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Sexual Risk Behaviour among Waitresses in Restaurants in Ore Nodal Community, South West, Nigeria: Theoretical Perspectives

ABSTRACT. Sexual risk behaviours are prominent among Africans viz-a-viz Nigerians. As a result, several studies have focused on the knowledge, attitude and practices of the phenomenon in very few and secluded areas in Nigeria involving key actors such as commercial drivers, hoteliers, students of tertiary institutions, and female bar attendants. Also, previous studies on the phenomenon in Nigeria have only been conducted empirically but with little emphasis on sociological theorising. Hence, there is a wide gap in knowledge on the dimension of understanding the phenomenon, the unit of analysis, and the study's location. This paper x-rays the knowledge, attitude and practices of sexual risk behaviours among female wait staff in Southwest Nigeria nodal communities using five sociological theories; Systems theory, Symbolic Interactionist Theory, Social Learning Theory, Exchange Theory and Social Action Theory. They were adopted, applied, and synthesized to provide a sociological explanation of the causes, practices, effects and approaches to understanding the peculiarity and dynamics of Sexual risk behaviours among female wait staff in the Ore nodal community in South West, Nigeria in tandem with current social realities.

KEYWORDS: female wait staff, Nodal Communities, Ore, sexual risk behaviours, sociological theories

Introduction

Sexual Risk Behaviours (SRBs) are those behaviours that increase the risk of contracting sexually transmitted infections and often lead to unintended pregnancies (Center for Disease Control and Prevention, 2010). These SRBs include sex at an early stage, unprotected sexual behaviours and having multiple sexual partners among others. Meanwhile, the World Health Organization (WHO) has emphasised the need to address SRBs in every nation as tantamount to embracing sustainable development (WHO,

2004). This is because of the complications of SRBs which have overtime become a major challenge to health institutions in most developing nations (Integrated Biological and Behavioural Surveillance Survey, 2010). Several factors hinder and complicate the march towards sustainable development in African countries. These include: environmental, political, cultural, and most importantly, inclined health issues from which empirical studies on the complications of SRBs are domiciled.

Many studies on SRBs have concentrated frequently on street hawkers, female adolescents, and students of secondary and tertiary institutions, with little attention on highway female wait staff at restaurants who are predominantly adolescents and often have been victims of rape, sexual abuses and possibly involved in several sexual encounters which are mostly risky and detrimental to health. Studies have established increasing involvement of adolescents (within the ages of 15–24) in sexual activities (United Nations, 2012). The motivation for sexual activity among adolescents have been webbed around peer influences and socio-economic pressures (Bingenheimer, Asante & Ahiadeke, 2015) and is often prominent in rural areas and among people with low sources of income (Bearinger et al., 2007). Also, there is increasing curiosity on the sexual activities of female wait staff in nodal towns of sub-Saharan Africa because of the perceived prevalence of sexually transmitted infections and pitiable health care those areas are prone to (WHO, 2011). This paper provides an empirical insight on the motivations, dynamics and implications of sexual risk behaviours (FWS) among female plantain hawkers (FWS) in Ikire, Osun State, Nigeria.

Statement of the Problem

United Nations (2012) revealed that adolescents (between age 15–24) constitute 19.6 per cent of sub-Saharan Africa's total population (over 224 million). As a result of poverty, broken homes and lack of parental care or the death of parents, several adolescents in this category have mostly become involved in informal and vulnerable employment sectors because they cannot find a suitable form of economic survival (UNDP, 2011). However, Bingenheimer, Asante and Ahiadeke (2015) stated that there is a relationship between the prevalence of SRBs in Africa and the quest for the economic survival of the adolescents.

The situation of female wait staff in Ore nodal town is not unconnected with the facts discussed above. This is because the adolescents were into

informal and vulnerable employment such as highway hawking, which in turn put a lot of pressure is on the (female wait staff) FWS to have more sales to guarantee their profit and make them stand the chance of feeding their families and dependent relatives from their proceeds. As a result, the practice of the FWS resorting to having multiple sexual partners among the drivers, passengers and community dwellers (which mostly consist of different classes of individuals who are traders, artisans, blue-collar jobbers and farmers among others) in the highway community to assist in footing their daily domestic bills and financial needs is noticeable.

