# THE CULTURE SHOCK AND COPING STRATEGIES

# ON THE MAIN CHARACTER OF XI IN

# *THE GODS MUST BE CRAZY* (1980) FILM BY JAMIE UYS

# FINAL PROJECT



Presented as Partial Fulfillment of the Requirements to

Obtain the *Sarjana Sastra* Degree in English Literature

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**SULTAN AGUNG ISLAMIC UNIVERSITY SEMARANG**

**2024**

# PAGE OF APPROVAL

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## (1980) FILM BY JAMIE UYS

Prepared and presented by:

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Semarang, 19 February 2024

**Riana Permatasari, S.Pd, M.Pd, MA.**

Advisor

# PAGE OF VALIDATION

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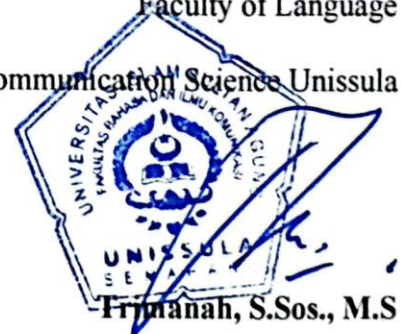| | | |
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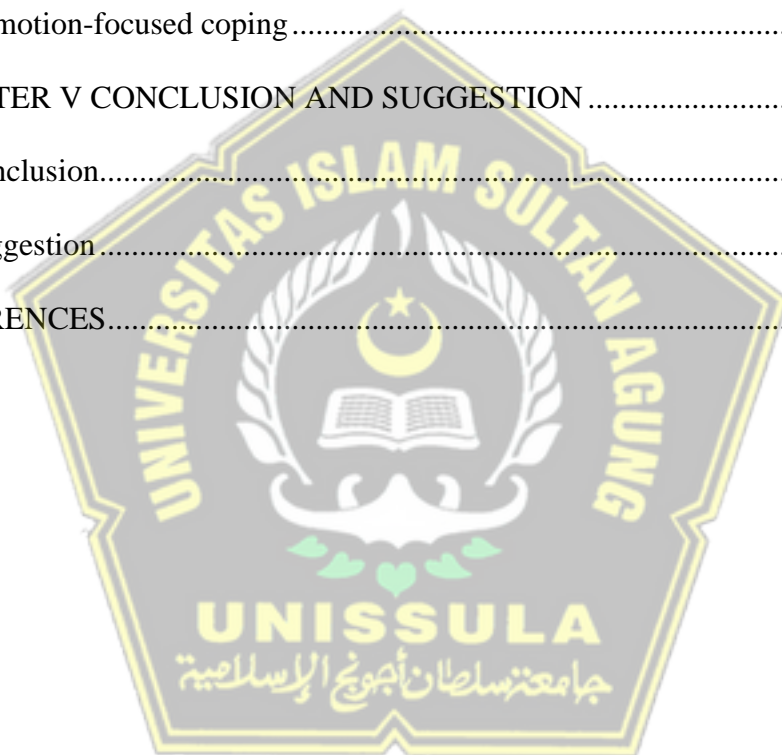
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# STATEMENT OF WORK ORIGINALY

Hereby, I honestly declare that the undergraduate thesis I wrote does not contain the work of other people, except those which were cited in the quotation and the references, as a scientific paper should. If my statement is not valid in the future, I absolutely agree to accept an academic sanction in the form of revocation of my paper and my degree obtained from the paper.
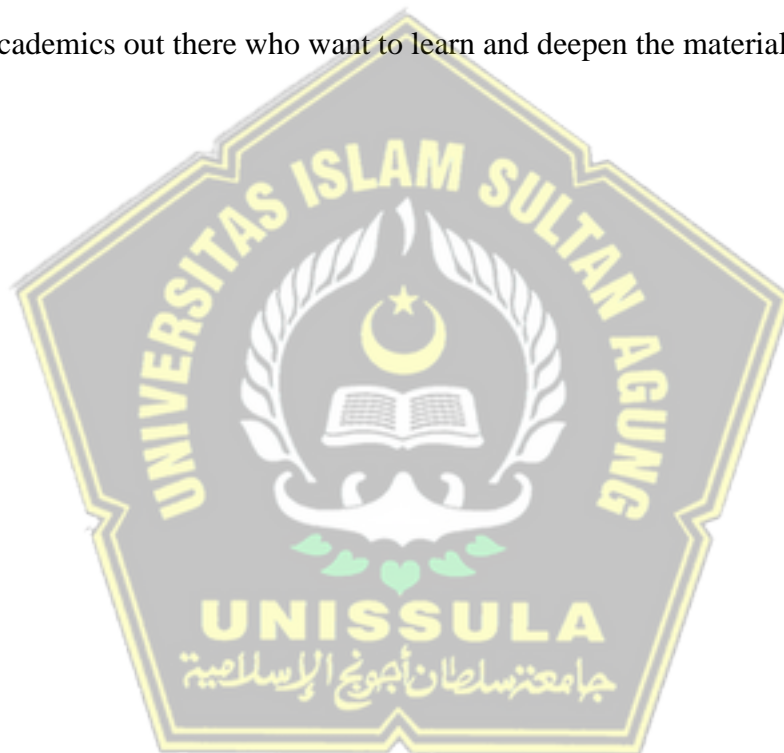
Semarang, 19 February 2024

