Social Factors Involved in The Choice of Address Terms Used by Punjabi Spouses

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Abstract

The main aim of this study is to investigate social factors involved in the choice of different address terms by the spouses. And identify variations in the choices of address terms used by Punjabi husbands and wives, and also to analyze social behaviors reflected by Punjabi spouses with the variant use of address terms (first name, nickname, and respect name) according to distinctive contexts between spouses (together alone, in the presence of the children, in the presence of husband/wife's parents, in the presence of their cousins and friends, and public) like "Sidra," "Idrees," "my love," "honey," and "Sidra jee." Data was collected through a mixed-method approach, and a descriptive research design is used. Interviews and a questionnaire are used to gather data. 200 Punjabi spouses were selected, and they were married and had children. Participants are divided into six groups according to their social variables such as age, gender, locality, occupation, number of years of married life, and educational level. The respondents are selected through a convenient sampling technique. Two hundred respondents from Gujrat district, Pakistan, are selected for a survey and interview. According to the findings, 60% of the respondents address their spouses by their first name in front of their families, 25% address their spouses by their respective names, and the remaining 15% address their spouses by their nicknames. 50% of respondents address their spouse with their dear terms like "my love," "honey," "Jaan," etc., when they are together alone, 40% of respondents address their spouses by their first name, and 10% of respondents address their spouses with their respect name while speaking Punjabi. 70% of the respondents address their spouses by their first name in the presence of their children, 15% of respondents address their spouses with respectful names, and 15% of respondents address their spouses by their nicknames in the presence of their children. The results show that most spouses use their first names to address them while speaking Punjabi. As a result, the study's findings support the notion that language is a social context because it determines the choice of address terms in their personality or relationship while standing in society.

Keywords: Address Terms, Punjabi Spouses, First Name, Respect Name, Nickname.

Introduction

Communication exposes the nature of the connection of interlocutors. Addressing each other is massive as it discloses their identities, societal reputation, and photo/function inside the communication. Using a selected address form in a specific state of affairs has a few cultural, social, and ideological histories that deal with socio-cultural-oriented phrases. Their roots can be

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seen deep in society and lifestyle. Tahani (2015) notes "that deal with forms constitute a vital part of verbal conduct through which the conduct, norms, and practices of a society may be recognized." Rabiah (2018) writes,

> *The use of language in interaction involves more than certainly changing data approximately mind and genuine things between one man or woman to any other; it is a vital method in which the relationships amongst humans are mentioned and negotiated.*

Furthermore, he explains that "participating in conversations, human beings consciously or unconsciously display their identities, their belonging to a selected lifestyle or group and also their dispositions to grow to be near or distant from others. A good-sized linguistic vicinity in which all these functions are highlighted is "sorts of address."

Address terms show the social relation of both the speaker and the addressee. A speaker uses a ramification of coping with forms of his social environment. "While we cope with someone, we should use appropriate terms relying on our precise situation" (Buarqoub, 2019). Azin and Afghari (2015) state that "dealing with phrases is strongly believed to happen in interpersonal relationships, specifically the quantity and stages of politeness in a society." To Akindele (2008), they are the publicity of interlocutors' social relations and distance. To him, they show the speakers' emotions and are used to keep interlocutors' faces.

Social differences and physical and intellectual contrasts exist between men and women. As indicated by the "distinction speculation," aside from living in a similar climate, they (male and woman) have a diverse dating with society. This distinction is reflected in the language of the two sexual orientations. Gee (2001) makes a connection that "sex contrasts can be meditated within the manner (s) language is utilized to talk approximately humans." Johanna and Valero (2016) likewise specify this sort of manner as "the jobs which men and women order of their lives are reflected in the manners where they convey themselves, along with their strategy for collaboration." in line with (Gee 2001), the hidden suppositions about ladies and men can be meditated of their phonetic practices. "There is a variety of evidence of the contrasts among men and women in the space of language" (Kanduboda, 2013). It is consistent with Kanduboda (2013) "Ladies will, in preferred, be more verbally respectful as a man." The division between the discourses of both genders can be seen via the choice of language systems and dialogue subjects (Subon, 2013).

