

TOO YOUNG TO MARRY: IMPOLITENESS STRATEGIES IN NOLLYWOOD'S *WIVES' ON STRIKE*

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Abstract

This study investigates the impoliteness strategies encoded in women's fight against forced early girl marriage as portrayed in *Wives on Strike* by Steve Sodiya. The study adopts an eclectic theoretic approach as insights are drawn from Clupezper (1996, 2005) Watts (2003) and Bousfield's (2008) impoliteness strategies and face attack works. Thirty-three excerpts from *Wives on Strike* constitute data for analysis. It is discovered that in the fight against gender violence, positive impoliteness and face attack, Negative impoliteness, Bald on record impoliteness are exploited by interlocutors to register their dissatisfactions. From the study, it is discovered that males' impoliteness strategies are designed as impositions for violence while the females' impoliteness strategies are deployed as agents of offence to attack the face worth of offenders and put an end to violence against the girl child. It is recommended that since women can constitute a formidable force to stop some societal ills, they should be allowed a voice in both national and international affairs.

Key words: Domestic violence, impoliteness strategies, early marriage.

Introduction

This paper investigates the impoliteness strategies deployed by women to fight domestic violence especially forced early child marriage. Gender based violence grows astronomically each day ranging from forced early marriages to physical

battering, mental and sexual assault directed at girls and women inspite of the daily campaigns against these acts. Onoja (2019) laments that “gender-based violence (GBV) is a horrifying reality for many of those affected by conflict and crises, particularly women and girls. He further asserts that gender-based violence is widespread. Displacement, limited access to services, prevention and disruption of livelihoods greatly exacerbate the risk of GBV. Women, girls and boys report having to engage in survival sex for money, food and permission even to move about. Kishor and Johnson (2006) define domestic violence as violence against women. Violence on the other hand is action that causes victims injury, pain, sorrow, anguish or even death.

This paper studies *Wives on Strike*, a Nollywood film, a sub-genre of drama that articulates women’s fight against their daughter’s forced early marriage for fear of its attendant negative health condition. One of the negative outcomes of early child marriage/pregnancy is vesicovaginal fistula (VVF), an abnormal fistulous tract, extending between the bladder (vesica) and the vagina that allows the continuous involuntary discharge of urine into the vaginal vault. The expressive function of language is very essential as language is deployed to express man’s likes and dislikes. Man’s resentment towards issues, negative cultural demands and phenomena, are addressed and reacted against through language. It is against this backdrop that this study examines the impoliteness strategies employed by women in the fight against the imposition of husbands on under aged female children. Language is an expressive communicative mechanism used by all. Udoh (2013, p.38) observes that language is an extremely important aspect of a community, as well as an important index of identity; and it is used for all communicative functions that a community requires”. The concerted fight against

the cultural and patriarchal stronghold in the film is conveyed with language and determined action. Literature like every other organization or body contributes its quota to the fight against gender-based violence.

Literature according to Eko (2013, p.22) is about man... since literature encompasses the thought, culture, history and sociology of a people, its creative art is for knowledge and for the pleasure of man". Literature is for truth as well as beauty and so fights for the well-being of man. The phenomenal growth and popularity of the visual industry has lent vividness to the realities of domestic violence. This justifies the use of Nollywood film for this study since it is in English Language.

Objectives of the Study

This study sets to examine the positive impoliteness strategies in the *Wives on Strike*, highlight the negative impoliteness in the fight against early girl child marriage and assess the bald on record impoliteness in *Wives' on Strike*.

Conceptual Framework

Domestic violence has been explained in various ways to depict intimidation that affects physical, mental and psychological well-being of victims. Anadi, Offor, Anadi, Anadi and Anadi (2016, p.1) see domestic violence as old as marriage and family institutions. Many men in our society still support the notion that it is okay to use physical violence towards a woman if her behaviour or freedom threatens his power or standing in the family hierarchy (Sartin, Hansen & Huss, 2006). Kishor & Johnson (2006) affirm domestic violence as violence against women." This can be understood from the point that men are often the perpetrators of domestic violence while women are the complacent victims.