Many of these relationships were often solidified by sexual gratification, which often is either too risky for the FWS mostly because they are particularly young or perceived to have unprotected sex which place them at the risk of being infected with STIs and unwanted pregnancies which is consequentially dangerous because findings have revealed that significant portion of unmarried and sexually experienced girls aged 15–19 years in Africa was exposed to the use of contraceptives which indicates involvement in sexual practices at such tender age (Olukoya, 2002; Ross, Dick & Fergusson, 2006; Bankole et al., 2012) while their unmarried and sexually inexperienced counterparts are left to bear the brunt of their sexual actions.

Studies have shown that 16 million young women and girls between the ages of 15–19 give birth annually, accounting for approximately 11 per cent of all births globally (WHO, 2004). These births were characterised by several complications and negative societal labelling, which resulted in young women engaging in abortion, which is responsible for 13 per cent of all maternal deaths universally (WHO, 2011). Annually, sub-Saharan Africa records 2.2 million unintended pregnancies among adolescents and, all these empirical findings have a nexus with risky sexual behaviours (Guttmacher Institute, 2010). The literature further revealed that more than 50 per cent of females globally between 15–24 years old who have been involved in SRBs often suffer from reproductive health problems, early pregnancy, and induced abortions coupled with sexually transmitted diseases (United Nations, 2012; Bankole et al., 2012; Ogunyemi, Adisa & Adenuga, 2020).

Nigeria's nodal towns are known for highway hawking ranging from communities such as Ikire, Benin, Onitsha and specifically Ore (the focus of this study) among others. Ore highway is a commercial area with a heavy concentration of hawkers and female wait staff of restaurants and bars who are principally females and vastly between adolescent to early adult-

hood. Often, the FWS mostly comprise of teenagers and a few older folks of secondary school leaving age. They hawk on the highway with pregnancies of varying durations which partly is a reflection of the involvement of teenagers and adolescents in risky sexual relationships. Apart from adolescent FWS early exposure to sex, there was the prevalence of the FWS involvement in sexual risk behaviours which has numerous implications that previous studies have explored but with little or no sociological theorising. Hence, this empirical study intends to fill the knowledge gap.

Theoretical Perspectives

A set of ideas to illuminate phenomena or proffer solutions to problems is the theory (Ritzer, 2008). It can also be defined as a body of knowledge that encompasses related variables, concepts, and format, specifically designed in the form of a statement to explain events, situations, or objects (Adenuga, Ogunyemi & Omojufehinsi, 2018; Omololu, 2017). A sociological theory refers to a web of thoughts and concepts carefully formulated, tested to explain and predict the precise occurrence, mostly those hinged on collective ideologies, which are independent of the social realities elucidated. Also, theories are formulated to analyse or explain social life issues affecting humanity (Hagen, 1962).

Various accounts have been offered throughout history to explain the prevalence of sexual risk behaviours in Nigerian nodal communities. Explaining sexual risk behaviours becomes central to sociological discourse especially when previous studies have only attempted empirical x-ray of the phenomenon. Many earlier studies of sexual risk behaviours in Nigerian communities partially explained how sociologically relevant the issue is. Hence, the need to fill the lacuna in knowledge. This paper offers theoretical explanations on sexual risk behaviours in Ore nodal community. The theories examined are Systems Theory, Symbolic Interactionist Theory, Social Learning Theory, Exchange Theory and Social Action Theory.

Systems Theory

The Proponents are Talcott Parsons (1920–1979) and Niklas Luhmann (1927–1998). Systems theory is an interdisciplinary theory about the nature of complex systems, society and science. The theory is a frame-

work to investigate and describe any group of objects that work together to produce the result. This system can be a single organism, organization or society, or electro-mechanical or informational artefact. As a technical and general academic area of study, it predominantly refers to the science of systems that resulted from initiating what became a project of systems research and practice.

Systems theory explains that the intricate relationship of parts cannot be treated out of the whole context. Systems theorist rejects the idea that society or other larger-scale components of society should be treated as united social facts. The theory has five assumptions. These are:

- i. Systems theory emanated from the hard sciences and, as a result of the interdisciplinary plights of the proponents, it was incorporated into behavioural and social sciences because it possessed a common vocabulary to unify those sciences.
- ii. Systems theory is multileveled and can be applied equally well to the largest-scale and the smallest-scale, to the most objective and the most subjective aspects of the social world.
- iii. Systems theory is interested in the relationships of the many aspects of the social world and thus operates against piecemeal analyses of the social world.
- iv. Systems theory tends to see all aspects of sociocultural systems in process terms, especially as information and communication networks.
- v. Systems theory is inherently integrative.

