1. As immigration regulations in the developed countries become more restrictive, crossing geographical borders will be more complicated. In the case of marriage migration, the transcending of cultural boundaries—being able to understand and to accept different ideas of family and kinship among the couples—presents an even greater challenge.

2. Among migrants, just sharing a country of origin, mother tongue and life-style is insufficient to establish friendship. They also need to share the same cultural ideas and practices of friendship as an impetus to create, maintain and renew their relationship with friends.

3. The ideas of marriage in both Asia and Europe have undergone change for centuries. However, it is only the recent, Euro-centric ideal of a marriage based exclusively on ‘love’ which downplays other more pragmatic reasons.

4. Historical and cultural practices of mothering have been subject to change and are very varied. The current Euro-American idea to give priority to ‘exclusive motherhood’ has cultural-specific overtones and should not be seen as universal. Studies on parenthood and mothering urgently need to develop reflexivity in this respect and accrue more diversified knowledge about how caring and mothering is successfully shared by more family members in various parts of the world.

5. Long-term migration can lead to simultaneously experiencing (parts of) two or more countries as ‘home’. The women I interviewed often claimed that “When I am ‘here’, I miss ‘there’. But when I am ‘there’, I miss ‘here’”. which is a perceptive reflection of the newly emerging, paradoxical and mutable perceptions of ‘home’.
6. The great advantage of conducting comparative anthropological research is that it deepens the researcher’s understanding not only of another culture but also of his/her own cultural background.

7. The new anthropological concept of kinship embodied in such terms as ‘relatedness’ allows researchers to gain an insight into the relevance of studying earlier unremarked everyday sociality, alongside formal kin and family arrangements. In the case of Thai migrant women interviewed, sharing blood alone does not guarantee the continuation of their relationship with relatives back home. The expression and shape which are given over time to notions of maintaining reciprocity nurture their actual relationship.

8. Among the spouses marrying the migrants who adhere to the different cultural backgrounds, the greatest lesson they have to learn is that—unlike their own society where two people ideally marry because they love each other—they are not only marrying a partner, but also marrying into a family.

9. Marriage is not the end, it is rather the beginning.