To Ukiri-Mudiare and Idris (2018, p.283) domestic violence is no respecter of anyone. Husbands, wives, children, grandparents, house helps, the elderly, the young, men and women are subjected to some form of violence or the other. They further narrowed domestic violence still to reflect spousal violence ‘skewed towards women whether as spouses, house helps or as trafficked persons’. They illustrate a case of a man having an affair with his house help and when his pregnant wife discovered and confronted him, he strangled her to death. They also point out that at the horizontal or intra-generational level, violence manifests among couples, ‘whether cohabiting or married, heterosexual or homosexual’. They conclude that “domestic violence is a situation whereby one person in a relationship dominates and controls the other. Where one gender perpetrates violence against another which most often is, males against females, then, it is gender-based violence. MC Donnel (2003) laments that “Nigerians do not talk about domestic violence because it seems to be an acceptable part of marriage, and found out that 40% of the urban women in research conducted in Lagos and Ibadan claimed that they have been victims of domestic violence. However, a behaviour of one which causes another pain, injury, sorrows, anguish, disfigurement and even death can never in the true sense of it be considered as an acceptable part of marriage.

Mudiare (2013c p.239-258) corroborates the earlier view stating that ... “cultural norms do not condone women being aggressors and when this happens in some Nigeria cultures, women have to carry out sacrifices to appease the gods and ancestors”.

The study text rather portrays a situation where women irrespective of their ethnic backgrounds, summed up courage to challenge the cultural norms in the Northern Nigeria where early girl-child marriage is the accepted norm. They also fight the

restriction of women from working. Speaking makes the outside world hear their voices and come to their aid. This study perceives early marriage as a form of domestic violence since the child's life is endangered and hence the justification for the fight against such malicious act.

Factors that can cause domestic violence include: cultural precaution / structures, low levels of education, drug and alcohol abuse, religion, witnessing domestic violence of one's mother, unemployment, patriarchal structures, gender roles, socio-economic status among other things

Effects of Domestic Violence

Domestic violence can lead to deformity - loss of eye or other permanent deformity, negative health condition, death and psychological trauma. Evidence abounds to prove that many women have died in the course of their spouses battering them. Early marriage or child marriage is a union between two people in which one or both parties are younger than 18 years. It is before the age of 18. It is regarded as a harmful practice that not only forces the girl to marry against her wish in some cultures but also endangers the girls' health and life. Such child marriage is branded "Girls not Brides" UNICEF records instances of girls that marry at ages of 13, 14 and 15 in Northern part of Nigeria and advocates an end to such practices and offer of quality education to both sexes. Early marriages account for 70% of the cases of VVF.

Theoretical Framework

This study adopts an eclectic theoretical approach as insights are drawn from Culpeper(1996,2005,Watts,(2003) and Bousfield (2008) until recently, works on impoliteness have been sparse and at the same time took politeness frameworks as point

of departure (Culpeper 1996, Bousfield 2008).Watts (2003) argues that greater attention should have been accorded impoliteness because it is specifically impolite behaviour that is more likely to be commented and judged in verbal interactions(p.5).Culpeper is regarded as the chief proponent of impoliteness strategies being the first scholar to discuss it in 1996.He described the term impoliteness to mean “communicative strategies designed to attack face, and thereby cause social conflict and disharmony”(2003,p.1564).

Bousfield (2008,p.72) sees impoliteness “not as failed politeness but strategy to attack face”. He further argues that “impoliteness constitutes the communication of intentionally gratuitous and conflictive verbal Face-Threatening Acts (FTAS) which are purposefully delivered (1)unmitigated in contexts where mitigation is required, and/or, (2) with deliberate aggression, that is, with the face threat exacerbated, boosted or maximized in some way to heighten the face damage inflicted. He concluded that the major difference between politeness and impoliteness is a matter of intention : whether it is the speaker's intention to support face (politeness) or to attack face (impoliteness). The major observation is that in particular contexts, certain impoliteness activities are regarded as essential part of communication process. From all indications, politeness strategy serves to enhance face to avoid conflict while impoliteness strategies serve to attack face and cause social disharmony.