Muhammad Azriel Firgiawan

**MOTTO**

"Nothing remains constant except change"


**DEDICATION**

I dedicate this undergraduate thesis to my mother, father, and older brother who

have encouraged me to complete my education so far. Furthermore, I dedicate this

to academics out there who want to learn and deepen the material discussed.

# ABSTRACT

**Firgiawan, Muhammad Azriel. 30802000029.** The Culture Shock and Coping Strategies on The Main Character of Xi in *The Gods Must Be Crazy* (1980) Film by Jamie Uys. Final Project of Language and Communication Science. English Literature Program. Sultan Agung Islamic University Semarang. Advisor: Riana Permatasari, MA., M.Pd.

This study discusses the analysis of culture shock and coping strategies depicted in the main character Xi in the film *The Gods Must Be Crazy* (1980) directed by James Uys. This film is a comedy documentary that highlights the differences between tribal and modern life as very different sides. Xi as the main character has experienced various phases of culture shock after entering a modern environment from outside the Kalahari Desert where he lives. This study seeks to find out how culture shock occurs when Xi is a representation of primitive life interacting with people outside the tribe who are representatives of modern civilization, which then changes Xi's perspective on life through culture shock, as well as the coping strategies he experiences.

This research uses descriptive qualitative methods to analyze films which are supported by primary and secondary data. Primary data were taken from film scripts, while secondary data were taken from e-journals, books, articles, and sites related to research. The data are in the form of sentences in the form of narratives, monologues, and dialogues which are explained through statements, quotations, and descriptions.

From the research results, it is explained that Xi, experienced culture shock and used coping strategies to overcome it. First, Xi, as a member of Bushmen tribe, experienced the cultural differences between the Bushmen and modern civilization such as the physical characteristics of the people, the use of equipment such as motorized vehicles that had never been seen before, very different languages, and the people's habits such as hunting for food. Second, Xi went through four phases of culture shock, namely Honeymoon, Crisis, Recovery, and Adjustment. Third, Xi uses coping strategies in the form of problem-focused coping and emotion-focused coping as steps to overcome the culture shock that occurred to him.

**Keywords: culture shock, coping strategies, primitive culture, modern culture.**

# INTISARI

**Firgiawan, Muhammad Azriel. 30802000029.** Gegar Budaya dan Strategi Koping pada Karakter Utama Xi dalam Film *The Gods Must Be Crazy* (1980) karya Jamie Uys. Skripsi Program Studi Sastra Inggris Fakultas Bahasa dan Ilmu Komunikasi. Universitas Islam Sultan Agung Semarang. Pembimbing: Riana Permatasari, MA., M.Pd.

Penelitian ini membahas tentang analisis gegar budaya dan strategi koping yang digambarkan pada tokoh utama Xi dalam film *The Gods Must Be Crazy* (1980) yang disutradarai oleh James Uys. Film ini merupakan film dokumenter komedi yang menyoroti perbedaan antara kehidupan suku dan kehidupan modern sebagai sisi yang sangat berbeda. Xi sebagai tokoh utama pernah mengalami berbagai fase gegar budaya setelah memasuki lingkungan modern dari luar Gurun Kalahari tempat tinggalnya. Penelitian ini berupaya untuk mengetahui bagaimana gegar budaya terjadi ketika Xi merupakan representasi kehidupan primitif yang berinteraksi dengan orang-orang di luar suku yang merupakan representasi peradaban modern, hingga kemudian mengubah cara pandang Xi terhadap kehidupan melalui gegar budaya, serta strategi koping yang dialaminya.

