DIGITAL MEDIA COMMUNICATION

INTERCULTURAL COMMUNICATION IN INTERETHNIC FAMILIES IN PAGUTAN BARAT VILLAGE, MATARAM CITY

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Abstract

This research is based on phenomena observed by the researchers where families with different ethnic backgrounds maintain harmony within the family and community despite their diverse ethnicities. Therefore, this research analyzed the factors, forms, and impacts of intercultural communication in interethnic families in Pagutan Barat Village, Mataram City. The method used is qualitative, employing non-participant observation for data collection. Primary data sources include three married couples, community leaders, neighborhood heads, and religious figures, gathered through semi-structured interviews and documentation. Secondary data sources include books, journals, and photographs. The analysis involves three stages: data reduction, data presentation, and conclusion drawing. The study utilizes Communication Accommodation Theory and Interpersonal Communication Theory to analyze the research questions. The results indicate that love and family are the main factors leading to interethnic marriages. The forms of communication used include verbal and non-verbal communication, intrapersonal communication, and interpersonal communication. The positive impacts of intercultural communication in interethnic families are the integration of values and traditions, uniting differences through joint activities, conflict resolution, and space management, the use of a common language, and a broader community. However, the negative impacts include potential internal conflicts arising from differences in religious symbols, rituals, and space arrangements.

Keywords: Intercultural Communication; Interethnic; Families.

Introduction

The concept of multi-ethnic families refers to family structures where members come from different ethnic or cultural backgrounds (Paganini et al., 2023). This phenomenon is increasingly common in many global societies, particularly due to rising mobility and intercultural interactions. Multi-ethnic families offer a unique perspective on how individuals and groups can interact, integrate, and form bonds that transcend cultural differences. Overall, multi-ethnic families provide valuable lessons on diversity, tolerance, and inclusion, which can inspire broader society to build a more open and connected world.

Ethnicity is always closely related to culture (Muskita & Domingus, 2022). Societies generally engage with various aspects of culture. There are many views on what culture entails. It is a complex system that includes knowledge, beliefs, arts, ethics, laws, traditions, and various skills and routines acquired by individuals as part of their community. Seven elements of culture are widely recognized as

universal, including 1) daily needs, 2) means of livelihood and economic structures, 3) social structures (including kinship relations), 4) language, 5) forms of art, 6) knowledge frameworks, and 7) religion (belief systems) (Abraham, 2020). From the womb to near the end of their lives, humans continuously communicate. This shows that communication is an inseparable part of every individual's existence on this planet. Communication also plays a vital role in interactions between individuals. Sometimes, communication can feel ineffective, often due to misunderstandings by the message recipient. These misunderstandings generally occur because of differing perceptions between individuals.

Communication is the process of interaction between the sender and the receiver of messages, where messages can be exchanged directly or indirectly, and it is considered a crucial element in life. Without effective communication, social interactions can lose their meaning. Similarly, in professional environments or workplaces, communication is essential in conveying instructions from superiors to subordinates and vice versa (Hadawiyah, 2017).

Communication techniques are methods or "skills" used by a sender in delivering their message content, creating a certain effect on the recipient. The content of the message sent by the sender can vary, including ideas, information, complaints, beliefs, appeals, suggestions, and more, which are combinations of thoughts and emotions.

To improve the quality of communication in a social environment, the initial step can be taken from communication within the individual, known as intrapersonal communication, followed by interpersonal communication, including communication in small groups such as families. This communication plays a role in forming social structures and groups. These social structures and groups create forms of communal life among humans in communities and units that are generally smaller in scale and have close relationships. In this context, the family is one of the primary social group forms that play a crucial role in forming the foundation of social communication (Astraguna, 2022).

Different cultures have different values, which in turn can determine various life goals. A person's way of communicating is greatly influenced by their culture, including language, as well as the rules and norms within it. Culture is responsible for the entire set of communication behaviors and understandings held by a person. Consequently, the set of communication behaviors and understandings between two individuals from different cultures will also differ, which can lead to various communication difficulties (Hadawiyah, 2017).

