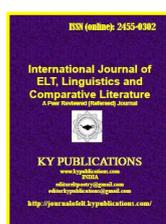




## INVESTIGATING THE ROLE OF TEXTUAL ANALYTICAL FACTORS IN EXPLORING THE WRITTEN DISCOURSE

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### ABSTRACT

This paper aims to investigate to what extent textual analytical factors (audience, stand point, arguments, author's purpose and, evidence) can be used to analyze written discourse? The researcher has adopted the quantitative method as well as the questionnaire as tool for collecting data relevant to the study. To bring to the light the importance of analytical factors in terms of understanding the written discourse. The sample of this study comprises of (60) teachers. The marks obtained from the questionnaire were compared. From one hand, the results have revealed that the students encountered difficulties in using understanding the written discourse. The result has shown that the questionnaire significance indicates that there is highly difference among students. Therefore, this indicates that Post-Graduate students do not know how to decode a written discourse.

Keywords: AF, DA, D, CDA and CA.

### Introduction

Analytical factors (AF) can be understood in terms of Sociolinguistics, as its name indicates, is the study of language in its social context. Like functional linguistics and anthropological linguistics, sociolinguistics regards language to be communicative, social and interaction by nature. It addresses questions of how language is shaped and reshaped in the discourse of everyday life, and how it reflects and creates the social realities of life. Among all its sub-branches, one tradition to discourse analysis under sociolinguistic approach titled 'ethnography of communication' warrants most of academic attention. In this section, discourse analysis made by this field will be discussed.

"The approach to the sociolinguistics of language in which the use of language in general is related to social and cultural values is called the ethnography of speaking or, more generally, the ethnography of communication" (Fasold, 1990, p. 39). Based on anthropology and linguistics, researchers on this field are "concerned with the situations and uses, the patterns and functions of speaking as an activity in its own right" (Hymes, 1968, p. 101). Their focus of attention is, in other words, on how communicative patterns are determined by cultures and social structures in speech communities. Driven by this research object, scholars claim that discourse, an important means of communication, enables people to deploy all kinds of communicative activities. Discourse set limits on people's communication, and communication in turn regulates the actual use of discourse. The appropriate way of employing discourse is, then, the primary concern of ethnography of communication in discourse analysis.

True, Discourse Analysis (DA) is intricately and intimately bound up with linguistics, but it can also be applied to other fields. Currently, a number of non-linguistic disciplines have defined the term 'discourse' under unique approaches. As far as the profundity of theories and research achievements are concerned, the contributions made by philosophical and literary studies stand out above the rest.



Since philosophy views the entire world as its research subject, language is merely a fraction of its academic scope. Under philosophical approach, achievements with reference to language study attained by Foucault and his followers outshine others. Here all those who perform their research under the guidance of Foucault's ideals will be called "Foucault school", which, though, has not been universally accepted.

Foucault is best known for his critical studies of social institutions, especially of relationship among power, knowledge and discourse. Founded upon the dichotomy of *langue* and *parole* proposed by Saussure, Foucault comes up with his own interpretation with respect to discourse. It is Foucault's contention that discourse, though constructed by symbols, has nonetheless transmitted much more information than those ordinary symbols does. (Foucault, 1972) Discourse, in other words, cannot be arbitrarily generalized into *langue* or *parole*. Discourse, according to his understanding, consists of basic constituents named statements which are functional semiotics other than structural unities like prepositions, utterances and speech acts. A group of statements depends upon "the conditions in which they emerge and exist within a field of discourse; the meaning of a statement is reliant on the succession of statements that precede and follow it" (Gutting, 1994, p. 231).

The integration of these statements naturally forms a genre of discourse. Corresponding to semiotic function of statements, discourse, simultaneously armed with linguistic and material properties, is a system of practice, existing in a 'cubic' context. It, on the one hand, varies along with the change of context; on the other, it spontaneously shapes context as well. Besides, Foucault further maintains that people and the world enter into a 'discourse relation', upon which both are depended (Foucault, 1972).