Also, systems theory is macro as it attempts to explain how the entire social systems works and the key actors, which are the movers and shakers of such actions. The theory was adapted from science and, it further linked up with the Structural-Functionalist Theory, most especially, the contributions of Talcott Parsons, Emile Durkheim, Hebert Spencer and Ferdinand Tonnies which explains the process of changes in society. This explanation of change partly answers the question of how large scale societal behaviours become accepted by small groups.

In application to sexual risk behaviours in Ore nodal communities, Systems Theory explained that sexual risk behaviours are systemic. It is a function of the system nexus. The study did not explain how sexual risk behaviours originated but, it only attributed its spread to prevailing systems culture, which could be learned and adopted by indigent persons. The reality of the situation in Ore community is that the female wait staff at the restaurants are underpaid and multiple male sexual partners seem

to be the succour to afford meeting up with paying daily bills and taking care of themselves (although the practice is not directly linked to commercial sex work).

The systems theory was weak in considering the processes of thoughts, meaning system, identity pattern and sociological imagination the practice of sexual risk behaviours offer the female wait staff. The theory did not sufficiently provide socio-economic evidence of the need to engage in sexual risk behaviours. Hence, the adoption of Symbolic Interactionist Theory.

Symbolic Interactionism

Hebert Blummer, Max Weber, George Hebert Mead and Erving Goffman are the proponents of the theory. Symbolic Interactionism, according to Ritzer (2008), thrives on three standpoints:

- Focus on the interaction between the actor and the world;
- Perception of both the actor and the world as dynamic processes and not static structures; and
- The actor's ability to interpret the social world.

According to Ritzer (2008), Blummer coined the term *symbolic interactionism* in 1937 and wrote several essays that were instrumental in its development. His works focused more on social processes precipitating human actions but, his works ignored the importance of meaning and social construction of reality. This school of thought further provides frameworks for viewing human beings as living in a world of meaningful objects. These objects include material things, actions, relationships and even symbols. Schaeffer (2018) stated that members of the society see symbols as an important part of communication and, they share the social meanings of symbols, materials, actions and relationships. Sexuality and female wait staff in restaurants, for example, have unique meanings attached to them in nodal communities. There is a general feeling that all girls working in restaurants are doing it for the money and will do anything to get the money including having sex with known and unknown persons. As a result, the female wait staff were seen as sex objects to some persons.

Meanwhile, George Hebert Mead gives priority to the social world. His works are mainly on the acts, gestures, significant symbols, mind, self and society. He identified four stages constituting human acts which are: impulse, perception, manipulation and consummation. Although Hebert Mead spearheaded a number of teachings in symbolic interactionism,

overtime the works of Erving Goffman on dramaturgical approach became popularized. The dramaturgist compares everyday life to the settings of the theatre and stage. Just as actors project images, human beings also seek particular features of their personalities while hiding other qualities. Thus, female wait staff in Ore nodal communities envisaged what they wanted the society to perceive about them and not who they are.

In application to the paper, since symbolic interactionism focuses more on the actor and the world, every aspect of human behaviour becomes the focal point of interest. On the practice of sexual risk behaviours in the Ore nodal community, the actors represent the female wait staff while the world connotes the restaurants. The point of interaction is the restaurants, clubs and issuance of money, material gift or kind gestures which is considered as a link to engaging in risky sexual behaviours irrespective of the health status of the male sexual partners.

The first assumption of the theory is the interaction between the actor and the social world. As identified above, the actor is the female wait staff whose job is to serve food and drinks at the restaurants in Ore nodal community. She is open to everyday communication and interaction with customers and other males in the restaurants' neighborhood. Many female wait staff sleep in restaurants and live their lives around the restaurants. As a result, they become open to travellers, commercial drivers and artisans who spend the night drinking and relaxing in their restaurants. From such interaction, they become exposed to interacting with strange persons and newer persons from all works of life.

The second assumption of Symbolic Interactionist Theory views both the actor and the world as dynamic processes and not static structures. This implies that with time the female wait staff and the customers (travellers, commercial drivers and artisans) gradually becomes integrated and begin to have growing interaction. his metamorphoses into sexual intercourse, usually mostly by mutual consent based on growing relationships and continuous interactions both parties have had, which has grown beyond the apparent static relationship. As a result, both actors (female wait staff and customers) have devised a dynamic process through which they can further get along rather than sticking to the customer-sales girl relationship (which is more of a static structure).