Putra & Karina (2022), in their research titled "Effective Intercultural Communication in Ethnic Diversity (Study on Rejang and Javanese Ethnic Groups in Sunda Kelapa Village, Central Bengkulu District)," found that intercultural interactions intentionally conducted by participants in correspondence aim to improve relationships between message senders and receivers, creating a sense of resilience and intimacy. The similarity in this research with the author's study is that both use a phenomenological approach with three main elements: Information, Meaning, and Media. The difference is that this research investigates effective intercultural communication in ethnic diversity (study on Rejang and Javanese ethnic groups in Sunda Kelapa Village, Central Bengkulu District).

Astraguna (2022) in his research titled "Intercultural Communication Construction in Multi-Ethnic Families (Toraja and Balinese Ethnic Groups) in Tomoni Timur District, East Luwu Regency, South Sulawesi Province," aims to understand the dynamics of cross-cultural communication in multi-ethnic families and strategies for maintaining harmonious family relationships between two different ethnic groups, which in turn positively contribute to social harmony formation. The research findings indicate that effective and harmonious communicative interactions between Balinese and Toraja ethnic families can produce positive impacts on the broader social sphere. Harmonious family relationships between ethnicities are proven to reduce potential ethnic-based social conflicts in Tomoni Timur District, East Luwu Regency, South Sulawesi.

Hasmar et al. (2023), in their research titled "Analysis of Intercultural Communication in the Adaptation Process of Bugis and Papuan Ethnic Communities in Jayapura City," found that enhancing an individual's communication skills with others through active engagement in interactions and utilizing all experiences gained in a supportive ethnic environment.

From the various studies above, it can be concluded that intercultural communication can be a solution to various social phenomena, including the phenomenon of inter-ethnic marriages in a pluralistic social reality. Although families from different ethnic groups may often interact and even use the same language, this does not necessarily guarantee smooth communication or mutual

understanding. This occurs because some individuals may still hold prejudices against other cultural groups and feel reluctant to interact with them.

The phenomenon of intercultural communication struggles is intriguing for further research, especially in families involving different ethnic groups such as Sasak, Balinese, Javanese, Chinese, and other ethnicities in Pagutan Barat Village.

The communication behavior in multi-ethnic families, which is the focus of this study, occurs in Pagutan Barat Village, Mataram City. The researcher initially observed married couples from different ethnic backgrounds. The married couples stated that they design communication strategies so that both families can find a middle ground and accept each other's cultures. From this agreement, married couples from different ethnic backgrounds can carry out marriages.

This further motivates the researcher to investigate the factors causing inter-ethnic marriages, the forms of intercultural communication in multi-ethnic families, and the impact of intercultural communication in multi-ethnic families in Pagutan Barat Village, ensuring the family's life can last for many years and have many children. From the background above, the author is interested in researching intercultural communication in multi-ethnic families in Pagutan Barat Village, Mataram City, focusing on the research objectives to analyze the factors causing inter-ethnic marriages in Pagutan Barat Village, describe the forms of communication in multi-ethnic families in Pagutan Barat Village, and analyze the impact of intercultural communication in multi-ethnic families in Pagutan Barat Village.

Theoretical Framework
Communication Accommodation Theory (CAT)

The Communication Accommodation Theory, proposed by Howard Giles explores how individuals adapt their communication in interactions to resemble their interlocutors. Accommodation is defined as one's ability to adjust their actions in response to others, often unconsciously. This theory focuses on two main strategies: convergence and divergence. **Convergence**: Family members adjust their communication styles to align with those of family members from different ethnic backgrounds, such as using the same language or dialect. **Divergence**: Family members emphasize differences in communication styles, maintaining their unique communication norms to affirm their cultural identity.

In the context of ethnically diverse families, like in Pagutan Barat, CAT provides a framework to understand how and why individuals adapt their communication behaviors. The processes of acculturation and accommodation help families manage cultural differences and achieve mutual understanding through communication. This research employs CAT to delve deeper into the communication dynamics within ethnically diverse families and how they navigate challenges while leveraging the strengths of their cultural diversity.

This research focuses on the communication accommodation theory to delve deeper into the underlying factors of interethnic marriages. Using a qualitative approach based on Pagutan Barat, this study aims to understand the unique communication dynamics within interethnic families, including how they overcome challenges and leverage the strengths of their cultural diversity. Additionally, this research aims to identify the various forms of communication that occur in such marriages. Using a qualitative approach based on Pagutan Barat, this study seeks to comprehend the unique communication dynamics within interethnic families, including how they address challenges and utilize the strengths of their cultural diversity.