Culpeper (2009, p.1) defines impoliteness as involving

- a) An attitude comprised of negative evaluative beliefs about particular behaviours in social contexts and
- b) The activation of that attitude by those particular in-context behaviours”. He tries analysing the nature of that attitude, its

ontology, its relationship with emotion, what counts as “negative” (such as what beliefs, cultural contexts, emotions, what particular behaviours are involved, and how behaviors and contexts interact to activate that attitude.

Culpeper adduces that current definitions of impoliteness adopt such concepts as face, social norms and rights, intention and emotion. They generally lean either towards the notion of face or the notion of social norms. With regard to face, Quality face (personal positive value), (Spencer-Oatey 2008) turns out to be overwhelmingly the most important type of face relating to impoliteness. Social norms as authoritative standards of behaviours are the basis of sociality rights. Morality, he points out, is an important feature of impoliteness. Intentionality is also criteria in impoliteness. It is one notion by which people try to understand impoliteness.

Emotions again are key to impoliteness. Culpeper (2009) strongly holds that emotions flowing from the violation of face are self-conscious emotions including embarrassment whilst the violation of sociality rights are oriented to moral emotion including anger and contempt. Having defined impoliteness as the use of strategies to attack the interlocutor's face and create social disruption he proposes five super strategies that speakers use to make impolite utterances such as;

Bald on record impoliteness

Here, the Face threatening Act (FTA) is “performed in a direct, clear, unambiguous and concise way where face is not irrelevant or minimized. This strategy is however, different from Brown and Levinson’s Bald on record in which little face is at stake and it is not really the intention of the speaker to attack the face of the hearer.

Positive Impoliteness

This entails the use of strategies designed to damage the addressee's positive face wants which can be realized through:

- ignore, snub the other, fail to acknowledge the other's presence
- exclude the other from an activity
- disassociate from the other-for example, deny association or common ground with the others; avoid sitting together
- be disinterested, unconcerned, unsympathetic
- use inappropriate identity markers- for example, use title or surname when a close relationship pertains, or a nickname when a distant relationship pertains
- use obscure or secretive language -for example mystify the other with jargon, or use a code known to others in the group ,but not the target
- seek disagreement-select a sensitive topic. Make the other feel uncomfortable-for example, do not avoid silence, joke ,or use small talk.
- use taboo words-swear, or use abusive or profane language.
- call the other names-use derogatory nominations (Culpeper, 1996, p.357)

Negative Impoliteness

- The use of strategies designed to damage the addressee's negative face wants. This can be done through:
- frighten-instill a belief that action detrimental to the other will occur
- condescend, scorn or ridicule-emphasize your relative power, be contemptuous, do not treat the other seriously, belittle the other (e.g .use diminutives)
- invade the other's space – literally (e.g. position yourself closer to the other than the relationship permits) or

metaphorically (e.g. ask for or speak about information which is too intimate given the relationship).

- explicitly associate the other with a negative aspect-personalize, use the pronouns 'I' and 'you'
- Put the other's indebtedness on record-with a negative aspect, put the other's indebtedness on record (Culpeper, 1996 p.358)

Withhold Politeness

This depicts the absence/withhold of politeness work where it would be expected. For example, failing to thank somebody for a present may be taken as deliberate impoliteness (Culpeper, 1996:8-9).

To Culpeper, politeness has to be communicated, and the absence of communicated politeness may be taken as the absence of a polite attitude.