Discourse (D) is where everything that relates to power and knowledge (Hynes, 1996); power relations, in turn, "shape discourses, social practices, subjects, objects, knowledge, history—in short, almost everything" (Kopytko, 2001, p. 1640). Discourse, in other words, is a component which construes society. It adjusts the relationship between knowledge and society, amplifies or enfeebles power and demonstrates identities of different social status. Aiming to explore the nature and function of discourse, Foucault (1972) put forward such notions as discursive formation and system of dispersion, which are entirely distinct from theories of discourse analysis brought up by other disciplines. Nevertheless, academicians of Foucault school reiterate that the analysis they are outlining is only one possible procedure, and that they are not seeking to displace other ways of analyzing discourse or render them as invalid. As a result of the refreshing research findings, Foucault school has, no doubt, occupies a unique and outstanding role in discourse analysis (For detailed overviews concerning Foucault's ideals and approaches, see Gutting, 1999; Powers, 2007).

#### **Aims and Scope of the Study**

This study aims to investigate to what extent analytical factors (audience, stand point, arguments, author's purpose and, evidence) can be used to analyze written discourse? The scope of the study is limited to English language teachers in the Sudan -2015-2016. There are (60) English language teachers at different Sudanese universities.

#### **Literature Review**

Since the publication of the academic thesis titled 'Discourse Analysis' (DA) authored by Harris (1952), discourse analysis has undergone a course of over fifty years. Associated with a number of disciplines, this field of study is currently experiencing a rapid development. Scholars of linguistic studies, philosophical studies, cognitive science and so on all have performed systematic research on this issue.

Though the identical terminology 'discourse' is employed in many fields, its notion is, nonetheless, quite distinct. Sometimes discourse is treated simply as a word for language in use (Potter, 2004; Widdowson, 2007); at other times, discourse is theorized as a linguistics object or language above the sentence (Cameron, 2001; Martin & Rose, 2007). To complicate the matter, an increasing number of scholars further elucidate the concept of 'discourse' via unique theoretical perspectives. For instance, Potter (2004) deciphers discourse as



texts and talk in social practices. That is, the focus is not on language as an abstract entity such as a lexicon and set of grammatical rules (in linguistics), a system of differences (in structuralism), a set of rules for transforming statements (in Foucauldian genealogies). Instead, it is the medium for interaction; analysis of discourse becomes, then, analysis of what people do. Hoey (2001), in a similar fashion, also views discourse, especially the written discourse, as an interactive process between authors, readers or audiences.

Alien to these two authors' viewpoints, Gee (1999), who categorizes such kind of notion in terms of more intricate and profound theoretical grounds, thinks of discourse as "socially accepted associations among ways of using language, of thinking, valuing, acting, and interacting in the right place and the right place and at the right times with the right objects" (p. 17). In other words, discourse, as indicated above, has no generally agreed-upon definition, and confusingly many uses.

Under the impact of the reality that there is virtually no universal consent on the concept of and the usage of the term 'discourse', the classification of discourse analysis is usually vague and contradictory. Potter (1997) identifies five versions of discourse analysis, among which the first three relate to linguist and psychological studies, the fourth one is the standard Foucauldian discourse analysis, and the final model belongs to Potter and Wetherell's (1987) own, e.g., exploring discourse as texts and talks in social practices. Cook (1998), primarily sorts out three genres of discourse analysis, i.e., the British & American school, Foucault school and critical discourse analysis school, in virtue of the different research schools. Founded upon the categorizations of Potter (1997) and Cook (1998), Cameron (2001), Yates, Taylor, and Wetherell (2001) and Lomax's (2004) collections cover some additional types of discourse analysis (e.g., ethnography of communication and conversation analysis) so as to provide more breadth and depth in discourse studies. All these abovementioned facts manifest that discourse analysis can indeed be seen as a contested disciplinary terrain where a range of different theoretical notions and analytic practices compete, and it is, therefore, indispensable to carry out systematic categorizations pertinent to the meaning and usage of this term 'discourse'. Although the distinct categorizations of discourse analysis turn out to be somewhat inconclusive or even in rivalry, it is nonetheless quite evident that research on 'discourse' principally falls under the umbrella of three major disciplines: linguistic studies, non-linguistic studies and interdisciplinary research.

