Analyzing Modal Verbs as Politeness Markers in British and Pakistani English Communication: A Corpus Based Comparative Study

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Abstract
This research examines the use of modal verbs as indicators of politeness in British and Pakistani English conversation using a corpus-based comparative methodology. The goal was to look at how often, where, and why modal verbs are used, as well as how cultural settings affect politeness methods. The study's backdrop is based on studies in World Englishes, politeness theory, and cross-cultural pragmatics. It shows how language reflects social and cultural values. The technique used a mixed-methods design. There were around a million words in the corpus, with 500,000 coming from British English and 500,000 from Pakistani English. The sample strategy was deliberate, choosing materials from newspapers, scholarly publications, and formal correspondence. The analytical approach was grounded on Brown and Levinson's politeness theory, augmented with Hofstede's cultural aspects. Quantitative study used frequency counts and chi-square statistical tests, while qualitative analysis applied concordance and collocational methods to elucidate pragmatic roles. The results showed significant disparities in how modal verbs were used: British English preferred "may" and "might" for uncertainty, whereas Pakistani English preferred "will" and "would" for assurance, respect, and unity. The results indicated that culture affects how people are polite. Pakistani English reflects collectivist and religious ideas, whereas British English emphasizes individuality and not imposing on others.
Keyword: *British and Pakistani, Modal verbs, Brown and Levinson's politeness, World Englishes, Collocational, Pragmatic roles*

Introduction

Modal verbs in English do more than only serve grammatical purposes; they are also important tools for showing politeness, respect, and social subtleties in speech. Modal verbs like can, could, will, would, may, and may are important for showing different levels of certainty, necessity, and possibility. This changes the tone of conversations and how polite they are judged to be. These linguistic tools are not only parts of grammar; they are also profoundly rooted in the social and cultural lives of English-speaking people. In sociolinguistic research, politeness has been thoroughly examined via Brown and Levinson's (1987) politeness theory, which asserts that people use methods to alleviate risks to face, thereby preserving social peace. In this context, modal verbs serve as mitigators, tempering commands and requests to conform to societal norms of civility. The use and understanding of these modal verbs may, however, be quite varied in various English types because of cultural conventions and ways of communicating.

Pakistani English, as a postcolonial variant, has distinctive features influenced by Pakistan's multilingual and multicultural environment. Research has shown that Pakistani English often integrates features from indigenous languages, leading to unique modalities of use. For instance, Ahmad et al. (2019) discovered that editorialists in Pakistani English newspapers often use modal verbs such as would and would to convey prediction, necessity, and possibility, indicating a propensity for indirectness and formality in communication. In the same way, Mahmood et al. (2013) found that Pakistani English fiction authors employ modal verbs to communicate subtle meanings, showing that they use modality on purpose to show cultural values and social hierarchies. British English, on the other hand, has been studied a lot for how it uses modal verbs to show politeness. Research shows that people who speak British English use modal verbs to manage their social connections. They use words like "may" and "might" to show politeness and uncertainty. This exemplifies the independent and egalitarian spirit characteristic of British culture, where directness is often moderated by politeness measures to preserve social decorum.

Even with these findings, there aren't many research that look at how modal verbs are used as politeness signals in British and Pakistani English. Although several research have examined modality in different variants, a direct comparison is yet insufficiently investigated. This research gap highlights the need for a corpus-based comparison study to elucidate the role of modal verbs as politeness signals across diverse cultural settings. This research seeks to address this deficiency by doing a corpus-based comparative analysis of modal verbs as indicators of politeness in British and Pakistani English conversation. The research aims to discern trends and distinctions in the use of modal verbs for expressing politeness by analyzing corpora from both kinds. The results are anticipated to enhance the comprehension of modality as a politeness technique and how its application mirrors cultural norms and communication styles across various English dialects.

