

The Effects of Local Entertainment Industry in the Health, Emotional, and Sociocultural Lives of Women

Luzviminda P. Relon
Leilani R. Raquepo

ABSTRACT

This study dealt with the effects on health, emotional and socio-cultural lives of women working in entertainment places and those women whose husbands are bar goers in selected communities of Sto. Domingo. The research is descriptive in nature, used a questionnaire and employed observation and interview in gathering data. Purposive sampling was done in determining the sample.

Majority of the workers had experienced varied negative effects working in the bars along health, are proud of their work, but have fears over abusive customers. The wives tend to develop fear for the safety of their husbands, would develop hatred among bar workers, and tend to lose their self-confidence. Though the workers feel that people have accepted the presence of bars due to work opportunities, they believed that folks have negative feelings against videoke bars. The wives perceived that bars may cause community troubles and may destroy family relationships.

Based on the findings, the researchers concluded that women are indeed vulnerable to different health, emotional, and socio-cultural conditions. It is recommended that the Local Government Units design programs that would cater to the needs and welfare of both the workers and the wives of bar goers. •

Keywords: local entertainment industry, health, emotional, sociocultural, Sta. Domingo

INTRODUCTION

The Filipino society has tremendously changed in the last few decades. **This** societal change is very evident in terms of material and non-material elements of culture, both in the rural and urban areas. The advancement of technology **has**

penetrated the houses from the cities to the remotest barangay, so long as there is electricity.

The change in how people live nowadays has been very eminent and the women sector has been greatly affected. Bhuvan (2009) cited in his study on the changing role of women in the society that standard of living has undergone drastic transformation. For matching today's standard of living and leading a dignified life, it became imminent for both men and women to collectively earn income for the family. Gone are the days when women used to sit at home, managing home and looking after the children. Moreover, even the form of relaxation of the people has already changed. Gatherings nowadays became noisier, not because of the number of people present but due to the entertainment portion, the singing portion. Videoke bars mushroomed, both in the rural or urban areas, in the barangays, poblacion, or cities. It became even an opportunity for people to engage in business or get employed, especially for women entertainers.

Sto. Domingo, the place of study, is a witness of the escalating number of business establishments along the local entertainment industry. Most of the people are engaged in farming, while other residents, especially those within the shoreline of the West Philippine Sea, depend on fishing. Other than these traditional industries, some residents have engaged into small-scale businesses like sari-sari store, buy and sell, videoke unit renting, and operating videoke bars. These videoke bars are registered and classified as club by the municipality's licensing unit. There are three well-known videoke clubs within the municipality. These clubs offer entertainment to videoke bar goers of Sto. Domingo and to nearby municipalities. The three barangays under study are found in the different parts of Sto. Domingo. Barangay Calay-ab, the first community, is a coastal barangay. It has a resort, the Puerto Beach resort, which has videoke bars where beach goers can have singing spree while swimming. There is also a videoke bar or club which is operating day and night just before the beach. The bar is surrounded by rice fields and hundreds of meters away from the nearest house. A mini-hotel was also built within the vicinity catering to the needs of people who would like to stay overnight or on a short time basis. The second place of study is situated within the heart of the municipality. It is open and more frequented by videoke goers at night time. The third videoke bar is at the boundary of Sto. Domingo and Magsingal, Ilocos Sur. Though it is registered as a club in the municipality of Magsingal, its proximity to the place of study directly affects the lives of the women, for it is frequented by men within the vicinity. All these bars are intended for relaxation, singing while drinking, and the presence of women workers as servers and/or entertainers.

This study aimed to assess the local entertainment industry in these selected barangays of Sto. Domingo, focusing on the effects to health, emotional, and socio-cultural lives of the women working in these entertainment places and those women whose husbands are videoke bar goers. Specifically, it sought answers to the questions on profile of both the women workers and the wives; the work-related conditions of the women workers of videoke bars; the videoke-related factors which are experienced by the women whose husbands are videoke bar goers; the common reasons of the women for working in videoke bars; the effects of videoke bars to both women along their health, emotional, and socio-cultural lives; the common problems met by the respondents in connection to the videoke bars; and coping mechanisms of women with the problems met related to the videoke bars.

There are various factors that have affected the changing lives of people in the communities especially among women in different countries across the globe. There are some personal factors which can be attributed to these as found out in numerous studies.

