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## Editorial Policies

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

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#### JOURNAL HELP



**The role of female farmers in improving family welfare in South Bali  
Sadhar Village Banjit district Way Kanan Regency, Lampung**

**Kordiyana K. Rangga\*✉, Yuniar Aviati Syarief\*\*, Muhammad Ibnu\*\*\*, Ni Luh Kadek  
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**ABSTRACT**

*This study aims at constructing the role of female farmers in refining family welfare which was carried out in March-April 2022 in South Bali Sadhar Village, Banjit District, Way Kanan Regency, Lampung, Indonesia. The informants were female and male farmers who worked in the lowland rice sector with a total of 12 people, consisted of 6 women and 6 men. The approach used in this study is a qualitative approach with case studies method. Data analysis used in this study is reduce data, data collection, data presentation and conclusions drawing. The results of this study indicate that the role of female farmers in the village of South Bali Sadharin improving family welfare is divided into three parts are reproductive role, productive role and social role. The reproductive role as housewives, the productive role as lowland rice farmers and as farm laborers. These activities include preparation of production facilities, seeding, planting, maintenance, harvesting and post-harvest. The social role is as a member of the community in both general and religious activities. The involvement of women in these three types of roles can help improve family welfare, for example women helping their husbands earn a living as lowland rice farmers so that family needs can be gradually met.*

**Keywords:** The role; woman farmers; family welfare.

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## ABSTRAK

*Penelitian ini bertujuan untuk mengetahui dan mendeskripsikan peranan petani perempuan dalam meningkatkan kesejahteraan keluarga yang dilaksanakan pada Bulan Maret-April 2022 di Desa Bali Sadhar Selatan, Kecamatan Banjit, Kabupaten Way Kanan. Informan dalam penelitian ini adalah petani perempuan dan petani laki-laki yang bekerja di sektor padi sawah sejumlah 12 orang, diantaranya 6 perempuan dan 6 laki-laki. Analisis data yang digunakan dalam penelitian ini adalah, reduksi data, pengumpulan data, penyajian data dan pearikan kesimpulan. Pendekatan yang dilakukan pada penelitian ini adalah pendekatan kualitatif dengan metode penelitian yaitu studi kasus. Hasil penelitian ini menunjukkan peranan petani perempuan di Desa Bali Sadhar Selatan dalam meningkatkan kesejahteraan keluarga terbagi dalam tiga bagian yaitu peran reproduktif, peran produktif, dan peran sosial. Peran produktif sebagai ibu rumah tangga, peran produktif yaitu sebagai petani padi sawah dan sebagai buruh tani. Kegiatan tersebut meliputi persiapan sarana produksi, pembenihan, penanaman, pemeliharaan, panen dan pasca panen. Peran sosial yaitu sebagai anggota masyarakat baik dalam kegiatan yang bersifat umum maupun kegiatan yang bersifat keagamaan. Keterlibatan perempuan dalam tiga jenis peran tersebut mampu membantu meningkatkan kesejahteraan keluarga, seperti contoh perempuan membantu suami mencari nafkah sebagai petani padi sawah sehingga kebutuhan keluarga sedikit demi sedikit dapat terpenuhi.*

**Kata Kunci:** Peranan; petani perempuan; kesejahteraan keluarga.

## 1. INTRODUCTION

In Lampung, in which area that full of patriarchal culture, women are unable to face poverty because they only get freedom on the territory domestic only as a housewife. In fact, women are second class because of the social construct that requires so that women are dependent economically towards men (Safira, 2019). The relationship between men and women can be analyzed through differences in access to resources. Various this analysis of gender relations leads to level of justice and gender equality in various levels of society, especially at the lowest level is the household (Nurmayasari, Mutholib, Damayanti, & Safitri, 2019).

To be equal to men, one of the ways that women do to fight oppression is by participating as breadwinners to improve household welfare and reduce the burden on the head of the family (Indrayani & Lucy, 2019). The economic independence of women in Lampung is reflected in the participation of women in the agricultural sector, especially in lowland rice in Lampung which require women to be versatile.