The third assumption that "the great importance attributed to the actor's ability to interpret the social world" is how both actors can further the interaction based on the existing realities around them. The last assumption of Symbolic Interactionists emphasised the importance attribut-

ed to the actor's ability to interpret the social world. This assumption places more responsibilities on the female wait staff whose role is to observe customers and the business environment and attempt to use the reality of the environment to make sense.

The theory was critiqued because it offers more explanation on social processes of interaction than consequences of the sexual risk behaviours of the female wait staff and their sexual partners. It is also very subjective in approach and may not provide universally acceptable and reliable templates on which subsequent theorists can apply to the same phenomenon in society. Despite its subjective nature, Symbolic interactionism did not adequately cater for a contextual understanding of the motivations of the actor's behaviour; it generalised that there can be frameworks for viewing human beings as dwelling in the world of meaningful objects. The theory did not also specifically contribute mainly to sexual risk behaviours but its model on the relationship between actors and society were adapted and situated around the study to offer a peculiar explanation to the study.

Social Learning Theory

Albert Bandura is the proponent of Social Learning Theory. The theory assumes that individuals learn from their interactions with others in a social context (Bandura, 1977). Individually, by observing others' behaviours, people develop similar behaviours. New concepts of social learning are being formed as new trends in patterns of interactions emerge. The theory stated that learning takes place in people when they:

- Observe the actions of other people;
- Consider the consequences of the actions on those people;
- Rehearse what might happen in their own lives if they follow other peoples' behaviour;
- Take action by trying the behaviour;
- Compare their experiences with what happened to other people;
- Confirm their belief in the new behaviour.

Social Learning Theory has three key components. These are: observational learning, imitation and behavior modeling (Wood, Bruner & Ross, 1976; Bruner, 1990). Bandura stated that observational learning involves that humans often cannot learn for themselves. An alternative theory that

is not strictly constructivist or behaviorist is Bandura's Social Learning Theory. This theory emerges behavioristic cognitive psychology and reinforcement theory to depict the individual's learning process. Bandura stresses the personal and self-system which manipulates learning by influencing social processes, memory representation and reconstruction, cognitively-based motivation, schematic processing of experiences, psycho-biologic functioning, emotion activation and the skill which people deal in their everyday life experiences (Bandura, 1986 cited in Bandura, 1977). The learner has the capacity to change their learning in novel situations by controlling the environment around them whether it is imposed, selected or constructed (Bandura, 1977).

Food consumption and human interactions have encoded social meanings. With this in mind, relationships between Female wait staff, their service and customers (especially travellers, commercial drivers and artisans) provide all social learning necessary to instil a new mode of thinking, behavioral patterns and neoteric value system. This theory explains how influential the workplace environment can be on individuals in any society. Although the assumption is rooted in psychology, it becomes useful in sociology especially in the area of social interaction which has to do with sexual behaviours because the acceptance and eventual absorption of sexual gratifications are products of human social interactions with one another.

The theory further exposes that beyond the serving of food and drinks in the restaurants, new culture wrapped in several modes of behaviours, dressing patterns, slangs and physical appearance often manifest through interaction with fellow female wait staff from other restaurants and customers' acceptance and appreciation of female wait staff dress and hairstyles. In fact, many new female wait staff may want to emulate the character of older folks in the business. This theory explains how sexual gratification to customers becomes initiated, accepted and becomes a normal phenomenon.

The weakness of the theory lies in its overemphasis in justifying the motivation for engaging in certain behaviours rather than groups of people which Sociology mainly focuses. Since actions are learned and transferred, the theory gave little or no explanation on how the female wait staff becomes lured into taking a risk during sex. This partly explains the socio-economic pressures, which brews the involvement of female wait staff in sexual risk behaviours.

Social Exchange Theory

The theory was propounded by George Casper Homans and Peter Blau. Social Exchange Theory emanated from Economics, Psychology and Anthropology. It was developed to understand the social behaviours of humans in economic undertakings (Homans, 1958). Social Exchange Theory perceives the exchange relationship between specific actors as actions hinged on rewarding relations from others (Blau, 1964; Emerson, 1987).

