



MARRIAGE MIGRATION



A student research project on Agrarian Transformation
Conducted in Ban Na Khom and Ban That,
Ban That sub-district, Phen district, Udon Thani



RESEARCH QUESTION

How does the emerging group of cross-national couples contribute to social change within the village ?

METHODOLOGY

SCOPE OF THE PLACES TO INTERVIEW

Ban Na Khom and
Ban That, Ban That sub-
district, Phen district,
Udon Thani

SCOPE OF THE TIME

4 days 3 nights

SCOPE OF THE FOCUS GROUP

The population studied

- Mia Farang
- Farang
- People in the family of a Mia Farang
- villagers
- Village institutions (Village chief, religious institutions, educational institutions)



Semi-
structured
Interview

01

× Canva ×

In-depth
biographical
Interview

02

× Canva ×

Observation

03

× Canva ×

Mapping

04

× Canva ×

PATTERNS OF BECOMING A MIA FARANG

“standard path” (assumption) vs. unexpected life paths

high level of spatial mobility

important elements:

bars (Pattaya, Bangkok, Nong Khai)

dating apps (foreign or used in a foreign country)

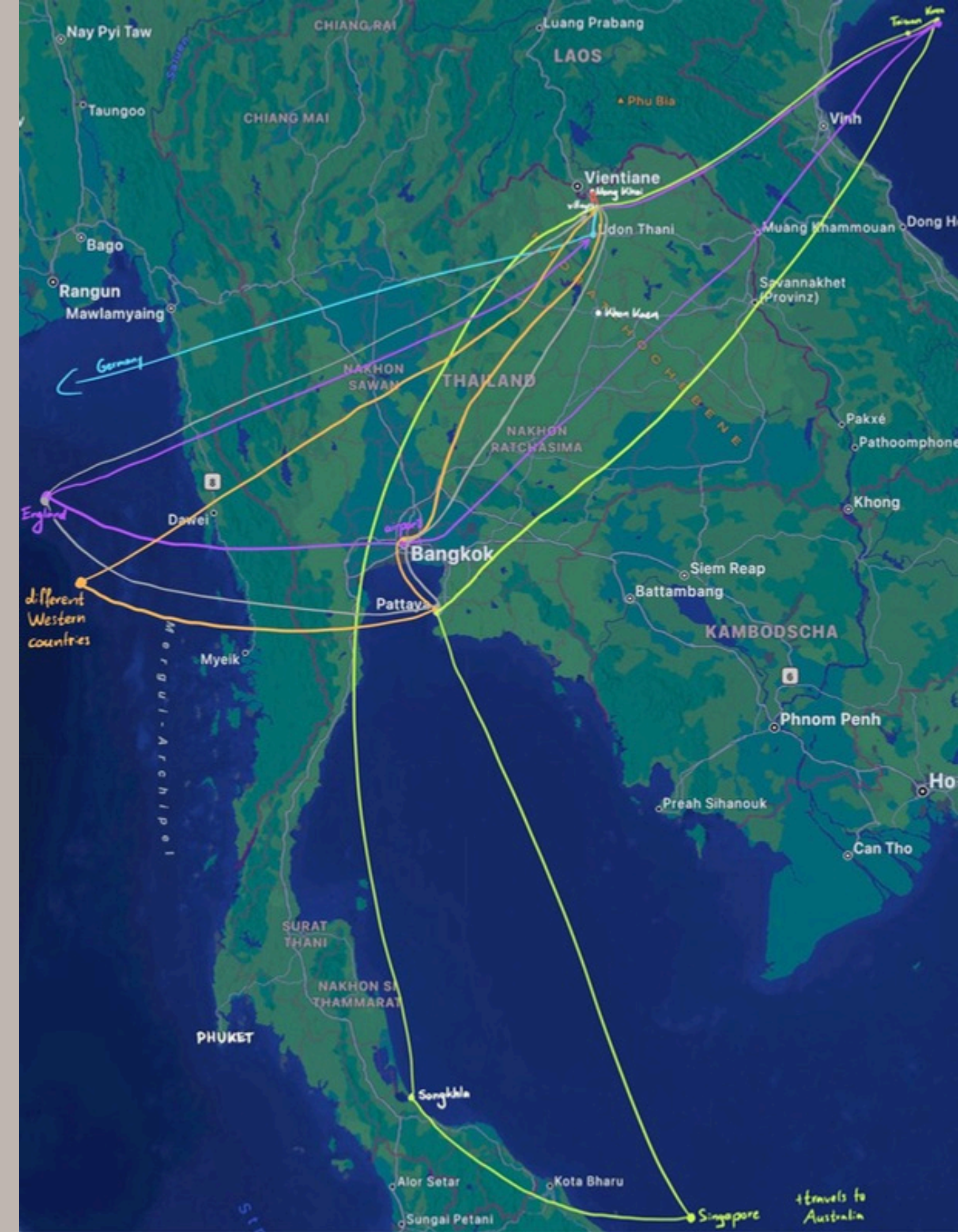
working places

reasons for marriage migration:

inequality between rural and urban areas (push and pull model)