Background of the Study

The examination of modality in language involves the methods by which speakers convey their attitudes on the veracity of propositions, including concepts of necessity, possibility, permission, and capability. Modal verbs are the main language instruments for conveying these modal meanings, and their use is closely tied to social and cultural settings. In English, modal verbs are

important parts of politeness techniques because they let people soften requests, recommendations, and orders, which is in line with societal norms of respect and deference. Brown and Levinson's (1987) politeness theory asserts that people use techniques to alleviate risks to face, defined as the social values attributed to an individual's self-esteem. In this context, modal verbs operate as mitigators, making speech actions less harsh and maintaining societal peace. For instance, using "could" instead of "can" while making a request makes it less of a burden on the listener, which is in line with the idea of negative politeness, which stresses the speaker's intention not to infringe on the listener's autonomy. In Pakistani English, the usage of modal verbs is shaped by the country's social and cultural norms, which stress respect, hierarchy, and indirectness in communication. Research indicates that Pakistani English speakers often use modal verbs to express politeness and reverence. Ahmad et al. (2019) discovered that editorialists in Pakistani English newspapers mostly use modal verbs such as "will" and "would" to convey prediction and necessity, indicating a propensity for indirectness and formality. This use is in line with Pakistan's collectivist culture, where people typically communicate indirectly to preserve social peace and show respect for authority.

Mahmood et al. (2013) noted that Pakistani English fiction authors use modal verbs to express complex meanings, suggesting a purposeful application of modality to represent cultural values and social hierarchies. The research underscored that the use of modal verbs in Pakistani English is not just a grammatical characteristic but a manifestation of the social and cultural situations in which the language is utilized. British English speakers, on the other hand, use modal verbs to deal with social situations. They tend to use may and may to show politeness and uncertainty. This shows the independent and egalitarian values that are common in British culture, where being direct is typically balanced with polite efforts to maintain social order. Studies show that British English speakers employ modal verbs to be courteous in a number of situations, such as when making requests, offers, or recommendations. This makes interactions with other people go more smoothly.

The comparative analysis of modal verb use in British and Pakistani English yields significant insights into the ways language reflects and maintains cultural norms and social institutions. Although separate studies have investigated modality in these kinds, there is an absence of direct comparative study concentrating on the use of modal verbs as indicators of politeness. This deficiency in the literature highlights the need for a corpus-based comparison study to elucidate the subtleties of politeness expressed via modal verbs across various English varieties. This work seeks to address this deficiency by doing a corpus-based comparative analysis of modal verbs as indicators of politeness in British and Pakistani English conversation. The research aims to discern trends and distinctions in the use of modal verbs for expressing politeness by analyzing corpora from both kinds. The results are anticipated to enhance the comprehension of modality as a politeness technique and how its application mirrors cultural norms and communication styles across various English dialects.

Research Question

1. What are the modal verbs that people in Britain and Pakistan use the most when they talk to each other?
2. How do modal verbs show courtesy in British and Pakistani English?

3. What cultural factors affect the usage of modal verbs as politeness signals in British and Pakistani English?

Literature Review

Modal Verbs as Politeness Markers

Using modal verbs like can, could, may, might, will, and would is an important part of being polite in English. Their use enables speakers to temper requests, recommendations, and directives, in accordance with Brown and Levinson's (1987) theory of politeness, which emphasizes the attenuation of face-threatening activities via language tactics. Modal verbs are used in British English to get around social hierarchies and keep the peace amongst people. This is because politeness and indirectness are important cultural values in British culture (Palmer, 2001). In Pakistani English, modal verbs are also used to show respect and reverence, which fits with the collectivist cultural ideals that put collective cohesion ahead of individual assertiveness (Mahmood et al., 2013). various English types utilize modal verbs in various ways and at different times, depending on cultural conventions and communication techniques. Ahmad et al. (2019) observed that Pakistani English newspaper editorialists often employ modal verbs like "will" and "would" to talk about prediction and necessity. This shows that people prefer to be indirect and formal when they talk. British English speakers, on the other hand, may use a wider variety of modal verbs to show politeness and uncertainty. This is because British culture values individualism and equality (Palmer, 2007).

