



Investigating Shades of Modality in an Autobiography, “If I am Assassinated”: A Corpus-Based Analysis

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Abstract

This study investigated the attitudes and shades marked by the writer in an autobiography through the corpus expressions developed on modalities (i.e., boulomaic, deontic, epistemic, and perceptual). The study also put to the test the patterns created to examine modality across fiction genre. A corpus was created for this purpose and tagged using the Parts of Speech (POS) Tagger for analysis using AntConc 3.4.4.0. This analysis was then further interpreted using Simpson's (1993) model. It was discovered that the author used many modalities, such as (un)certainty, attitude, point of view, ability, possibility, and likelihood, to form the meaning in the autobiography. These features highlighted the text's persuasiveness, interest, and realism. By including these features, the autobiography was given positive and negative undertones that helped readers comprehend the author's perspective. In conclusion, the content seemed more upbeat than downbeat. The deontic and boulomaic modalities that indicated estrangement and uncertainty on the writer's part were used to mark the positive shade. Additionally, the use of the suggested patterns was successful in analysing the modality aspects using corpus techniques. They were suggested in the study as a paradigm for additional research.

Keywords: autobiography, corpus patterns, modality, shades of modality, types of modality

1. Introduction

Modality is divided into four categories, i.e., deontic, boulomaic, epistemic, and perception (see Simpson, 1993). The modal system of duty is referred to as deontic modality, and it is concerned with the speaker's attitude toward the degree of obligation associated with the performance of certain actions. Deontic modal auxiliaries realise a continuum of commitment through permission, obligation, and requirement (Simpson, 1993). There are, however, sentences that use deontic expressions but without modals. Actually, these are the sentences that combine adjectives and participles (BE... that and BE... to). The boulomaic modality is closely related to the deontic modality. It expresses "desire." It contains verbs that suggest hopes, wishes, and desires. In fact, "modal lexical verbs, indicating the wishes and desires of the speaker, are central in the boulomaic system," but then, "adjectival and participial constructions can carry boulomaic commitment, although related modal adverbs may also be used" (Simpson, 1993, p. 44).

Epistemic modality, the third category, shows the speaker's confidence or lack of confidence in the truth of the expressed proposition and can be the most important with regard to the point of view of a story. It may be "grammaticized" through modal lexical verbs. However, "there is also a group of epistemic modal adverbs that includes, but is not limited to, the following: arguably, maybe, perhaps, possibly, probably, certainly, supposedly, allegedly" (Simpson, 1993, p. 45). Perception modality, considered a sub-category of epistemic modality, is regarded as the degree of commitment to the truth of a proposition based on human perception, which is usually visual. This is seen in sentences with adjectives in BE...THAT constructions as well as sentences with modal adverbs (Simpson 1993: 45). This study considers all four forms of modality (deontic, boulomaic, epistemic, and perception) by combining their markers (see Table 1).

Coates (1983), Lyons (1968), Palmer (1986), Quirk, Greenbaum, Leech, and Svartvik (1985), and Simpson (1993) all focus on the modality while discussing the interpersonal meaning of an utterance. Any utterance may indicate one of the three meanings (using Lyon's 1977 terms: factivity, contra-factivity, and nonfactivity). The first two of Lyon's categories correspond to polarity, i.e., the assertion or rejection of a fact, and the last one corresponds to modality, i.e., the writer's judgement about a fact. Thus, two main modalities can be recognized: epistemic and root modalities. The latter rests with the hearer or reader, whereas the former rests with the writer and refers to a linguistic mood that indicates how much certainty or commitment the writer has for his proposition. Both root and epistemic modalities can be textualized through different lexical verbs, adverbs, adjectives, nouns, and modal auxiliaries. Among these lexico-grammatical realizations, modal auxiliaries are employed more frequently in expressing the writer's attitude toward a proposition (Halliday, 1985). To understand the writer's attitude, this study considered utterances such as factivity, contrafactivity, and nonfactivity for the purpose of developing a new model on modality (see Table 1).

