

## Felicity Condition of the Speech Act in *Raya and the Last Dragon* Movie: Pragmatics

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### Abstract

*This study aims to identify the types of felicity condition in the *Raya and The Last Dragon* movie. This study used a qualitative method in which the data collected by watching the movie and transcribe the dialogue performed by the characters. The data that is used in this paper are *Raya and The Last Dragon* movie and its transcript. The findings revealed five types of felicity condition which is essential condition (21.27 %), sincerity condition (27.65 %), preparatory condition (17.02 %), propositional content condition (23.4 %), and general condition (10.63 %).*

### Keywords

pragmatics; speech act; felicity condition; movie



## I. Introduction

Language, in its capacity as a means of communication, is essential to the successful facilitation of interpersonal interactions. A society's ability to engage in social contact, which can take place anywhere at any time, is made possible by its linguistic infrastructure. People are able to communicate with one another and others through the use of language and utterances. Speech acts are activities that involve the use of language to accomplish a specific goal. It is possible to communicate it either verbally or in written form, and it has a strong connection to the felicity conditions as a standard for appropriate speech acts. The phrase "felicity requirements" refers to a set of criteria that must be satisfied before a speaking act can be considered to have been successful. Language is one of the most important things in the life of every human being. Each of them is of course inseparable from language, the first time a child gets a language that is heard directly from the father or mother when the child is born into this world. Then as time goes by and as the child grows, they will acquire a language other than the language taught by the mother and father, either in the form of a second, third, foreign language or so on which is called language acquisition where it depends on the social environment and cognitive level possessed by these children through the learning process in their environment. (Purba, N. et al. (2020).

The field of study known as pragmatics focuses on analyzing and determining the meaning of utterances as they move from the speaker to the addressee or hearer. According to Kreidler (1998:18), pragmatics is a subfield of linguistics that is concerned with meaning. This leads us to believe that the meaning of a language form shouldn't be predicted based solely on linguistic information; rather, we ought to take into account any concerns regarding social world knowledge as well.

This research is intrigued to learn whether the felicity condition of an utterance in "*Raya and the Last Dragon*" really has an impact or not for the reasons that were stated above.



## II. Review of Literature

### 2.1 Pragmatics

Pragmatics is a branch of linguistics that evaluates how human language is utilized. Pragmatics also investigates the meaning and language employed by the speaker, addressee, and other factors of context utterance. According to Simatupang (2020), in the linguistic domain, there is a study discussing about speech 's meaning or context which is called pragmatics. According to Mey (2006), pragmatics is the study of how context influences meaning in linguistics and allied fields. According to Mey (1993), pragmatics also includes phenomena such as implicature, speech actions, relevance, discourse, and nonverbal communication. Pragmatics can be defined as something else. Fraser (2009) said, "I define pragmatics as the process by which a language user uses a sentence representation provided by grammar to identify what meanings and effects the speaker has transmitted given the context in which the phrase is stated.". Therefore, pragmatics can be inferred as the study of meaning. According to Amira and Ervina (2022), every word we speak has meaning and significance, and it is hard for somebody to say anything without having a reason for doing so. The study of the relationship between language and context is known as pragmatics.

Pragmatics study about many things including reference and inference, deixis, implicature, entailment and presupposition, cooperative principle, maxims, politeness and impoliteness theory, and face concepts. For this research, the research is using speech act sub study of pragmatics.

### 2.2 Speech Act

Speech acts are actions that are carried out through utterances and are typically labelled with more specific terms such as apologizing, complaining, complimenting, inviting, promising, or requesting. Speech acts are actions that are carried out through utterances (Yule, 1996:47). Speech acts have more room for interpretation than simple utterances do because a single statement can have a variety of different meanings depending on who you ask.

Even though the focus of speech act theory has been on utterances, particularly those produced in conversation and other face-to-face circumstances, the term "speech act" should be interpreted broadly to refer to any type of language usage, whether oral or otherwise. This is because speech acts can take place in a variety of contexts. Speech acts, in whatever medium they take place, are included within the more general category of purposeful action, with which they share a number of characteristics. One quality that is especially significant is the fact that when a person acts consciously, they typically have a set of nested intentions that they are working toward.

