact caused her to feel guilty;' as she remembers how it would have been different going by the traditional cultural practices of one's roots, as 'in India, there would have been no question of his [her father] not moving in with her.'<sup>24</sup> Amidst communications over the telephone, Ruma and Adam, her husband, discuss her father, with '[h]e remind[ing] her that her father was in good health for his age, content for his age.'<sup>25</sup> When her father had come to stay in Seattle with her and refused to see the sights, '[h]er confusion was followed by worry. She wondered if there was something he wasn't telling her.'<sup>26</sup> Her father did not stay with her so she started worrying about his health when he was staying by himself, wondering 'whether there were too many stairs to climb, if he had any neighbors who knew or cared about him.'<sup>27</sup> In another instance when she woke up to find her father's car gone, '[s]he wondered if he'd been feeling ill, if he'd driven off in search of a pharmacy for aspirin or Alka-Seltzer'<sup>28</sup> when in reality she was panicking in vain, as her father had gone out to get gardening supplies.

In Jayojit's delegating the role of the caregiver to his mother or in Ruma's confiscating the role of the caregiver for her father when he does not require one, the narratives not only acknowledge the changing perspectives of ageing bodies but also debunk the conventional ideas of ageing in fiction.

### **Dietary Habits, Food Consumption and (Un)Healthy Bodies**

In Chaudhuri's *A New World*, Jayojit's mother seems disinterested in the 'Bangladesh Biman chicken curry' that was served to Jayojit and Bonny on their way home from New York, because she fusses after the nutritive value of the home cooked food she serves reminding them that they would have 'nice Bengali fish for lunch.'<sup>29</sup> There seems to be more than one occasion where Jayojit's mother dishes out fried luchis for breakfast in the morning and she is in charge of doling out food to the family. They have a kitchen help who had cooked up a vegetable dish with 'slivers of pumpkin and potatoes fried with onions and black jeera.'<sup>30</sup> All this feasting comes as the older couple host their son and grandson for the summer and also comes in the light of the knowledge that Jayojit had since his divorce living the life of a single man in America and had therefore taken recourse to 'indiscriminately plundering the shelves in the supermarket for frozen food and pizzas.'<sup>31</sup> The role that Jayojit's mother then plays seems more of a moral responsibility as she doles out home cooked food, not only as the caregiver for her spouse, but also for the son who was now living on his own and as his dietary patterns and habits go haywire, it is reflected in his health, and he is found to be obese. Jayojit's mother in her act of running the kitchen then proves the statement that, '[w]omen are regarded as the fundamental carers of the human species; however they are carers without compensation.'<sup>32</sup>

Jayojit's mother who is in charge of the kitchen also makes it a point to administer the right things to the right people at the right moment. When Bonny wakes up earlier than Jayojit, she fries flour breads, called luchis, to serve it to him along with molten sugarcane molasses, gur, which he takes for maple syrup, she served toasted bread with marmalade on top to the Admiral, and then she fries another round of luchis when Jayojit wakes up. Home cooked food was 'safe and insipid and had a tranquillity about it' and a serving of 'watery lentil daal in a chinaware bowl, fried rui, a dalna which was a combination of sweet gourd and cabbage leaves... and a preparation of pabdaa fish in mustard' was not altogether appealing.<sup>33</sup> She is described as 'not the best possible cook' yet her food is homely and healthy, and both the Admiral and Jayojit would prefer to indulge in 'strangely shaped gateaux... portion of barbecued steak and sautéed vegetables' at parties and other gatherings and festivities.<sup>34</sup> Ruby Chatterjee's 'pale complexional



fatigued look'<sup>35</sup> disappears as Jayojit thrusts upon her the role of the primary caregiver, and she becomes an active participant in this act of caregiving. As Amelia DeFalco would say

[t]he emphasis on activity as empowering takes on distinctly moral tones' as the duty to care and take charge over one's health and to be held accountable for it has become 'individualized and privatized in our contemporary neoliberal culture of speed...'<sup>36</sup>

Ruby Chatterjee's disposition, her active body, is contrasted with that of the Admiral as she takes over her 'duty' to care. The Admiral had had a mild stroke seven years previously and although the 'fleeting fear of paralysis' had left them, there was a slight touch and go as the 'Admiral's right arm, the old saluting arm, had been mildly affected.'<sup>37</sup> This is what warrants the caregiver, Mrs. Chatterjee to have Dr. Sen in close proximity, in the absence of Jayojit or any other young member of the family to care for them. The only act that remains beyond Mrs. Chatterjee's supervision is the Admiral's visits to the bank and the meeting of the flat residents, but that too is bound by a schedule and performed like well-disciplined and regulated clock work.