Penelitian ini menggunakan metode deskriptif kualitatif untuk menganalisis film yang didukung oleh data primer dan sekunder. Data primer diambil dari naskah film, sedangkan data sekunder diambil dari *e-journal*, buku, artikel, dan situs yang berkaitan dengan penelitian. Data tersebut berupa kalimat-kalimat berbentuk narasi, monolog, dan dialog yang dijelaskan melalui pernyataan, kutipan, dan deskripsi.

Dari hasil penelitian dijelaskan bahwa Xi mengalami gegar budaya dan menggunakan strategi coping untuk menanggulanginya. Pertama, Xi, sebagai orang dari suku Bushmen mengalami perbedaan budaya antara suku Bushmen dan peradaban modern seperti ciri fisik masyarakatnya, penggunaan peralatan seperti kendaraan bermotor yang belum pernah dilihat sebelumnya, bahasa yang sangat berbeda, dan kebiasaan masyarakat seperti berburu makanan. Kedua, Xi mengalami empat fase kejutan budaya, yaitu fase Honeymoon, Crisis, Recovery, dan Adjustment. Ketiga, Xi menggunakan strategi koping berupa koping fokus masalah dan koping fokus emosi sebagai langkah penanggulangan gegar budaya yang menimpanya.

**Kata kunci: gegar budaya, strategi coping, budaya primitif, budaya modern.**

# ACKNOWLEDGEMENT

In the name of Allah the Most Gracious, the Most Merciful, I would like to express my deepest gratitude to Allah Subhanahu Wa Ta'ala, who eases every difficulty, mercy, and the blessing so that I could accomplish this final project. I realize that the final project could not be completed without getting support, advice, suggestions, and guidance from many people. Therefore, I would like to express my deepest gratitude to the following people:

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10) Everyone who has not been mentioned one by one.

I realize that this final project is still far from perfect. Therefore, this final project is open to receiving suggestions and criticism for further research. Hopefully, despite existing imperfections, this study will be able to bring science in humanities to further development or at least be able to become reading material that brings benefits to readers.

Semarang, February 19th 2024

Muhammad Azriel Firgiawan

# CHAPTER 1

# INTRODUCTION

## A. Background of the study

Culture is an integral part of every society, passed down from generation to generation through the process of socialization. Explaining how culture is passed on as a generational heritage, Fafunwa writes

The child just grows into and within the cultural heritage of his people. He imbibes it. Culture, in traditional society, is not taught; it is caught. The child observes, imbibes, and mimics the action of his elders and siblings. He watches the naming ceremonies, religious services, marriage rituals, and funeral obsequies. He witnesses the coronation of a king or chief, the annual yam festival, the annual dance, and acrobatic displays of guilds and age groups or his relations in the activities. (48)

This process of cultural transfer from one generation to another then creates a shared cultural identity that results in the worldview, beliefs, and practices of a particular community.

Discussing culture, one of the prominent issues is culture shock, which refers to the feelings of disorientation and discomfort experienced by individuals when they encounter a new culture. Culture shock as a multifaceted experience resulting from numerous stressors occurring in contact with a different culture. Culture shock is a term used to describe feelings of confusion and doubt that a person may experience after he leaves a familiar culture to live

in a new and different culture (Kingsley and Dakhari 12-14). From the definitions, concluded that culture shock is a problem that involves feelings, ways of thinking, and behaving in individuals when facing differences experience and culture when in another environment of environment of origin.

According to Ward (81) Culture shock is divided into four primary phases. The first phase is the honeymoon phase, it is characterized by interest, excitement, euphoria, sleeplessness, positive expectations, and idealizations about the new culture. The second phase is the crisis phase. The phase occurs when people have stayed and get many kinds of negative experiences in a new environment. The next one is the Recovery phase. Recovery is the phase where persons will try to understand the culture in a new environment and to adapt the habits on the environment. Recovery is including crisis resolution and culture learning (Ward 81). Culture learning occurs when persons who previously experienced culture shock began to get calm in living daily life. They begin to interact to the host country because of adaptability process. The last is the adjustment phase, which occurs when individuals are able to participate fully and comfortably in the host culture. It is reflecting enjoyment and functional competence (Ward 81). Moreover, the persons will begin to adjust and to accept the new culture in a new environment as a new lifestyle, besides things become more normal even though, it does not really become normal when persons face honeymoon phase previously.

