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**RESEARCH ARTICLE**

## The Discourse of Dream Reports in Jordanian Arabic: Agenre-Pragmatic Study

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**ABSTRACT**

This study examined the tactics and components employed in Jordanians' dream reports to fulfil their communicative purpose. Drawing on Swales' schematic structure, six moves were identified. The opening move encompasses religious, formal, or informal greetings, often featuring a direct quotation from Islamic greetings. The second move involves the identification of the dreamer, typically utilizing the third person, indicating a tendency among dreamers to conceal their identity and refer to others within their family. The third move focuses on conveying the dream content, representing the pivotal element in the communicative interaction between the dreamer and interpreter. The fourth move comprises the request for interpretation, involving appeals to the interpreter for assistance in discerning the dream's meaning. The fifth move consists of appeals, which are prominently present in a majority of Jordanian dreams. The final move entails the closing, wherein formulaic phrases are commonly employed, invoking blessings from Allah upon the interpreter, expressing gratitude, or making additional appeals. The study highlights the significance of these formulaic phrases as a distinct move within Jordanian dreams, with prevalent examples being "Please, I need interpretation and thank you very much" or "I need interpretation and thank you." The corpus analyzed in this study was sourced from Sheikh Falah Mufleh's Facebook page.

**KEYWORDS**

Genre analysis, socio-cultural factors, dream reports, Jordan

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**1. Introduction**

Nearly a century after Freud's groundbreaking work on dreams and the unconscious mind, the study of dreams no longer occupies the central focus of psychoanalytical debates. However, dreams continue to hold a significant place in our lives, encompassing two distinct realms: dreams experienced during sleep and dreams as representations of our hopes and ideals. The former consists of the narratives we encounter during sleep, ranging from somber to humorous or even terrifying, such as nightmares. The latter type of dreams serves as metaphors for our aspirations, encompassing grand ambitions like becoming a doctor, owning a villa, or pursuing the American Dream of fulfilling all the needs of Americans as a whole.

According to Dennett (1976), dreams are events that occur during sleep and are often remembered upon awakening. Broadly accepted, dreams comprise sensations, thoughts, and impressions, often woven into coherent stories or adventures that occur within our awareness or consciousness, even though we remain unconscious in another sense. This perspective, as demonstrated by Norman Malcolm in his book "Dreaming," has received widespread acceptance, endorsed by prominent thinkers such as Aristotle, Descartes, Kant, Russell, Moore, and Freud. Webster's New World College Dictionary divides dreams into five meanings: (1) the sequence of sensations, images, and thoughts passing through the mind during sleep, (2) the marvelous visions of the conscious mind, including daydreaming and fantasies, (3) a state of abstraction or daydreaming, (4) sweet wishes or aspirations, and (5) something beautiful, charming, and transient, reminiscent of a dream.

In ancient times, dreams were believed to foreshadow the future. Various cultures, including Islam, attach specific connotations to dreams, perceiving them as warnings, messages, or even instructions from Allah to His servants. Notably, Prophet Ibrahim was

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instructed by Allah to sacrifice his son, Prophet Ismail, based on a dream. The renowned account of Prophet Yusuf, gifted with the ability to interpret dreams, involves an Egyptian ruler dreaming of seven plump cows devoured by seven lean cows, followed by seven healthy ears of wheat consumed by seven withered ones. Prophet Yusuf interprets this dream as a prediction of Egypt experiencing seven years of prosperity followed by seven years of famine.

Understanding the phenomenon of dreams has evolved alongside the advancement of history and science. While dreams were once predominantly associated with foreboding, later periods witnessed a broader understanding of dreams permeating various fields, including science and psychology. Sigmund Freud, a pioneer in dream analysis and psychoanalysis, provided significant contributions to the study of dreams. His book, "The Interpretation of Dreams," offers fresh insights into the emergence of dreams within the psychoanalytic worldview.

Although many scholars (e.g., Migdadi, F., Badarneh, M. A., & Momani, K. 2012. Al-Ali, 2005; Holmes, 1997; Peacock, 2002; Martín, 2003; Jalilifar, 2010; Basturkmen, 2012) have adopted genre theory in their research, focusing on various professional and academic genres, there is a dearth of studies exploring how Arab individuals express their dreams on social media platforms, particularly Facebook, based on Swales' analysis. This paper aims to address this gap by investigating the genre of dream reports within the Arab social media landscape. It seeks to investigate the communicative goals, rhetorical structure, and linguistic characteristics inherent in the dreams shared by Arab users. By examining these aspects, we aim to gain a deeper understanding of how dreams are expressed and interpreted in the context of Arab culture.