Bousfield (2008) elaborated on Culpeper's super strategies of impoliteness with four super strategies which do not conform with Culpeper's (1996) model. Bousfield believes that impoliteness is the opposite of politeness because rather than "seeking to mitigate face-threatening acts (FTAs), Impoliteness constitutes the issuing of intentionally gratuitous and conflictive verbal face-threatening acts (FTA's) which are purposefully performed unmitigated, in contexts where mitigation is required and/or with deliberate aggression, that is, with the face threat exacerbated, boosted, or maximized in some way to heighten the face damage inflicted. The four strategies are:

- Criticize – Dispraise hearer, some action or inaction by hearer, or some entity in which hearer has invested face.
- Hinder/block – physically (block passage), communicatively (deny turn, interrupt)

- Enforce role shift
- Challenges. (Bousfield, 2008: 125-134)

Culpeper, (2005) in defining impoliteness as communicative strategies designed to attack face and cause social conflict and disharmony later amended his earlier theory which constitutes a useful framework and proposes the super strategies of politeness and impoliteness.

| Politeness | Impoliteness |
|--|---|
| <p>Politeness is defined as using communicative strategies to create and maintain social harmony. This can be done in various ways:</p> <ul style="list-style-type: none"> • Being contextually appropriate • Following social and cultural norms • Being socially positive by addressing face needs | <p>Impoliteness is defined as using aggressive face-work in various contexts to cause social conflict and disharmony. This can be done in various ways:</p> <ul style="list-style-type: none"> • The speaker uses strategies that attack face • The listener perceives the speaker's attack • Both of the above. |
| <p>In order to save face, people have the opinion to use politeness super strategies with FTAs.</p> <ul style="list-style-type: none"> • Bald on record is not attempting to minimize the face threat. • Positive politeness is showing you value someone so minimizing the threat to the positive face. • Negative politeness is not impeding on someone so minimizing the threat to the negative face | <p>There are also impoliteness super strategies which can be used with FTAs:</p> <ul style="list-style-type: none"> • Bald on record is showing unmitigated intent to attack. • Positive impoliteness is attacking the positive face by not showing you value someone |

| | |
|---|---|
| <ul style="list-style-type: none"> • Off record is avoiding responsibility for the FTA often by being indirect • Withhold is not performing the FTA | <p>include criticisms, disagreements etc</p> <ul style="list-style-type: none"> • Negative impoliteness attacking the negative need by impoliteness someone. Examples: orders, threats, requests • Off record is using indirect offence such as sarcasm, banter • Withhold is failing to perform when it is expected |
|---|---|

Furthermore, Culpeper (2005, p.40) proposes four different types of face attack in consonance with Spencer-Oatey's (2005) theory of face that can be attributed to both individual and group-based phenomenon. They include:

- 1) Attacks on quality face
- 2) Attacks on social identity face
- 3) Attacks on equity rights and
- 4) Attacks on association right.

Types of Face Attack

| Attacks on | Definition of | Impoliteness strategies |
|--------------|---|---|
| Quality face | Desire to be evaluated positively in terms of personal qualities. | Attack the other's appearance; attack the other's ability/work. |

| | | |
|----------------------|--|--|
| Social identity face | Desire for acknowledgement of our social identities or roles | Condescend, scorn or ridicule. |
| Equity rights | Belief that we are entitled to be treated fairly by others | Frighten / threaten, hinder or block the other physically or linguistically, challenge the other, impose on the other. |
| Association rights | Belief that we are entitled to associate with others in accordance with the type of relationship | Ignore or snub the other, disassociate from the other. |

Culpeper, (2008, p.2-3) summed the strategies by postulating what he called conventional impolite expressions which include:

- Insults (name calling , etc)
 - Personalized negative vocatives
 - Personalized negative assertions.
- Dismissals
- Silencers
- Threats
- Condescension's
- Challenges (usually rhetorical questions: why do you make my life impossible).

The impolite strategies, face attacks and conventional impolite expressions will serve as the aspects of the theoretical frame works that will be used for data analysis in this works. The

angry women deployed impoliteness to drive their points home so that social harmony rather than disharmony is attained in the end.