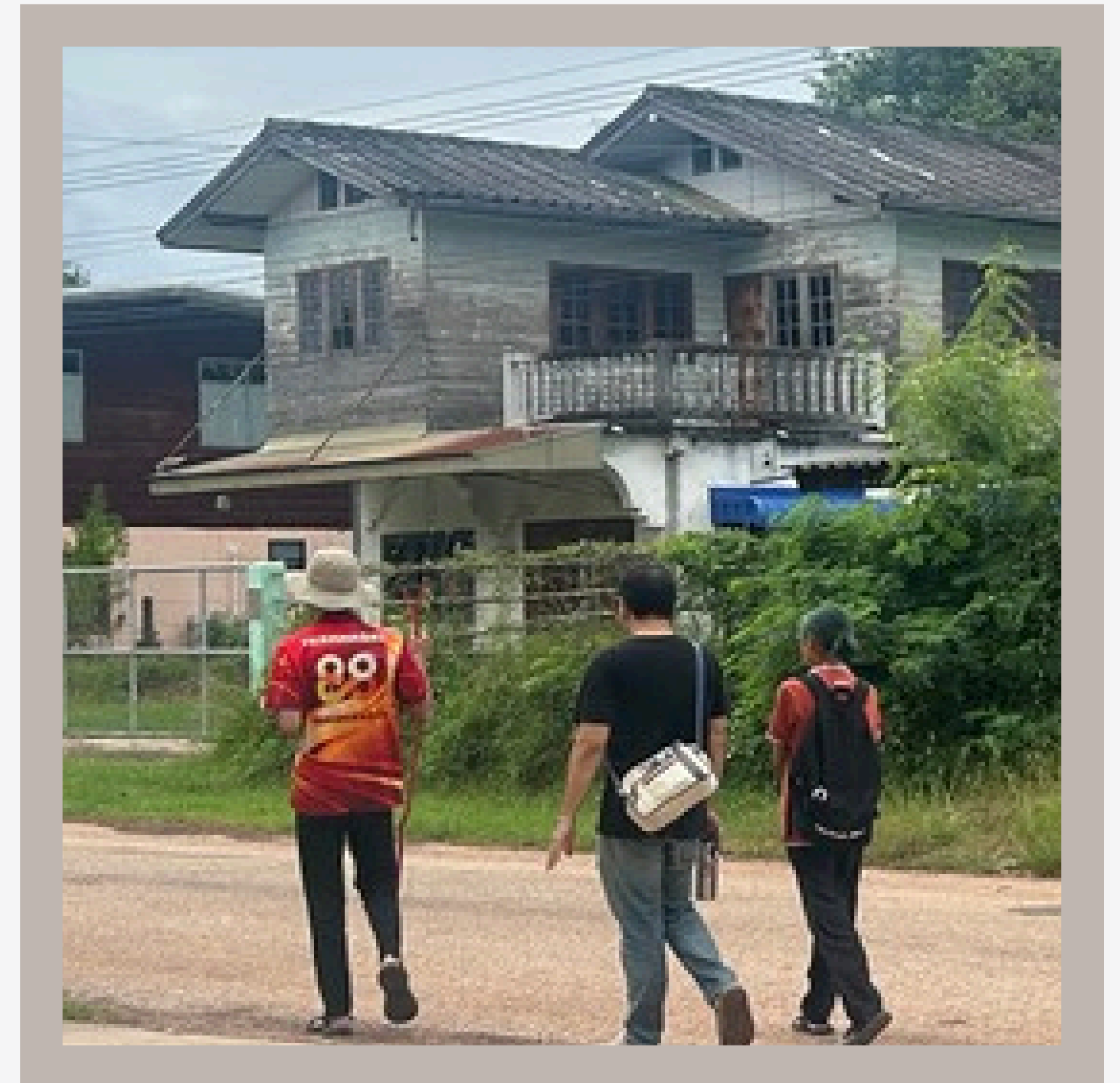
expectation: higher life standard, financial security

love, disappointment with Thai men





Mia farang' house



Normal Villager's house

PRESENT LIFE

ECONOMICS

- Mia farang receive money from their husbands in different ways.
- Their lifestyle has changed for the better. Including outfits, meals, furnitures and houses.
- They can give or send back money to help their families.
- They have more opportunities to invest in houses and buisnesses.
- Donate and travel more.

RELATIONS

- At the very beginning, the majority doesn't start with love.
- There are more subjective reasons for being together.
- When they live in Thailand, the wife has more control.
- Most Mia Farang don't have a relation to the husband's family.
- Some farang participate in Thai events and have no problems with villagers.

EXPECTATIONS

- Villagers expect Mia farang to be rich and donate more.
- Villagers accept farang more who embrace Thai culture.
- Some family members expect mia farang to support them.