### **1.1 Significance of the study**

This study is very original, and it is the basis of imitation for other studies coming later. The result of this research is expected to give the benefit of knowledge to the readers in analyzing the interpretation of dreams. The writer also hopes this research can enhance the dreams studies using genre pragmatic analysis by Swales's theoretical framework (the C.A.R.S. model). More importantly, this study provides an opportunity to advance the understanding of the nature of Jordanian dreams reports on social media to explore what generic text patterns are common and what socio-cultural communicative functions are articulated by these patterns. Therefore, it is hoped that the results of this study offer great help in observing how such genres are identified and organized to show how Arab writers of dreams on social media (e.g., Facebook) use certain communicative structures in particular ways to achieve their rhetorical purposes. What is of great significance in genre analysis is the identification of the communicative purpose(s) of a genre, as well as the use of language in institutionalized settings controlled by communicative conventions, which are created by a group of participants in a certain discourse community. In this light, Swales (1990, p. 4) argues that "[t]he principal criteria feature that turns a collection of communicative events into a genre is some shared set of communicative purposes". Also central to the analysis of a defined genre is the identification of the rhetorical structure in a genre text based on the conventions set by the discourse community (Swales, 1981).

## **2. Literature Review**

In this section, the most significant works relevant to the present study have been reviewed, focusing primarily on the generic structure and rhetorical functions of dreams. The objective of this review is to indicate the place of the present study in the extant literature on these genres. It is worth mentioning here that those studies which are closely relevant to the objectives of this study will be elaborated on so that their findings can be compared and contrasted with the findings of the present study.

As research in the field of genre analysis has progressed over the last two decades, dream genres have begun to interest a number of genre researchers due to the nature of their generic structures, which are characterized as being concise, condensed, and self-contained. Numerous studies on the dream's genre have received extensive interest from genre researchers who have examined the move structure of this kind of genre, such as Gomaa and Abdel-Malak, 2010; Sharif and Yarmohammadi, 2013; Al-Ali, 2005; Al-Khatib and Salem, 2011. Another study undertaken in the Iranian context was conducted by Sharif and Yarmohammadi (2013), who adopted the Swalesian genre as the primary focus of their genre analysis of Persian wedding invites. A sample of seventy Persian wedding invitation cards was studied in terms of their component moves, mandatory and optional moves, and move order, using the paradigm of genre analysis suggested by Swales. According to the findings of the study, Iranian inviters structure their wedding invitation messages in Persian using seven general elements. The results of the study shed light on how the Persian wedding invitation genre is constructed based on the linguistic characteristics of its generic moves and why the wedding invitation texts are structured in this particular way in Persian, thereby providing hints about the sociocultural conventions responsible for shaping this genre in Persian.

Al-Ali (2005) researched the signs of solidarity and the promotion of pride that arises in obituary announcements in Jordanian society using Swalesian's (1990) move analysis. In his analytical analysis, he examined a corpus of 200 obituaries and ascribed a set of communication functions to various generic components within the texts. As a result of this analysis, two separate types (i.e., genres) of obituary announcements with significantly different textual roles have been elucidated: one conveys a typical death,

and the other celebrates an extraordinary death, referred to as a "martyr's wedding." He discovered that the two distinct types of death notifications share nine component movements. Al-Ali (2005) concluded that although there were some similarities in generic component moves and communicative purpose of these two distinct yet related death announcements, the martyr's wedding announcements differed from standard death announcements in that they promoted the deceased individual and communicated a sense of pride on the part of the obituarist. In a similar spirit, Al-Khatib and Salem (2011) analyzed the structural characteristics and euphemistic language connected to death in British and Jordanian obituary announcements. They presented insights on the differences between British and Jordanian obituary announcements by referencing the cultural background of the two societies in great detail. The study data consisted of three hundred death notices from each of the two societies. The study revealed that obituary notices differ significantly in terms of their structure, function, and language. They emphasized that these variances are primarily due to sociocultural variations between the two societies.