Way Kanan Regency is one of the agricultural areas in Lampung Province. Administratively, in early 1999, Way Kanan Regency was divided into 6 sub-districts and 192 villages or villages. In 2003, Way Kanan Regency developed into 12 sub-districts with a total of 198 sub-districts or villages. Furthermore, until 2005, in accordance with the Decree of the Regent No. 2 of 2003 and Regional Regulation No. 2 of 2005, the number of sub-districts increased to 14 regions and totaled 210 villages or villages. The capital of Way Kanan is Blambagan Umpu. Way Kanan Regency is bordered by South Sumatra, in the south

by North Lampung, in the east by Tulang Bawang, and in the west by West Lampung. According to information from the Central Statistics Agency (BPS), Way Kanan Regency is surrounded by many rivers, making it easier to irrigate when planting rice.

South Bali Sadhar Village is a village in Banjit District, Way Kanan Regency. The village is an agricultural village under the Way Kanan Regency area that supports and carries out rice farming activities. The agricultural sector is expected to be able to provide space for women to earn economic income and help improve family welfare. The comparison of the number of male and female farmers in South Bali Sadhar Village is 128 male farmers and 72 female farmers, while the number of farm workers in South Bali Sadhar Village is 375 male farm workers and 225 female farm workers. This comparison illustrates that agriculture in South Bali Sadhar Village is still dominated by men. Women are not only charged with household tasks, but are given the opportunity to express themselves in the world of work and are given rights related to domination involvement in the world of work. Of course, this is in line with gender respect related to equality of opportunity in the work environment (Fadilah, 2018).

The wages of female farmers and male farmers in South Bali Sadhar Village is Rp. 60,000 HOK (working day). Since some of the heavy works in the process of growing rice are delegated to male, the income of women farmers may be lower. This is due to two reasons: (1) women are mainly responsible for household work and can only work in public places after finishing their work; (2) the husband is the head and the main support for the family finances, while the wife is only someone who works in the household area. Therefore, if women or men are involved in work designed to meet demand, it will not have much impact on family welfare (Astuti, 2011).

According to Wayan Putra Wijaya as Agricultural Extension Officer in South Bali Sadhar Village, the role of women farmers in the lowland rice farming sector includes seeding, planting, fertilizing, weeding, harvesting, and post-harvesting. Women are also able to take advantage of existing opportunities to generate income. They manage the available natural resources to fulfil their daily needs and support the welfare of themselves and their families.

Fahrudin (2012) reveals that welfare is a condition of a person who can meet basic needs such as food, clothing, shelter, clean water, as well as further training and the opportunity to have a suitable job, and high-quality life support. Family welfare is not seen from how much income her husband earns, but is seen from how the wife manages income for family welfare (Hanum, 2017). However, despite holding a dual role, housewives are able to carry out family functions well (Afrina & Nurhamlin, 2014).

Indrayani and Lucy (2019) reveal that women who are involved in economic activities will help family needs as a first step to launch all other. The involvement of women in economic activities can improve socioeconomic status in the family. An adequate level of socioeconomic status in the family plays a role in the development of children.

Differences between men and women can be caused by cultural factors created in society. Men are considered to have a strong, smart and reliable physique compared to women which led to the development of the term gender. The term gender is used by social scientists to describe the differences between men and women in society. The influence

of gender has given birth to differences in roles, responsibilities, functions, and even the space where humans move (Puspitawati, 2012).

## **2. LITERATURE REVIEW**

A role can be defined as a person carries out his rights and obligations according to his position (Soejono, 2012). The role of women can be seen in two ways, namely: 1) status or position as housewives; 2) status or position as a breadwinner either additionally or principally. This work is a productive job that directly generates income (Sajogyo, 1983).

Welfare is the condition of fulfilling basic human needs, including the need for food, clothing, shelter, drinking water, the possibility of further training, and decent work that supports one's quality of life, so that one's life can be free from poverty, ignorance, fear or taking care of one's body and the mind remains safe and peaceful (Fahrudin, 2012).

Currently, the division of roles between women and men is differentiated based on the type of work they do. The roles of women and men farmers are considered the same, but there are circumstances where there are differences in roles such as strength in work and labor. Megawangi (1999) mentions that the different abilities between women and men are caused by biological diversity or called specific abilities. Women have a role in the household but they still want to work, so women need flexible work in order to balance their roles. Arsanti (2013) reveals that women need informal work by not leaving their role in the private sphere. In general, women participate in work not just to spend leisure time or develop a career. The wages earned from working on other's fields are usually small so it requires the involvement of women in order to fulfill family needs (Aswiyati, 2016).