According to the study, "How Healthy are Rural Canadians?" by Des Mueles, et. al. (2007), persons living in rural locations had lower rates of secondary school graduation. In Australia, similar results were reported with only about 30 percent of adults in rural areas having completed secondary school in comparison to about 48 percent in major cities. Rural persons also reported higher percentages of low income status as found out by the same study, likely a result of their lower education levels. As emphasized by Bhuvan (2009) in his study the contribution of women in generating income for their families increased drastically. Women started earning income almost at par with their male counterparts. Men did not provide enough support to their female counterparts in managing home and children. It became a challenging task for women to manage both spheres of life, home front and their careers outside home.

For women who choose to work in the entertainment sector there are several reasons. In a study of Sokhom (2002) on women working in the entertainment sector in Cambodia, most of the women interviewed reported that they did not really want to be sex workers, as this is frowned upon in Cambodian culture. However, they were obliged to enter this work because of limited opportunities. A report on KIV Clubs by Philippines Strippers (2008) of an American Expat in the Philippines states that his study found out that most KIV clubs have take-out policies which is commonly called "bar fine". This means that the woman would be expected to earn money for the establishment if she remained there, but by her leaving with the customer, the establishment is deprived of some earnings,

therefore, the customer pays a bar fine for bringing her out. Furthermore, in the study of Sokhom (2002) the women bar workers received a payment from the business owner for keeping clients company during drinking and singing time. Those women who were new to the establishment, younger or more beautiful, could charge more for sex. Income from sex work varied from day to day. Regular clients who loved the women provided a more consistent income.

The study of Manalo (2000) on the Correlates of Wife Abuse Among Ever Married Males In Selected Regions In The Philippines described the marital, social-psychological, social-structural, and social location actors associated with wife abuse among married men in selected regions in the Philippines. About eight percent (8.4%) of married men in their sample of 5,507 reported wife abuse. Men who predominantly handle the household budget are more likely to beat their wives, though the association is not significant.

As stressed by Manalo (2000), based on the Philippine National Police (PNP) reports, prevalence rates of physical violence against women aged 18 years old and over were at 28 per 100,000 women in 1999 and it increased to 35 and 39 per 100,000 women in 2000 and 2001, respectively. Highest prevalence rates of violence against women were in CAR, Western Mindanao, Northern Mindanao, and Southern Mindanao. Central Visayas, Southern Mindanao, Eastern Visayas, and Cagayan Valley have the highest prevalence rates of domestic violence. The large discrepancy in the prevalence estimates from the Philippine National Police in 2000 reports and the Safe Motherhood Survey seems to imply a gross underreporting to the police about of cases of violence against women.

There also appears to be strong urban-rural differences in several health behaviors. According to Des Mueles, et. al. (2006), persons from rural areas report higher rates of smoking, higher exposures to second-hand smoke, higher overweight/obesity rates, and lower rates of fruits and vegetable consumption. Suicide rates, injury, and poisoning were also important contributors to the higher mortality rates found in rural areas. In addition, there are reported substantially higher rates of interpersonal violence (i.e. homicide) in rural areas when compared to major cities. It should also be noted that lower levels of stress and a higher sense of community belonging were found as levels of rurality increased.

It was found out that there are benefits as well as drawbacks of karaoke or videoke singing. It was found out in an article written by Sarmiento (2008) on "Conquered by Videoke" that unfortunately, "not a few murders have occurred because the hapless videoke singer was hopelessly offkey. Last year, it was even

reported that local videoke bars had taken Frank Sinatra's "My Way" off their song catalogues because this often led to serious fistfights, if not outright murder attempts."

The Ilocos Times dated October 11, 2006 also reported about the killing of an ISAFP agent by a barangay chairman. It was quoted that the investigations showed that while the victim was waiting for his order in a videoke bar in Barangay Manayon, the suspect arrived with four other men and killed the victim. It was further established that an old grudge was the primary motive in the killing.

According to Roger Dobson's study (2003), researchers have confirmed that videoke singing can have adverse effects on health. Strenuous singing can damage the voice and increase the risk of noise-induced hearing loss. People who sang continuously without water or rest, showed significant changes in their singing ability and were no longer able to hit the high notes after a time.