Unlike the previous studies conducted in the Iranian or Jordanian context, such as Al-Ali (2005) and Al-Khatib and Salem (2011), which mainly placed a great focus on structural patterns of Jordanian obituary announcements, the present study has gone some way towards investigating the dream reports used when Arabic people start narrating their dreams as comments or posts on Facebook pages in the context of the genre and detecting both the rhetorical gestures and the language realizations of these genres. It also aims to investigate how communicative goals are met through macro-structural and micro-linguistic elements that work together to form the Swales genre's generic organizational structure and linguistic realization patterning, which is considered to be the best knowledge of the researcher as original and novel as very few studies have been conducted regarding idiomatic expressions using Swales genre analysis. The communicative goal, according to Swales (1990), is an important aspect of genre theory and is represented in the genre's organization or rhetorical structure. In order to fulfill the communicative purpose of genres, the utilization of a wide range of traditional language methods is also important. As a result, dreams reports can be thought of as genres, each with its own communicative goals, rhetorical frameworks, and language conventions or traits.

### **2.1 Previous studies about Dream Reports discourse**

All over the world, in different languages and different colors, people, either children or adults, males or females, are dreaming. They are dreaming about families and monsters, loving and killing, flying and falling, and many other things. Therefore, reporting dreams is considered a common experience, but from a discourse perspective, this linguistic act looks special. Dream-reporting defines the point at which two realms meet: the domain of private experience, which is immediate and sometimes engrossing, and the realm of narrative, which aims to transmit a story in public. The conjunction of the two realms impacts each other and bestows a particular Status: Unlike other private psychological experiences – joy, fear, or fury — the dream has specific content beyond the emotional experiences they cause. Yet, as a narration, dream-reporting is distinctive in that there is no external standard by which it may be evaluated: the reporter is the lone judge of the veracity (if such a term may be used in a context) (Shanon&Eiferman, 1984).

In order to determine whether or not dreaming has a positive impact on waking lives, scientists have created sophisticated content analysis measures. The analysis of dreams calls for the manual annotation of text. These mathematical formulas are designed to identify feelings conveyed in dream accounts. Since the connection between happiness and dreaming in non-clinical individuals is mostly unclear, Fogli et al. (2020) did a study to better understand it. The Hall–Van de Castle code was employed for data collection. The results of their research showed that most dream descriptions reflected the realities of dreamers' lives. Men and women behaved similarly in their dreams, with women being friendlier and less aggressive than men; Izzy experienced negative emotions during her adolescence and sexual interactions in her later years; herwar veteran experienced uncommon levels of aggression; and people in the United States experienced high levels of aggression in the 1960s, in line with official crime statistics. In sum, these findings provide credence to the theory that dream content often reflects waking life experiences. Even though people with visual impairments are presumed to dream in the same ways as the rest of the population, researchers discovered that they more often dreamed about made-up characters.

Bardina (2021) undertook a study with the intention of delving into the dream report's discursive construction. The research, which used a discursive constructionist approach, looked at the challenges of writing dream accounts. In particular, it is important for dream-tellers to illustrate the objective nature of their accounts and to show that, despite having seen and done unusual things in their dreams, they are normal, trustworthy agents. Then, the specifics of how dreamers report irrational dream details are examined. To that end, the researcher took a look at how often dreamers report using standardizing tools like averages and percentages while sharing their dreams online. A number of two-part and contrast structures, such as "At first I thought X... but then I realized Y" and "I was just doing X... when Y," are used in dream reports, proving that they serve as normalizing techniques. The research hints that these tools if used correctly, could help increase the credibility of dream reports in casual conversation.

Different studies exist in the literature regarding dreams study. For example, a longitudinal developmental study conducted by Strauch (2005) where 12 boys and 12 girls provided Rapid eye movement dreams at 3 age levels: 9–11, 11–13, and 13–15 years. A

total of 551 dreams were coded by 2 independent raters using C. Hall and R. Van de Castle's (1966) content categories. In addition, ratings of dream realism, the dreamer's self-involvement, and the frequency of speech acts were carried out. The findings of the study revealed that there was little change in the basic content categories of REM dreams. However, the frequency of unrealistic dream elements declined, whereas the ability to inventively put together separate contents of the memory system to produce meaningful scenes increased. Self-representation changed from passive experience to interactive involvement, along with an increasing number of speech acts by the dreamer. The similarity of the findings with Hall and Van de Castle categories and home dreams from the same 24 participants were discussed.