## **3. METHOD**

This research was conducted in South Bali Sadhar Village, Banjit District, Way Kanan Regency. This research was conducted using a qualitative approach with a case study research method. Purposive sampling technique was used in determining the subjects that will be used as informants in the study by considering certain criteria (Yusuf, 2014). The criteria include: a) married women and men, so that they can find out how their roles in the household and improve family welfare; b) female and male farmers who have been farmers for more than five years so that they have a lot of experience in agriculture; c) has a maximum rice field area of 0.5 ha, so that based on these characteristics, 12 informants were appointed as key informants, consisting of 6 female farmers and 6 male farmers. The determination of informants in this study was carried out as in snowball sampling technique, so that the researcher appoints the main informant, namely Agricultural Extension Officer and Klian Adat as well as supporting informant, namely the Village Head of Bali Sadhar Selatan as a provider of other required information by researchers.

Primary data is obtained from the source or object being studied, namely female farmers and male farmers who work in the lowland rice sector through in- depth interviews using interview guidelines and direct observation (participatory observation) which is then documented. Secondary data were obtained through document studies, namely books and scientific journals related to the role of women and family welfare as well as the profile book of South Bali Sadhar Village.

This research uses source triangulation method to maintain the validity of the data. This method directs researchers so that in collecting data they must use a variety of different data sources (Martono, 2015). Data analysis is the process of processing, presenting, interpreting, and analyzing data in place to make the data presented meaningful, so that readers can understand the results of research. Analysis of the data used in this study based on the theory of Miles and Huberman (1994) are:

- a. Collecting data; researcher conducted in-depth interviews with farmers using interview guidelines and mobile phone as tools to record interview results which was carried out at farmer's home or fields. Several photos as documentation that the interview was also done. In addition, researcher also collected data through the Banjit sub- district Agriculture Extension Center, Agriculture Extension workers and the village head of South Bali Sadhar.
- b. Reducing data; data or information was selected related to the research theme, namely the role of women and family welfare.
- c. Presenting data; the data was described in the form of a complete narrative, so as to produce research results that can be followed up.
- d. Concluding the research results; a brief summary was made in the essence of the research (Sutopo, 2006).

#### **4. FINDINGS AND DISCUSSION**

##### *4.1. Characteristics of Informants*

According to the Central Statistics Agency (BPS) and civil records, age is categorized based on young age (0-14 years), productive age (15-64 years), and old age (>64 years). Informants have an age range between 34-60 years. This shows that labor opportunities based on the age of female and male farmers are included in the category of productive age (working age). According to Listiana (2017) a person's level of education can affect an individual's ability to do business. The informants in this study namely 5 are at elementary level, 4 are at junior high school level, and 3 are at high school level. However, some of them have already been farming experience for a long time, so it is not difficult for them to receive information and learn new technologies. The area of land owned by each informant is 0.5 Ha, meaning that the informant is more likely to have a narrow area of land.

##### *4.2. Benefits as a Rice Farmer*

Based on data from the Flood Agriculture Counseling Center, as many as 65% of women in South Bali Sadhar participate in earning a living as farmers. According to Mr. Wayan Putra Wijaya as an agricultural extension worker in the village of South Bali Sadhar, most of them said that they are able to fulfill the daily needs in the household and are able to send their children to school.

According to the tenth informant, who has worked as a farmer for 25 years, the reason he works as a farmer is because his parents have been taught to farm from a young age. Widyastuti (2012) explains that the level of education has a relationship with a person's chances of obtaining better job opportunities. Other benefits that can be felt are, there is no need to buy rice for consumption. Some of the rice harvest can be sold to increase income or be used as seed. The money they got is used to finance school children, daily



household needs, and society need. Current farming activities have also given him a lot of new knowledge, one of which is gaining new experience in using technology in agriculture such as the use of combine or thresher in rice harvesting activities.

The fourth informant said that the benefits felt while working as a lowland rice farmer are to fulfill household needs, rice can be stored for a long time for own consumption and some can be sold. He also said that some of the proceeds from the sale of the rice harvest were saved for buying seeds, buying pest and disease control drugs, fertilizers, and paying laborer for the next planting season.