In facing experienced stress, individuals will make efforts to overcome such stress, which is known as coping strategies. The state of stress experienced

by an individual can have both unfavorable physiological and psychological effects (Lazarus and Folkman in Suryana, 158). Consequently, the actions taken by individuals, whether consciously or unconsciously, are referred to as coping strategies. The coping strategies employed by an individual can be reflected in how they perceive themselves, as self-concept develops through interactions with influential others in their lives. When implementing coping strategies for stress, individuals engage in transactions involving cognitive and behavioral responses towards their surrounding environment. Thus, an individual's self-concept will influence the coping strategies they utilize to address stress (Saputri & Moordiningsih, in Suryana 158). However, coping strategies are essential for individuals to manage stress and overcome the challenges they face in life and individuals can use them according to their talents and motives in responding to others.

In general, coping strategies are divided into two types, namely problem-focused coping and emotion-focused coping. Suryana (158) based on Lazarus and Folkman explained that *"Secara umum membagi strategi coping menjadi dua yaitu untuk mengubah masalah yang menjadi pemicu stress (problem-focused), serta berfungsi untuk memodifikasi fungsi emosi terhadap masalah yang dihadapi (emotion-focused). Bentuk coping strategi emotion-focused ditargetkan untuk dapat mengontrol respon emosional yang muncul akibat situasi stress."* which means that "In general, coping strategies are divided into two, namely to change the problem that triggers stress (problem-focused), and to modify the emotional function of the problem faced (emotion-focused). This

form of emotion-focused coping strategy is targeted at being able to control emotional responses that arise as a result of stressful situations." It can be concluded that problem-focused coping defined as aiming to change the problem that triggers stress, while emotion-focused coping serves to modify emotional responses to the encountered problem. Emotion-focused coping strategies are targeted at controlling emotional responses that arise due to stressful situations. It can also be seen as the regulation of emotional responses to highly stressful situations, wherein individuals manage their emotional responses through various means. These include seeking emotional support from friends or family, engaging in enjoyable activities such as sports or watching movies to distract attention from the problem, and unfortunately, at times resorting to negative actions such as alcohol and drug use. On the other hand, problem-focused coping can be divided into three forms, namely positive reappraisal, confrontative coping, and seeking social support. These forms involve constant cognitive and behavioral changes to manage external and internal pressures that are perceived to exceed an individual's capacity.

Based on the various explanations provided above and the existing data, film *The Gods Must Be Crazy* (1980) by Jamie Uys is a work that portrays the issue of culture shock through its main character, Xi. Due to the cultural differences between Xi and the environments he encounters throughout the story, he consciously or unconsciously applies coping strategies as a means to overcome the culture shock he experiences. Through various incidents such as encountering a glass bottle, being apprehended by the police, and driving a car,

Xi gains new experiences that provide him with a fresh perspective on the world he once knew. In this study entitled *The Culture Shock and Coping Strategies on The Main Character of Xi in The Gods Must Be Crazy* (1980) *Film by Jamie Uys* aims to delve deeper into the analysis of these themes.

## B. Problem Formulation

This study examines two problem formulations as follows:

1. How are culture shock phases depicted in the main character, Xi, in the film *The Gods Must Be Crazy* (1980)?

2. How does the main character cope with culture shock, in the film *The Gods Must Be Crazy* (1980)?

## C. Limitation of the Study

Based on the problem formulations, the scope of this study is limited to the analysis of the main character's phases of culture shock and coping strategies when dealing with the cultural differences between bushmen culture and modern culture, as reflected in the film *The Gods Must Be Crazy* (1980). However, it is important to note that culture shock is a complex and multifaceted phenomenon, and coping strategies of the main character not representing of all individuals who encounter new cultures. Therefore, the findings of this study may not be generalizable to other cultural contexts or individuals with different backgrounds and experiences. Additionally, the study's analysis is limited to the specific cultural differences portrayed in the film and may not capture the full

range of cultural complexities in real-life settings.