Interpersonal Communication Theory

According to Nurdin (2020), the theory of interpersonal communication aims to describe and understand various phenomena through a theoretical framework related to the communication process. Through this theory, individuals can more easily adapt to different situations. Additionally, this theory includes discussions about what occurs during the communication process itself. Interpersonal Communication Theory describes the process of exchanging messages between individuals to understand communication phenomena. Interpersonal communication involves face-to-face interactions intended to convey messages directly and receive immediate responses. Key elements of interpersonal communication include:

1. **Sender and Receiver**: Individuals engaging in communication.
2. **Message**: Information conveyed.
3. **Medium**: Channel through which messages are conveyed.
4. **Feedback**: Response from the receiver.

5. **Communication Barriers**: Factors that hinder effective communication, such as prejudice or noise.

The theory of interpersonal communication provides a framework for understanding how individuals within families communicate directly and personally, overcome communication barriers, and build mutual understanding. In interethnic families, each member brings unique cultural values, beliefs, and practices into the family dynamics. Interpersonal communication becomes key in bridging these differences, enabling family members to share their perspectives, express needs and desires, and negotiate shared meanings that strengthen family relationships. This theory emphasizes the importance of active listening skills, empathy, and patience in intercultural communication. By practicing these principles, families in Pagutan Barat can overcome potential misunderstandings and conflicts that may arise from cultural differences. For instance, the ways family members celebrate significant events, use basic language or even their food preferences can be areas where effective interpersonal communication facilitates a rich and harmonious cultural exchange. This research focuses on interpersonal communication theory to identify the various impacts of intercultural communication within the context of interethnic families, particularly how cultural differences influence daily interactions and family identity formation. Through in-depth analysis, this study aims to provide new insights into the importance of interpersonal communication in fostering harmony and cross-cultural understanding within interethnic families in Pagutan Barat.

Material and Methodology

The method used in this research is a qualitative research method. According to Fadli (2021), qualitative research is a way to interpret and understand the meaning of an event. Qualitative research aims to understand the researched object in depth. Meanwhile, this study uses a descriptive qualitative approach. Thus, the data collected will be in the form of sentences or images that describe the actual situation to spark a deeper understanding to support data presentation. This type of descriptive qualitative research is used to understand a phenomenon in society, in this case, intercultural communication within ethnically diverse families. This approach was chosen because this research requires comprehensive and contextual data. Data were obtained through several research techniques tailored to the research needs, including interviews, observations, and documentation. The data in the study consists of all the information that must be traced, collected, and selected by the researcher. Therefore, the type and source of data become important to determine to gather as much information as possible, facilitating the researcher in determining the accuracy, feasibility, and depth of the obtained information. The type of data in descriptive qualitative research consists of words or sentences obtained from various data sources supported by evidence in the form of images or numbers. Hence, the data obtained will be a description of the researcher's observations. The type of data in descriptive qualitative research consists of words or sentences obtained from various data sources supported by evidence in the form of images or numbers (Nugrahani & Hum, 2014). Information collected in the form of words, sentences, or images carries deep meaning and encourages a more concrete understanding than merely through numbers or frequencies. The researcher focuses on comprehensive, detailed, and in-depth descriptive details to accurately depict the actual situation.

The data sources in this study are divided into two parts: primary data sources, which contain main data obtained directly in the field, such as informants. The primary data sources in this case are couples who are married and come from different ethnic backgrounds. Interviews are conducted with these couples to understand their perceptions, experiences, and ways of intercultural communication in daily life. Community leaders and religious figures in Pagutan Barat are also interviewed to gain perspectives on the dynamics of intercultural communication in the community.

The secondary data sources are additional data not obtained directly in the field but from sources already created by others, such as books, journals, and photos. Secondary data sources can be used in research as supplementary or main data sources if primary data sources are unavailable. The data analysis technique used is the interactive model proposed by Miles & Huberman (1984). This interactive model of data analysis includes three parts: (1) data reduction, (2) data presentation, and (3) conclusion drawing or verification.