According to a review of the literature on address terms in Punjabi, little research on wife-to-husband and husband-to-wife address terms and their social meanings or purposes. This gap served as the motivation for this study, which aims to contribute to the body of literature by examining address terms and functions as influenced by social contexts, including the presence of family, children, and parents, as well as every interactional event, such as communicative acts of complaint, greeting, and request, among others. Examining the address terms used during particular occasions and circumstances might provide important societal insights. Numerous researches have been done on this subject, but none specifically focused on Punjabi spouses or the Pakistani environment.

People in Pakistan utilize language to deal with one another's differences, representing their dating relationships with others. Taking into consideration the previous research conducted on the subject of sociolinguistics and Labovian secular linguistics (1972), it is possible to say that the way husband and spouse deal with each other in Pakistani Punjabi society is a linguistic variable with distinct variants; each of which reflects the relationship of both power and solidarity between the two of them. A linguistic variable is "a linguistic unit, sometimes referred to as a sociolinguistic

variable, developed by Labov (1972)." It is possible to cope with language variations in this manner. In addition to being lexical and grammatical, variables are also phonological (Trudgill, 1995). When dealing with their spouses in Pakistan, women use language representing their husbands' social status. When addressing her spouse, a typical Pakistani Punjabi female might use the pronouns in Punjabi for male;

- Using his proper name with the addition of the word 'صاحب,' which is equal to the English word 'Mr.
- Using the caste of her husband with the addition of 'صاحب'at the end like "چوہدری صاحب" etc.
- Addressing him indirectly like the child's father using the child's name. For instance, 'Yasir's father' or 'یاسر کے ابو in Urdu, etc.
  When addressing his spouse, a typical Pakistani Punjabi male might use the pronouns in Punjabi for female:
- Husband addresses his wife"بیگمجی."
- In Punjabi, they used to call "نئ" or "اے."

Research Objectives
1. Identify the difference in the choices of address terms used by Punjabi husbands and wives.
2. To analyze social behaviors reflected by Punjabi spouses while using address terms.
3. To investigate social factors involved in the choice of different address terms by the Punjabi spouses.

Research Questions
1. How do husband and wife differ in their choices of address terms?
2. What are the social behaviors reflected by Punjabi spouses while using address terms?
3. What social factors are involved in choosing different address terms used by Punjani spouses?

The significance of this study lies in dealing with the influence of situational context on the choice of address terms and the function(s) of every address term as provided by husbands and wives. Given the lack of study on the use of address terms among Punjabi spouses living in rural and urban areas, this study aims to identify the difference in the choices of address terms used by Punjabi husbands and wives and the social factors involved in choosing different address terms used by Punjabi spouses. Punjabi speakers are the target population of the research. This study will contribute to the growing knowledge about the uses of address terms in Punjabi spouses in different situations.

Literature Review
Depending on the culture, gender might influence the language used to address someone in particular situations. According to (Wardhaugh, 2006), a woman in a feudal society such as Hasnapur is expected to address her husband by his given first name whenever she addresses him directly in conversation. In addition, while speaking to her husband, she only employs pronouns in her speech. A woman in Java is called by her husband "mas," which is a slang term for "older brother," and she has given her first name as well as a nickname or "dhik," which is a term that translates to "younger sister" in the Javanese language.
According to Frazer (2016), the use of a person's title and last name is impacted by the age of the one using them. When younger people address elderly individuals, they usually prefer to be addressed as Mr., Mrs., or Miss rather than their given names. She says that people's choices about

how they connect with others are also influenced by their social position. To retain power and prestige, a superior will ask that subordinates address him or her in the form of his or her title and last name whenever possible. When addressing his or her subordinates, he or she will refer to them by their first names. The kind of relationship in issue is crucial in establishing whether or not civility is suitable. Aside from the location criteria, it seems that the relative age of the applicant is the other factor that tends to take precedence.