#### *4.3. The Role of Women Farmers in Improving Family Welfare*

The role of women in household work and work in earning a living does not always coincide with the influence of women in the household and outside their household activities. Of course, it is necessary to pay attention to the factors of family authority and personal resources contributed by women and men in their families (Pujosuwarno, 2012). The roles and duties of women in a family are broadly divided into several roles such as the role of a housewife, the role of a wife and her role as a member of the community.

Women farmers in the village of South Bali Sadhar not only work in the domestic sphere, but also work in the agricultural sector as lowland rice farmers. Women not only have dual roles, but also have three roles (triple roles), namely reproductive roles, production roles and social roles. The reproductive role is the role of women in managing domestic or household activities. Married women act as housewives and are obligated to help fathers in saving the house, managing the house, providing food and all daily necessities as well as caring for and educating children. In addition, women must be able to manage family finances such as money going in and out for daily needs, for unexpected needs and other needs (Pujosuwarno, 2012). As Mrs. Wayan Rika as the second informant explained that the main task of female farmers in the family is as an obedient wife to her husband, prepare all his needs, and supporting his work as well. Another task carried out by women farmers is taking care of the children and managing the household so that household and family life goes well. The responsibilities of a wife are manifested in the form of daily activities at home including cleaning the house, cleaning the yard, cooking, washing dishes and laundry, preparing for the needs of children and husbands, and others.

Beside all of those duty, woman should also teach the children about religion. Theoretically it is explained that the level of education will affect the process of absorption of science and knowledge, innovation and technology (Nuraini, Agustina, & Normansyah, 2021). Non-formal education is certainly very important for children, especially non-formal education provides space for children to adapt to the outside environment other than the family. The role of parents, especially mothers, is very important in the education of children. Mothers have a big role in developing the potential of children. Because the mother has a strong inner attachment to the child.

According to the fourth informant, he teaches religion to children was by praying together and teaching them by memorizing spiritual songs and learning to read *Bhagavad Ghita*, also by getting children to pray before starting all activities and getting used to using polite words.

To create a strong character and good spirit in children in the family, it is necessary to create a harmonious and dynamic family atmosphere. This can be created if strong two-way coordination and communication are established between parents and children (Hyoscyamina, 2011). Man, as head of households also participate in guiding in learning and providing religious education to children. He provides non-formal education which will then be applied by children. The importance of mentoring learning by men and women for children is to train children's thinking and mental power in dealing with the school period and the environment outside the family.

Since the needs such as clothes and other household appliances are important in the family, the second informant said that he will buy necessities such as clothes and other household equipment if they are really needed. He will buy new clothes if there will be a holiday such as Galungan (a major Hindu holiday) and if there is more sustenance to buy it.

Based on the results of an interview with the Village Head of Bali Sadhar Selatan, he said that the role of women farmers in the agricultural sector is certainly very influential in improving family welfare. This is because women play a direct role in earning a living with their husbands. The role of women in the household is manifested in her role as a wife to her husband and her role as a mother to her children. Apart from being housewives, women farmers of course also play a role in society and also as rice farmers. According to Fadilah (2018) women have the same opportunities in the economic field so that women have the nickname rib shifting to become the backbone.

According to Yogi, Rangga and Listiana (2020) the role of women in the family is not only as wives to serve their husbands and as mothers for their children, but housewives as well as breadwinners to fulfil family needs and increase family income. Female farmers and male farmers have the same responsibility to meet family needs (Kartika 2017). The role of women as breadwinners in an effort to fulfil the family economy is called a productive role. The role of women farmers as lowland rice farmers refers to the cycle of preparation of agricultural production facilities and includes activities such as seeding, planting, maintenance, harvesting and post-harvest.

The average land area owned by the informants is 0.5 ha. According to the results of an interview with the eighth informant, the activities carried out as rice farmers when the planting season arrives are sowing seeds which will later be used as rice seedlings. Then, continued in helping the process of planting rice seeds. Planting is done when the rice seeds have been sown and ready to be transferred to the planting area. The ideal rice seeds for planting are seeds that are 15 days old.