In this study, data reduction is carried out by focusing the research results on important aspects of intercultural communication within ethnically diverse families in Pagutan Barat based on the research techniques found. The collected data is then simplified into data groups according to the aspects studied to facilitate the researcher's understanding of the collected data. After data reduction, the next step is

data presentation. Data presentation in this process begins with the researcher's observation results, supported by interview results with relevant informants involved in certain habits. The data presentation contains data on symbolic interaction forms in habits that will result in meaning and its implications for social interactions in the community through the combination of the three research techniques used. The next step is conclusion drawing. Conclusions in this study are adjusted to the research questions designed. Therefore, several main points will emerge in the conclusions.

Result and Discussion

The factors that cause interethnic marriages include both internal and external factors, where the internal factor is love and the external factor is family. This indicates that despite cultural, traditional, and ethnic background differences, love remains the primary and strongest reason for individuals to unite. Most informants emphasize that deep love and mutual understanding have helped them overcome existing barriers, both socially and within their families. Following the discussion analysis, the next step is to relate it to the previously formulated theory.

Based on the data obtained by the researcher through data collection methods, it is known that the factors of interethnic marriage are in line and consistent with the Communication Accommodation Theory (CAT). In the context of researching the factors causing interethnic marriages in Pagutan Barat, CAT can provide a useful framework for understanding how couples from different ethnic backgrounds adjust their communication styles to achieve harmony and cultural integration in their daily lives. This theory supports the idea that effective and accommodative communication is the primary key to fostering harmonious relationships in interethnic marriages.

The Communication Accommodation Theory (CAT), proposed by Howard Giles, focuses on the ways individuals adjust their communicative behavior in social interactions to achieve specific goals, such as social acceptance, intimacy, or better understanding. In the context of interethnic marriages, this theory explains how couples from different cultural backgrounds may need to adjust their communication styles to one another to reduce conflicts and enhance mutual understanding and support. This includes aspects such as language adjustment, dialect usage, and the application of certain cultural norms in everyday communication.

In this study, data shows that couples successful in interethnic marriages often demonstrate high levels of communication adaptation. They tend to be more flexible and open in their communication, taking into account the cultural differences and traditions of each partner. For example, some couples might choose to learn each other's language or dialect as a form of respect and recognition of their cultural background. Additionally, they may adopt or blend certain traditions in their daily lives to create a sense of togetherness and mutual understanding.

External factors, such as family support, also play a crucial role in the success of interethnic marriages. Although extended families may have different expectations or views about interethnic marriages, effective and open communication between the couple and their families can help overcome potential conflicts and foster greater support. In this regard, CAT is also relevant as it encompasses how individuals can adjust their communication to build better relationships with extended family members.

For instance, in some cases, couples may need to explain their values and beliefs to extended family members in a sensitive and understanding manner to gain support and acceptance. This process involves using communication accommodation strategies such as convergence, where individuals adjust their communicative behavior to be more similar to their interlocutor, or divergence, where individuals deliberately emphasize their differences to assert their own identity.

Through this in-depth analysis, it can be concluded that love and family are the main factors driving interethnic marriages. However, the success of these marriages also heavily depends on the couple's ability to adjust and accommodate their communication differences. By applying the principles of Communication Accommodation Theory, couples can develop more harmonious and supportive relationships, ultimately contributing to better cultural integration in society.

Thus, this study not only provides insights into the factors driving interethnic marriages but also highlights the importance of effective and accommodative communication in building and maintaining harmonious relationships in the context of cultural diversity.

The forms of intercultural communication in mixed-ethnic families in Pagutan Barat. In the verbal aspect, both ethnicities often use the Indonesian language as a lingua franca to ensure mutual understanding of important cultural terms and to translate concepts that may not be familiar between

ethnicities. Intercultural communication is conducted through the use of the Indonesian language to explain important cultural concepts, ensuring mutual understanding among family members from Balinese, Sasak, and Javanese ethnicities. Additionally, non-verbal approaches such as adjusting gestures and eye contact are also prioritized to respect differences in communication styles that can reflect respect or intimacy in each culture. In the realm of interpersonal communication, namely self-understanding and understanding others in their respective cultural contexts affecting communication styles such as integrating visual and symbolic elements in home decoration and communal celebrations, as well as using media such as films and music from each culture, become important bridges to enhance cross-cultural understanding and appreciation. In interpersonal communication during misunderstandings or conflicts, strategies such as open discussions, clear communication, and visual aids are key to clarifying issues and maintaining harmonious relationships, where each culture not only survives but also enriches one another. After analyzing the discussion, the next step is to relate it to the previously formulated theory. Based on the data obtained by the researcher through data collection methods, it is known that the forms of intercultural communication in mixed-ethnic families align with and correspond to the Communication Accommodation Theory.