According to Wardhaugh (2006), a person's age and the nature of his or her family relationships influence the vocabulary employed in an address. When someone has to speak with his or her father-in-law, it is possible that a misunderstanding may occur. It is possible that using "Mr. Smith" as a formal address for the father-in-law may be seen as unduly formal since "Smith" is too familiar and "Dad" looks out of place in this context. "Grandfather" is a term that will inevitably be used in the case of his having a grandchild.

It may be difficult when the superior is younger than the subordinate in an occupational hierarchy because of the age difference. According to Wardhaugh (2006), persons at the bottom of a hierarchical structure want to lower their status discrepancy with those at the top, and those at the top attempt to increase their status disparity. For example, in the military and the business sector, the choice of address phrases will be impacted by the setting in which one works, among other factors.

Someone's position in the transactional chain of command is one of the social variables that must be considered. Wardhaugh (2006) defines transactional status as a relationship between two people, such as a doctor and a patient or a priest and a penitent. It indicates a power imbalance if this kind of contact occurs inside a specialized organization such as a hospital or a religious institution such as a church.

The race of a person may also impact how they address people, depending on the society in which they live. According to Wardhaugh (2006), people in the southern states of the United States prefer to use their first names in instances when titles are necessary rather than their middle names. One of the framework's elements is the asymmetry in the way names are applied to things.

The level of intimacy in a relationship will impact a person's choice of address words. When you address someone by their first name, you show that you know them well or have a desire to get to know them better. By referring to someone by their pet's name, it is possible to communicate a feeling of intimacy to them. In addition, using one's first name and a pet name in informal contexts is widespread, resulting in a greater sense of connection (Wardhaugh, 2006).

Ramsha and Hidayat (2019) address forms are the most effective tool for identifying numerous social elements' characteristics, norms, and practices. According to Ramsha and Hidayat (2019), people's addresses are terms or titles employed in any discourse as part of the intuitive and dyadic parts of the language. There are many reasons for the varied choices and usage of address forms in Punjab, Pakistan, which may be found online (Ramsha & Hidayat, 2019). Since Pakistan is a part of the Sub-Continent, there are substantial linguistic and cultural distinctions between Hindus and Sikhs in the country.

According to Larina (2015), speakers of Indian English and Hindi in everyday communication keep on switching English and Hindi address forms. They observed Indian bilinguals and noticed that people who follow and adopt Indian traditions and cultural norms show more respect towards Hindi honorifics in address forms. However, while showing attitudes and values to strangers, people prefer to use English address forms. They both worked on the impact of cultural values, social organizations, communication styles, and categorization of reality on the use of address forms.

Several researchers, including Friedrich (1966), Hettrich (1985), Kullanda (2002), and Kullanda (2015), have investigated Indo-European language kinship terms and kinship terminology, and they have discovered that the words and choices vary depending on the language and context in which they are used. A cognatic setup that includes both English and other languages outside Hindi was developed due toa study into the European kinship system in combination with Hindi and other non-Indian languages, which was completed in 2012. In addition, cross-marriage between cousins influences the employment of kinship terms in any group, according to the authors of the study. It has been shown by Radcliffe-Brown (1941) that there is a relationship between kin terms and social categorizing. The kinship system of a culture is formed by numerous social characteristics, such as family members' interconnected behavior and attitudes.

Cheshire (1987) Jenny Cheshire was conducting a study when she came up with the idea. When she asked herself, "Do males or females employ more non-grammatical forms in their speech?" She wanted to learn more about the disparities in speech patterns between men and women in their 30s and 40s. To gather information, she used the method of observation and made friends with football players. "Adolescent boys were more prone to utilize non-standard grammatical forms than teenage girls" was the conclusion she came to after collecting the data.