Social Exchange Theory is that theory that had its roots in behaviorism, influenced intellectually by rational choice theory but differs from it by focusing on reciprocity in social relationships and not on individual decision making. The theory also known as the theory of rational choice has one basic assumption. Rational Choice is guided by the assumption that people are rational and base their actions on what they perceive to be the most influencing means to their goals.

For Social Exchange theorists, when the costs and benefits are equal in a relationship, such a relationship is defined as equitable. The concept of equity is a vital part of social Exchange Theory. The theory features all of its main propositions. All relationships have “Give and Take”, although the balance of this exchange is not always equal; the theory explains how human beings feel about their relationships with other persons as depending on their perception of:

- i. The balance between what is invested in the relationship and what is obtained out of it.
- ii. The kind of relationship people deserve.
- iii. The possibility of having a better relationship with another person.

In determining what is fair, there is a comparison of the outcome of the give and take ratio of every human relationship. This outcome varies, with some giving more and others getting more from the relationship. They also vary in what is given and obtained.

Social Exchange Theory has based on the premise that the exchange of material and social resources is an elementary form of human interaction. The outcome of an interaction is the combination of rewards and costs. These costs and rewards are assigned figures, any numbers will work as long as the scale is constant. Positive numbers are assigned to rewards and negative numbers to the costs. People strive to reduce costs and maximise rewards, as with economics and then base the likeness of developing a relationship with someone on the perceived possible outcomes. When

those outcomes are identified as higher, people disclose more and develop a closer relationship with that person.

The theory is premised upon the costs and rewards of a relationship. People base their decisions to develop or maintain a relationship on the number of profits that we could receive. Social exchange uses the equation: Rewards–Cost–Profits to figure out whether a relationship is worth the time. Usually, the typical person decides to pursue a relationship where the rewards are more than the cost. To get the rewards, there will be costs that will have to be dealt with.

In application to the study, Social Exchange Theory explained that economic gain is the sole reason female wait staff engage in sexual risk behaviours. As long as their sexual partner (who are the drivers, customers and travellers) can meet their financial and other economic needs, they can go any length in having sex with such persons. Meanwhile, the sexual fantasies to be desired by these male sexual partners from female wait staff without further strings attached opens them up to giving anything at their disposal to get maximum sexual gratification from the female wait staff. Moreover, in tandem with Homans' six propositions, when the exchange is beneficial and favourable, there is increased interaction until both parties do not need one another anymore.

This theory also explained how financial rewards and other fringe benefits female wait staff have gotten from their sexual interaction with their male customers, drivers and travellers propel newly recruited female staff to join the act. This theory did not see beyond the gains and pains of the female wait staff. It was equally silent on the other meanings attached to interaction between the female wait staff and their customers in the restaurants. The theory did not to combine the perception of the female wait staff on their motive for involving in sexual risk behaviours alongside the perspective of the customers, drivers and travellers on their motive. Hence, social action theory was adopted.

Social Action Theory

The theory was propounded by Max Weber (1864–1920). Weber posited that before the cause of action could be ascertained, the need to understand the meaning attached to it by the individual is expedient. To this end, Weber coined the word "Verstehen" He distinguished between two types of understanding. First, Weber referred to direct observation-

al understanding (Aktuelles Verstehen), which is about observing what people are doing. However, observational understanding alone is not sufficient to explain social action. The second type of understanding is Empathetic Understanding (Eklarendes Verstehen). This explains that sociologists must try to understand the meaning of an act in terms of the motives that have given rise to it. This type of understanding would require you to find out why something is done. To achieve this, Weber argued for the need to get into people's shoes doing the activity to understand their intent.

The following are the assumptions of the theory:

- i. Observation alone is not enough to understand human actions; there is a need for considerate understanding. This can be done by gaining Verstehen, which is the main point of Sociology.
- ii. Understanding individual motives is central for discerning modifications to the social structure.
- iii. Weber identified that there are four main types of motive for action: value rational, instrumentally rational, effectual action and traditional action.
- iv. Different groups and societies focus on the relevance of the different types of general motive for action—so society still has a great influence on individual purposes in a general way.