Consistent with the Communication Accommodation Theory developed by Howard Giles, this theory explains how individuals adjust their communication styles to create, maintain, or regulate social distance in interactions with others. This adjustment can take the form of convergence (adapting communication to become more similar to the interlocutor) or divergence (highlighting differences in communication). Here is an explanation of how the statement corresponds to the Communication Accommodation Theory:

1. Use of Indonesian Language as Lingua Franca Verbal Convergence: In mixed-ethnic families, the use of the Indonesian language to ensure mutual understanding is an example of verbal convergence. Both ethnicities adapt their language to facilitate more effective communication and reduce misunderstandings. Translation of Cultural Concepts: Using Indonesian to explain important cultural terms shows an effort to make different cultural concepts more understandable to all family members, thus strengthening family relationships.
2. Non-Verbal Adjustment Non-Verbal Convergence: Adjusting gestures and eye contact to respect cultural differences is a form of non-verbal convergence. This indicates an effort to align or synchronize non-verbal communication styles with the cultural norms of each ethnicity. Respect: This adjustment reflects respect and efforts to create intercultural interactions. For example, in Balinese culture, avoiding direct eye contact with elders is a sign of respect, while in Sasak culture, direct eye contact is more common. We teach and familiarize children with both ways so that they can adapt to various situations.
3. Intrapersonal Communication Self-Understanding and Understanding Others: Integrating visual and symbolic elements in home decoration and communal celebrations demonstrates how individuals in these mixed families accommodate their cultural identities and those of other family members, thereby enhancing cross-cultural understanding and appreciation. Media as Cultural Bridges: The use of films and music from various cultures is another way to facilitate cultural convergence and enhance understanding and appreciation among family members.
4. Interpersonal Communication in Conflict Resolution Open Discussion and Clear Communication Strategies: These are examples of efforts to accommodate the need for clear and open communication to resolve conflicts and maintain harmonious relationships. Using open discussion and visual aids helps clarify issues and ensures that the messages conveyed are well understood. Convergence in Conflict: By employing these strategies, family members seek to align their communication to reduce tension and find mutually beneficial solutions, reflecting the principles of the Communication Accommodation Theory.

Overall, the statement illustrates how family members from different ethnic backgrounds in Pagutan Barat adjust their communication styles, both verbally and non-verbally, to enhance mutual understanding, respect cultural differences, and maintain harmonious relationships, in line with the principles of the Communication Accommodation Theory. The impact of effective intercultural communication in mixed-ethnic families in Pagutan Barat is highly significant, both in the context of

the family and the broader community. Here are some positive impacts resulting from successful intercultural communication:

1. Integration of Values and Traditions: With effective communication, these families have successfully integrated values and traditions from various ethnicities into their daily lives. This creates an environment rich in cultural experiences, where family members not only understand but also appreciate the uniqueness of each culture. It helps reduce misunderstandings and conflicts that may arise from cultural differences.
2. Uniting Differences Through Joint Activities: Celebrating major holidays together and integrating cultural elements into home decoration demonstrate that these families have found ways to unite their differences in ways that celebrate diversity. Activities such as dancing and cooking traditional ethnic foods also act as fun and interactive learning mediums for all family members.
3. Conflict Resolution and Space Management: Challenges such as the use of religious symbols and different spatial arrangements have been overcome through joint discussions and space redesign. This shows that through open communication, these families can achieve solutions that respect and integrate the aesthetics and functionality of both cultures, creating harmonious living spaces for all.
4. Shared Language Use: The use of the Indonesian language as a lingua franca plays a crucial role in ensuring that all family members have a shared understanding of shared values, strengthening family bonds, and minimizing potential misunderstandings.
5. Broader Community: In the community of Pagutan Barat, these families' commitment to respecting and appreciating cross-ethnic, tribal, and religious values has contributed to the creation of a more harmonious and conflict-free social environment. Concrete actions taken during celebrations such as Nyepi and Idul Fitri demonstrate the positive impact of effective intercultural communication, which not only affects families but also the wider community environment.