In 1982, Suzanne Romaine did a study to find out, "What are the effects of education on women of upper class language of written texts??" She wanted to learn more about the written language used by less educated women as a part of her research. Because women had fewer educational options in the past, she employed quantitative approaches to solve her study topic. In the sixteenth century, she studied the letters addressed by men and women to Mary Queen of Scotland. She discovered that women utilized non-standard forms of written language equivalent to the language used by individuals of legal status (Clark, 2007).

Various social issues, such as the geographical location of a family, the customs of marriage, and the social categorization of relatives, all contribute to selecting the most appropriate form of address in the kinship domain. A "kinship system" is a word that refers to how individuals are linked to one another across cultural and linguistic boundaries. Instead of using phrases from the father's side to describe his children, Urdu uses terms from both sides of the family to describe their children. It is customary in Urdu to refer to the sons and daughters of a mother's sister as "bhanja" (mother's sister son or daughter) and "bhanji" (mom's sister daughter). The terms "bhateja" and "bhateji" refer to the brothers of a parent. According to academics, Punjabi kinship vocabulary is more expansive than English kinship terminology. Depending on their cultural background, religion, and other social factors, such as the impact of different languages on kin terms and historical circumstances, people employ kin words in various ways.

Additionally, he discovered that people in urban and rural areas have distinct preferences for how they interact with one another. "Auntie," "uncle," "wife," and "husband" are some of the most often used borrowed terms, along with the words "social network" and "media," all of which play an essential part in today's society. According to the Fitch (2009) and Ramsha and Hidayat (2019), a community's cultural and social practices are conveyed via the use of a variety of different address forms. Larson (1982) conducted a study to determine the value of using standard English in both genders, both men and women. Males and females in two villages were interviewed, their utterances were transcribed, and their differences were evaluated. For example, both sexes are included here. His research stated unequivocally that women's speech was generally more standard than men's. It was common for women to utilize these conventional forms when trying to convince or explain anything to others. Women utilized the standard forms more efficiently and successfully, whereas males never used the standard forms.

It has not been thoroughly investigated from a comparative sociolinguistics viewpoint when comparing address forms and their use in the kinship domain in different locations worldwide. This is a significant oversight. A thorough understanding of a society's cultural and intercultural communication and mastery of its address forms is necessary for understanding it. To correctly complete this process, it is necessary to consider all essential factors, not simply the requirements themselves. According to Thomas and Wareing (2004), language plays a crucial part in forming a society's sense of identity. Consequently, language significantly impacts how people define their own social identities. As a result, the range and possibilities of address forms available in different regions around Punjab, Pakistan, are notable. In this study, we hypothesize that using various forms of address in different languages and different social circumstances functions as a marker of identity in diverse ways.

Research Methodology
The data in this study is described using a mixed method approach. In this research, the researcher uses qualitative and quantitative descriptive because the data collection is in utterances. Further, the words are analyzed descriptively in detail.

Data Collection tool: A questionnaire and an interview are conducted with participants to examine the effect of power and solidarity on Punjabi spouses' use of address terms. The mixed method approach is employed in this study. The data is gathered through questionnaires and unstructured interviews with Punjabi couples, who are asked questions regarding address terms.

Sample: The respondents are selected through a convenient sampling technique. Two hundred respondents from Gujrat District, Pakistan, are selected for a questionnaire and interview. As a result of the questionnaire and unstructured interview, this research is highly dependent on primary sources that the researcher gathers from the questionnaire and unstructured interview.

Variable Measurement
The independent variables are power and solidarity. The term "power" is the capacity or ability to direct or influence the behavior of others or the course of events. Solidarity means the unity or agreement of feeling or action, especially among individuals with a common interest and mutual support. Address terms used by Punjabi spouses are a dependent variable. There are several ways to address someone in writing and speech: words, phrases, names, or titles (or any mix of these). Address terms or forms of address are sometimes known as address terms.

Conceptual Framework
This conceptual framework will be drawn in this study.