In the same context of rapid eye movement, another study was conducted by Sikka et al. (2018), who compared the emotional content of dream reports made upon waking from Rapid Eye Movement sleep at various times of the night (in the lab and in the morning at home). In a 7-day study, 18 people kept dream journals of domestic settings immediately upon awakening. In addition, participants spent two nights (not consecutive) in a sleep laboratory, during which they were roused verbally five minutes into each REM sleep state to retell their dreams. One hundred and fifty-one dream reports from home and one hundred and twenty from the laboratory were analyzed by two blind judges using a modified Differential Emotions Scale. Three main findings emerged: (1) home dream reports were more negative than laboratory dream reports, (2) the density of emotions in home dream reports was higher than in laboratory dream reports, and (3) home dream reports were more emotional than laboratory early REM dream reports, but not more emotional than laboratory late REM dream reports. The results suggest that the emotional variations between dreams experienced at home and in the laboratory may be due to a time of night impact. More study is needed to determine whether variations in sleep setting, reporting procedures, or total time spent in each sleep stage contribute to variances in the density of feelings and negative emotionality.

In contrast, 38.1% of dreams examined from male and female individuals aged 10 to 32 had components of gravity (such as flying, falling, climbing, descending, spinning, floating through air or water, traveling up or down a ladder, or in an elevator). Falling content, which is primarily envisioned by men, is the only area where there is a noticeable gender gap (Maggiolini, Persico, & Crippa, 2007). Their research was done to ascertain how often this material appears and to verify the validity of the extended category by means of correlation with the material of a heavier gravity. Six hundred and eighty-five dreams were analyzed, with respondents ranging in age from ten to thirty-two. The study revealed a wide range of gravity-related themes (including falling, flying, water, climbing, lowering, stairway, and elevator) and their interconnections. One-third of dream samples had these features, according to the findings. The authors examined the correlation between dream themes of gravity (attack, loss, sexual connections, the body, performance/exams, and nursing) and other common dream themes. The findings point to a correlation between heavy subject matter and sexual interest.

In view of all that has been mentioned so far, the literature review has shown that only recently, the dream reports have received a wide investigation in research. A careful look at the aforementioned studies reviewed revealed that they clearly share some similarities in terms of rapid eye movement the differences in terms of gender, but differ in terms of methodology, findings and identification. The above-mentioned study on dream reports also featured notable differences which may be contributed to sociocultural differences in each country. In conclusion, it can be argued that these studies only placed a heavy emphasis on the common component of Rapid Eye Movement and have not examined sociolinguistic discourse variations deeply. In addition, no published studies, to the best of the researcher's knowledge, have been carried out to focus on the dreams discourse in Jordan in terms of its comprehensive generic structure and, more importantly, the identification of different linguistic formulas that realize the moves of the dream text, the non-linguistic choices which contribute to achieving the communicative goals of the target genres. Therefore, the present study will make an important contribution to closing this gap in research and add to the existing literature by examining textual and linguistic variations from Swale's genre analysis theoretical framework.

It can be concluded that a number of observations can be made about the studies reviewed. First, while the genres of dreams have received some attention recently, there is very little investigation into their socio-cultural features, which shape the formal organization of a genre, as the majority of the previous studies focus on dream reports using a discursive constructionist approach and The Hall–Van de Castle code. The second observation is that no attempt has been made so far to investigate the structural and linguistic expressions in relation to the social, cultural, and religious background of Arab society in order to analyze to what extent such idiomatic expressions have a social purpose in the structure of the given genres.

The third observation is that all the studies done on dream reports mainly focused on the patterns of specific genres, paying very little attention to linguistics. One more significant observation is that very few studies, as far as I know, appear to have been conducted to investigate the generic structure of the idiomatic expressions of dreams on social media among Arabic societies. Therefore, studies in Arabic on socio-cultural aspects and generic component moves of the homely genres of Arab societies are very limited compared to other societies. Consequently, the current study seeks to find out answers to the following questions:

1. What is the schematic structure of Jordanian dream reports posted online on Facebook?
2. What are the communicative purpose of Jordanian dream reports, and how are they achieved?

### **3. Methodology**

#### **3.1 Sample / Participants**

The research employed a descriptive qualitative method to conduct the study. According to Bogdan and Biklen (1982), qualitative research involves collecting data in the form of words rather than numbers and relies on the researcher as the primary instrument of data collection. It aims to understand how theories operate in various contexts and interprets occurrences based on the meaning people assign to them. Qualitative research utilizes natural contexts as direct sources of data, investigating phenomena in their natural environments. Descriptive research, as described by Borg and Gall (1989), focuses on analyzing one variable, unlike other research methods that may incorporate multiple variables. In this study, the descriptive research approach was employed to interpret dreams using Genre Pragmatic Analysis and address the research questions through data analysis and theoretical connections.