CONTEXT

Baba Amina intends marrying off Amina, his thirteen year old daughter, to Alhaji so that Alhaji will help solve the financial and other social needs for them. His wife is so worried and under the emotional trauma, a car hits her. Mama Ngozi intervened and Mama Amina cries confiding in her best friend that she would have preferred the car to have crushed her to watching the thirteen year old Amina, her daughter, get married to an old man.

Mama Amina has pleaded with her husband to exercise some patience so that the girl will at least turn eighteen.

Text 1 Mama Amina: But Amina, our thirteen year old daughter, will be his wife. Don't you understand? She will sleep on his bed. How can that old man be sleeping with our daughter? Papa Amina think it through. Please don't kill me. How would I go to bed at night knowing my daughter is not happy?

Text 2 Papa Amina: Who told you she won't be happy? She will be in one big fine house. Alhaji will take her round the world. You should be glad that Alhaji chose Amina. He's a rich man. He's a very rich man. He can solve our problems.

Text 3 Mama Amina: So we are selling our daughter?

Text 4 Papa Amina: Who told you she won't be happy? I don't understand why you are so blind! Alhaji will marry Amina on Saturday and that's final.

Text 5 Mama Amina: I'm not even upset about that! Of course Amina will marry in the end. She's already been betrothed to him. We can't even change that. I'm just saying she should get mature. She's not running anywhere. I promise! She should get eighteen. When she's a woman, Alhaji will enjoy her more like that as a wife.

Text 6 Papa Amina: Who told you? I have spoken. Amina gets married to Alhaji on Saturday and that's final.

When Mama Amina discovers that no amount of pleading from her can change her husband's decision, she begs Mama Ngozi to plead with her husband to talk to Papa Amina.

Papa Ngozi does not want to meddle in the family affair of a couple and explains to the wife that he can't since it's the culture of their people.

Text 7 Mama Ngozi: My husband, you say you can't? Why?

Text 8 Papa Ngozi: Because it doesn't concern me. Papa Amina that wants to give out his daughter at this age has his reasons. I hate getting involved in things that don't concern me.

Text 9 Mama Ngozi: A thirteen year old girl is about to be given off as wife to an old man and you say it doesn't concern you?

Text 10 Papa Ngozi: Papa Amina is the head of his home. Before taking such a decision, he would have thought it through. Men don't just make

decisions. See, it's their culture, mind your business!

Papa Ngozi refuses to get involved in the affairs of Papa Amina's household. By not advising Papa Amina, Mama Ngozi gets into a revolutionary and recalcitrant tempo. She initiates the wife's strike - sex denial for all husbands. All the women have an agreement and the crossed arm is the symbol of their resolution. It is against this backdrop that this study highlights and examines the pragmatic forms especially the impoliteness strategies deployed in the fight to stop early girl-child marriage as portrayed in Nollywood's *Wives on Strikes*. Bousfield; (2008) and Culpepper's (2005) impoliteness strategies provide the framework for analysis of data extracted from the film to portray the exploitation of impoliteness principles to cause offence and fight for the freedom of the girl-child from early marriage. Spencer Oatey's (2005) theory merged with Culpepper's (2005) provide the framework for face attack.

ANALYSIS AND FINDINGS

Positive Impoliteness and Face Attack

One prominent pragmatic strategy evident in the discourse on *Wives on Strike* is positive impoliteness which attacks the positive face need of interlocutors by insults, criticisms and disagreements as can be seen in the texts below;

Text 11 Mama Ngozi: A Thirteen year old girl is about to be given off as wife to an old man and you say it doesn't concern you? All you can say is that it doesn't concern you. Really?

Text 12 Mama Ngozi: This is what is spoiling Nigeria. We are all minding our business. The Bible says we should be our brother's

keeper. If we can't help our neighbours close to us, how can we change Nigeria?

Papa Ngozi, how can we change Nigeria? So, if someone comes to marry Ngozi, you will give Ngozi to them as wife? That's when you will know you got married to a mad person!

Text 13 Papa Ngozi: If you are talking, mind yourself. You can use yourself as an example, leave Ngozi out of this. A man will tell me he wants to marry Ngozi at that age, is he crazy? Won't he be killed?