It can also be noted that women have been exposed to dangerous situations or abusive experiences due to their work. In an article published in The Ilocos Times dated October 11 2006, a woman working in the videoke bar filed a rape case against two cops. In a sworn statement of the complainant, she claimed that the policemen forcibly took her from the videoke bar where she works. They even used the police patrol car and brought her to the police station where the alleged rape happened. Truly, there is a basis for this fear of women working in the bars. In a similar case written by Molina (2011) all videoke bars in Marcos town in Ilocos Norte were ordered padlocked. Marcos Vice Mayor Junel Rosqueta said the municipal council passed a resolution calling for the closure amid complaints that minors are being hired as guest relations officers (GROs). At least six minor GROs were recently rescued in videoke bars in Barangay Lydia.

All the studies presented pointed out that there are personal and health factors which have affected the lives of women in the community, as well as on emotions like the development of some illnesses due to exposure to the bars or through singing or development of fears.

METHODOLOGY

This research is descriptive in nature. Unstructured interview was also conducted among the women working in the videoke bars as well as the wives of videoke bar goers in order to elicit more responses from them about the nature of

the work and the effects of the presence of the local entertainment industry. The researchers also employed unstructured observation to validate the responses of the respondents.

There were 22 women workers and 30 wives who comprised the sample of this study. These respondents were chosen through purposive sampling.

Questionnaires were used in gathering the needed data. The data gathering instruments were prepared by the researchers and were subjected for validation. Unstructured observation was also employed in this study especially to the target communities where the bars are located.

The researchers sought permission from the local government officials before the actual data gathering. Four research assistants were employed due to the coverage of the study. The researchers and assistants went personally to the target communities for observation purposes and to establish rapport with the respondents. The researchers met difficulties in getting respondents because the bar managers had apprehensions in presenting the women workers. It was explained to them, however, that whatever information that could be elicited would be used for research purposes only, and that their identity and the names of the bars would be kept with utmost confidentiality. As a result, only 22 workers positively responded, answered the questionnaires, and were interviewed during the daytime set by the women.

RESULTS AND DISCUSSION

Profile of the Respondents

On Women whose Husbands are Videoke Bar Goers

On Age. One-third (30%) of the women respondents whose husbands are videoke bar goers belong to the age bracket 38-43.

On Civil Status. Majority (93.33%) of the respondents are married and two of them are living together but not yet married.

Place of Residence. Of the 30 respondents 29 reside in the barrio and only one resides in the town proper. This would mean that people from the barrio are more interested or have more needs of this kind of entertainment than those in the

town proper. Further, this might suggest that they want a different ambience away from their quiet residence.

On Religious Affiliation. Majority (90%) are Catholics and only three (10%) are non-Catholics. Aside from the fact that there are more Catholics in the Philippines, this figure may also point to the fact that some religions have more restrictions and greater control over their members' behavior and activities than the Catholic Church.

On Educational Attainment. Many (36.67%) of the wives of the videoke bar goers are high school graduates. This could mean that very few were privileged to earn a degree.

On Educational Attainment of Spouse. Eleven (36.67%) of the husbands of the women are high school graduates like them. This finding supports the observation that in choosing a partner most who end up together as couples are of the same level and one aspect considered is the level of education.

On Monthly Income. Most (66.67%) of the respondents have monthly income of five thousand pesos and below. This result implies that most people who patronize videoke bars have lower income. Moreover, this concurs with the findings that rural persons also reported higher percentages of low income status, which is likely a result of their lower education levels (Des Mueles, et. al.).

On Occupation. Majority (93.33%) of the wives of the goers are non-working and only two (6.67%) are working. This means that most of the respondents are financially dependent on their husbands. Since most of them were not able to finish college, this explains why most are plain housewives.

On Women Workers of Videoke Bars

On Age. Most (54.54%) of the women working in videoke bars belong to age bracket 25 and below; and only one belongs to the age bracket 32-37. This shows that younger women are preferred as entertainers over those who are older. In addition, this indicates that as women age, their value and their ability to charm people, especially men, decreases.

On Civil Status. Eighteen (81.82%) of the workers are single and four are married. This result implies that single women are freer to work in entertainment

places of this kind than married women. Married women are expected to have more responsibilities over their spouses and children that they have to live up to.