The primary data source for this research was the Facebook page of Sheikh Falah Mufleh, a reputable dream consultant and interpreter. The webpage (<https://web.facebook.com/groups/327238771241862/>) is considered an important and credible online resource due to its verified status and a large number of followers. Many individuals rely on it for dream interpretation, and it regularly updates with new posts. The data collected for this study specifically focused on dreams shared by Jordanian individuals on this Facebook page.

#### **3.2 Data collection and analysis**

To collect the data, the researcher employed observation and documentation techniques. Firstly, the researcher searched Sheikh Falah Mufleh's page and its comments. Secondly, the researcher identified and recorded expressions related to dreams while reading the comments. The researcher then assigned codes to the data containing dream expressions in the comments, using Swales' genre analysis framework. Duplications and dreams that did not align with the Swales genre analysis model were excluded from the data set to ensure validity. To ensure data validity, the researcher employed two approaches. First, expert judgments were used as a form of data validity, which involved obtaining data from informants or experts, particularly in pragmatic studies. Second, the researcher utilized specific techniques for data collection. In this study, a descriptive analysis method and a theoretical framework associated with dream interpretation were employed. Initially, the researcher provided a narrative of the dream experiences before delving into a pragmatic study of dream genres. When it comes to explicitly teaching diverse genres across disciplines and examining their rhetorical organization, one widely favored pedagogy is John Swales' CARS (Create a Research Space) model. According to Bazerman (2010; p.183), both English for Academic Purposes (EAP) and English for Specific Purposes (ESP) heavily rely on John Swales' seminal work on genre analysis to fulfill the communicative purposes of a discourse community. Furthermore, he argues that the established moves in the model can guide students in staking their claims, establishing the significance of their topics, contextualizing the discussions surrounding them, and ultimately contributing to the ongoing conversation by presenting their claims or "occupying the niche." For this research, Facebook posts about Arabic dreams were analyzed using a modified version of Swales' CARS model (2004; p.244) to investigate the schematic structure of Jordanian dreams based on Swales' rhetorical moves.

### **4. Results**

#### **4.1 Quantitative Results**

The findings of the study revealed that there was a total of 50 dreams shared on Sheikh Falah AL Mufleh's Facebook page. However, upon applying Swales' model, only five dream reports were deemed suitable and aligned with the genre analysis framework. The researcher had to carefully select these specific dreams that corresponded to Swales' CARS model, ensuring they met the criteria for analysis. See Figure 1 below.

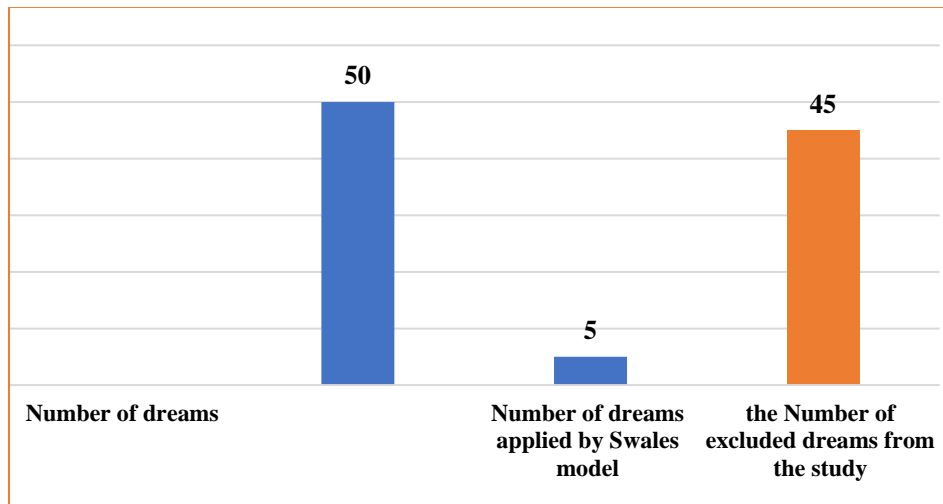


Figure 1: Quantitative data analysis (Number of dreams)

#### 4.2 The Schematic Structure of Jordanian Dreams (Qualitative Results)

In this section, the researcher presents a consistent and academic description of the schematic structure of Jordanian dreams found within the corpus. The prototypical structure of Jordanian dreams is outlined, highlighting the five key moves identified through corpus analysis.