Lahiri's 'Unaccustomed Earth' finds Ruma noting her father's eating habits, as she wakes up to find the tea bag that he had used for his morning cup of tea, set aside to dry so it can be reused for another cup later in the day. It was up to Ruma to maintain her father's eating habits as she prepares tea for him, 'a pot of Darjeeling, the strainer, milk and sugar, and a plate of Nice biscuits.'<sup>38</sup> She chides her father when he narrates how he had survived during three weeks of his stay in Italy only on pizza, which according to him was tasty; but he cannot secure Ruma's approval of his food choices who, steering the role of the caregiver also attempts to arrest all agency and autonomy of decision-making of her father. Ruma had been cooking for her father's arrival, and she piles all of the dishes that she has cooked in the refrigerator, emulating the dishes that her mother used to cook, a Bengali meal in itself, that took her two days, and in the due process of replication and imitation, rules out any provision of having a meal that is not approved by her, cooked by her, or supervised by her. Ruma becomes the caregiver because adult children take responsibility and as research suggests 'daughters are more likely to care for parents.'<sup>39</sup> Her father ate with his fingers and continually told her how delicious the food was

## TRIVIUM

although she knew ‘the vegetables [were] sliced too thickly, [and] the rice overdone’<sup>40</sup> thereby also acknowledging the limits to her replication of her mother’s cooking and vigilance of her father’s diet.

Ruma’s father, when he continued to stay in the home he had shared with his wife, had friends who would now look after him, by habitually bringing home cooked food to him, ‘pots of chicken curry,’<sup>41</sup> and supposing he should feel lonely, they would come to spend their Sunday afternoons with him. But over the course of his stay with Ruma, she finds that her father brings home a box of pastries and amidst working in the garden ‘pausing briefly at midday to eat a peanut butter and jelly sandwich’<sup>42</sup> with his grandson, sneaking in food that does not go conventionally with all the home cooked food Ruma had prepared in advance. When Ruma finds no fault with her father’s health, so much so that he does not require medical supervision, ‘[h]er father seemed the same to her. For a man of seventy, the skin of his hands and face was firm and clear,’<sup>43</sup> the diet becomes the only method for her to attempt to control and discipline the ageing body of her father and thereby also secure a line connecting her to her roots, her family, through repeated attempts of replicating her mother’s role of the caregiver and her traditional cooking.

### **Conclusion**

Katz and McHugh, who worked extensively on gerontology as an emerging field of studies, write :

[t]he creation and celebration of global, post-traditional ageing identities also come with a moral edict to live in ways that maximize individual responsibility in the service of meeting new over-arching political goals of minimizing risk and dependency.<sup>44</sup>

While Katz and McHugh essentially explore the cultural narratives that run behind the notion of retirement communities, what is interesting to note is that ageing becomes both personal as well as political; embedded underneath is the dilemma of acceptance and resistance to conventional ideas of ageing perceived in the differences in representation in the homes left behind and in host countries; and the performance of the role of caregivers, who at the same time negotiate geographical distance and national borders, is significant. The ‘minimizing risk and dependency’ factor in the statement weighs down heavily on the way these ageing

bodies are seen through the 'gaze' of their caregivers, spousal primary caregiver, Ruby Chatterjee and the secondary caregiver, her son Jayojit from *A New World* and Ruma caring after her widowed father, Mr. Bagchi.

For Jayojit, it can be said that 'private family needs determine to a considerable extent the public, international contacts they maintain.'<sup>45</sup> His return visit, back home to spend the summer with his parents in Calcutta, is timed to give him some time off to clear his mind from the matters of his crumbling marital bonding. The narratives reveal what Cora Vellekoop Baldock would call 'a sense of ambiguity about national identity' as Ruma and Jayojit 'continued close communication with family.'<sup>46</sup> For Jayojit, this would be family left behind in the home country, and for Ruma, the family that still leads her to think about the socio-cultural values of the community and the expectations of her, the refusal of which might render her not belonging to any country. For migrant children involved in caregiving they 'sometimes [succumb to]emotionally painful reflections of who they were and where they belonged.'<sup>47</sup>

#### Endnotes :

- <sup>1</sup> Roger Waldinger, 'Immigrants, Emigrants, and Their Homelands', *Immigrants, Emigrants, and Their Homelands* (Cambridge, Massachusetts: Harvard University Press, 2015), p.3.
- <sup>2</sup> Waldinger, 'Immigrants, Emigrants, and Their Homelands', p.6.
- <sup>3</sup> Matthew Tiessen, 'Uneven Mobilities and Urban Theory; The Power of Fast and Slow', *What is a City?: Rethinking the Urban After Hurricane Katrina*eds. Philip E. Steinberg and Rob Shields (Athens, Georgia: University of Georgia Press, 2008), p.112.
- <sup>4</sup> Miranda Poeze, Ernestina K.Dankyi and Valentina Mazzucato. 'Navigating transnational childcare relationships: migrant parents and their children's caregivers in the origin country', *Global Networks* 17.1 (2017):111-129, p.112.<<https://onlinelibrary.wiley.com/doi/pdf/10.1111/glob.12135>>. Accessed: 10.03.23.
- <sup>5</sup> Cecilie Givskov and Line Nybro Petersen. 'Media and the ageing body:Introduction to the special issue', *European Journal of Cultural Studies* (2017):1-9, 5.
- <sup>6</sup> Cora Vellekoop Baldock, 'Migrants and their Parents: Caregiving from a Distance', *Social Work Diagnosis in Contemporary Practice* ed. Francis J. Turner, (Oxford: Oxford University Press, 2005), p.526.