A "factive utterance" (Kiparsky, 1970) commits the writer to the truth of a proposition. As such, any predictor behaving like it "knows" can be said to have the property of factivity. Anyone who makes the above utterances is committed to the truth of the propositions expressed. A contrafactive utterance, on the other hand, commits the writer to the falsity of a proposition by its constituent clauses and indicates his commitment to the falsity of the proposition expressed. The obvious instances of such utterances are wishes and so-called "unreal" conditionals (with past-time reference). Finally, a non-factual utterance commits the writer neither to the truth nor the falsity of a proposition. Such an utterance is discussed under the notion of epistemic modality as a significant component of the model proposed (see Table 1). For Toolan (1998, pp. 46–56), there are four categories of modal markers: (1) Modality markers: these can be verbs or adverbs to express probability, obligatoriness, willingness, and usuality. They qualify the speaker's utterances in terms of strength and weakness and reveal the speaker's attitude and judgments, i.e., (i) probability (certainly, likely, believe, will, may, can, obvious), (ii) obligatoriness (should, must, need



to, etc.); (iii) willingness (would, will); (iv) usuality (always, never, rarely, occasionally, often, etc.); (iii) metaphorized or advanced modality that expresses modality without conventional modal expressions This category uses verbs like reckon, guess, believe, and think; (3) evaluative devices beyond modality, ranging from verbs (deplore, regret, welcome, concede, deny), adjectives and adverbs (deplorable, admirable, incredible, etc.; regrettably, surprisingly, thankfully), to generic sentences.

Lyons (1968) defines "mood" as an interrogative, declarative, and imperative being in relation to an unmarked class of sentences that express simple statements of facts that are unqualified in terms of the writer's attitude toward what he is saying. He considers it essentially a grammatical category, while he defines "modality" in connection with language function, which is regarded as a semantic category. According to Simpson (1993), "modality" refers to a writer's attitude towards, or opinion about, the truth of a proposition expressed by a sentence. It also extends to the attitude towards the situation or event described by the sentence. Therefore, modality is viewed as a major exponent of the interpersonal function of language. Drawing upon the above account, it can be said that language is not merely used for conveying factual information. Moreover, in grammar and semantics, modality refers to the linguistic devices that indicate the degree to which an observation is possible, probable, likely, certain, permitted, or prohibited. In English, these notions are commonly (though not exclusively) expressed by modal auxiliaries, such as can, might, should, and will, which are sometimes combined with not (Nordquist, 2018). The above review helped develop a comprehensive model (see Table 1) for this study to explore modality and its relevant shades.

2. Literature Review

Kratzer (1981, 1991) argues that rather than treating the multitude of modal meanings as a case of (accidental) polysemy, it should be seen as the outcome of context-dependency. In other words, modal expressions have in themselves a rather skeletal meaning, and it is only in combination with the background context that they take on a particular shade of meaning (such as epistemic or deontic). Whereas, according to Aidinlou and Muhammadpour (2012), language is employed for not only conveying factual information but also expressing one's attitudes and opinions about the truth of the proposition contained in an utterance. Here the authors have attempted to realise how epistemic modality, which indicates addressees' (or lack of) commitment to the truth of the proposition, is textualized in literary works. The results from the data analysis indicate that modality is lexico-grammaticalized in literary narratives in a variety of modes, of which epistemic modals are of high frequency. Furthermore, these modals construe four types of ideology, i.e., possibility, probability, inference, and belief, of which the epistemic possibility is utilised with high frequency.

Parina and de Leon (2014) utilised Simpson's model (1993) in the stylistic analysis of "Things You Don't Know" by Ian Rosales, a highly acclaimed Filipino writer. Indeed, results showed that the epistemic type of modal was preponderant. This mode of narration appears to allow readers to sense the narrator's uncertainty in situations or events. In addition, this modal framework also enables the readers to further identify the shades of a text, since the choice of modals highlights either a positive, negative, or neutral shade in the story. Since the epistemic modal was the most pronounced, the story is definitely negative in tone, and this can be inferred from the short, where the narrator is uncertain about what is going on in her everyday affairs. In turn, this uncertainty is emphasised by the narrator's dependence on his or her perception of external appearances or surroundings.

In the Pakistani context, a corpus-driven comparative analysis was conducted by Mahmood, Batool, Shah, and Parveen (2013) on modal verb features after taking data from Pakistani and British English fiction. Multiple functions of modal verbs were highlighted to make explicit the meanings of necessity, prediction, possibility, obligation, permission, volition, and ability. Pakistani English fiction contained more modal verbs than British English fiction. The study skillfully interpreted the functions of modality; however, it remained unsuccessful in considering the linguistic patterns performing the functions of modality. This study, finding this gap, constructed a modal (see Table 1) to explore the functions of modality more accurately.