Modality in British English

There has been a lot of research on British English's usage of modal verbs to show politeness and social subtleties. Studies show that British English speakers use modal verbs to manage social interactions, favoring forms such as may and should to convey politeness and uncertainty (Palmer, 2007). This shows the independent and egalitarian values that are common in British culture, where people typically use politeness methods to keep social order when they are forthright. Studies have demonstrated that British English speakers employ modal verbs to be courteous in a variety of situations, such as when making requests, offers, or recommendations. This makes it easier for people to get along with each other (Palmer, 2001). The use of modal verbs in British English is shaped by historical and social determinants, including the language's history and the effect of social class on communication styles (Biber et al., 1999). These variables contribute to the unique patterns of modality seen in British English.

Modality in Pakistani English

Pakistani English, as a postcolonial variant, has distinctive features influenced by Pakistan's multilingual and multicultural environment. Research has shown that Pakistani English commonly includes words and phrases from local languages, which leads to unique ways of using modality. Ahmad et al. (2019) discovered that editorialists in Pakistani English newspapers often use modal verbs such as "will" and "would" to talk about predictions, needs, and possibilities. This shows that they tend to be indirect and formal when they communicate. Mahmood et al. (2013) noted that Pakistani English fiction authors use modal verbs to express complex meanings, suggesting a purposeful application of modality to represent cultural values and social hierarchies. The way modal verbs are used in Pakistani English is also affected by the country's social and cultural standards, which stress respect, hierarchy, and indirectness in

communication. This fits with Pakistan's collectivist culture, where people typically communicate indirectly to keep the peace and show respect for authority (Mahmood et al., 2013).

Comparative Studies on Modality

Comparative studies of modal verb use across various English dialects provide significant insights into the ways language reflects and perpetuates cultural norms and social frameworks. Mahmood et al. (2013) performed a corpus-based comparative study of modal verbs in Pakistani and British English literature, uncovering disparities in the frequency and types of modal verbs used in the two varieties. The research revealed that British English fiction used modal verbs more often, especially those denoting necessity and duty, while Pakistani English literature had a higher prevalence of modal verbs signifying possibility and prediction. These results show that cultural differences affect how modality is used. For example, British English has a more individualistic and forceful way of communicating, whereas Pakistani English has a more collectivist and submissive way of communicating (Mahmood et al., 2013).

Corpus-Based Approaches to Modality

Corpus-based methodologies have gained significant traction in the examination of modality, facilitating empirical investigation of linguistic use across many settings and types. These methodologies include the aggregation and examination of extensive corpora of written or spoken texts to discern patterns and frequency of modal verb use. Ahmad et al. (2019) used a corpus of 1,000 Pakistani English newspaper editorials to investigate the employment of modal verbs as attitude markers, demonstrating that prediction, possibility, and necessity were the defining characteristics of modality in Pakistani English editorials. In a similar way, Mahmood et al. (2013) analyzed a collection of British and Pakistani English literature to look at how modal verbs are used in each variety, showing how the frequency and kind of modal verbs used are different. These studies show how well corpus-based methods work to provide real-world examples of language patterns and differences in modality across various types of English.

Cultural Influences on Modality

Cultural norms and social structures have a big impact on how modal verbs are used. They show how various civilizations value and communicate. In British English, modal verbs are widely used to show politeness and uncertainty in social situations (Palmer, 2007). This shows an individualistic and egalitarian attitude. Pakistani English, on the other hand, shows a collectivist society where people typically communicate indirectly to keep peace and show respect for authority (Mahmood et al., 2013). These cultural distinctions are evident in the frequency and types of modal verbs employed; British English demonstrates a higher prevalence of modal verbs denoting necessity and obligation, whereas Pakistani English shows a greater utilization of modal verbs signifying possibility and prediction (Mahmood et al., 2013). It is important to know about these cultural effects in order to understand how modality is used in various English variations and to help people communicate across cultures.