On Place of Residence. Of the 22 respondents, a greater number (77.27%) come from the barrio while 22.72 percent comes from the town proper. Most of the women workers interviewed do not come from the locality. Some reported to have come from the other regions in the Philippines and their family members do not even know that this is the kind of job they do to earn a living.

On Religious Affiliation. Majority or 20 of the respondents are Catholics and only two are non-Catholics. This finding coincides with those women whose husbands are videoke bar goers. It affirms that really, some religions or sects have more restrictions and control over their members' behavior and activities unlike the Catholics.

On Educational Attainment. Seven (31.82%) of the women are high school level and none of them finished any vocational or bachelor's degree course. This again concurs with the women respondents whose husbands are videoke bar goers. Indeed, empowerment in women is still limited to few who have the means.

On Educational Attainment of Spouse. Of the four women who are married, two reported that their husbands are high school level, one reported that her husband reached college level, and the other one did not have an answer. This result implies that their husbands could not adequately provide for them that is why they are compelled to work in entertainment places. Further, this conforms to the observation that the needs of people have become enormous and in this way, working for sufficient income for maintaining a decent life has emerged as the top priority.

On Monthly Income. Most (68.18%) of the respondents have family income of Php 10,001.00-15,000.00 and none of them is earning Php20, 001.00 and above.

On Occupation. The four married women workers did not have any answer on the occupation of their husband.

On the work-related conditions of the women working in videoke bars, it was disclosed that half of the 22 women workers (50%) are working in one videoke bar, 45.45 percent are working in two bars, and one is working in 3 bars. This figure means that many of them are really taking this job seriously as they do not stick in one bar.

Most of the women (63.63%) have been working in videoke bar for 1-2 years and two each (9.9%) worked for 3-4 years and 5-6 years. This could imply that workers do not stay there for long because as they age they may be replaced by younger women. It could also be that after working in one videoke bar for some time, they would transfer to another bar.

Almost all (90.91%) of the respondents drink with their customers and only two of them reported not drinking with customers. This suggests that to sit with and join in the drinking spree of the videoke bar goers is part of their work except for those who perhaps do not really drink.

It could also be gleaned from the results that fourteen (63.64%) of the women workers drink more than eight bottles with the customers and only one (4.54%) can drink 1-2 bottles only. This clearly shows that that they have been used to drinking.

Fifteen (68.18%) of the respondents smoke and only seven (31.82%) do not smoke. This finding suggests that women workers are not much different from men goers since they can drink as much and even smoke like some men do. Further, this could mean that this has become the lifestyle of women in this kind of workplace.

A greater number (72.73%) of the women workers go out with customers when asked and only six (27.27%) said they are not going out with customers. This implies that men goers are not only after the entertainment and relaxation that they experience in the videoke bar but are also interested in dating these women workers outside their workplace. In addition, these women do not only offer entertainment in the videoke bars but they could also be willing to offer more than what customers ask. A report on KTV Clubs (Philippines Strippers) by an American Expat in the Philippines, in his study found out that most KTV clubs have take-out policies which is commonly called "bar fine." Thus, if a customer likes a girl to go out with him, he can pay a bar fine and take her out of the place for the night.

Videoke-Related Factors as Experienced by the Women whose Husbands are Bar Goers

Majority (96.67%) of the wives of the goers reported that their husbands go to videoke bars at night-time and only one goes during the day. Fifteen (50%) of the wives of the goers said that their husbands go to videoke bars once a week. This indicates that going to videoke bars have become a part of the weekend of the goers as a form of relaxation. More than half (53.33%) of the women said that their

husbands stay in the videoke bars for 6-8 hours. This shows that their husbands come home beyond midnight or even at the crack of dawn. Further, this implies that their husbands sacrifice their time for sleep and for their families for the videoke bars.

Common Reasons for Women Working In Videoke Bars

Based on the responses of the workers in terms of their reasons in working in a videoke bar, many answered "I want to provide entertainment and relaxation to people" (14 or 31.1 %), followed by "It is an easy job" (17.7 %), "It does not need a high educational qualification (15.5 %), and "The pay is good" (13.3%). The least choices are "It is accessible to my place" and "It is an opportunity to meet friends and other people" (2.2% each). This is also affirmed by Sokhom (2002) who reported that most of the women respondents did not really want to be sex workers, as this is frowned upon in Cambodian culture. However, they were obliged to enter in this work because of limited opportunities. Some of the women also previously worked by selling rice or as promotion women but started working in the entertainment sector to increase their incomes. They reported that their previous work required heavy work for a small income.