Male farmers have a significant role in agriculture. During the planting season, male farmers devote a lot of their time to land preparation, seed nursery, planting, maintenance, harvesting and post-harvest activities. Male farmers in the southern Bali Sadhar Village are directly involved with land management. The land processing activities are assisted by other family members or by employing laborer, depending on the area of land to be processed. According to the results of interviews with the eleventh informant, the rice fields that will be processed or ploughed must first repair the rice fields. The rice fields were cleared of grass and made to be slightly higher. Its function is so that when ploughing is carried out, the water that irrigates the land does not come out to fill the other plots. Then, the land is

irrigated for a week. The irrigation serves to soften the soil and when ploughed, the soil does not stick to the plough-shares. The plough depth is usually about 15–25cm. the benefit of this land cultivation is that the weeds that grow can die and the rice planting process will become easier.

The next process is harrowing and levelling. This process is predominantly carried out by man. The process of harrowing can be called the second plowing process, namely harrowing the land lengthwise and transversely. Before the harrowing process is carried out, the water in the plot must be removed first and leave a little water and close each water channel on the plot to facilitate the harrowing process. The next process is levelling the soil which is called second harrowing. Levelling is done after the first harrowing process is completed and it is inundated with water for 7-10 days depending on the soil conditions on the land. The second levelling or harrowing function is to level the soil before planting and make the soil perfect. The seeds that have been planted then undergo various growth processes so that many pests and weeds hinder the growth of rice seedlings. Maintenance is done by fertilizing and spraying pesticides that are able to eradicate pests and weeds that interfere with the growth of rice seedlings.

According to the twelfth informant, she participated in maintenance activities which included weeding, then continued with fertilization which was done with her husband and assisted by her child. The fertilizers used are 1 quintals of urea and 1.5 quintals of phonska fertilizer with an area of 0.5 ha of paddy fields. Another activity he carried out in maintenance activities was by helping the informant's husband in controlling HPT, namely participating in spraying 0.5 ml of pesticide liquid with a land area of 0.5 Ha. The harvest process is carried out when the color of the rice has turned yellow and is slightly bent. Harvesting takes place from morning to evening and takes a day or two, depending on the number of rice plants and the weather at harvest. In the harvesting process, women and men are involved, so that the energy expended is comparable. Women labor at harvest time is needed during the process of sifting rice and when collecting rice that has been separated from the stem and put it in sacks. Male workers are needed when loading rice into a thrasher machine and transporting rice that has been in sacks to the rice warehouse or to the factory.

The seventh informant said that the rice harvesting process was carried out by him together with his wife and workers. His role during the rice harvest is to help load the rice into the machine to separate the stalks and seeds. Then, it is continued by transporting sacks containing rice to the road to be transported by rice motorcycle taxis. The role of the seventh informant's wife is to help prepare food for the workers, help sifting the rice and put the grain into sacks which will later be transported and taken to the warehouse or factory. The involvement of both of them in rice harvesting activities is certainly very influential because if they are carried out together and with favorable weather conditions, of course the harvest activities will be quickly completed. The yield obtained with the land area owned is 0.5 ha, which is 12.5 kg of dry grain per hectare. After the harvest process, some farmers usually process their harvests as basic supplies and some will be sold to middlemen or factory owners. Before the rice is milled into rice, usually the rice must be dried in the sun first. Rice is dried for 6-7 hours depending on the weather.

During the drying process, the dried rice must be turned over using a rice fork or known as a thresher alternately with the informant's husband. The dried rice is then put

into sacks and ready to be milled. According to the tenth informant, he will consume some of the milled rice and sell some of it. Rice that has been milled and turned into rice is then sold at a price of Rp. 9,500.00 per kg to Rp. 10,000. The income generated by the informants is not only based on the harvest, but also from working as farm laborer or outside agricultural activities. According to Pujosuwarno (2012), the diversity of women's farmers' lives from time to time continues to change, reflected in changes in the managerial role of farming, technology, as well as the increasing number of side jobs carried out by women farmers, both in the agricultural sector and outside the agricultural sector. Like the second informant and her husband have other jobs besides being farmers as land owners, namely as farm labourers. The wage earned from working as a farm labourer is IDR 60,000.00 HOK (Working Day).

Aswiyati (2016) who revealed that women who are involved in agriculture usually have their own fields and also work on other people's fields. The wages earned from working on other people's fields are usually small, so they should work extra in order to improve their work mechanisms so that they can meet the needs of their families. The fourth informant, Mrs. Made Katemi, explained that to support her daily needs apart from saving from the rice harvest, she also works as a Jro Serati (banten worker) and sells canang sari which is used for daily prayers. The income he earns from selling banten and canang sari in a day is around IDR 60,000 to IDR 100,000 depending on the number of orders for canang sari and the size of the offerings made. He uses this income to meet his daily needs, even though he feels that the income is not able to meet other needs.