Modality plays a certain role in different genres such as newspapers, fiction, academic texts, and literary texts. Many studies have looked into modality in the newspaper genre, including Ahmad, Mahmood, and Farukh (2020); Ahmad, Mahmood, and Siddique (2019); and Sadia and Ghani (2018), who recently looked into modality in editorials written by Pakistani editorialists and explored the use of epistemic modality. Bonyadi (2011) studied modality through linguistic manifestation in Iranian English newspaper editorials. A contrastive study on modality was conducted by Iwamoto (1998), in which the researcher studied the writer's point of view in newspaper discourse in both war and peace times in Japan. Some of the studies conducted corpus-based or corpus-driven analysis of different genres, e.g., Coates and Leech (1980) studied modals in modern British and American English. Vine (2004) examined the use of modal verbs and marginal auxiliary verbs in New Zealand English directives. Mukundan and Khojasteh (2011) explored the modals in Malaysian textbooks. Mahmood et al. (2013) studied modality in Pakistani and British fiction. Ahmad, Mahmood, and Farukh (2020), Ahmad et al. (2019), and Sadia and Ghani (2018) analysed newspaper editorials. Though these studies were not conducted on the same genre, i.e., autobiography, they are important because they provide evidence of the presence of modality in different genres. In addition, they provide the groundwork for this study to investigate modality through corpus tools. The study's goal is to:

- Find out the occurrences of different types of modality in an autobiography "If I am Assassinated" by Zulfiqar Ali Bhutto;
- See how the writer constructs an attitude in the autobiography; and
- See the ultimate impacts and shades imbedded in the autobiography.

3. Methodology

3.1 Model of the Study

The study recompiled the features following Simpson's (1993) model that identified four types of modality i.e. deontic, boulomaic, epistemic and perception. Different features and types of modality (see introduction section) were combined under relevant classes (see Table 1). This combination/classification formed a model (see Table 1) to study modality. An advantage of this model is that it combines/presents all the features and markers to study modality in any genre. In addition, it introduces unique patterns to study different types of modality with the help of corpus tools in any genre. To study the features of deontic modality, i.e. permission, obligation, requirement the study proposed "BE + Participle + that", "BE + Participle + to", "BE + Adjective + that" and "BE + Adjective + to" patterns. Similarly, to study boulomaic modality through lexical verbs (i.e. wishes, hope and desires) the study proposed "BE + Participle + that", "BE + Participle + to", "BE + Adjective + that", and "BE + Adjective + to" patterns. Likewise, to check the features of perception modality the study introduced "BE + adjective + that.....modal verbs" structure. Lastly, to find the features of epistemic modality i.e. possibility, probability, factive, contra-factive, and modal verbs (i.e. think, believe, may, might, possible, must, can, could, should, ought to, will, & would), modal adverbs (i.e. arguably, maybe, perhaps, probably, certainly, supposedly, allegedly) the study proposed "BE + adjective + that....modal verbs" Pattern.

Table 1: Model on Modality

Modality	Shade	Function	Modality Markers		
Deontic	Positive	permission	may (may_md) can (can_md)		
		refuse permission	may not (may_* not_rb) cannot (cannot_md)		
		obligation	Should (should_md) have to (have_* to_*) ought to		
		requirement	must (must_md)		
		BE + Participle + that	is_vbz *_vvn that Am_vbp *_vvn that are_vbp *_vvn that was_vbd *_vvn that were_vbd *_vvn that		
		BE + Participle + to	is_vbz *_vvn to am_vbp *_vvn to are_vbp *_vvn to was_vbd *_vvn to were_vbd *_vvn to		
		BE + Adjective + that	is_vbz *_jj that am_vbp *_jj that are_vbp *_jj that was_vbd *_jj that were_vbd *_jj that		
		BE + Adjective + to	is_vbz *_jj to am_vbp *_jj to are_vbp *_jj to was_vbd *_jj to were_vbd *_jj to		
		Boulomaic		Modal Lexical Verbs	hope (hope_vvp) wish (wish_vvp) wished_vvn) regret (regret_vv)
				BE+ wished (participle)+ to	is_vbz wished_vvn to am_vbp wished_vvn to are_vbp wished_vvn to was_vbd wished_vvn to were_vbd wished_vvn to
				BE+ wished (participle)+ that	is_vbz wished_vvn that am_vbp wished_vvn that are_vbp wished_vvn that was_vbd wished_vvn that were_vbd wished_vvn that
				BE+ desired (participle)+ to	is_vbz desired_vvn to am_vbp desired_vvn to