Common Reasons of the Women's Husbands in Going to the Bars

It was disclosed that husbands patronize videoke bars "to drink" (39%) and "to relax and be entertained" (19.5%). Other reasons include "to meet new friends" and "It has become a habit or a past time" (2.4% each). This was further validated by the observations made by the researchers. Almost all men going to the bars go home drunk and tipsy. This can be attributed to the common scenario in the rural areas that if men are grouped together, liquor is always present.

Perceived Effects to the Health of the Women Workers

When the women were asked about the effects of their work in the videoke bars to their health, some of them admitted that they usually "suffer from hoarse voice" (10 or 15.6%) due to lengthy singing time to entertain club goers while drinking cold ladies drink at the same time. Moreover, other women responded that they suffer from dizziness and a change in sleeping time (9 or 14%) because their work is more inviting at night causing them not to get a good night sleep almost every day. Normally, they sleep during the day to make up for the lost time of sleeping. Drinking ladies drink have caused some women to suffer from stomach

ache either ulcer or hyperacidity while others have noticed that they have gained weight since they started working in the club (7 or 10.9 %).

Perceived Effects to the Health of the Women Whose Husbands are Bar Goers

Among the wives whose husbands are bar goers, many of them admitted to have suffered from dizziness (18 or 25.7) as well as "suffered from stomach ache." When probed further, sleepless nights have been a primary reason because they could not sleep if the husband is not yet home and they have to wait for him for dinner. Their eating late could have caused their ulcer or hyperacidity. This is a common picture among Filipino families so that even in eating, the husband should eat together with the wife and be served by the latter while eating. Due to prolonged waiting for eating, some women (7 or 10%) accepted that they suffer from "lost appetite" followed by "over fatigue," "weight loss," and "palpitation" (6 or 8.5%). One of them accepted that she got infected with a sexually transmitted disease which she got from her husband.

It can be noted from the perceived effects along emotional aspect among the women workers that some women "feel proud" (12 or 22.2%) of their job. This can be attributed to the good pay that they received from working in the club and this is validated by the hefty income every month. However, some answered "envious to women having more gainful employment" (7 or 12.9%) and "envious to women who have professional job" (5 or 9.2%). Though some accepted that they like their job, it came out also in the interview that if only they have a choice, they would like to be a professional and have a stable job. The women answered, on the other hand, "fear of getting attack by the family of the men," insecurity towards women," and "feel unhappy" (1 or 1.85%). Seven workers (12.9%) also admitted about their fear in experiencing customers who abuse or malign them verbally or sexually due to the customers' drunkenness or simply abusive due to the nature of work and to manifest their superiority for their masculinity or for their being a rich man. The presence of abusive customers was affirmed by an article which came out in *Ilocos Times* (2006) about the rape incident charged by a GRO against two cops. In a sworn statement of the complainant, she claimed that the policemen forcibly took her from the videoke bar where she works. They even used the police patrol car and brought her to the police station where the alleged rape happened. Truly, there is a basis for this fear of women working in the bars.

The item "fear that my husband will get involved in trouble and gets hurt" tops the list of reasons among women whose spouses are frequently going to the bars along perceived effects on the emotional aspect among the women whose

husbands are bar goers. The wives (10 or 15.3) admitted also that they have developed "hatred to women working in the bars" and "easily gets angry." During the interview, it came out that angry feelings may develop whenever the spouse forgets his sexual obligation. It can be noted that the women worry a lot (8 or 12.3%) due to husband's going to the bars. The husband's involvement in trouble or accidents came out as reasons of worrying. Furthermore, they also undergo "daydreaming" and "envious to women whose husbands are not going to the bars" as responded by five (8.3%) out of the 30 women respondents. "The lack of self-confidence," "feel that my husband is not happy with me anymore," "Want to establish more intimate relationship with my husband," "feel that my husband does not love me anymore," came out as the least answers (1 or 1.6%) given by the women.