Figure 1: Conceptual framework

Power

Solidarity

Address terms

Independent variables   Dependent variable
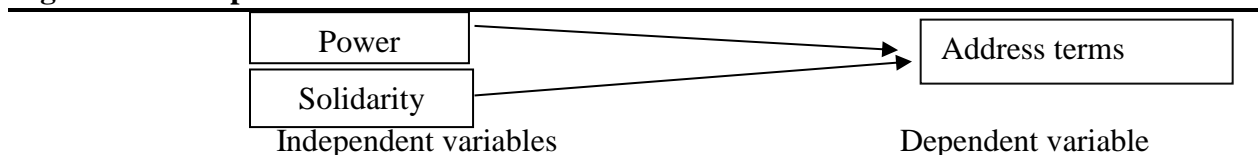
After studying various interactions, the observed address terms have been classified under address terms, which include personal names, titles, intimacy terms, and personal pronouns, among other things. Numerous address phrases used by Punjabi spouses prompted the researcher to look at the use of address terms by Punjabi spouses. Their address terms are used in various communicative

settings, such as when they are in front of their children, in front of their relatives, and when they are alone, among other things.

Participants' explanations of their answers in the surveys in interviews from relationships between spouses in various scenarios were used to classify terms of address into distinct categories, which were then classified into subtypes. It has been organized under different main headings that are based on the study questions, and each one contains the analysis results concerning the identified address terms and pertinent affecting factors as well as the social meanings, as well as selected examples and discussion in light of previous studies.

The speaker uses an intimate term of address to convey feelings of intimacy and solidarity with his or her husband or wife. These terms can demonstrate a close and friendly relationship between spouses. Spouses' social or economic equality is reflected in the wording of their addresses. Questions from the questionnaire that was used in this investigation are diverse. A specific situation is given in each question, and the participants were asked to put down the address terms they would use to reach their spouse in the situation being described. After that, the participant explains why they chose a specific phrase for himself. It is important to note that all of the husbands were older than their women, representing a common and highly commended habit among Punjabi spouses in rural and urban areas. As a result, the element of the wife's age was also investigated in this study.

During the interview sessions, the subjects were encouraged to express their feelings about using the word "address term." The findings found that Punjabi men use nicknames (such as "my love," honey," baby," and so on) to demonstrate their intimacy with their wives while exerting less control over them. When they address their wives by their first names, they attempt to demonstrate their intimacy with them and their authority over them. They also stated that by utilizing respectful names ("tusi," suniye," and so on), they hope to demonstrate that they and their spouses have a mutually respectful relationship concerning one another. In contrast, the interviews with women revealed that when Punjabi women refer to their husbands by their nickname, they do it to express their intimacy and affection. Women intend to display affection and respect for their spouses by referring to them only by their first names.

Questionnaire Results

Table 1: How do you address your wife in the presence of your family, when together alone and in the presence of your children while speaking Punjabi?

	Addressing wife in the presence of family		Addressing wife when together alone		Addressing wife in the presence of children	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
First name	120	60%	80	40%	140	70%
Respect name	50	25%	20	10%	30	15%
Nickname	30	15%	100	50%	30	15%

Table 2: How do you address your husband in the presence of your family, when together alone and in the presence of your children while speaking Punjabi?

	Addressing husband in the presence of family		Addressing husband when together alone		Addressing husband in the presence of children	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
First name	110	55%	70	35%	140	70%
Respect name	50	25%	30	15%	30	15%
Nickname	40	20%	100	50%	30	15%

Table 3: ?How often do you address your husband by his name while speaking Punjabi

Addressing spouse while speaking Punjabi	Frequency	Percent
First name	110	55%
Respect name	50	25%
Nickname	40	20%
Total	200	100%

Table 4: ?How often do you address your wife by her name while speaking Punjabi

Addressing spouse while speaking Punjabi	Frequency	Percent
First name	100	50%
Respect name	50	25%
Nickname	50	25%
Total	200	100%

Table 5:?How do you address your spouse in public while speaking Punjabi

Addressing spouse in public	Frequency	Percent
First name	50	25%
Respect name	140	70%
Nickname	10	5%
Total	200	100%

Table 6: How do you address your spouse in the presence of your cousins and friends while ?speaking Punjabi

Addressing spouse in the presence of cousins and friends	Frequency	Percent
First name	120	60%
Respect name	40	20%
Nickname	40	20%
Total	200	100%

Table 7: How do you address your spouse in the presence of your In-Laws while speaking Punjabi?