**D. Objectives of the Study**

Based on the limitations above, the primary objectives of the study can be stated as follows:

1. To describe cultural shock phases that happen to the main character, Xi, in the film *The Gods Must Be Crazy* (1980).

2. To analyze coping strategies used by the main character to cope with culture shock in the film *The Gods Must Be Crazy* (1980).

**E. Significance of the Study**

The results of this study offer several benefits to readers, including students of the Faculty of Languages and Communication at Sultan Agung Islamic University, particularly those in the English Literature Study Program who are interested in analyzing culture shock and the coping strategies. Additionally, this study has the potential to enrich readers' knowledge of traditional culture and modern civilization, including their ways of life, behaviors, values, and feelings, as well as provide insights into understanding Tribal culture. Furthermore, this study can serve as a reference to help students better comprehend the intricacies of traditional culture, modern civilization, and the film under consideration. Ultimately, it is hoped that this study will have a positive impact on its readers.

F.  **Outline of the Study**

The present study provides a brief overview of systematic writing and is organized into three distinct chapters. This serves to acquaint the reader with the study's general scope and content. The first chapters describe the introduction which is divided into five parts, they are the background of the study, the problem formulation, the limitation of the study, the objective of the study, and the significance of the study. Chapter two presents a theoretical framework and is divided into three sub-chapters, including a synopsis of *The Gods Must Be Crazy* (1980) film and related theories. The third chapter consists of the research methodology including, the type of research, the data collecting method, and the data analyzing method. Chapter four consists of findings and discussions that discuss research results related to culture shock and coping strategies of the main character in *The Gods Must Be Crazy* (1980). Chapter five consists of conclusions and suggestions based on the analysis in chapter four.
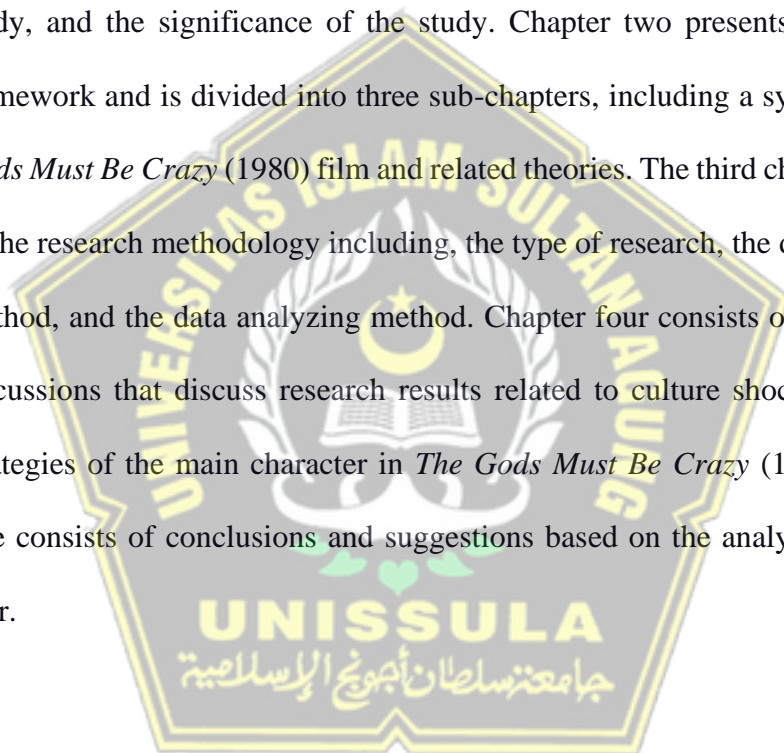
# CHAPTER II

## REVIEW OF THE RELATED LITERATURE

This chapter will discuss the synopsis of the film and review the related literature. The Related literature is about culture, Bushmen culture, Modern culture, culture shock, and coping strategies.

## A. Synopsis of the Film

This film talks about a man who lived in the Kalahari Desert, an area that encompassed parts of Botswana and a small portion of Namibia. The setting of this film's story takes place around the 1980s simultaneously with its release. In the desert, there lived a tribe that had no knowledge of the outside world, known as the Bushmen tribe. Xi, who was one of the tribe members, lived peacefully within his community throughout his life.