### 2.4 Felicity Condition

In order for an utterance to accomplish what it set out to do, it is necessary for certain requisites, known as felicity requirements, to be met first. It is possible that the speech act will not be successful if these prerequisites are not satisfied. According to Austin (1962), there must be an existing and accepted conventional procedure with a certain conventional effect, and that procedure must include the utterance of certain words by certain persons in certain circumstances. In addition, the particular persons and circumstances in a given case must be appropriate for the invocation of the particular procedure that is being invoked. Every participant is responsible for correctly and



carefully following the protocol. When the procedure is designed to be used by people who have specific thoughts or feelings, or when it is designed to initiate specific consequential behaviour on the part of any participant, then a person who is participating in and so invoking the procedure must in fact have those thoughts or feelings, and the participants must intend to conduct themselves in this manner, and they must then do so. When this is the case, as is frequently the case, the procedure is intended for use by persons having certain thoughts or feelings, or when it is designed to initiate certain consequential behaviour. As an illustration, a mother once told her son while he was in his room, "Go tidy your room!" The mother tried to get the son's attention, but he continued to focus on his video game. Due to the fact that the son did not comply with the request, the utterance that was made in this scenario was unsuccessful. As a result, the statement should not have been made. It would be a happy coincidence, though, if the boy responded to his mother and then proceeded to clean his room afterward.

## **2.5 Felicitous and Infelicitous**

Austin was the first person to suggest using the terms felicitous and infelicitous (1962). When it comes to linguistics and the philosophy of language, he maintains that an utterance is only considered felicitous if it is well-formed from a pragmatic standpoint. Infelicitous utterances are those that are either insignificant, unimportant, or otherwise inappropriate for the context of the statement in which they are found. In other words, an utterance is considered to be felicitous if both the speaker and the audience understand each other's meaning. If this is not the case, then the utterance is considered to be infelicitous.

## **2.6 Types of Felicity Condition**

There are a number of distinct varieties of the felicity condition. According to Searle (1969:36), speaking a language is the act of performing actions in accordance with certain rules. Searle suggests that there are four different types of felicity conditions: propositional content, preparatory conditions, sincerity conditions, and essential conditions. According to Searle's theory, the general condition that must be met for any and all speech acts is that the speaker must not be pretending, and the hearer must both hear and understand the language being spoken. It will not be to the satisfaction of the listener if they are unable to comprehend the utterances of the speakers.

### **1. General Condition**

The overarching requirements that apply to one type of illocution must also be met by every other type. The person being addressed must understand the locution, and the person being addressed must not be behaving in an absurd manner or attempting to be someone else. Both the person who sent the message and the person who received it are just regular people in the previous scenario. They are able to have conversations with one another

### **2. Essential Condition**

Essential conditions cover the fact that by act of uttering a promise, it creates an obligation to carry out the action as promised. According to Searle (1980: 323), the crucial prerequisite in conducting speech acts is the commitment of speakers and hearers to accomplish the actions represented by their utterances.

### **3. Sincerity Condition**

Sincerity condition means that the speaker mean what they mean. According to Toumi (2010: 43), sincerity condition requires that both the speakers and the listeners



perform the desired speech act appropriately. Sincerity occurs when both the speaker and the hearer consider the utterance to be deliberate, to correctly represent the speaker's wish and the hearer's perception that the utterance conveys that wish. E.g., "I'm going to muster my courage and finally proposed to her."

#### 4. Preparatory Condition

Preparatory condition speech is one in which the speaker must have command over the audience's ideas. According to Searle (1980: 322- 323), the preparatory condition of performative utterances means that these statements have obvious goals for being uttered. We cannot, for example, declare that we are commanding someone to do something when it is evident that this person is currently doing or is about to execute that activity.

#### 5. Propositional Content Condition

Propositional content condition or content condition for short is a speech act that require the audience comprehend the speech uttered by the speaker. According to Searle (1969), propositional content entails that the performative speech components should fulfil the performed act. Therefore, a proposed future act undertaken by the addressee is referred to as a propositional content condition.

### III. Research Method

The research uses qualitative descriptive research in this paper to analyze the data. According to Sutopo (2006:40), a detailed and in-depth description of the condition portrait of what actually happens in the subject of inquiry is referred to as qualitative descriptive research. The dialogue obtained from the script of the movie *Raya and the Last Dragon* is served as the data source for this research.