#### **Interpretation of 'Discourse' from Linguistic Perspective**

Up to now, there is no consensus on the notion 'discourse' from linguistic perspective. The examples listed below are some common view points: (1) discourse is a language unit beyond sentence (Stubbs, 1983); (2) discourse is "more than words in clauses" (Martin & Rose, 2007, p. 1); (3) discourse is "a semantic unit, a unit not of form but of meaning" (Halliday & Hasan, 1976, p. 2). Different definitions will inevitably spawn diverged focuses on research fields. It, however, merits noticing that linguists unanimously lay stress on language and its use while conducting discourse analysis. Hence, in explaining the term 'discourse', they usually build into analysis such relevant elements as context and participants which not only constitute crucial theoretical components of their study, but also impact or set restrictions on practical application of discourse analysis.

#### **Interpretation of 'Discourse' from Anthropological Linguistic Perspective**

Anthropological linguistics is the study of relations between language and culture, and the relations between cognition and language. Since it emerges, it has taken the commitment to explore the significance of language and the application of discourse. According to research findings of anthropological linguistics, discourse has its root in social activities (Paltridge, 1997). Discourse inter-relates with ideology and people's conducts. Discourse is, thus, a certain type of communicative or social activities performed by either an individual or social groups. Inspired by this definition, anthropological linguists have further classified discourse into such genres as jokes, stories, speeches, conversation and so on. Moreover, bearing in mind that discourse is a communicative and social act, experts on anthropological linguistic branch will necessarily emphasize



situation and context in the process of interpreting discourse. Performing profound studies on these two factors, academicians put forward or decipher influential notions like 'context of situation' (Malinowsky, 1923) and 'speech events' (Bauman, 1977; Hymes, 1981), under the guidance of which, anthropological linguists give highest prominence to ties among narrative events as well as narrative structure in discourse analysis. The experimental focus of their research is, accordingly, on genres, acts and events in specific context. To explain this in a foolproof way, language in use is what anthropological linguists centre on.

In addition to these aforementioned points, anthropological linguistics pay utmost attention to a term named 'intertextuality' in analyzing discourse. The emergence and interpretation of discourse interweaves with previous events or behaviors rather than commencing with any individual's deeds (Li, 2007). In this sense, any genre of discourse is, in reality, on the basis of a preceding one; the latter carries over and develops the former. Discourse is, in other words, a key component of historical events, which further indicates that a global understanding of the meaning potential of discourse in historical course serves to comprehensively account for its present meaning. Such type of interpretation calls for a proper balance between 'innovation' and 'limitation', which may to a large extent guarantee the reliability and validity of discourse analysis.

#### **Interpretation of 'Discourse' from Systemic Functional Linguistic Perspective**

Systemic functional linguists concern, among other things, language and its use. In their documents, two terminologies more often than not appear together: text and discourse. Numerous scholars claim that both terms may refer to a "unit of language larger than the sentence: one may speak of a 'discourse' or a 'text'" (Chafe, 1992, p. 356; Stubbs, 1996, p. 4). Via functional linguistic theories, however, the two terms are different in one regard: discourse is a dynamic multidimensional process; a text is the static product of that process (Halliday, 1994; Brown & Yule, 1983). Here 'text' will be adopted to replace both terms.

Under the influence of the abovementioned theoretical framework, functional linguists decipher text as a semantic unit (Halliday, 1978), a concrete form of meaning potential. A text, either in oral or written style, is confined to some context. Hailing from context (including context of situation and context of culture), a text is, hence, the actualized form of communication. With the intention to look into language in use, functional linguists propose three meta-functions of language as their theoretical basis: experiential function (including subsystems like transitivity, voice and polarity), interpersonal function (including subsystems like mood, modality and key) and textual function (including subsystems like theme, information and cohesion). The three primary meta-functions, along with their subsystems, exhibit vital linguistic factors in communication, which again verifies the key point of functional linguistic research: language in use.

#### **Interpretation of 'Discourse' from Cognitive Linguistic Perspective**

On the basis of cognitive perspective, cognitive linguists construe that language system is an integration of total cognitive phenomena. Such descriptive parameters as cognitive domain, category, frame, script, schemata as well as cognitive mode are all indispensable in depicting language. With the expansion of its research field, cognitive linguistics gradually shifts its attention from a single sentence to an entire semantic unit, named text or discourse. Cognitive linguists maintain that discourse is composed of cognitive phenomena. And the principal approach to inquire discourse is cognitive analysis.