Implications for Teaching

The study of modality has considerable educational ramifications, especially in the realm of teaching English as a second language. Knowing how to employ modal verbs and how they may be used as politeness indicators will help you design lesson plans and resources that improve students' pragmatic competence. For example, knowing how modal verbs are used differently in

British and Pakistani English might help teachers make lesson plans that fit the requirements and cultures of their students. Additionally, integrating corpus-based analyses into language instruction might provide learners with genuine instances of modal verb use, so enhancing their comprehension of their functions and applications in practical communication (Mahmood et al., 2013).

Consequences for Intercultural Communication

The comparative analysis of modality in British and Pakistani English has significant ramifications for cross-cultural communication. Knowing how modal verbs are used differently may help people communicate better with others who speak various types of English. This will help everyone understand each other better and lower the chances of misunderstanding. For instance, understanding that Pakistani English speakers could use more indirect ways of showing courtesy might help British English speakers understand certain terms better, and the other way around. This understanding may improve intercultural competency and make it easier to communicate in a variety of situations (Mahmood et al., 2013).

Methodology

The study used a corpus-based comparative research approach to examine the employment of modal verbs as indicators of politeness in British and Pakistani English conversation. A corpus-based methodology allows for the systematic examination of genuine linguistic data, hence aiding in the detection of patterns, frequencies, and contextual applications of modal verbs. This technique is appropriate for tackling the study issues that concentrate on the frequency, function, and cultural impacts of modal verbs in the two English varieties. Corpus linguistics gives us both quantitative data via frequency counts and qualitative data through contextual interpretation (Biber et al., 1998; McEnery & Hardie, 2012).

The quantitative part consists of counting and comparing how often modal verbs are used in British and Pakistani English corpora to find the most common forms and patterns of use. This will offer statistical proof about the distinctions and resemblances between the two kinds. The qualitative part looks at the context in which modal verbs are employed to figure out how they work as politeness signals. Contextual analysis will examine the expression of respect, indirectness, or reduction of face-threatening behaviors via modal verbs, informed by Brown and Levinson's politeness theory (1987). Using both of these strategies makes sure that both frequency-based trends and context-dependent uses are fully looked at. The research used purposive sampling to choose representative corpora of British and Pakistani English. For British English, texts are sourced from published newspapers, internet articles, and literary works that exemplify mainstream current use. Pakistani English writings include newspaper editorials, online news portals, and literary works that exemplify local variants of English shaped by sociocultural and linguistic circumstances. Each corpus is carefully put together with around 500,000 words to make sure there is enough data for research and to keep the variations comparable. Purposive sample facilitates the selection of texts pertinent to the study aims, concentrating on materials where politeness and formal communication are expected to manifest (Creswell, 2014; Flowerdew, 2015).

British English corpora include materials from current literary works and major publications like The Guardian and The Times. Pakistani English corpora contain English fiction and editorials from

Pakistani writers, as well as articles from publications like Dawn and The Express Tribune. Corpus techniques are used to find all the modal verbs in each text. To help with analysis, metadata like the kind of text, the year it was published, and the author's background are also kept. AntConc and Sketch Engine are two examples of software that may be used to make frequency lists, concordance lines, and collocation patterns of modal verbs. Frequency analysis finds the most prevalent modal verbs in each corpus, and concordance analysis looks at how they are used in context. Collocation analysis aids in pinpointing prevalent words and phrases linked to each modal verb, elucidating their pragmatic purposes.

The research uses Brown and Levinson's politeness model (1987) as the foundation for qualitative analysis. The approach divides ways of being polite into three groups: positive politeness, negative politeness, and off-record methods. This study looks at each use of a modal verb to see whether it fits with positive politeness tactics, which try to build solidarity; negative politeness strategies, which show respect and avoid imposing; or off-record methods, which demonstrate indirectness and ambiguity. This paradigm enables the systematic classification of modal verbs according to their communication function and politeness orientation. Statistical methods, including chi-square tests, are used to evaluate substantial disparities in modal verb usage between British and Pakistani English. This quantitative study shows that there are real distinctions across varieties, which adds to the qualitative insights gained by looking at things in context. The research effectively captures both language patterns and sociocultural subtleties of modality via the integrated use of corpus software, politeness theory, and statistical analysis.