3.2 Corpus Development and Analysis

This study's data consisted of a soft copy of a former Pakistani Prime Minister's autobiography, "If I am Assassinated," written by Mr. Zulfiqar Ali Bhutto. It was obtained from an online source in PDF. First of all, it was converted into a notepad file (notepad conversion is essential for the textual data to be processed through corpus tools). To maintain the reliability and validity of the data, miscellaneous signs observed during conversion were deleted. The remaining data formed the corpus of the study, containing 108706 tokens and 9458 types. The corpus was then tagged through the Parts of Speech (POS) tagger. The reason for using a POS tagger is that it provides occurrences in the form of patterns. After tagging the data, the study utilised the structures and patterns of the linguistic features of the proposed mode (see Table 1). The developed structures were found through AntConc3.4.4.0, which helped explore the complex patterns in large-scale data.

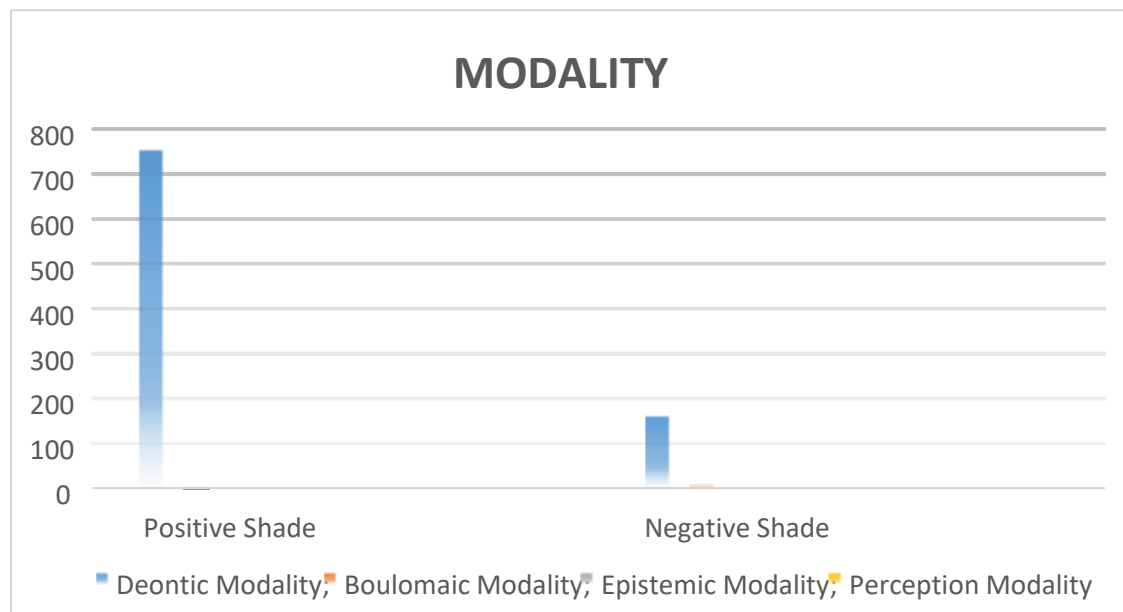
4. Results

AntConc 3.4.0.0 helped find the 958 modal expressions in the corpus of the said autobiography. The frequencies of deontic, boulomaic, epistemic, and perception modalities, respectively, were 759, 1, 167, and 12. The deontic modality was observed at maximum frequency, whereas the boulomaic modality was observed at minimum frequency. The frequencies of modalities with positive (i.e., deontic and boulomaic) and negative (epistemic and perception) shades were 760 and 198, respectively. Thus, modalities with positive shades were observed more than modalities with negative shades. See Table 2 and Graph 1 for a clearer picture of the results. These results point toward the attitude, point of view, and certainty of the writer about the events or situations. Positive shades denoted the writer's alienation or detachment from the events or situations, whereas the negative shades indicated the general flow of discourse through binding, obligatory, assertive, and strong markers.