Cognitive linguists have indeed come up with break-through theories with regard to discourse analysis, and here the typical ones which have far-reaching impacts will be briefly illustrated. The first one is theory of metaphor which has been recounted in detail by Searle (1979) and Lakoff (1980). Metaphors, from cognitive linguistic perspective, are "powerful cognitive tools for our conceptualizations of abstract categories" (Ungerer & Schmid, 1996, p. 114) instead of general figures of speech as suggested by traditional views. Adept at interpreting lexical categories and tackling elaborated scientific, political and social issues, they are of extraordinary value in language. Theory of metaphor, in other words, incisively uncovers the way in which people adopt language to build up a discourse world and an interaction process, thus realizing due



communicative intention. In addition to theory of metaphor, the relevance theory posed by Sperber and Wilson (1995) occupies an outstanding role in cognitive linguistics as well. This theory, centering on shared knowledge of conversational participants, explicitly show the measures to establish internal coherence in discourse and the means which enables the addressee to grasp the real purpose of addresser's inference. Last but not the least important theory is the 'notion of mental space' expounded by Fauconnier (1999, 2000). Mental space, alien to physical world, is an idealized cognitive mode instead of a faithful representation of reality. The core of this notion is 'sensor projection', via which different mental spaces will integrate and become a new perspective of discourse. Such a refreshing concept, no doubt, demonstrates an effective method for interpretation of discourse.

#### **Interpretation of 'Discourse' from Sociolinguistic Perspective**

Sociolinguistics, as its name indicates, is the study of language in its social context. Like functional linguistics and anthropological linguistics, sociolinguistics regards language to be communicative, social and interactional by nature. It addresses questions of how language is shaped and reshaped in the discourse of everyday life, and how it reflects and creates the social realities of life. Among all its sub-branches, one tradition to discourse analysis under sociolinguistic approach titled 'ethnography of communication' warrants most of academic attention. In this section, discourse analysis made by this field will be discussed.

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#### **Interpretation of 'Discourse' from Non-Linguistic Perspective**

True, discourse analysis is intricately and intimately bound up with linguistics, but it can also be applied to other fields. Currently, a number of non-linguistic disciplines have defined the term 'discourse' under unique approaches. As far as the profundity of theories and research achievements are concerned, the contributions made by philosophical and literary studies stand out above the rest.

#### **Interpretation of 'Discourse' from the Perspective of Philosophical Studies**

Since philosophy views the entire world as its research subject, language is merely a fraction of its academic scope. Under philosophical approach, achievements with reference to language study attained by Foucault and his followers outshine others. Here all those who perform their research under the guidance of Foucault's ideals will be called "Foucault school", which, though, has not been universally accepted.

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the other, it spontaneously shapes context as well. Besides, Foucault further maintains that people and the world enter into a 'discourse relation', upon which both are depended (Foucault, 1972).

Apart from these fundamental concepts, theories and method of Foucault school merit discussion as well. Dissimilar to traditional historical approaches, Foucault school concern, among other things, the formation and function of discourse. Foucault, as well as his followers, lays great stress on the association between discourse and social hierarchy instead of language in use. Their research objects include power-relations, ideology, knowledge, etc. It is in discourse, according to Foucault, that power is both most manifest and hardest to identify. Discourse is where everything that relates to power and knowledge (Hynes, 1996); power relations, in turn, "shape discourses, social practices, subjects, objects, knowledge, history—in short, almost everything" (Kopytko, 2001, p. 1640). Discourse, in other words, is a component which construes society. It adjusts the relationship between knowledge and society, amplifies or enfeebles power and demonstrates identities of different social status. Aiming to explore the nature and function of discourse, Foucault (1972) put forward such notions as discursive formation and system of dispersion, which are entirely distinct from theories of discourse analysis brought up by other disciplines. Nevertheless, academicians of Foucault school reiterate that the analysis they are outlining is only one possible procedure, and that they are not seeking to displace other ways of analyzing discourse or render them as invalid. As a result of the refreshing research findings, Foucault school has, no doubt, occupies a unique and outstanding role in discourse analysis (For detailed overviews concerning Foucault's ideals and approaches, see Gutting, 1999; Powers, 2007).