Xi's life was confined to the area around his family's home within his tribe. They sought food through hunting and gathering, had no knowledge of state regulations, calendar systems, or even formal education. However, despite this, Xi's life and his tribe were harmonious and peaceful. There were never any disputes among them because they held the principle of mutual care, and there was almost nothing they fought over as the Bushmen tribe did not comprehend the concept of ownership. They shared everything they found in nature, and most of their belongings were acquired individually.

Meanwhile, modern civilization was developing outside the Kalahari Desert. Civilized humans continued to build without knowing when to stop. Living side by side in the same time frame, the Bushmen tribe occasionally

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encountered moments when they encountered modern humans. For example, when an airplane passed by, they saw it as a strange bird flying without flapping its wings, and the loud noise it produced was considered the sound of God belching.

One day, Xi stumbled upon a glass bottle that had fallen from an airplane. He brought the bottle to his family members, causing confusion among them. Because the bottle was hard, they began using it as a tool to crush yams, grind, create accessories, musical instruments, and even toys for children. Over time, they began to fight over the use of the bottle, triggering conflicts. Xi became angry and asked God to take back the bottle, but when he threw it into the sky, it fell back and hit his child's head. After discussing with his family, Xi decided to dispose of the bottle they referred to as the "evil thing" at the end of the world.

During his journey, Xi encountered an unfamiliar external environment. He came across a passing car, mistaking it for a noisy animal in a hurry. After a while, he finally met a group of modern humans, namely Ms. Thompson, Andrew Steyn, and Mpudi. Xi observed their appearance and behavior, which were very different from his own, leading him to believe that they were Gods, and he attempted to return the bottle he carried to them. However, Mpudi, who could speak Bushmen, misunderstood and refused the bottle. Xi was disappointed and continued his journey to dispose of the bottle himself.

One day, Xi became hungry and attempted to hunt a goat using his bow and arrow. Unbeknownst to Xi, the goat belonged to a herder, and upon seeing

his goat being killed, the herder reported it to the police. The police arrived and took the goat that Xi was cooking, and Xi tried to hunt another goat, but he ended up getting shot in the leg by the police. Xi was imprisoned, and Mpudi came as an interpreter to assist him during the trial. Xi was then held for three months, during which he refused to eat for a week due to guilt. Mpudi wanted to save Xi, so along with Steyn, they went to the prison and asked for Xi to be employed as an ecological expert.

Xi spent the rest of his imprisonment period with Steyn and Mpudi. During that time, Xi was taught various things by Mpudi, such as how to drive a car. Then, while they were collecting data in a certain location, they accidentally encountered a group of terrorists who were holding school children hostage. Xi was taught to disguise himself and incapacitate the terrorists using small poisonous arrows. He succeeded, and everyone was saved from the hostage situation. After his imprisonment ended, Xi bid farewell to Steyn and Mpudi. Steyn tried to give Xi money, but Xi was confused and discarded the money along his journey. Eventually, Xi arrived at the edge of a cliff and disposed of the bottle, then returned to his home in the Kalahari Desert.

*The Gods Must Be Crazy* (1980) has received several acclaims in the film industry, including being nominated for the prestigious César Awards in 1984 in the Best Foreign Film category, and receiving praise from the Los Angeles Film Critics Association Awards in 1984, which placed the film at No. 2 for Best Foreign Film. Additionally, the film won the Most Popular Film award at the Montréal World Film Festival in 1983. The film has a Tomatometer

score of 85% on Rotten Tomatoes, based on 27 reviews, and an audience score of 84%, based on more than 25,000 ratings.

## B. Review of Related Literature

### B.1. Culture

Culture The word "culture" means universal and it has a lot of definition. when we are imagined about culture, what show directly in our thoughts include beliefs, clothes, foods, tradition, or the kinds of customs that people wear. Each expert who has learn about culture has different definitions of culture.

Culture is concerned on the whole route of our life, particularly in various customs, foods, tradition, beliefs. Thereby, each culture has a specific meaning in each aspect and ordinarily has a different meaning of culture. Furthermore, Mahadi and Jafari (231) states that culture is the whole of innate ideas and inherited, perspective, values, beliefs and knowledge, comprising or forming the shared basis of social behavior. Culture is an ambiguous concept, that consists spacious content for example sound, sight, value, tradition, smell, custom behavior and the process of thinking (Xia 97) Therefore, Rocher in (Mahadi and Jafari 231) states that culture is relations of idea and an emotional accepted by the most of human in a social. Based on described above, the researcher summarizes which culture is whole of the inherited that includes spacious content for example sound, sight, value, tradition, smell, custom behavior and the process of thinking.