Table 2: Numerical Occurrences of Modality Types

Sr. No.	Categories	Shades	Frequencies	Total Frequencies
1	Deontic Modality	Positive Shade	759	760
2	Boulomaic Modality		1	
3	Epistemic Modality	Negative Shade	167	179
4	Perception Modality		12	
Total			939	939

Graph 1: Comparison of Modalities



5. Discussion

The first aim of the study has been to explore the frequencies of modality in the autobiography. The results (see table 2), show deontic, epistemic, perception, and boulomaic modalities being in first, second, third, and fourth maximum frequency respectively. Thus, the frequency of deontic modality markers in the autobiography are the highest in frequency (i.e. 759) as compared to the rest i.e. epistemic (167), perception (12), and boulmaic (1). The comparison shows significant difference among the frequencies of the four types of modality. On one hand, there is a deontic modality that has been marked showing higher frequency i.e. 759, whereas the other three i.e. epistemic, perception and boulmaic that, even if combined together, do not form even the half of the number of deontic modality. In contrast, other studies (e.g. Ahmad, et al 2019; Ahmad, Mahmood & Farukh, 2020; Aidinlou & Muhammadpour, 2012; Bonyadi, 2011; Mahmood et al, 2013; Nhat & Minh, 2019; Parina & de Leon, 2014; Sadia & Ghani, 2018) reported epistemic modality in maximum frequency in different genres e.g. newspaper editorials (see Ahmad et al, 2019; Ahmad, Mahmood & Farukh, 2020; Bonyadi, 2011; Sadia & Ghani, 2018), Ted talks (see Nhat & Minh, 2019), fiction (see Mahmood et al, 2013; Parina & de Leon, 2014). The contrast between the results of this study and the other ones' (as mentioned in previous sentence), shows surprised findings. The mentioned studies report the frequent use of epistemic modality whereas this study reveals the use of deontic modality (see Graph 1 for a clear picture). It shows epistemic modality being in more focus of the past studies as compared to deontic that appears to be ignored. Deontic modality might also be found in greater frequency in different compositions. Therefore, this study invites the future researchers to explore deontic modality in different genres e.g. fiction, prose, newspaper editorials, columns etc.

Another aim of the study was to explore the devices used by the writer to express his attitude towards different situations. In this regard, the results (see Table 2) show the writer using different types of modality, i.e., deontic, epistemic, perceptual, and boulmaic, in different situations. However, the frequencies of deontic and epistemic modalities have been observed in the first and second highest numbers, being 759 and 167, respectively (see Table 2). It means that the writer has been inclined to use deontic and epistemic modalities to mark his attitude or express his stance towards the propositions or situations. Therefore, this study will focus on the discussion of these two modalities to learn about the reason, purpose, and implication of their use.

Epistemic modality depicts logical thinking or certainty through "must," possibility through "may," and strong possibility through "will" (AbdulFattah, 2011). The epistemic modality is linked to propositional knowledge or prediction and is used by speakers to express their thoughts on what is happening. This sort of modality is expressed through modal verbs and adverbs. In view of Tsui-hsing's (2002, cited in Mahmood et al. (2013), epistemic meanings perform certain functions (such as prediction and possibility) in the text and are conveyed through "will," "would," and "shall" for prediction, and "can," "could," "may," and "might" for possibility.

Furthermore, epistemic modality works to show the degree of certainty or uncertainty toward "events," "facts," and "situations." Thus, epistemic modality shows the speaker's knowledge about the same situation, event, or fact. That is why epistemic modality is ultimately used to relate inference, expectation, prediction, and probability (Biber, Johansson, Leech, Conrad, & Finegan, 1999; Locke, 2006). In the same context, the marker "would" shows two different functions: one is "prediction" and the other is "volition." As already discussed, prediction (as a function) is categorised under epistemic modality. Similarly, the marker "shall" has two functional meanings in the form of deontic and epistemic modality. In the epistemic modality, "shall" functions to express prediction using third-person pronouns. In addition, the marker "may" expresses two different meanings, i.e., possibility (epistemic modality) and permission (deontic modality). Moreover, the marker "might," as a modal verb, gives two meanings, i.e., possibility (epistemic modality) and permission (deontic modality). Finally, the marker "can" expresses three functions such as logic, ability, and permission or possibility. According to Biber et al. (1999), the marker "can" produces ambiguity in academic prose.