#### **Interpretation of 'Discourse' from the Perspective of Literary Studies**

Research on discourse gained litterateurs' favor early in ancient Greek ages. It, however, warrants attention that the academician's research focus of ancient times is primarily on the artistic feature of literature works. Enlightened by these conventional theories, text structure, genre and style have long been the subject of literary discourse analysis.

Under the influence of the cross-disciplinary trend, literary studies, in its long historical development, have overlaps with other fields of social sciences in virtue of discourse analysis. This kind of overlapping, nevertheless, does not mean that literary language is identical to ordinary language. Ordinary language which serves to convey information for communication possesses the function of external denotation. It refers to the physical world, thus entailing realistic feature. Literary language, on the other hand, is in favor of internal denotation, hence assuming aesthetic essence. With regard to this distinction, a great many scholars expound their standpoints. Admittedly, literature works, according to their understanding, can convey information or reflect social relation, but the principal intention of reader is not to accept such information passively. Hence, literary discourse cannot be simply viewed as a Communicative Approach (CA). Cook (1994) and Hakemulder (2004) propose that literary discourse has a particular effect on the mind, refreshing and changing the readers' mental representation of the world. Discourse, thus, possesses psychological intentions and it represents social fact via reader's mental activities. In other words, through artistic processing, the author bestows upon literary discourse psychological function, which constitutes an interaction between readers and writers (Steen, 2004). This kind of interaction disturbs the schemata already established in readers' mentality and helps to build up a world dissimilar to reality which depends upon but evolves from social factors (Shen, 2001). This effect indeed proves the significance of literature works, and it is noted that considerable plain languages, once embodied within literary texts, are endowed with tremendous value.

#### **Interpretation of 'Discourse' from the Perspective of Interdisciplinary Fields**

Discourse analysis has been taken up in a variety of social science disciplines, and some of them do not belong to any specific fields. Studies of these fields, in other words, cross traditional boundaries between academic disciplines, and become so called 'interdisciplinary fields'. Taking in research theories and



methodologies of many other disciplines as references, interdisciplinary fields have definitely made valuable contributions to discourse analysis. This section groups together two primary and influential interdisciplinary discourse analysis schools, i.e., CDA and CA, for they both have interpreted discourse via approaches of sociology and linguistics.

#### **Interpretation of 'Discourse' from the Perspective of CDA**

The school of CDA, for one thing, finds illumination in social semiotic views presented by systemic functional linguists. For another, it backs its theories by drawing reference from critical linguistics. CDA is the name given to the discipline which studies language in terms of social and cultural view. Founded on the idea that there is unequal access to linguistic and social resources, its theories suggest that discourse is social by nature. Being a kind of social power, it is able to interfere with political, economical and cultural activities. Discourse can, therefore, be generally viewed as political and ideological conducts.

CDA lays great stress on 'critical'. Experts on this field, above all, pay special heed to the association between discourse and ideology. To illustrate this in detail, they examine the way in which language choice impacts the so-called 'influential relation' like thematic option and turn taking between speaker and receptor. Meanwhile, power relations, gender issues, and other political and social elements of asymmetry draw academic's concern as well (Mey, 2001). Kress and Hodge (1979) beheld that language functions as a tool both for communication and for power control. Language serves to manipulate people's thoughts and acts; it classifies people, events, as well as material goods into different genres and ranks, attempting to maintain the stability of certain system and some individuals' identities (Fowler, Hodge, Kress, & Trew, 1979). All genres of discourse are, therefore, inevitably confined to the configurations of language and society. Mastering a specific genre of discourse, to some extent, endows the owner with the power that others can hardly procure, thus having more control over others.