Data Analysis

1. Frequency Circulation of Modal Verbs in British and Pakistani English

The first stage of analysis involved calculating the frequency of modal verbs in both corpora (each ≈500,000 words). The results are summarized below.

Table 1: Frequency of Modal Verbs in British and Pakistani English Corpora

Modal Verb	British English (BrE)	% of Total Words	Pakistani English (PakE)	% of Total Words
Can	2,450	0.49%	2,980	0.60%
Could	2,120	0.42%	2,540	0.51%
May	1,890	0.38%	1,110	0.22%
Might	1,430	0.29%	780	0.15%
Will	3,310	0.66%	4,520	0.90%
Would	2,970	0.59%	4,030	0.81%
Shall	980	0.19%	640	0.13%
Should	2,410	0.48%	2,270	0.45%
Must	1,760	0.35%	1,020	0.20%
Total	19,320	3.86%	19,890	3.98%

Qualitative Explanation of Table 1

The table shows that both types use modal verbs a lot, although the way they are used varies by culture. British English speakers use "may" and "might" more often because they like being

indirect and hesitant as signs of politeness. Pakistani English, on the other hand, uses "will" and "would" far more often, which is in line with cultural standards of respect, formality, and assurance in social situations. PakE uses "must" and "shall" less often, which implies that speakers try to avoid being too authoritative. This supports Brown and Levinson's (1987) hypothesis that speakers reduce imposition to prevent face-threatening behaviors.

2. Comparative Use of Politeness-Oriented Modals

The analysis also grouped modal verbs into politeness-oriented categories:

- *Negative politeness: could, might, would, should*
- *Positive politeness: can, will*
- *Authority/obligation: must, shall, may*

Table 2: Modal Verbs Categorized by Politeness Orientation

Category	BrE Frequency	BrE %	PakE Frequency	PakE %
Negative Politeness	8,930	46.2%	9,620	48.4%
Positive Politeness	5,760	29.8%	7,500	37.7%
Authority/Obligation	4,630	24.0%	2,770	13.9%
Total	19,320	100%	19,890	100%

Qualitative Explanation of Table 2

The statistics demonstrate that Pakistani English prefers positive politeness methods, using "can" and "will" more often to convey willingness, assurance, and unity. This shows how Pakistani culture is collectivist, where communication focuses on respect and loyalty to the collective. British English, on the other hand, relies more on authority/obligation modals, especially "may" and "must," which convey official permissions and obligations. These results are consistent with Hofstede's (2001) cultural dimensions, which indicate that British communication prioritizes clarity and institutional authority, while Pakistani speech emphasizes respect and relationship harmony.

3. Collocational Forms of Modal Verbs

Using concordance analysis, the study expressed frequent collocations of modal verbs, shedding light on their pragmatic functions.

Table 3: Collocates Modal Verbs in Both Varieties

Modal Verb	British English Collocates	Pakistani English Collocates
Can	be, do, find, use, help	manage, arrange, support, provide
Could	have, see, get, possibly, maybe	respect, kindly, please, adjust
Will	continue, increase, affect, change	allow, ensure, submit, cooperate
Would	like, rather, agree, consider	respect, appreciate, request, oblige
May	apply, require, consider, depend	Allah, God, permit, restrict
Must	comply, meet, follow, ensure	respect, obey, avoid, prohibit

Qualitative Explanation of Table 3

The collocational statistics show disparities in how things work in practice. In British English, "could" commonly goes with hedges like "possibly" or "maybe," which makes it seem more uncertain. In Pakistani English, "could" and "would" typically come with polite words like "kindly" and "please," which demonstrate clear respect in requests. It is important to note that "may" in

PakE often comes up with religious terms like "Allah" and "God." This shows how language may represent cultural and religious fusion. This shows that politeness in Pakistani English is linked to religious and cultural values, whereas in British English, it is linked to secular institutional collocations.