In the present study, the functions of epistemic modality are studied through modal verbs and modal adverbs to investigate possibility, necessity, probability, factiveness, and contrafactivity. The current study exemplifies revealing the meanings of all epistemic modality functions for having clear distinction in their functional meanings, such as (a) possibility using "can" and "might"; (b) necessity using "must"; (c) probability using "probable" and "probably"; (d) factiveness using "know"; (e) contra-factiveness using "shall not"; (f) giving of an opinion using "perhaps" and "think".

In fact, modality is concerned with the attitude and ability of the persona or narrator. It also refers more broadly to a speaker's attitude towards, or opinion about, the truth of a proposition expressed by a sentence. It also extends to the speaker's attitude towards the situation or event described by the sentence (Simpson 1993, p. 43). Thus, the use of modality in a story captures senses, thoughts, and feelings. Epistemic modality, in turn, deals with the evaluation and judgments of the speaker and the level of confidence that provides the basis for the proposition (Palmer, 2003). The judgement and evaluation have been the subject of a large number of previous studies (e.g., Ahmad et al., 2019; Ahmad, Mahmood, & Farukh, 2020; Aidinlou & Muhammadpour, 2012; Bonyadi, 2011; Mahmood et al., 2013; Nhat & Minh, 2019; Parina & de Leon, 2014; Sadia & Ghani, 2018). All of these studies have reported the negative use of modality in revealing the writer's or speaker's judgement about or evaluation of different propositions. The same is the case here. The author has utilised different epistemic markers to express judgments or evaluations on different situations or events, e.g., his trial in a court of law, rigging in the elections, an election scenario, etc. The author of the autobiography is an ex-Prime Minister of Pakistan. A military dictator had imprisoned him after dissolving his government and imposing martial law in the country. Shortly afterwards, he was put on trial for serious charges. It caused him great pain. The biography was written under these circumstances. In that specific context, the writer used epistemic markers to comment on

the events based on his own perception of the events. Perception is a sub-category of epistemic modality (Gavins, 2007), which refers to the forms of human perception and understanding that are related to the extent of propositional truth (Parina & de Leon, 2014; Simpson, 2005).

The understanding of different situations or propositions sometimes becomes difficult. In this regard, understanding the particular context is essential. For example, Hacking (1967), Teller (1972), and DeRose (1991) have shown that there is much additional complexity and context-dependency behind the phrases “what is known” or “the available evidence,” which are typically used to characterise epistemic accessibility. In particular, the context may specify whose knowledge or evidence base is relevant to the claim made with an epistemically modalized sentence. DeRose, Hacking, and Teller, in various ways, conclude that epistemic modals are sensitive to what a relevant group containing the speaker knows. More recent work by Egan, Hawthorne, and Weatherson (2005) and MacFarlane (2003) argues that epistemic modals are sensitive to what the assessor of the modal claim knows. This idea would connect epistemic modals to other kinds of statements that might be assessment-relative.

On the other hand, the writer has also been observed using deontic modals to achieve different functions, e.g. (a) granting permission through “may” and “can”; (b) refusing permission through “may not” and “cannot”; (c) expressing obligation through “should” and “have to”; (d) expressing requirement through “must”, “it is stated that” and “it is alleged that”; (e) expressing confession through “I am compelled to”; exposing the facts of the matter through “it is clear that” and “it is difficult to”; exposing the facts of the matter. Actually, deontic modality performs certain functions such as desires (i.e., wish, desire), wants (i.e., need, want, necessary), obligation (i.e., ought to, should), undertaking (i.e., shall, be responsible for, be liable for), commands (i.e., require, be supposed to), and so on. All these functions are discourse markers, such as “must,” which refers to obligation, “may,” which refers to permission, and “shall,” which represents undertaking (Abdul-Fattah, 2011).

The deontic modality provides meanings—obligation and permission—to comprehend the text or situation and also ranges from a strong to a milder obligation. However, deontic modality differs from epistemic modality on the basis that deontic modality gives meanings of permission and obligation, whereas epistemic modality relies more on the speaker’s attitude, authority, and judgement to provide a proposition or prediction regarding the text or situation. The function of deontic modality requires and influences people to do or not do things. Deontic modality is established through modal verbs like “must,” “may,” “can,” “may not,” “should,” etc. Palmer (2007) viewed “deontic modality as generally dependent on some kind of authority given by the speaker.” The expression of authority is also evident from examples 1 and 2, where the author is refusing permission and showing obligation:

1. It can be very infectious and cannot remain confined to one province. This infection **may not** be allowed to spread (refusal).
2. The gaping hole in the middle of this incomplete document **should** be filled (obligation).