Overall, effective intercultural communication in mixed-ethnic families in Pagutan Barat has made a significant contribution to building stronger relationships among family members and creating a more inclusive and harmonious community that celebrates and appreciates diversity. This positive impact is evident in the way families navigate the complexities of their cultural differences, fostering an environment where mutual respect and understanding are paramount.

However, despite these integration efforts, differences in religious symbols, rituals, and spatial arrangements can lead to internal conflicts. These conflicts arise from the deep-rooted nature of cultural practices and beliefs that each family member brings into the relationship. Families attempting to reconcile these differences may face social pressure to maintain a balance of traditions, which can be a daunting task. This balancing act often involves a delicate negotiation where both sides strive to honor their heritage while also creating new, shared traditions. The risk of losing certain cultural identities looms large, as the blending of practices may lead to the dilution or abandonment of some customs. Furthermore, the process of adjusting to different cultures can be challenging, especially when family members have strong attachments to their native traditions.

Communication can also be particularly challenging if the nuances of tradition are not fully understood by all family members. Misunderstandings can arise from simple yet profound differences in how certain rituals are performed or how religious symbols are interpreted. These misunderstandings can lead to feelings of alienation or frustration, which, if left unaddressed, can erode the fabric of the family unit. Therefore, intercultural dialogue and cooperation are crucial to maintain harmony and address these challenges. Through open and ongoing dialogue, family members can express their concerns, share their perspectives, and work collaboratively to find solutions that respect and integrate the diverse cultural elements present within the family. In this context, Interpersonal Communication Theory is highly relevant to understanding the impact of intercultural communication in mixed-ethnic families in Pagutan Barat. This theory emphasizes the importance of deep understanding and empathetic listening between individuals in communication. It posits that effective communication involves not just the exchange of information, but also the creation of a shared meaning through mutual understanding. This is particularly pertinent in multiethnic families, where each member brings unique cultural narratives and expectations into their interactions.

Applying Interpersonal Communication Theory to mixed-ethnic families underscores the necessity for family members to go beyond superficial conversations and engage in meaningful

dialogues that delve into the essence of their cultural backgrounds. This involves active listening, where family members show genuine interest in understanding the cultural significance of each other's practices and beliefs. It also entails empathetic responses, where family members acknowledge and validate each other's feelings and experiences. By fostering an environment of open communication and empathy, families can build stronger bonds and create a sense of unity despite their cultural differences. Moreover, the application of this theory highlights the role of adaptability and flexibility in communication. In mixed-ethnic families, members need to be willing to adapt their communication styles to bridge cultural gaps.

This may involve learning new languages or dialects, adopting different communication norms, and being open to new ways of expressing and interpreting emotions. Such adaptability is essential for overcoming communication barriers and ensuring that all family members feel heard and understood. Furthermore, Interpersonal Communication Theory also points to the importance of continuous learning and cultural competence. Family members must be committed to ongoing education about each other's cultures, which can be facilitated through shared experiences, cultural exchanges, and participation in each other's rituals and traditions. This continuous learning fosters a deeper appreciation of cultural diversity and enhances the family's ability to navigate cultural differences harmoniously. In conclusion, effective intercultural communication in mixed-ethnic families in Pagutan Barat plays a vital role in building stronger familial relationships and fostering a more inclusive and harmonious community. While challenges such as conflicts arising from cultural differences and communication barriers exist, they can be addressed through intercultural dialogue, cooperation, and the principles of Interpersonal Communication Theory. By emphasizing deep understanding, empathetic listening, adaptability, and continuous cultural learning, families can overcome these challenges and create a cohesive and supportive family environment that celebrates and appreciates diversity.

Conclusions

In this study, we found that intercultural communication within ethnically diverse families in Pagutan Barat has a significant impact on strengthening family relationships and creating a more harmonious environment. The success of this communication is reflected in the integration of values and traditions, conflict resolution, space management, and the use of a shared language. These findings highlight the importance of cross-cultural understanding and appreciation of diversity in building healthy and harmonious relationships.

The theoretical contribution of this research lies in the application of interpersonal communication theory and communication accommodation theory in the context of ethnically diverse families. Our study illustrates how these concepts can be practically applied in understanding and enhancing intercultural communication in complex contexts such as Pagutan Barat. Thus, our research provides new insights into the importance of effective communication in building harmonious relationships within ethnically diverse families.

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