4. Politeness Strategies Based on Brown & Levinson's Model

Each modal verb epitome was analyzed according to Brown and Levinson's politeness strategies.

Table 4: Politeness Strategies in Modal Verb Use

Strategy Type	BrE Frequency	% of Total	PakE Frequency	% of Total
Negative Politeness	7,820	40.5%	8,110	40.8%
Positive Politeness	5,460	28.3%	6,960	35.0%
Off-Record Indirect	3,110	16.1%	2,320	11.6%
Bald-on Record	2,930	15.1%	2,500	12.6%
Total	19,320	100%	19,890	100%

Qualitative Explanation of Table 4

The results reveal that negative politeness is more common in both types, which is what cross-linguistic studies on politeness have shown. Pakistani English, on the other hand, relies more on positive politeness, especially with "will" and "can," which emphasis willingness and collaboration. This shows a community-oriented attitude that values respect and togetherness. British English, on the other hand, has a higher percentage of off-record techniques, including hesitant phrases with "might" and "could." This is in line with a cultural penchant for subtlety and not imposing on others.

5. Quantitative Statistical Analysis

To verify disparities, chi-square tests were conducted on modal verb distribution. The results showed that there were statistically significant differences in the usage of will, would, may, and may, but not in the use of should and must. This statistical evidence indicates that the primary distinction between British English (BrE) and Pakistani English (PakE) resides in the preference for modal verbs denoting certainty (will, would) as opposed to tentativeness (may, might), thereby corroborating the hypothesis that cultural orientation influences politeness strategies in communication.

Discussion

The examination of modal verbs as indicators of politeness in British and Pakistani English uncovered both parallels and considerable discrepancies in conversational tactics. The results underscore the influence of cultural, social, and institutional settings on the pragmatic roles of modal verbs in conversation.   This debate integrates quantitative data and qualitative interpretations with established theoretical frameworks, notably Brown and Levinson's politeness framework, Hofstede's cultural dimensions, and prior corpus-based investigations.

One of the most important things that came out of the study is that would and would are used more often in Pakistani English than in British English. This dependence on modals of certainty highlights the collectivist nature of Pakistani society, which places a strong importance on showing confidence, respect, and commitment in conversation. For instance, "would" often goes with "respect," "request," and "oblige," which suggests that its purpose is related to hierarchical and respectful standards. British English, on the other hand, prefers "may" and "might," which

both show uncertainty and a lack of commitment. This fits with the British culture's focus on independence, individuality, and not imposing on others. The difference shows how people in Britain and Pakistan see civility differently: British communication prioritizes mitigation and distance, whereas Pakistani communication stresses formality and togetherness.

Another important thing to note is how religion and custom affect how people in Pakistan speak politely. The collocational analysis revealed that "may" in Pakistani English often co-occurs with references to "Allah" or "God," illustrating the influence of religious values on politeness norms. This is quite different from British English, where "apply," "require," and "consider" are examples of secular and institutional collocates of "may." These trends indicate that politeness in Pakistani English is intrinsically linked to the socio-religious framework of society, while politeness in British English is more dependent on institutional authority and formal traditions.

The results also showed that both corpora use negative politeness methods more than positive ones. This is in line with Brown and Levinson's (1987) claim that speakers usually try to avoid imposing on others. The balance between strategy types, however, was different. Pakistani English preferred positive politeness strategies (through can and will), which stressed cooperation and shared responsibility. British English, on the other hand, used more off-record strategies (through might and could), which showed that they wanted to avoid direct imposition. These findings corroborate previous cross-cultural pragmatic research indicating that South Asian English variants favor obvious politeness signals, while British English depends on subtlety and indirectness.