In application to the study, Social Action Theory explains that the motive for action should be understood rather than picking up on the action and the actors without a prior understanding of the precipitating factors. In essence, the reasons female wait staff in the restaurants of the Ore nodal community engage in sexual risk behaviours should be understood. The literature revealed that reasons attributed to the rising involvement of female wait staff in sexual risk behaviours include peer pressure, prevailing socio-culture, means of socio-economic survival, pleasures, fantasy and desires, illiteracy, and others. Social Action Theory offers an explanation for the motive behind the actions of the female wait staff in the restaurants in Ore nodal communities than the effects of such actions on the individuals and the entire community. The theory was criticised based on its inability to sufficiently generalize and harmonize the intentions of the actors (female wait staff in the restaurants in the Ore nodal community) in engaging in a behaviour. It was also found to be weak for its losses in generality when it gains in specificity. The theory is also inductive and has offered very little to understanding arrays of culture on a singular phenomenon per time.

Synthesis of the Theories

This paper cross-examined the perspectives of five theories on Sexual Risk Behaviours among Female Wait Staff in Ore nodal town. The theories adopted consisted of macro, micro and macro-micro level theories. The Systems Theory by Parsons and Luhmann is a macro-level theory which explains the phenomenon of sexual risk behaviours from a holistic perspective. It offered explanations on how the components of the society work together to get a result and preserve the whole (society). The Systems Theory offers an overall explanation from the systems perspective in an attempt to be objective but has no consideration for the views of the actors. As a result, the Symbolic Interactionist Theory was injected to cover for the inadequacies of the Systems Theory.

The Symbolic Interactionist Theory is a micro-level theory which explains the practice of sexual risk behaviours based on social processes precipitating human actions. This considers the acts, gestures, significant symbols, mind, self and society. It focuses on how people interact with one another and how these interactions are interpreted. If female wait staff gives certain seductive gestures, it is easily understood by those who have been in the business of patronising them for sex. Also, when a male customer is being too kind, generous and caring with certain suggestive comments and touches on female wait staff, it could be an attempt to attract the attention of the female wait staff for sexual interaction. Although the theory proposed that human beings cannot be reduced to objects to be subjected to scientific rating as intended by Systems Theory, the theory did not also specifically contribute to sexual risk behaviours. Hence, the Social Learning Theory was adopted.

Social Learning Theory by Albert Bandura proposed that the involvement of female wait staff in the Ore nodal community was learned from other female wait staff based. The lean culture encompasses numerous modes of behaviours, dressing patterns, slangs and physical appearance which manifest as a result of interaction with fellow female wait staff from other restaurants and customers' gestures which may be acceptance and appreciation of their (female wait staff) beauty, dress and hairstyles. This theory explains how sexual gratification to customers becomes initiated, accepted and becomes a normal phenomenon. However, to what extent the female wait staff engage in the sexual interaction was not adequately addressed by the theory. This weakness brought about the adoption of the Social Exchange Theory.

Social Exchange Theory is anchored solely on the economic advantage gotten from relationships or any mode of interaction. For this paper, Social Exchange Theory explained that sexual risk behaviours are functions of fringe benefits which the female wait staff get from their male sexual partners. The female wait staff in Ore have multiple sexual partners to increase their chances of getting more money, date many people within the Ore community to foster fringe benefits and increase patronage in their restaurants, and engage in unprotected sex with male customers, drivers and travellers as long as they can offer them what they demand. Despite this, the meaning attached to risky sexual behaviours were not captured. Hence, the Social Action Theory.

The Social Action Theory advocated for the meaning of an action before taking an assessment side. The theory looked beyond generalising that sexual risk behaviour is systemic and a general phenomenon among the female wait staff in Ore nodal community. As such, it advocated for understanding the intention of the female wait staff and the sexual partners for engaging in sexual risk behaviours with direct observational understanding (*Aktuelles Verstehen*) and Empathetic Understanding (*Eklarendes Verstehen*) which Anthropologists conceived as Etic and Emic perspectives.

Conclusion

Sexual interaction is an everyday phenomenon worldwide, but the practice of Sexual Risk Behaviours and its consequence is a burgeoning issue for social researchers. Despite the previous empirical attempts to curb the menace, a loophole was discovered, and this is webbed around the dearth of sociological theorising on the phenomenon of sexual risk behaviour among female wait staff in the Ore nodal community. This paper offered theoretical explanations from the macro, micro and macro-micro theories level. These were explained through five sociological theories; Systems theory, Symbolic Interactionist theory, Social Learning theory, Exchange Theory and Social Action theory. The conglomeration of these theories explained that sexual risk behaviours are systemic, a product of daily interaction, learned through groups and the actions of others, a function of the economic benefit and became a practice through the constant observation of others.

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