OVERALL SOCIAL CHANGE IN NAKOM AND THAT VILLAGE



ECONOMIC DEVELOPMENT:

- Financial uprise of Mia farang and their relatives
- Large donations to school and temple
- An increase of businesses in the village

VIEWS AND OBSERVATIONS:

- Growing community of farangs (—>That Bar)
- Gratitude and dependence
- Money is assumed to come from the farang, not his [often financially independent] wife
- higher prevalence of Western norms and style

REFLECTION

Women who marry foreigners (Mia farang)

1. Opportunities to improve financial status.
2. Increased control over land and property.

The homes of 'Mia farang' have a more modern structure and are elegantly decorated, unlike the simpler houses of local villagers.

Local perception: 'International marriage is mostly about money and not about love at all,' leading to the belief that 'having a foreign partner will improve financial status.'

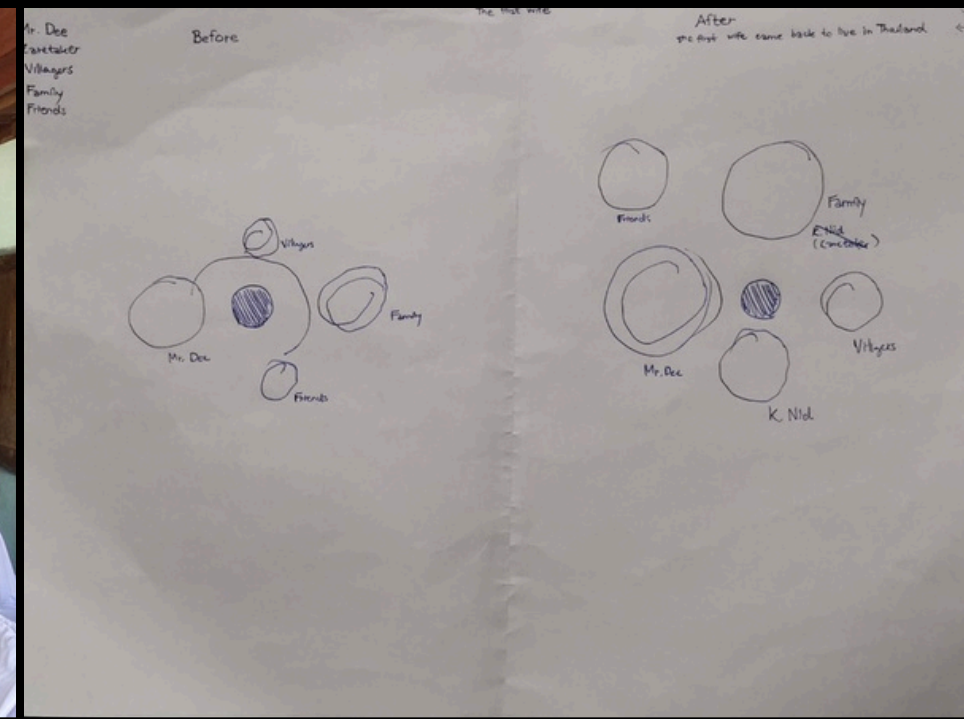
financial factors alone do not fully explain migration or international marriage

The Concept of Left-behind perspective, Subjective factors, and Push and Pull factors

REFLECTION

– PERSONAL EXPERIENCES

- Methods
- Non-scheduled interviews
- Working with a Thai-German-Italian group
- Time restriction

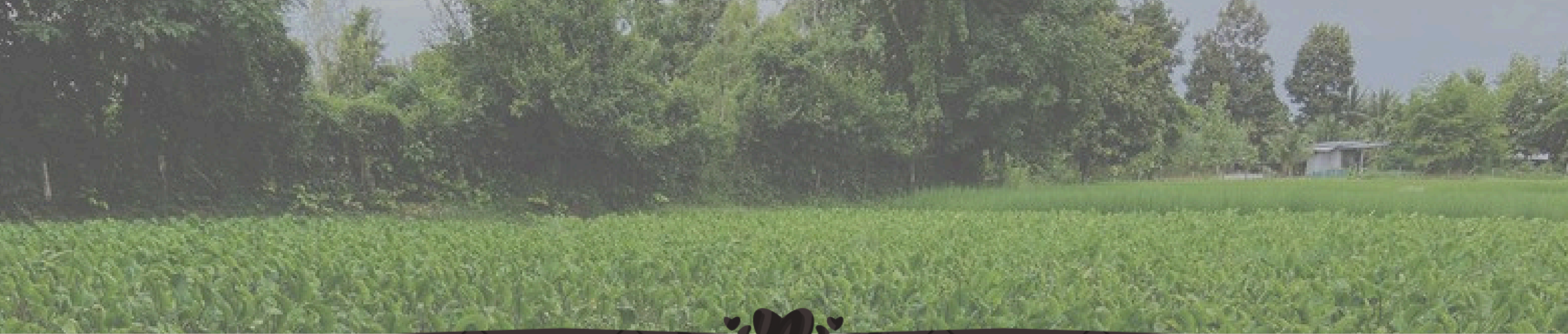


FINDINGS - CONTACT ZONE



The Gaia Ashram

- Younger foreigner generation
- Attracts foreigners more than Thais
- New contact zone area



THANK YOU FOR YOUR ATTENTION!