When conducting the research, the source of data utilized in this study is *Raya and The Last Dragon* movie and its transcript. The research highlighted the transcript's utterance in this paper.

The research collects data using document analysis technique based on the qualitative method and the data that was used.

The objectives of this research are:

1. To determine the types of felicity conditions that occurred in *Raya and the Last Dragon*.
2. To define the meaning of felicity conditions that occurred in *Raya and the Last Dragon*.

The steps to analyze the data in this research are reading the script of the movie *Raya and the Last Dragon*, highlighting and identifying utterances in the dialogue, compiling by listing the discovered utterances, classifying the obtained data based on the types of the felicity condition.

#### 3.1 Identification of Problems

1. What types of felicity condition occurred in the *Raya and the Last dragon*?
2. What are the meanings of the felicity conditions in the *Raya and the Last Dragon*?

### IV. Result and Discussion

During the course of this investigation, the research came across a number of statements that are appropriate for evaluating the happiness condition of it. The research findings are presented in the form of statements made by the characters of *Raya and the Last Dragon*. These characters include *Raya*, *Sisu*, *Benja*, *Boun*, *Tong*, and *Namaari*. Due to the fact that these utterances take the form of felicity conditions, it is appropriate to conduct an analysis on them. In addition to that, the research explains the utterances



through the use of the coding method. The number [1] indicates the beginning of the first utterance, the number [2] indicates the beginning of the second utterance, and so on. The following is a list of the data and the discussions that were found in this research:

#### 4.1 Essential Condition

##### Data 1

**Benja:** “Don’t mistake spirit for skill young one. *I promise you will not set foot on the Dragon Gem’s inner circle* [1]. Not even a toe.”

**Raya :** “You might want to take out that blade. You’re gonna need it.”

[00:05:41 --> 00:06:05]

Although Raya’s action is unconventional, being that she told Benja to get ready for a fight. She understood Benja’s intention that if she would’ve lost in that fight, the promise that Benja’s utter to her will become a reality. Therefore, since both parties understood each other and took action towards one another, this utterance is *felicitous*.

This scene took place in the dragon gems’ temple. When young Raya successfully pass all the traps that was in front of her and opened the door, she met the mysterious figure guarding the gem. Raya instantly knew that that mysterious figure is Chief Benja. After the dialogue was uttered, a short fight against one another is commence with Raya as the victor.

In this dialogue, Benja took action to say what he wants to say. Therefore, this utterance counts as an *essential condition*. This utterance is *felicitous* because Raya took action after Benja’s action.

#### 4.2 Sincerity Condition

##### Data 2

**Boun :** “You’re gonna bring everyone back? I want to help.”

**Raya :** “*I’m sorry, I can’t let you do that* [2]. It’s too dangerous.”

**Boun :** “You’re not the only one who lost family to the Druum. Please, let me help you.”

[01:02:24 --> 01:02:38]

In this scene, the main character (Raya) and the dragon (Sisu) are on the boat with several other supporting characters (Tong, Boun, and Con-baby). Raya’s dialogue stated that she can’t let Boun join in on her journey since it is too dangerous for him to come along. in this scene, despite knowing the danger that will follow him, Boun convinces Raya to take him with her on her journey with Sisu, in which she is convinced and let him and his entourage to come along with her.

Boun understands what she means from her utterance. Therefore, this utterance is *felicitous*. Raya mean it when she said that she can’t let Boun join her because it will be dangerous if he would’ve followed her. For that reason alone, this utterance counts as a *sincerity condition*.

#### 4.3 Preparatory Condition

##### Data 3

**Tong :** “Why are you here, divine water dragon?”

**Sisu :** “Isn’t that obvious, big guy? *My girl Raya and I are gonna fix the world* [3] – bring everyone back.”

[01:02:13 --> 01:02:23]

In this scene, Tong is asking why is the girl that he met before, which turns out to be the divine water dragon, was traveling with Raya and now here in front of him. Sisu replied that she is going to save the world with Raya. Knowing that the divine water



dragon possesses the power to save the world, Tong understands what she meant by “saving the world”. In this utterance, both parties agree that it is situationally appropriate to utter. However, in the next dialogue, referring to utterance [2], Boun replied with him asking Raya and Sisu to join in on their journey.