As a result, it follows naturally that unequal distribution of economic, political and cultural resources come into being. Tackling the existing unfair distribution, then, becomes one of the primary tasks of CDA. Academicians of CDA, based upon these theories and tasks, carry out inquiries into the close tie between discourse and society. These two factors, as suggested by CDA, enter into a two way influential link. Taking this point into consideration, Fairclough (1995) addresses three dimensional discourse analysis modes. According to his understanding, any genre of discourse can be viewed as a three-dimensional concept: text, discourse practice and socio-cultural practice. Such properties of discourse, accordingly, call for a three-dimensional discourse analysis mode which involves linguistic description of text, exposition of the relation between text and discourse practice and interpretation of association between discourse practice and socio-cultural practice. Having consolidated linguistic analysis and social analysis, this mode evidently demonstrates that discourse is one of the component elements which construct the society. Lexical-grammatical choice and organization of discourse, hence, are necessarily subject to other social factors; discourse, in turn, can impact these social constituent elements. The advancement of society will give rise to changes in discourse, and vice versa (Chouliaraki & Fairclough, 1999). By examining this sort of inter-relationship, CDA enables people to get a more transparent overview of the society and to persistently establish a better world.

It is worth noting that, in recent years, several refreshing developments in CDA appear which indeed elicit attention and warrant discussion. First, Martin (2004, 2007) has proposed and elaborated on a concept termed 'positive discourse analysis' as opposed to the traditional theory of CDA which explicitly present to readers the inequality of world order via sharp criticism of social realities and profound analysis of the unfair distribution of power relations, political and economic resources and so on. It is, then, Martin's contention that experts should fathom discourse and other social practices positively and mildly which can benefit the two parties or campaigns in rivalry simultaneously. Positive discourse analysis is expected to bridge the misunderstanding among people and to expedite their communication, which may eventually construct a



more harmonious society where all people are able to coexist in peace. In addition to positive discourse analysis, Shi (2009) claims that current scholarship on language and communication has largely been culturally western monological rather than dialogical and diversified. He critiques the ethnocentrism of discourse analysis, and elucidates the significance and realities of eastern discourses (e.g., discourse of Asian, African and Latin American). He illustrates in detail the textual and contextual properties of the Third World discourse and depicts the reconstruction of eastern paradigms of discourse studies, aiming to promote western scholars' understanding of eastern discourse and other social realities. His efforts may, in the final analysis, enhance the cross lingua and cross cultural communication. All these sparkling recent change features in CDA demonstrate that the theories and research scopes are developing both in breadth and depth, and all the researchers' labor are unanimously dedicated to a common ground: to establish a more harmonious and peaceful world.

#### **Interpretation of 'Discourse' from the Perspective of CA**

CA which originated in the 1960s within sociology is the study of talk in interaction and social organization of everyday activities. Strongly influenced by ethno-methodology developed as "paying to the most commonplace activities of daily life the attention usually accorded extraordinary events" (Garfinkel, 1967, p. 1), CA attempts to illustrate the way in which activities are produced and interpreted so as to uncover how members of a community establish a sense of social order by means of the linguistic resources. Bearing in mind these core objectives, conversation analysts, for one thing, spare no effort to examine such conversational regularities as orderliness, structure and sequential patterns of interaction; for another, they account for the way in which language and context 'inter-shape' each other.

Among all research theories with regard to CA, one striking point which deserves mentioning is that the data under description in CA are naturally occurring talks rather than speeches that are simulated or degraded form of idealized competence. Any kind of interactions, hence, can be studied, for instance, teachers' instructions at school, telephone conversation, news broadcast, etc. In the course of collecting the data, conversation analysts will not make any preparations or interfere with the conversation process in that they are entirely observers instead of participants of the talks. After the conversations terminate naturally, they start to describe and analyze the recorded data through fundamental aspects of conversation organization like turn taking (Sacks, Schegloff, & Jefferson, 1974), repair (Schegloff, Jefferson, & Sacks, 1977), preference organization (Pomerantz, 1978, 1984), etc.

#### **Methodology and Tools of the Study**

The researcher has used the descriptive analytical and quantitative methods as well as a questionnaire as a tool in the collection of relevant data and information in pursuing this paper. Population of this study is drawn exclusively from English language teachers in the Sudan. The population is English language teachers at Sudanese universities-2015-2016. A sample of (60) teachers was randomly selected for the questionnaire.