On perceived effects along socio-cultural aspect among the women workers, the women workers believed that videoke bars are accepted by the people in the community "due to work opportunities" (11 or 31.4%). The researchers have observed that other than the women working in the bars, some people especially men in the community have landed in jobs by becoming bouncers, waiters, or janitors. However, it was observed that in one of the bars, teenagers were seen doing janitorial works and acting as waiters. Though they provide **work** opportunities, the women believed that the people in the community think that "workers in the videoke bars are not decent" (6 or 17.4 %). Videoke bars are also "accepted because these are forms of relaxation" but they also mentioned that these "cause fights and troubles" (5 or 14.2%).

Perceived Effects along Socio-Cultural Aspect among the Women whose Husbands are Bar Goers

Most of the wives (22 or 27.5%) believed that videoke bars "cause fights/troubles" in the community. They further mentioned that when their husbands or other men come home drunk, they usually provoked a fight with other men or fellow bar goers. They also perceived that videoke bars "destroy good family relations" with 20 (25%) who mentioned this item. This could be attributed with the presence of women in bars with whom their spouses got involved with intimately or sexually. Some women also answered that workers in videoke bars are not decent (12 or 20%) and that videoke bars are not well accepted due to the noise created (11 or 13.7%).

Common Problems Met by the Women Workers In Videoke bars

The study revealed several problems that the workers have experienced in the bars. "Customers who take advantage" tops the list (11 Or 26.2%) of responses. Their customers, usually those who are drunk, touch the sensitive parts of their body especially when they are seated with them in a dark corner of the bar. Some also answered that "family members of customers feel jealous of me" (5 or 6.9%) while four (9.5%) replied "frequent fights/arguments among drunk customers," "got involved in the fights of customers," "a feeling of low regard by the people in the community." It can be noted that three (7.1%) women accepted of being impregnated while working in the bar. During the interview, it came out that they do not know who the fathers of their babies are. This situation shows that they do not only provide singing entertainment to their customers but also sexual pleasure. Hence, they are not also protected due to their experiences of getting pregnant. This situation also affirms that the videoke women workers earn money through sex work as also validated by the study of Sokhom (2002) among Cambodian Women Working in the entertainment sector. He found out that nearly all women in the bars had sex with clients for money. Those who initially refused to have sex with clients eventually changed their minds.

Common Problems Experienced by Women Whose Husbands are Bar Goers

Most of the women answered that their spouses usually "come home late at night" (23 or 38.3%). Some (8 or 13.3) of the men "spend the money intended for the family in the bar." Their hard earned money from farming or working from construction is just spent overnight in the bar for drinking or singing with the women. After drinking, they go home (6 or 10%) and some of them provoke fight at home (5 or 8.3%) or within the neighborhood (3 or 5%). Four (6.67%) also got involved in vehicular accidents because of getting heavily drunk in driving home.

Ways by which Women Workers Cope with Problems Related to their Work

All of the 22 respondents gave common answers in terms of the problems which they usually encountered. First in the list is on financial aspect, especially when they badly need money like after receiving a call from their families in need of money. They may use some tricks in order to convince their customers that they are appealing, very handsome and macho, for them to get higher tips. They also consent to go out with their customers for sexual intercourse, either within the vicinity of the bar or outside. They usually get higher pay and tip with this kind of service. It was observed in all the bars that there are spaces within the vicinity like extra rooms or

built nipa huts for sexual intimacy purposes. It was also admitted by the bar managers that these places are for these purposes. This scenario validates an article regarding KTV bar working (2009) that most adult KTV clubs have take-out policies, what's commonly referred to as a "bar fine".

To avoid getting afflicted with diseases especially with sexually transmitted diseases, the workers submit themselves for a health check up at the rural health unit. It was also explained by the bar managers that such is mandatory by the local government unit where the bars are situated and this has to be done once in every six months. After the mandatory check up, each worker is issued a health certificate. Furthermore, the women also admitted that at times, some abusive or heavily drunk customers asked more services that they could not afford to pay. It could end up on customers provocation, however, the club's security, termed as bouncers, are always on guard. If the situations would go uncontrollable, especially for armed customers, the law enforcers' visibility is sought. It was also admitted by the women workers, that they have become very religious in using contraceptives because of their fears of getting pregnant. Three had admitted that they were impregnated by their customers before due to non-usage of contraceptives.