Boun knows that Sisu have the power to save the world, but he did not understand the full meaning of Sisu’s utterance. Sisu means that the one that will save the world is Sisu and Raya only, and only them. Therefore, this utterance is *infelicitous* and counts as a *preparatory condition*.

#### 4.4 Propositional Content Condition

##### Data 4

**Virana** : “Namaari, you’re truly growing into the leader I raised you to be. General Atitaya, ready the royal army for my daughter’s command.”

**Namaari** : “Thank you, mother. *I won’t let you down* [4].”

[00:52:57 --> 00:53:12]

In this scene, Virana is proud of Namaari’s action towards her at that moment. She’s proud of her daughter and herself for being able to successfully become a great leader she wanted her to be. In the utterance [4], Namaari promises her mom that she won’t let her mother’s expectation after being lent the royal army for her cause. She promises something for the future that she won’t let her down. The scene proceeds to fade into another scene.

It is safe to say that her mother understands her promise since she is willing to give Namaari the royal army. Since then, Namaari hasn’t broken her promise yet. Since her mother understands Namaari’s intention, it means that this utterance is *felicitous* and counts as a *propositional content condition*.

#### 4.5 General Condition

##### Data 5

**Namaari**: “Raya isn’t just going to give Sisu to us.”

**Virana** : “*We’re not going to give her a choice* [5].”

**Namaari**: “What are you going to do?”

**Virana** : “That’s no longer your concern, my love. You’ve done enough.”

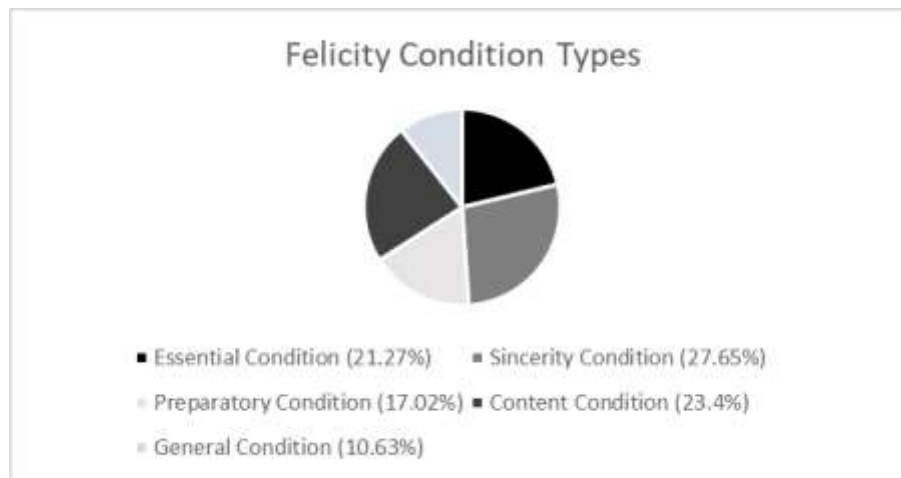
[01:12:25 --> 01:12:38]

In this dialogue between Namaari and Virana, Namaari has just returned from her fight with Raya before. At the end of that scene, when Namaari was about to win, Sisu the divine water dragon came to stop the fight between them and help Raya. After that, she proceeds to report to her mother about what just happened. After explaining what happened, Virana makes a decisive decision on what to do next without telling the details to Namaari about it. In the utterance [5], Virana means that she’s going to do something about Raya that will not make her choose the outcome she wants.

Confused, Namaari then replied to her by asking another question about what is she going to do, but Virana didn’t give the answer she wanted. Knowing that Namaari didn’t understand what Virana means by that utterance, this means that this utterance is *infelicitous*. This utterance also counts as *general condition*.



## V. Conclusion



The research concludes, on the basis of the findings as well as the discussion, that the characters in the film utilized five (five) different types of felicity conditions. The essential condition, the sincerity condition, the preparatory condition, the propositional content condition, and the general condition are the five different types. Sincerity condition is the type of felicity condition that is utilized the majority of the time (27.65 %). It is clear from the data that not all of the statements made are profound or profoundly felicitous. In comparison to the infelicitous utterances, the movie contains a greater number of felicitous utterances.

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