## TRIVIUM

- <sup>7</sup> Baldock, 'Migrants and their Parents', p.526.
- <sup>8</sup> Amelia DeFalco, 'In Praise of Idleness: Aging and the Morality of Inactivity', *Cultural Critique* 92 (2016):84-113, 87. <<https://www.jstor.org/stable/10.5749/culturalcritique.92.2016.0084>>Accessed: 10.03.23.
- <sup>9</sup> Toni Calasanti, 'On the intersections of age, gender and sexualities in research on ageing', *Intersections of Ageing, Gender and Sexualities: Multidisciplinary International Perspectives* ed. Andrew King, Kathryn Almack and Rebecca L. Jones (Policy Press, 2019), p.17.
- <sup>10</sup> Calasanti, 'On the intersections of age, gender and sexualities in research on ageing', p.17.
- <sup>11</sup> Amit Chaudhuri, *A New World* (Penguin Books, 2012), p.5.
- <sup>12</sup> Chaudhuri, *A New World*, pp.4-5.
- <sup>13</sup> Jhumpa Lahiri, *Unaccustomed Earth* (New York: Alfred A. Knopf, 2008), p.5.
- <sup>14</sup> Lahiri, *Unaccustomed Earth*, p.7.
- <sup>15</sup> Lahiri, *Unaccustomed Earth*, p.29.
- <sup>16</sup> Poeze, Dankyi and Mazzucato, 'Navigating transnational childcare relationships', p.112.
- <sup>17</sup> Poeze, Dankyi and Mazzucato, 'Navigating transnational childcare relationships', p.112.
- <sup>18</sup> Emma Rich and Andy Miah. 'Prosthetic Surveillance:the medical governance of healthy bodies in cyberspace', *Surveillance & Society* 6.2(2019):163-177,p.163.<<http://www.surveillance-and-society.org> >. Accessed: 10.03.23.
- <sup>19</sup> Chaudhuri, *A New World*, p.6.
- <sup>20</sup> Chaudhuri, *A New World*, p.79.
- <sup>21</sup> Chaudhuri, *A New World*, p.23.
- <sup>22</sup> Poeze, Dankyi and Mazzucato, 'Navigating transnational childcare relationships', p.113.
- <sup>23</sup> Lahiri, *Unaccustomed Earth*, p.33.
- <sup>24</sup> Lahiri, *Unaccustomed Earth*, p.6.
- <sup>25</sup> Lahiri, *Unaccustomed Earth*, p.7.
- <sup>26</sup> Lahiri, *Unaccustomed Earth*, p.33.
- <sup>27</sup> Lahiri, *Unaccustomed Earth*, p.33.
- <sup>28</sup> Lahiri, *Unaccustomed Earth*, p.41.
- <sup>29</sup> Chaudhuri, *A New World*, p.11.
- <sup>30</sup> Chaudhuri, *A New World*, p.26.

Beyond Borders: Caregiving and Migrant Identities in Amit Chaudhuri's  
*A New World* and Jhumpa Lahiri's 'Unaccustomed Earth'

- <sup>31</sup> Chaudhuri, *A New World*, p.26.
- <sup>32</sup> Anna Freixas, Barbara Luque and Amalia Reina. 'Critical Feminist Gerontology: In the Back Room of Research', *Journal of Woman & Aging* 24 (2012), 48.
- <sup>33</sup> Chaudhuri, *A New World*, p.15.
- <sup>34</sup> Chaudhuri, *A New World*, pp.14-15.
- <sup>35</sup> Chaudhuri, *A New World*, p.46.
- <sup>36</sup> DeFalco, 'In Praise of Idleness', p.97.
- <sup>37</sup> Chaudhuri, *A New World*, p.78.
- <sup>38</sup> Lahiri, *Unaccustomed Earth*, p. 18.
- <sup>39</sup> Ge Lin and Peter A. Rogerson. 'Elderly Parents and the Geographic Availability of their Adult Children', *Research on Aging* 17.3 (1995):303-331, 311. <<https://doi.org/10.1177%2F0164027595173004>>. Accessed: 10.03.23.
- <sup>40</sup> Lahiri, *Unaccustomed Earth*, p.22.
- <sup>41</sup> Lahiri, *Unaccustomed Earth*, p.30.
- <sup>42</sup> Lahiri, *Unaccustomed Earth*, p.43.
- <sup>43</sup> Lahiri, *Unaccustomed Earth*, p.12.
- <sup>44</sup> Stephen Katz, and Kevin E McHugh. 'Age, meaning, and place: Cultural narratives and retirement communities', *A Guide to Humanistic Studies of Ageing* eds. T. R. Cole, R.E. Ray and R. Kastenbaum (Baltimore: Johns Hopkins University Press, 2010), p. 274.
- <sup>45</sup> Baldock, 'Migrants and their Parents', p.535.
- <sup>46</sup> Baldock, 'Migrants and their Parents', p.535.
- <sup>47</sup> Baldock, 'Migrants and their Parents', p.535.