The statistical findings importantly validated that these discrepancies are not random nor trivial, especially for the distribution of will, would, may, and might. This corroborates the theory that the use of modal verbs as indicators of politeness is shaped by fundamental cultural norms. Hofstede's cultural dimensions approach elucidates these disparities: Pakistani English, influenced by a collectivist, high-context civilization, prioritizes clarity and respect, while British English, influenced by an individualist, low-context culture, values autonomy and indirectness.

On a larger scale, the results show how World Englishes are always changing. Pakistani English, rooted in British colonial past, has developed into a unique variant that embodies the nation's socio-cultural and religious beliefs. Modal verbs, which are important signs of politeness, show that this language difference exists. The comparative approach shows that politeness is not the same everywhere, but is based on the culture of the people who speak it. It also shows how language changes to fit the norms and values of different civilizations.

In conclusion, the paper illustrates that British and Pakistani English possess structural similarities in modal verbs, although their pragmatic application differs markedly. These disparities are due to different cultural values, religious beliefs, and ways of communicating, which shows how important it is to study politeness in cultural and language settings.

Conclusion

The current research examined modal verbs as indicators of politeness in British and Pakistani English conversation using a corpus-based comparative methodology. The research focused on the frequency, collocations, and pragmatic roles of modal verbs within two corpora of equivalent size, examined through the lens of Brown and Levinson's politeness theory. The findings provide

substantial insights into both common and distinct patterns of politeness expression in the two English dialects.

The quantitative results showed that modal verbs make up about the same amount of the corpus in both kinds, although they are spread out differently. Pakistani English uses "will" and "would" more often than British English does. British English uses "may" and "might" more often. These variations indicate that Pakistani English prioritizes clarity, assurance, and respect in conversations, while British English highlights tentativeness and indirectness as tactics for civility.

The qualitative examination of collocations elucidated the interaction between modal verbs and cultural as well as religious standards. In Pakistani English, modals like "would" and "could" commonly appear with clear signs of politeness like "please," "kindly," and "respect." "May," on the other hand, often appears with religious allusions, showing how Islamic ideals have become part of how people communicate. British English collocates, on the other hand, focus on institutional and secular issues like permits, applications, and compliance. This shows that politeness in British English is based on institutional standards instead than religious authority.

Utilizing Brown and Levinson's framework validated that both types mostly use negative politeness tactics. However, the balance is different. Pakistani English relies more on positive politeness methods, which indicate solidarity and cooperative engagement, whereas British English relies more on off-record strategies, which demonstrate autonomy and avoidance of imposition. These results illustrate that while politeness is a universal communication need, its expression differs across cultural settings.

The statistical study confirmed that the variations in modal verb use are substantial, especially for will, would, may, and might. This corroborates that linguistic politeness is influenced by cultural orientations, as shown by Hofstede's cultural aspects hypothesis. Pakistani English embodies collectivism, formality, and respect, while British English embodies individuality, independence, and nuance.

There are many things this research may mean. First, it enhances the comprehension of World Englishes by illustrating how Pakistani English has deviated from its British origins in pragmatic purposes, especially in politeness methods. Second, it shows how important cultural context is for language research by showing that politeness cues can't be grasped without the social ideals that support them. Third, the results may be used in real life in areas like teaching English as a second language, intercultural communication, and sociolinguistic research. To minimize misconceptions in cross-cultural communication, teachers, interpreters, and intercultural professionals must be aware of these distinctions.

In conclusion, our research illustrates that whereas modal verbs are essential indicators of politeness in both British and Pakistani English, their pragmatic uses diverge in significant ways. These distinctions signify profound cultural orientations: tentativeness and non-imposition in British English contrasted with clarity, respect, and collectivism in Pakistani English. The work adds to the increasing body of research on cross-cultural pragmatics, corpus linguistics, and politeness theory. It also shows how English is changing to fit different social and cultural situations.

Subsequent research may augment this study by examining additional English varieties, investigating spoken interaction in conjunction with written corpora, or integrating discourse

analysis to explore the functionality of modal verbs within specific genres, including political speeches, academic writing, or informal conversation. Such study would elucidate the intricate interplay of language, culture, and civility in global communication.

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