Very few women have openly accepted that they hide their true age, either younger or older than their actual age. The bar managers were silent on this aspect. It could be a way of protecting themselves or the establishment. However, it was observed by the researchers that based on their physical appearance some women working in the bars were very young. This observation was also validated by the article written by Teddy Molina in the *The Philippine Star* (2011) about the Videoke Bars being Padlocked due to the hiring of minors as GROs in Laoag City.

Ways by which Women whose Husbands are Bar Goers have sought to Cope with the Videoke-related Problems

Most women admitted that they chose to keep quiet and avoid nagging especially when their husbands come home late and heavily drunk. Doing this could prevent heated arguments, which could end up with physical fights. Some openly admitted that they were physically abused by their spouses whenever they were provoked. Furthermore, if the house situations become uncontrollable, they would run out and seek help from family members or the barangay officials to pacify the spouse. Six women have accepted that their relationships with their husbands were once on the rocks and almost led to separation. However, whenever they come to ask for forgiveness, they usually would give in for the sake of their kids. It was

noticed that all of these women are very much dependent of their husbands for they are all plain housewives.

On the other hand, a few also mentioned that they usually fight back either verbally or physically. This may usually happen if the spouse would go to the bar very frequently and neglect his financial obligation to the family. They also admitted that to augment the income of the family, some women would accept services like washing clothes, clothes ironing, or doing some errands for well-off families within the neighborhood.

CONCLUSIONS AND RECOMMENDATIONS

Based on the results, the researchers concluded that women are indeed vulnerable to different health, emotional, and socio-cultural conditions brought about by their changing roles in the community vis-a-vis with the changes in entertainment, family life, and lifestyle; women's empowerment and protection is still limited especially in rural communities; majority of the women involved in the study are financially dependent on their husbands; there is prostitution in videoke bars though it was originally thought to offer entertainment and relaxation. The following then are highly recommended: The Local Government Unit should design relevant programs for the welfare of the women that will cater to their specific needs to include health and other relevant programs for their empowerment. Law enforcers and barangay police should strengthen their collaboration and visibility to monitor the activities inside the videoke bars and the implementation of ordinances pertaining to their operation must strictly be implemented for the regulation of their operation. A regular medical check-up should be strictly made and monitored to ensure the protection of the workers and the goers since there were reported cases of sexually transmitted diseases.

LITERATURE CITED

American Expat in the Philippines KTV Clubs (Philippine Strippers). May 1, 2007

Andal, V. (2009). *ISAFP agents shoots barangay chair*. The Ilocos Times October 1, 2006

Bhuvan, The changing role of women in the society .Retrieved from the worldwide web on October 20, 2012 <http://www.scribd.com/doc/61985005/Correlates-of-Wife-Abuse-in-the-Philippines>

- Des Mueles, et al. (2007). "How healthy are the Canadians?" Retrieved in the worldwide web on September 2, 2007. <http://www.newcastle.edu.au/Resources/Research%20Centres/ArtsHealth>
- Dobson Roger. (2003). British Medical Journal BMJ Publishing Group Retrieved from the World Wide Web on August 23, 2012 <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1150966/>
- Maclean, Tamara. "Choral singing makes you happy: survey." Sydney Morning Herald. July 10, 2008. <http://news.smh.com.au/national/choral-singing-makes-you-happy-survey->
- Manalo Maria Fidelis (2012). Correlates of wife abuse Among ever married males In selected regions In The Philippines. Retrieved from the Worldwide Web on October 25, 2012 <http://www.scribd.com/doc/61985005/Correlates-of-Wife-Abuse-in-the-Philippines>
- Molina, Teddy. *Videoke bars in Ilocos town padlocked*. The Ilocos Times. October 9, 2011
- Sarmiento, Prime Conquered by Videoke March 25 2008 "Singing to females makes male birds' brains happy." EurekAlert. Oct. 3, 2008. http://www.eurekalert.org/pub_releases/2008-10/plos-stf100308.php
- Sokhom Hean (2002). *Survey on health seeking behavior of women working in entertainment sector* in Phom Penh Retrieved from the worldwide web on October 28, 2012 <http://www.cascambodia.org./karaoke.htm>



A Refereed and Indexed Multidisciplinary Research Journal
Of the University of Northern Philippines
Vigan City, Ilocos Sur
2700 Philippines