##### Move 1: Opening - Religious, Formal, and Informal Greetings

The opening move of Jordanian dreams typically begins with greetings, which can be categorized into three types: religious, formal, and informal. The dreams in the corpus often start with a direct quotation from the Islamic greeting to invoke blessings and peace upon the recipients. Additionally, some dreamers opt for informal greetings like "مرحبا" (hello). The following examples illustrate this move:

##### Dream 2:

السلام عليكم ورحمة الله وبركاته  
 اختي متزوجة رأيت في المنام أبي المتوفي يطلب منها أن تفتح قبره وترشه بالماء. ورأيت هذا الحلم مرتين. أرجو التفسير.  
 وشكراً.

Peace, mercy, and blessings of Allah!

My sister, who is married, dreamed that our deceased father asked her to open his grave and sprinkle it with water. I saw this dream twice. Please interpret.

Thank you!

##### Dream 5:

مرحباً، أمانة الله الذي يعرف تفسير حلمي يجاوب  
 والدتي حلمت ثعبان أنثى طويلة عيناها كبيرة ولون بطنها أبيض وجلدها أزرق تدخل تحت التراب وتخرج. والدتي قالت لها: "إذا اقتربتني مني، أقطع ذيلك." ما تفسير المنام؟

Hello, please, whoever knows the interpretation of my dream, answer.

My mother dreamed of a long female snake. Her eyes were large, her stomach was white, and her skin was blue. It went under the dirt and came out. My mother told her, "If you come close to me, I will cut your tail." What does the dream mean?

##### Dream 12:

السلام عليكم ورحمة الله وبركاته  
 عزباء حلمت أنني أجمع العجيين وأعطيه لأهلي لعمل المعجنات وكان العجيين كثير وطري وكانت المعجنات لذيذة.

Peace, mercy, and blessings of Allah!

*A single woman dreamed that I was collecting dough and giving it to my family to make pastries, and the dough was abundant, soft, and the pastries were delicious.*

#### Move 2: Hidden the Dreamer's Identity

The purpose of this move is to conceal the identity of the dreamer. The dreams in the corpus predominantly use the third-person perspective when referring to the dreamer, employing pronouns such as "he," "him," "his," or referring to familial relationships. Concealing the dreamer's identity is a common practice among Arab speakers, ensuring privacy and avoiding criticism or societal pressures. The use of pseudonyms or third-person references allows individuals, especially women, to engage in social development while adhering to societal and familial limits. The following examples illustrate this move:

Dream 12: عزباء حلمت (A single woman dreamed)

Dream 2: اختي متزوجة (My married sister)

Dreamer 4: امرأة متزوجة (A married woman)

Dream 5: والدتي حلمت (My mother dreamed)

#### Move 3: Providing Information about the Dreams

The dreams reports contain detailed descriptions of the dream content. Dreamers share the narrative of their dreams, providing specific details and events. This move is essential for the communicative purpose of the genre. Examples demonstrating this move are as follows:

#### Dream N2:

Another dream in the corpus involves the dreamer providing information about her sister's dream, where her deceased father appears and asks her sister to open his grave and sprinkle it with water.

إختي متزوجة رأيت في المنام أبي المتوفي يطلب منها أن تفتح قبره وترشه بالماء. ورأيت هذا الحلم مرتين أرجو التفسير.

*My sister, who is married, had a dream in which our deceased father asked her to open his grave and sprinkle it with water. She saw this dream twice.*

*Please interpret.*

#### Dream N5:

In another dream, the dreamer starts with an informal greeting ("Hello") and appeals for assistance in interpreting her mother's dream, wherein a snake with distinctive features appears.

مرحباً، أمانة الله الذي يعرف تفسير حلمي يجاوب. والدتي حلمت ثعبان أنثى طويلة عيناها كبيرة ولون بطنها أبيض وجلدها أزرق تدخل تحت التراب وتخرج.

*Hello, I appeal to anyone who knows the interpretation of my dream to answer. My mother dreamed of a long female snake. It had large eyes, a white stomach, and blue skin. It entered under the dirt and came out.*

#### Dream 8:

As seen in Dream 1, the dreamer begins by providing information about the dream, describing how she saw herself wearing an upside-down abaya.