Addressing spouse in the presence of In-Laws	Frequency	Percent
First name	160	80%
Respect name	30	15%
Nickname	10	5%
Total	200	100%

Table 8: How do you address your spouse in his/her absence?

Addressing spouse in his/her absence	Frequency	Percent
First name	130	65%
Respect name	40	20%
Nickname	30	15%
Total	200	100%

Interview Results

Unstructured interviews were also conducted with the questionnaire, and six questions were asked from the respondents.

Table 9: What method do you adopt to address your spouse if you don't address your spouse by his/her name?

Addressing spouse without his/her name	Frequency	Percent
Nickname	150	75%
Actual name	50	25%
Total	200	100%

Table 10: How do you address your spouse when you demand something from him/her?

Addressing spouse while demanding something	Frequency	Percent
Nickname	160	80%
Actual name	40	20%
Total	200	100%

Table 11: How do you address your spouse when you go outside for shopping or lunch?

Addressing spouse when going outside for shopping or lunch	Frequency	Percent
Nickname	150	75%
Actual name	50	25%
Total	200	100%

Table 12: How do you address your spouse for breakfast, lunch, or dinner?

Addressing spouse to invite for breakfast, lunch, or dinner	Frequency	Percent
Nickname	30	15%
Actual name	170	85%
Total	200	100%

Table 13: Which pronoun do you use most of the time for addressing 'Tusi,''Tujhe,' or 'Tu'?

The pronoun used for addressing	Frequency	Percent
Tusi	70	35%
Tujhe	90	45%
Tu	40	20%
Total	200	100%

Table 14: How do you see off your husband/wife whenever he/she goes outside the house for his/her job or some other work?

See off your spouse whenever he/she goes outside	Frequency	Percent
Dua and wishes	120	60%
advice to back home quickly	80	40%
Total	200	100%

Conclusion

For a long time, linguists were primarily concerned with language forms and structure and not with the social context in which language was used (Trudgill, 1995). This was undoubtedly the case with structural linguistics as a discipline. When Noam Chomsky transformed the science of linguistics in the mid-1950s and early 1960s, his theory did not extend beyond the study of language forms and structures. To his mind, grammatical competence was defined as the capacity to construct well-formed sentences and distinguish between grammatical and ungrammatical phrases. He was fascinated with the ideas of grammatical competence and ungrammatical competence. As a result, both structuralists and transformationalists in the United States relied heavily on language forms that were isolated from their contexts. Several sociolinguists proposed the concept of communicative competence, as opposed to grammatical competence, to describe the ability to communicate and interpret messages and negotiate meanings interpersonally within specific social contexts, in response to such deficiencies in linguistic theories of communication. According to the objectives of this study, Punjabi spouses used address terms in three distinct situations: alone, with their child (children), and with their family. Many other situations, such as in front of friends and relatives, in a public place, and so on, were encountered in which the spouses addressed one another. The findings found that Punjabi men and women use nicknames when they are alone with their husbands and use their spouses' nicknames only in rare instances when they are out in public. According to the interviews conducted with spouses, they use nicknames to express their feelings of intimacy with their partners. Punjabi couples like to use their first names and respect names most of the time, for example, in the presence of their child (children), in public places, and in the company of their in-laws. There was no statistically significant difference in the educational level or age between spouses while using a nickname, first name, or respect name due to this practice. During the interview, they desire to convey their intimacy and affection for their wives. The use of a nickname and the mentality that motivates this use is the same for both Punjabi males and females.