Having discussed the types of modality in detail, the study now describes the shades of modality, which is the third aim of the study. In order to see the detail of the classification of modality in terms of shades (Simpson 1993), the types of modals mark out the psychological point of view, namely positive shading, negative shading, and neutral shading. Positively shaded stories are the ones that have strong, assertive, obligatory modals. These stories are marked by boulomaic modality and deontic modality. Similarly, negative-shading stories, as opposed to positive-shading stories, connote uncertainty or doubt and a lack of assertion. As a result, epistemic modality and perception modality are common in these stories. The last type of shading is neutral shading. Stories with neutral shading are composed of judgement with no or only a handful of modals, evaluative language, and *verbascendi* (words denoting thoughts, feelings, and perceptions). Lastly, distinctive features are exhibited, as characterised by the type of shading that the persona or narrator uses (Iwamoto, 2007). The present study considered this classification in the proposed model. Both positive and negative shades were observed in the autobiography. Deontic (see example 3) and boulmaic (see example 4) were used to express positive shades. Similarly, negative shades were observed in the form of epistemic (see example 5) and perception modals (see example 6).

3. After that it **is difficult to** disbelieve Bhutto’s own description of how he was treated in court.
4.the present military regime cannot continue its military bureaucratic rule and **hope** to overcome the crisis.
5. The other side **must** also demonstrate that it knows what it means to have a clean and a fair election.
6. It **is correct that** a meeting **was** called in Rawalpindi around the middle of February 1977, which was presided over by the former Prime Minister.

In example 3, the use of the pattern “is difficult to” (BE + adjectives + to) is a part of deontic modality. It keeps the reader's attention and informs them about what happened to the writer in his life. This use of such patterns helps the writer direct his narrative to the people. This thing, on the part of the writer, identifies the positive shade being produced by the writer himself, which further means the writer’s own point of view. Similarly, in examples 4 and 5, the use of the lexical modal verb “hope” indicates the writer's anticipation about the situation. This sort of boulomaic modality incorporates positive shading, highlighting the writer’s stance toward the events or situations. On the other hand, in excerpt 5, the use of the modal verb “must” creates necessity in the content. It also functions to maintain certainty for the writer. The use of “must” also refers to the condition imposed by the writer. It is an epistemic modality. Using epistemic modality through “must,” the writer is adding negative shade to the text that denotes the writer’s stance towards the situation. Likewise, in example 6, the use of the pattern “it is correct that...” serves the function of propositional truth. The writer uses this pattern to give an opinion on the truth. This kind of use of perception mode shows the writer’s perception and understanding of the situations and events. This pattern is used to create negative modality, which mainly functions to confirm the writer’s point of view about the propositional truth.

Table 2 shows the frequencies of different modalities. Negative-shade modalities occur 198 times out of a total of 958 times, while positive-shade modalities occur 760 times. Based on these figures, it can be stated that the autobiography leaves a more positive impression in the minds of the readers than a negative one. These results align with the results of studies by Abdul-Fattah (2011). However, the results show a clear contrast to Parina and de Leon (2014). The exploration of deontic modality and shades is pioneering in the study. Therefore, the study invites future researchers to explore other genres. For this purpose, the study has proposed a modal.

6. Conclusion

This study has concluded that the writer has communicated his stance and attitude using different types of modalities to shape the meanings effectively. This study has found “deontic” as the most frequent type of modality. The writer has shown his attitude using deontic and epistemic modalities. Consequently, by using deontic with boulomaic and epistemic with perception modalities, both positive and negative shades have been maintained in the text by the writer. More precisely, the writer wrote his autobiography while maintaining a positive tone in his literary work. This study has conclusively fulfilled its objectives as stated at the outset. The study has claimed that the frequent use of deontic modality depicts the writer’s wants, desires, and undertakings as well as his or her obligation to the event or situation. The autobiography was written when Zulfiqar Ali Bhutto was imprisoned and about to be hanged. In spite of this, the writer has shown his desires

and wishes and predicted the situation and event. Thus, the autobiography “If I am Assassinated” has more positive shading to understand the underlying purpose.

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