Text 14 Mama Ngozi: Oh! so it's good enough for another person's child but not good enough for your daughter?

Text 15 Papa Ngozi: Why are you talking too much? What did I say that is making you run your mouth taratara tara. You want to gather the neighbourhood for something that doesn't concern you?

Text 16 Mama Ngozi: How did I run my mouth? Who heard me? Papa Ngozi, don't talk this way. This is an abomination. Please think it though. You can't say it doesn't concern you my husband please.

Text 17 Mama Ngozi: (Rejecting her husband's advances). Please don't try it. Stay on your lane. Don't cross here! (Separating their spaces with a wrapper).

The discourse is between a couple, Papa Ngozi and Mama Ngozi. Mama Ngozi pleaded with Papa Ngozi to talk to Papa Amina to dissuade him from marrying off his thirteen year old daughter. Because of Papa Ngozi's refusal to intervene, an argument ensues in which both deploy some linguistic choices characterized by linguistic impoliteness. Utterances 11 & 12 are confrontational. Mama Ngozi accuses her interlocutor partner of unpatriotism which is face-threatening. Interrogation as blunt confrontation is adopted. "How can we change Nigeria?"

Utterance 14 is judgmental and condemnatory. A thirteen year old girl is about to be given off as wife to an old man and you say it doesn't concern you? Oh! so it's good enough for another person's child but not good enough for your daughter? Impoliteness is intentionally issued gratuitously with unmitigated verbal aggression. The face threat deployed is exacerbated as the interlocutor dispraises the action of her interlocutor partner. Interrogatives employed in this discourse deviate from their usual information eliciting roles but serve as strategies for defacing the other. Her criticism depicts seek disagreement to cause offence.

Mama Ngozi accuses her husband of insensitivity and nonchalance to other people's plight. The non-avoidance of disagreement is in use. The pragmatic goal of the use of impoliteness strategies here is a portrayal of dissatisfaction with the interlocutor partner's complacency. Mama Ngozi extends the positive impoliteness to excluding her husband from sexual activity and disassociation from him in Text 17 (Rejecting her husband's advances). **"Please don't try it. Stay on your lane. Don't cross here!"** (Separating their spaces with a wrapper).

The interlocutor partner is made to suffer an attack on equity rights. She blocks her husband both physically and linguistically. Papa Ngozi is speechless and feels uncomfortable.

Text 17 is a positive impoliteness that excludes the interlocutor partner from an activity. Mama Ngozi is at the same time unsympathetic and disinterested. The imperative “don’t cross here!” reflects breaches of co-operative and politeness principle to imply:

- defiance
- protest
- antagonism
- non-disagreement avoidance

The interlocutor manipulates ‘block’ and ‘exclusion’ as weapon of offence designed to attack the interlocutor partner’s quality face to register her dissatisfaction with the husband’s refusal to join the fight to stop child marriage.

Other instances of positive impoliteness and face attack include the following excerpts

Text 18 Christy: I’m tired of this issue. That’s how they destroy these little girls’ lives and other small girls around... I watched on TV that the Senate were discussing the passing of a bill so that these dirty old men can marry little girls.

Text 19 Mama Ngozi: That’s a lie! Christy you lie! The people in the Nigerian government! Are they so jobless that they will start discussing such issues?

Text 20 Madam 12:30: Haven’t I said it? I have said that one day the monkey will go to the market, but will not return. So this is their problem?

Christy criticises the activities of the senate in text 18 for supporting early marriage. She uses impolite derogatory tags - ‘dirty old men’ to demonstrate her contempt for them to marry

girls young enough to be their grand children. Text 19 is an attack on quality face and insult on the Nigerian government “the people in the Nigerian government! Are they so jobless that they will start discussing such issues? The interlocutor’s perplexity is expressed in that interrogative which is condemnatory and unmitigatingly defacing. The Senate’s job is ridiculed and trivialized - 'so this is just their job (text 20) Madam 12:30 is also astonished that such a body as senate should be little itself and be concerned with how to turn small girls into wives thereby constituting their agents of death rather than saving them. She dispraises the action of the Senate. The interrogative “so this is their problem? is contemptuous, satirical and attack their quality face/quality of work. Impoliteness strategies are exploited as satire in this context.