امرأة متزوجة رأت في منامها أنها تمشي في طريق هي واختها الكبيرة وشخص ما أعطاها عباية سوداء فلبستها هي واختها بطريقة عكسية، أي من جهة ظهر العباية، وكل اخت لبست يد من العباية. وأيضاً رأت نفسها تنادي على طفلتها الصغيرة لأنها ضاعت عنها. أرجو التفسير.

*A married woman dreamed that she and her older sister were walking on a road, and someone gave her a black abaya. She and her sister wore it in an upside-down manner, from the back of the abaya, with each wearing a sleeve. She also saw herself calling out for her little girl because she had lost her. Please interpret.*

#### Move 4: Requesting interpretation for their dreams.

This move represents the dreamers' explicit or implicit requests for the interpretation of their dreams. The majority of Jordanian dream reports conclude with a plea for dream interpretation and a desire to understand the true implications of their dreams. This closely relates to the subsequent move of appeals, as discussed below.

Dreams 1: Implicit request (thank you very much)

Dreams 2: Explicit request (please interpret the dream)

Dreams 3: Explicit request

Dreams 4: Explicit request

Dreams 5: Explicit request

Dreams 6: Implicit request

#### *Move 5: Appeals*

Regarding this move, the analysis of the Jordanian dreams corpus reveals that a significant portion of dream reports contains either covert or overt appeals to the interpreters for assistance in identifying the meaning of their dreams. For instance, one dreamer stated, "أمانة الله اللي يعرف معنى الحلم يجاوب," which translates to "Whoever knows the interpretation of my dreams, please answer." Another example of an appeal is found in the phrase, "عندي حلمين ياريت تفسرلي اياهن," meaning "I have two dreams, and I wish someone could interpret them." The use of the word "wish" signifies the dreamer's appeal for assistance.

#### *Move 6: Closing*

The analysis of the sample reveals that Jordanian dream reports typically conclude with formulaic phrases, where dreamers call upon Allah to bless the interpreters, express sincere gratitude, or make further appeals. These formulaic phrases are consistently employed throughout the sample. The most frequently used formulaic instances include:

أرجو التفسير ولكم جزيل الشكر - Please, I need interpretation, and thank you very much.

أرجوا التفسير وشكرا - I need interpretation, and thank you.

شكرا جزيل - Thank you very much.

As observed from the presented analysis, the dreamers utilize these formulaic phrases to conclude their dream reports on the Facebook page.

The results present a consistent and academic description of the schematic structure of Jordanian dreams. The structure comprises five moves: opening greetings, concealing the dreamer's identity, providing dream information, requesting interpretation, and making appeals. The dream reports commonly end with formulaic phrases expressing gratitude or further appeals. Understanding these patterns enhances our understanding of dream communication practices in the Jordanian context.

## **5. Discussion**

The present study aimed to identify and describe the component features of Jordanian dream reports, focusing on the dream reports shared on Sheikh Falah Mufleh's Facebook page. The analysis revealed six distinct moves based on the Swales schematic structure commonly observed in Jordanian dreams. These moves include the opening, identifying the dreamer's identity, providing information about the dream, requesting information and action, appealing for interpretation, and closing the dream report.

The opening move in Jordanian dream reports typically begins with religious, formal, or informal greetings. The use of direct quotations from Islamic greetings, such as "may the peace, mercy, and blessing of Allah be upon you and peace upon you," is prevalent. Additionally, some dream reports incorporate informal greetings like "مرحبا" (hello). This finding suggests that dreamers in Jordanian culture value politeness and respect in their communicative interactions, even in the context of dream reports.

The second move focuses on identifying the dreamer's identity. Interestingly, the majority of dream reports use the third-person perspective or pseudonyms to refer to the dreamer. This practice may indicate a desire to maintain privacy and avoid criticism and societal pressures, particularly for women in Eastern patriarchal society. Concealing their identity behind nicknames allows individuals to navigate social development while adhering to societal and familial norms.

The third move constitutes the core of the dream report, providing information about the dream itself. This move is crucial as it facilitates the communicative interaction between the dreamer and the interpreter. Jordanian dream reports emphasize conveying the actual content of the dream, serving as a foundation for interpretation and analysis.

The fourth move involves requesting information and action. Dreamers often explicitly ask the interpreter to explain the dream, demonstrating a desire for understanding and interpretation. This move indicates the dreamer's reliance on the expertise and insights of others in comprehending the meaning behind their dreams.



The fifth move highlights the presence of appeals within Jordanian dream reports. Dreamers frequently make overt or covert appeals to the interpreters to help them unravel the significance of their dreams. This aspect emphasizes the collaborative nature of dream interpretation, where dreamers seek assistance from others to gain a deeper understanding of their dreams.