Most of the respondents address their spouses with their first name in front of their families, and some with their respective names, and only a few respondents address their spouses with their nicknames in front of their families. Half of the respondents addressed their spouse with their nicknames like "my love," "honey," "jaan," etc. when they were together alone in their bedrooms or any other place, some respondents addressed their spouses by their first name, and few

respondents were address their spouses with their respect name while speaking Punjabi. Mostly respondents were address their spouses with their first name in the presence of their children, some respondents were address their spouses with respect name and few respondents were address their spouse with their nicknames in the presence of their children.

Women prefer to address their husbands by their first names and respect names; perhaps to educate their children indirectly that intimacy and respect are two vital components in a marriage. There was no change in the utilization of these two addresses mentioned above based on the individual's educational level. However, when it came to age disparities, there was a variation in the way these addressing terms were used. The first and second age groups prefer to use their first names more than their respect names to express more affection, however, the third age group is extremely likely to use their respect names more than their first names to express their respect and honor towards their spouses. This fact may imply the social behavior of Punjabi ancestors in the past. In ancient times, the man was the head of the household, and his wife was expected to obey him. In certain cases, excessive respect and honor for spouses, particularly in situations where there are other people present, maybe the outcome of such training sessions.

It appears from the evidence as a whole that the formality of the setting can influence Punjabi spouses' choice of address phrases. Their first name and respect names are used on less formal occasions, while their first and respect names are used on more formal ones. Based on the outcomes of this study, it is reasonable to conclude that language is responsive to its social environment. According to Yu (2013), each specific occurrence of language is intimately mixed up with the context of the event in which it occurs. Additionally, the findings revealed a difference between Punjabi couples regarding their language to address each other. Although there is no distinction between the two in terms of the use of a nickname, there is a distinction between the use of a first name and the use of a respected name. Men prefer to address their women by their first names rather than by their respect names to demonstrate intimacy and their power over their spouses.

The findings also found that there is no statistically significant variation in the use of address phrases among Punjabi men based on their educational level or age disparities in the study. While there is a variation in the use of address phrases for men and women based on their age disparities, there is no such distinction for women. Older ladies desire to be treated with greater courtesy by their spouses. In comparison to Punjabi males, Punjabi women are more loving, and they express their feelings for one another through the usage of address phrases. While Punjabi males perceive themselves to be more powerful than women, they demonstrate this mindset through address phrases in their communication.

The first research question was, "how do husband and wife differ in their choices of address terms?" Women use first names and respect names with no significant difference to show intimacy and respect. The results revealed that Punjabi males have no significant difference in their educational degree and age differences in using address terms. While for women, there is a difference in the use of address terms regarding their age differences. Older women want to show more respect toward their husbands. Punjabi females are more affectionate than Punjabi males and show this affection through address terms. While Punjabi males consider themselves more powerful than women, they show this attitude in their address terms usage.

The second research question was, "what are the social behaviors reflected by Punjabi spouses while using address terms?" Generally speaking, the concept of family in Pakistan's culture is more private than in any other culture. As the data of address terms suggests, this cultural characteristic has been reflected in men's addressing their wives, especially in lower-intermediate

strata of society where some men address their wives using terms like wife and not their first names. In this class, some women addressed their husbands using terms that their children use to address their fathers. This may demonstrate the social distance between the husbands and wives in the lower intermediate class in Pakistan.

The third research question was, "what are the social factors involved in choosing different address terms used by spouses?" The impact of social factors on the choice of address terms in Punjabi spouses that influence the choice of address forms are interconnected and interlinked. Address forms are crucial to understanding not only the people's language but the social and cultural beliefs of the society. This research provides comprehensive addition not only to the sociolinguistics field but also lays down important sing posts for other researchers in future in a particular domain and relating it to other aspects of language and its use.

Recommendations

It is recommended that further study can be done to identify other factors, i.e., social class, that affect the choice of address terms and functions in this particular setting. Another recommendation is to disseminate the information gleaned from this study to concern other address terms and some educational materials specially designed for non-native Punjabi learners.

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