Negative Impoliteness

Negative impoliteness entails “attacking the negative face need by imposing on someone.

Text 21 Madam 12:30: What? Mama Ngozi. This is an abomination. What are you saying? Do you mean all the women alive are not enough? A man wants to marry a thirteen year old that hasn’t even developed breasts?

Text 22 Mama Ngozi: God forbid! You need to see how Mama Amina was crying and throwing herself on the ground. That’s why I came late for work. The way she was crying. You would think someone died.

Text 23 Madam 12:30: It’s enough to cry as if someone died. Mama Ngozi, don’t you know there’s

a disease that attacks children that are married off before they are developed? It's a big English word. I can't remember it but they will start urinating even when walking. They will be smelling. It's a death sentence for these. If they near my daughter, I will just grab his penis and cut it off.

Text 24 Christy: So of all the problems in this country, their concern is how to turn little girls to wives? We don't have electricity! Do we have electricity in these parts? For a whole year, we don't even have good roads.

Text 25 Mama Ngozi: Do we even have good hospitals? Weren't we all here when Mama Caro died during *Child birth*? If any man looks at Ngozi, I will kill the man so fast he won't even believe it.

Text 26 Christy: Mama Ngozi, please don't remind me of Mama Caro. It will not be well with them!

Text 27 Mama 12:30: I have been saying that anyone that's stealing the money that is meant for the development of the country, Holy Ghost Fire!

In text 21, Madam 12:30 is scornful of men who will condescend so low to marry a thirteen year old girl whose breasts are not yet formed. In Text 23, she adopts 'frighten' and instills a belief that action determined to the girl will occur and extends it to the treat of cutting off men's penis.

Text 23 - "Madam Ngozi, don't you know there's a disease that attacks children that are married off before they are developed?

It's a big English word. I can't remember it but they will start urinating even when walking. They will be smelling. It's a death sentence for these.

Madam 12:30's linguistic choices heighten the deadly consequences of early marriage - the risk of suffering from Vesigo - Viginal fistula (VVF).

Text 24 to 27 are attacks on the Senate's misplaced priorities. They lament the lack of infrastructural activities that led to pregnant women's death. The condemnatory interrogatives are designed to attack the government's quality face.

Text 24..."Do we have electricity in these parts?"

Text 25 "Do we even have good hospitals?"

"Weren't we all here when Mama Caro died during child birth?"

There is attack on social identity face as the government's role is concerned. The governments inadequacy at the neglect of the masses' needs is ridiculed. Nobody talks about maternal mortality as a result of lack of hospitals but attention is given to passing a bill to marry off young girls which is ludicrous.

Text 28 Papa Amina: I don't understand why you are so blind.
Alhaji will marry Amina on Saturday
and that's final

Papa Amina deploys negative impoliteness by imposing on his wife with the order / imperative. He insists and forces it down Mama Amina's throat that Amina must get married to Alhaji in spite of Mama Amina's plea. Conflictive verbal face-threatening act is issued unmitigated. This particular impoliteness triggered off the conflict in the discourse. All the women that constitute Mama Amina's friends from different ethnic groups teamed up to fight Papa Amina's decision and save the little girl from harm and impending doom. The wives strike stems from this

impoliteness - attempt to force a thirteen year old girl to marry an old man for money. The impoliteness is resisted with counter impoliteness by Mama Amina's friends. All the women decide to starve their husbands of sex to save their young daughters.

Text 29 Cali: Paulo, warn your wife to leave my wife alone. They formed a useless club that they are on strike and they won't have sex with their husbands anymore... I'm from Warri. You know me. I will scatter!