The final move is the closing of the dream report. Jordanian dream reports commonly conclude with formulaic phrases, expressing gratitude to the interpreter, calling upon Allah to bless the interpreter, or appealing for further assistance. These formulaic phrases are significant and occur consistently throughout the corpus, indicating their importance in the Jordanian dream reporting genre.

The results of this study shed light on the nature and function of Jordanian dream reports within the dream genre. The identified moves provide a framework for understanding the communicative purposes and strategies employed by Jordanian dreamers. By analyzing the structure and content of these dream reports, researchers and linguists can gain valuable insights into cultural norms and beliefs that shape dream of reporting practices in Jordanian society.

It is important to note that this study has certain limitations. First, the analysis was based on dream reports shared on a specific Facebook page, which may not represent the entirety of Jordanian dream reports. Further studies should consider a broader range of sources to ensure a more comprehensive understanding of the genre. Additionally, the interpretation of dreams relies on the subjective perspectives of the dreamers and interpreters. Different interpretations may arise due to variations in personal experiences, cultural backgrounds, and individual beliefs.

In conclusion, this study contributes to the existing literature on dream genres by identifying and describing the component moves in Jordanian dream reports. The findings highlight the significance of greetings, identity concealment, dream content, request for interpretation, appeals, and closing remarks within Jordanian dream reports. This research serves as a baseline for future investigations in this area, enabling further exploration of cultural-specific practices and enhancing our understanding of dream reporting genres.

## **6. Conclusion and Recommendations**

In conclusion, this study has successfully addressed the research questions by effectively analyzing Jordanian dream reports and identifying six functional component moves within the genre. By adopting a genre analysis approach and considering the sociocultural norms and beliefs that shape dream reporting, this research offers valuable insights into the nature and function of Jordanian dream reports.

The analysis revealed that Jordanian dream reports are characterized by their elaborative nature, encompassing various elements from the opening greetings, such as "hello" and "good evening," to the provision of detailed dream content and concluding with expressions of gratitude, such as "thank you very much." These reports serve as a means of communication, facilitating the reciprocal relationship between dreamers and interpreters of dreams on social media platforms, particularly on Facebook, within Jordanian society.

The findings highlight specific aspects of the genre that contribute to its distinctive nature. The opening move reflects the dreamers' inclination towards politeness and respect, exemplified through the use of formal and informal greetings. Additionally, the identification of the dreamer's identity in the third-person perspective or through pseudonyms underscores the significance of privacy and societal expectations, particularly regarding the disclosure of women's names in Jordanian society.

Furthermore, the analysis underscores the pivotal role of conveying dream content, as it forms the basis for subsequent interpretive interactions between dreamers and interpreters. Dreamers explicitly request the interpretation of their dreams, showcasing their reliance on the expertise and insights of others. The presence of appeals within Jordanian dream reports further emphasizes the collaborative nature of dream interpretation, as dreamers covertly or overtly seek assistance in unraveling the meanings embedded in their dreams.

The closure of Jordanian dream reports, often marked by formulaic phrases, holds significant importance within the genre. Expressions of gratitude towards interpreters, invocations for blessings from Allah, or appeals for further assistance serve as integral components in concluding the dream reports. These recurring formulaic phrases demonstrate their consistent presence and significance within Jordanian dream reports.

By uncovering the specific moves within Jordanian dream reports, this study contributes to a deeper understanding of the genre's intricacies and dynamics. It sheds light on the communication practices surrounding dream experiences among Jordanian individuals on social media platforms. This research, viewed through the lens of genre analysis and informed by sociocultural

influences, enriches the existing literature and provides a foundation for future explorations of dream reporting practices within Jordanian society.

While this study has provided valuable insights, it is essential to acknowledge its limitations. The analysis was based on dream reports shared on a specific Facebook page, which may not capture the entirety of Jordanian dream reports. Future research should encompass a more diverse range of sources to ensure a comprehensive understanding of the genre. Additionally, the subjective nature of dream interpretation, influenced by personal experiences, cultural backgrounds, and individual beliefs, should be considered when interpreting the findings.

In conclusion, this study offers a comprehensive analysis of Jordanian dream reports, unveiling the functional component moves that shape this genre. The findings contribute to the existing body of knowledge and pave the way for further investigations into dream reporting practices within Jordanian society.

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