

## CHAPTER V

### CONCLUSION AND SUGGESTION

#### 5.1 Conclusion

According to the study's findings, fatherless women's offensive speech is closely linked to their psychological states, especially when it comes to emotional conflict, identity assertion, and cognitive dissonance. Bald-on-record impoliteness accounted for 33% of the data, making it the most prevalent sort of impolite remark, according to linguistic analysis based on Culpeper's impoliteness typology. This was marked by blunt, combative language that conveyed a great deal of emotional pain. Sarcasm/mock politeness and positive impoliteness were next, accounting for 24% of the utterances, suggesting that many participants used verbal offense tactics disguised as irony or mild insult. At 19%, negative impoliteness was the least common but nevertheless considerable, indicating that more emotionally expressive forms were chosen over attacks on the autonomy of the other person.

It was discovered that rude speech had certain purposes beyond simple confrontation from a pragmatic and psycholinguistic standpoint. With 48% of the data showing emotional expression as the most common purpose, language serves as a means of expressing feelings of grief, frustration, and disappointment stemming from paternal absence. In relationships that have traditionally been characterized by emotional neglect or helplessness, a significant percentage of the utterances (32%) served to demonstrate dominance, when individuals used rude language to regain control and autonomy. Additionally, 20% of the utterances were

utilized to indicate group identification, indicating a change in the social and psychological positioning of these women, who no longer adhered to traditional familial responsibilities but instead developed new identities based on self-definition and resilience.

A variety of tactics used to control the internal conflict brought on by the usage of such language were also uncovered by the study. Adding a new cognitive component was the most often used strategy (36%), in which participants justified their rude behavior on an emotional level. They were able to reduce their guilt and match their behavior to their inner emotional states thanks to this procedure. 24% of individuals selected behavioral modification, indicating a deliberate attempt to modify or soften their communication in reaction to introspection or remorse. Also, the same amount of respondents (20%) said they changed their surroundings and avoided dissonance, which shows that they were trying to either avoid emotionally charged circumstances or lessen their mental discomfort by downplaying or changing the meaning of what was said.

Overall, the data support the hypothesis that unpleasant comments from women without fathers are complicated forms of psychological negotiation rather than just random verbal aggression. These statements show that people have deep emotional histories, are always trying to rebuild their identities, and are trying to deal with the contradictions they see in themselves. In this situation, language turns into a psychological agent that is utilized to both express unsaid suffering and regain emotional balance. Therefore, being impolite serves as a cognitive and emotional self-regulation tool in addition to being a communication tactic.

## 5.2 Suggestions

Several theoretical and practical recommendations are made for upcoming academics, practitioners, and stakeholders based on the conclusions and interpretations of this study:

### 1. For Future Researchers

Further investigation into the relationship between trauma, identity, and language use among other marginalized or emotionally afflicted groups is made possible by this study. In order to compare the language manifestations of cognitive dissonance across genders or cultures, future study could benefit from broadening the demographic scope to include fatherless men or people from diverse cultural backgrounds. Additionally, when people process their trauma or come up with new coping mechanisms, longitudinal studies may offer deeper insights into how rude language patterns change over time.

### 2. For Linguists and Discourse Analysts

This study emphasizes the importance of considering rudeness as a psychologically significant mode of expression rather than just as a departure from social norms. In order to reflect the complexity of speech acts, particularly in emotionally charged circumstances, scholars are encouraged to incorporate multidisciplinary techniques (combining linguistic, psychological, and social lenses). Pragmatic linguistics will benefit from the expansion of theories of impoliteness to take emotional motivation into consideration.

### 3. For Therapists and Counselors

It is important to acknowledge that rude remarks may be an indication of unresolved trauma and emotional anguish rather than being written off as simple rudeness. In order to assist clients in reconstructing their linguistic expressions in healthier and more self-aware ways, mental health practitioners who work with fatherless people (particularly women) should think about including communication-based interventions like story therapy. Reliance on rudeness as a coping strategy may be lessened by encouraging emotional expression.

#### 4. For Parents and Educators

Awareness of the emotional and communicative struggles that fatherless children may face is vital in both parenting and educational environments. Fathers (or father figures) who are physically or emotionally present should recognize their profound influence on the communicative development of children. Schools should also provide safe spaces for emotional expression, supporting children in developing constructive communication patterns from a young age.