Text 30 Cali: She should scatter the club! My wife is still on strike. Every time I want to have sex, she'll say they are on strike. I want to have sex / Jangolova and I must have sex. If your wife don't scatter that club.

Text 31 Paulo: Cali, my wife didn't force your wife like a kid. Is your wife a kid?

Text 32 Cali: You know who I am!

The women's gang up to deny their husbands sex is creating serious conflict that the men are addressing with the impoliteness strategies of threats impoliteness and others.

Bald on Record Impoliteness

Bald on record impoliteness entails the intention of an interlocutor to attack the face of the hearer in a "direct, clear, unambiguous and concise way" as can be seen in the utterances below.

Text 33 Mama Amina's Friends: (Clapping their hands in Alhaji's face, pushing him)

Oleh! Oleh! Oleh! Thief!
Thief! Thief! You want to
steal a mere child that
should be your

granddaughter. A child that has not formed breast, well, well. Leave her alone! You should be ashamed of yourself. Shame oooh! Shame ooo! Shame ooo (Hitting him, removes his cap and throws it to dust). We shall kill you if you disturb the child again.

An unmitigated intentional face attack is registered in text 30. Women, Mama Amina's friends - Mama Ngozi, Christy and Madam 12:30 invade Alhaji's space. They snatch Amina from Alhaji's grips and save her from the doomed marriage. The women attack him physically and verbally. Some hit him, remove his cap. He runs to save his clear life. Alhaji's suffers a clear direct and unambiguous attack on social identity face, equity rights and association rights. Personalized negative vocatives are hauled at him. The interlocutors intentionally attack the male's faces to stop violence against women. They exploit the 'block strategy to stop Alhaji and it works.

Text 34 Mama Ngozi: (Hissing) So someone will come that they want to marry my daughter and you'll be here. If there ever comes a time like that, you will see what I will do to you!

Text 35 Papa Ngozi: Please don't use my daughter. Use your name as an example. Is that person crazy? Is the person mad?

Text 36 Mama Amina: So we are selling our daughter?

In text 33, Mama Amina's interrogative serves as an unmitigated intentional face attacks. She is distraught and engages the withhold impoliteness strategies. The pragmatic import of that interrogative "so we are selling our daughter" is a disagreement and accusation that the child is being given off as their means of sustenance.

CONCLUSION

This study has examined how utterances depicting strategies are deployed for fighting violence against girl child in forced early marriage using Culpeper (1996; 2005) Watts (2003) and Bousfields' impoliteness strategies and face attack. Impoliteness strategies perform many functions in the study. Positive impoliteness is deployed by Mama Ngozi to criticize her husbands' nonchalant attitude in advising Papa Amina against marrying off his thirteen year old daughter. Mama Ngozi convinced other women to join the wives' strike which involves starving their husband of sex.

Other impoliteness strategies exploited to fight violence against young girls include negative impoliteness which frightens invades the other's space, ridicules and scorns the negative other. Bald on record impoliteness which entails face-threatening acts performed in a direct, clear, unambiguous and unmitigated manner is deployed to intentionally attack the Alhaji's quality face, social identity face and equity right to save Amina from early marriage. There are also attacks on social identity face, equity rights and association rights in order to stop violence against the girl child and women are directed to other men to accomplish their aim.

Interrogatives are adopted as face attack in the discourses on fight against forced child marriage. Intentionality is a strong force in the women's impoliteness strategies.

From the study text, it is concluded that the women's impoliteness strategies are designed to stop violence against the girl child especially forced early marriage. Impoliteness in the women's linguistic choices is designed to fight against cultural and patriarchal stronghold. The women deployed impoliteness to drive their point's home and social harmony rather than disharmony is created at last. Language here performs the social and expressive roles that enable interlocutors use language to express how they feel about things and others.

In conclusion, this study records that, impoliteness can be adopted with the intention of stopping social ill, violence against the under aged as well as women in general. Language can be used to cause offence for a purpose.

It is recommended that women should be allowed a voice in both national and international issues.

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