#### **Results and Discussion**

The researcher has used the questionnaire as a tool in the collection of data relevant to this study. The researcher has designed a questionnaire to answer the question "to what extent analytical factors (audience, stand point, arguments, author's purpose and, evidence) can be used to analyze written discourse? Among the Post Graduate students who study English as Second Language to provide answers to the problems encountered teachers who do not know why these took place? The tables below are going to illustrate what has been stated earlier.

#### **Teachers' Questionnaire**

This item tries to elicit information from the teachers concerning their views about Post Graduate students who do not know how to use the analytical factors to interpret the written discourse critically.

**Table 1:** Analytical factors help in decoding rhetorical expressions.

Valid	Frequency	Percent (%)
Strongly agree	24	40.0
Agree	33	55.0
Neutral	3	5.0
Disagree	0	0
Strongly disagree	0	0
Total	60	100.0

Table 1 above shows that a vast majority of the respondents (95%) Strongly agree and agree that analytical factors help in decoding rhetorical expressions. Only 00% do not agree to that. This indicates that analytical factors help in decoding rhetorical expressions.

**Table 2** Analytical factors help in decoding grammatical constructions.

Valid	Frequency	Percent (%)
Strongly agree	30	50.0
Agree	21	35.0
Neutral	9	15.0
Disagree	0	0
Strongly disagree	0	0
Total	60	100.0

Table 2 above shows that a vast majority of the respondents (85%) Strongly agree and agree that analytical factors help in decoding grammatical constructions. Only 00% do not agree to that. This indicates that analytical factors help in decoding grammatical constructions.

**Table 3** Analytical factors help in decoding cultural meanings.

Valid	Frequency	Percent (%)
Strongly agree	27	45.0
Agree	21	35.0
Neutral	9	15.0
Disagree	3	5.0
Strongly disagree	0	0
Total	60	100.0

Table .3 above shows that a vast majority of the respondents (80%) Strongly agree and agree that analytical factors help in decoding cultural meanings. Only 5% do not agree to that. This indicates that analytical factors help in decoding cultural meanings.

**Table 4** Analytical factors help in decoding idiomatic expressions.

Valid	Frequency	Percent (%)
Strongly agree	21	35.0
Agree	30	50.0
Neutral	3	5.0
Disagree	6	10.0
Strongly disagree	0	0
Total	60	100.0



Table 4 above shows that a vast majority of the respondents (85%) Strongly agree and agree that analytical factors help in decoding idiomatic expressions. Only 10% do not agree to that. This indicates that analytical factors help in decoding idiomatic expressions.

**Table 5:** Analytical factors help in decoding ambiguous meanings.

Valid	Frequency	Percent (%)
Strongly agree	15	25.0
Agree	27	45.0
Neutral	18	30.0
Disagree	0	0
Strongly disagree	0	0
Total	60	100.0

Table 5 above shows that a vast majority of the respondents (70%) Strongly agree and agree that analytical factors help in decoding ambiguous meanings. Only 00% do not agree to that. This indicates that analytical factors help in decoding ambiguous meanings.

The data collected was analyzed in relation to the study hypothesis. The data was collected by questionnaire which had given to teachers who do not know why these took place.

Also analyzing the data collected from the questionnaire which had been given to teachers exclusively drawn from English language teachers in the Sudan. The population is English language teachers at Sudanese universities -2015-2016. A sample of (100) teachers was randomly selected for the questionnaire.

The researcher has used the questionnaire as a tool in the collection of data relevant to this study. The researcher has designed questionnaire to identify the problems encountered teachers who do not know why Post-Graduate students do not know how to use the analytical factors to interpret the written discourse critically.

The marks obtained from the questionnaire for all participants were analyzed and compared statistically by using frequencies and percentages. The analysis showed that the highest percentage which is represented strongly agree and agree is estimated by (83%) in contrast to the percentage of strongly disagree and disagree which is estimated by lesser than this one. Accordingly, this justifies that there is statistical difference in terms of teachers' point of views that Post-Graduate students do not know how to use the analytical factors to interpret the written discourse critically.

#### Report Discussion.

After the comparing and calculation of the sub-hypotheses; we have found that the total number of the five sub-hypotheses percentage (95%+85%+80%+55%+70%) equal (83%) which represents negative respond justifies that teachers do not know why Post-Graduate students do not know how to decode the written discourse critically.

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