According to Carik or the Secretary of South Bali Sadhar Village, Mr. Wayan Joni, the income earned by female farmers and male farmers is not differentiated based on wages, but based on the type of activity carried out. The heavier the task, the more energy expended will be proportional to the wages given, then the wages given will have a different nominal. The workload of female farmers and male farmers is almost the same. Women in South Bali Sadhar Village are not only seen as capable in the domestic sphere, but also able to play a role in improving family welfare. This can be seen in their activities as lowland rice farmers and as farm labourers. The involvement of women outside the home indicates that women have tried to reconstruct their lives, by building a new identity for themselves, not only as mothers or wives but also as workers or career women (Dame & Yuniar, 2012).

Arsanti (2013) reveals that women need informal work so as not to leave their role in the private sphere, and one of them is by working in the agricultural sector. Women, especially those who live in rural areas, participate in work because of the demands of economic factors. The involvement of women farmers in earning a living is not only just to help and support their husbands in doing their jobs as farmers, but also women farmers are also trying to be able to generate income from the wages they earn to help improve the welfare of their families.

Social role is a person's participation and role in society. Social roles can also be interpreted as individual behaviour that is important for the social structure of society. According to the village head of Bali Sadhar Selatan, the role of women farmers in society has made a real contribution and participated in various activities in the community. Community activities that are participated by women farmers are general activities and religious activities. The time used by women farmers to participate in community

activities is once a month. According to the second informant, the role of women farmers in community activities includes activities such as PKK, Posyandu cadres, monthly social gatherings, *medesa* activities (*metedunan*) at temples or being *sinoman* and *menyamabraya* activities. The activities of PKK and Posyandu cadres were attended by women farmers as administrators and as members. *Medesa (Metedunan)* is a mutual cooperation activity carried out by women and men in the places worship, the work they do is divided based on applicable customary provisions. Meanwhile, *menyama braya* is a mutual cooperation activity carried out by men and women when someone is carrying out a religious ceremony. The *medesa (metedunan)* activity is a mandatory activity that must be followed by both female and male farmers, especially if they serve as *sinoman* (as a committee in providing consumption and providing equipment for traditional ceremonies).

The social activities in Bali Sadhar Selatan Village were also attended by male farmers. The social activities that male farmers participate in in agriculture are participating in farmer group activities such as monthly social gathering or harvest gathering made by each farmer group. In addition, male farmers play an active role in *meyama-braya* and *medesa* activities as a community with the majority of the population being Hindu, this must be done. Men are required to participate in these activities, especially when *tedunmuani* is held, which is a meeting held by the community once a month and led by *Klian Adat* and community leaders such as *Pemangku* to carry out mutual cooperation in traditional halls and in sacred places. If you do not attend the activity, you will be subject to a penalty, namely paying a fine in the amount that has been discussed. *Pemangku* is the designation for religious figures in Balinese society as prayer leaders in a religion ceremony.

The position of women in the community of South Bali Sadhar Village is equal to that of men in general. Community life in social life, especially women, has an important role in realizing a harmonious and harmonious life. Based on the roles played by women farmers, it is hoped that they will be able to help improve family welfare in various aspects. Women farmers in South Bali Sadhar Village not only make themselves as housewives to help realize family welfare, but by increasing their role in participating in earning a living and participating in social life, it is able to bring the female farmer families in South Bali Sadhar Village as prosperous family.

## 5. CONCLUSION

By The role of women farmers in the village of South Bali Sadhar is divided into three parts, namely the reproductive role, which is the role of women in managing domestic or household activities, namely as housewives. The productive role is an activity or activity that generates income, in this case the role of women in earning a living as rice farmers and as farm labourers. Activities as lowland rice farmers include preparation of production facilities, seeding, planting, maintenance, harvesting and post-harvest. Social role is a person's participation and role in society. For example, the role of women as members of society in both general and religious activities. The three roles of women farmers are able to meet various family needs such as the ability of women farmers to complete household work and meet the needs of clothing, food, and housing, so that family welfare can be achieved.

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