### B.1.1. Bushmen culture

The Bushmen are a term used to refer to indigenous people living in the Kalahari Desert, Botswana. They are also known by other names such as San, Sho, Basarwa, Kung, or Khwe (Darmawan 7). Historically, the Bushmen are the oldest indigenous community in southern Africa, scattered across Botswana, Namibia, Angola, Zambia, Zimbabwe, Lesotho, and South Africa (Junita 1473). The Dutch referred to them as "Bushman" (derived from the word "bush," meaning "thicket," and "man"), as they inhabited the inhospitable thicket-covered Kalahari Desert.



Picture 1. https://mubi.com/en/id/films/the-gods-must-be-crazy

The Bushmen have brown skin, prominent foreheads, tightly curled hair, and non-protruding ears. They have Mongoloid eyes but Negroid noses. The Bushmen community possesses remarkable alertness and extraordinary stamina. They have a strong tradition of sharing possessions among themselves. With this

practice, they live in a harmonious world since most conflicts arise from the concept of ownership. For example, someone who possesses an item may feel resentful when it is used or taken by someone else, leading to acts of violence. However, this is not the case among the Bushmen. They protect and support one another, and physical fights are considered taboo and strongly avoided. This may be attributed to the environment in which they live, as in the Kalahari Desert, the primary needs of the community are always available in quantities that make individual ownership virtually impossible, such as wood, bones, animals, and plants.

The Bushmen's way of life centers around hunting and gathering, which are their key skills. Their hunting skills enable them to differentiate between wounded animal tracks and those of other herds. They employ various methods for hunting, including traps, bows, and poisoned arrows. The poison used is typically derived from small beetle larvae, snakes, or the flowering euphorbia plant. They are also known for their survival skills in the wild, diverse cultural traditions, and their extensive knowledge of local flora and fauna, categorizing thousands of plants and their uses, ranging from nutritional content to creating poisons and crafting herbal medicines.

The language of the Bushmen is quite unique compared to other languages. They communicate using a language full of

clicking sounds resembling the sound of swallowing saliva (https://www.krugerpark.co.za/africa_bushmen.html). This linguistic uniqueness sometimes hinders their ability to understand other languages. For example, when a Bushman encounters a foreigner speaking English, they perceive it as the person shouting like a monkey, rather than understanding that they are speaking English. This can occur due to the vast differences in language. This linguistic barrier poses challenges for the Bushmen when interacting with people outside their community.

In terms of beliefs, the Bushmen worship Kaang as the supreme deity, the creator of life and the one who punishes when the world is filled with disobedience (Darmawan 7). Although this Supreme God resides in the sky, his spirit can be seen in every living creature. Since humans never see the deity they worship, their imagination often leads them to perceive and conclude things as they are. For example, the Bushmen, who have never seen a suitcase in their culture, might consider people from modern society who pack clothes into suitcases as gods because it appears miraculous and beyond their ability to replicate. Such simple deductions resulting from their thoughts make them easily assume that people from modern culture are divine figures they have never seen before.

### B.1.2. Modern culture

Traditional culture, in this case, Bushmen culture, is often perceived as the antithesis of modern culture. However, this oversimplification fails to acknowledge the complexity of traditional culture. Traditional culture is assumed to operate according to laws that are fundamentally different from those of modern culture. Nevertheless, with the process of modernization integrating and transforming societies worldwide, it becomes pertinent to question whether the clash between modern and traditional culture is grounded in reality (Simo 1).

The term "modern" is a product of the modernization process. Modernity is often associated with something "contemporary" or "new." The term "modern" originates from the Latin words "Modo" meaning "way" and "Ernus" meaning "current time." Modernity refers to a way of life that has a cultural orientation aligned with contemporary global civilization.

Modernity is relatively free from the power of old customs and has undergone changes in response to the progress of this era. These changes are a result of the influence of external cultures that bring advancements, particularly in the fields of science and technology. To achieve progress, one must follow the developments in science and technology in balance with progress in other fields such as economics, politics, law, and so on.

Therefore, being modern is often associated with living in urban areas or being involved in industries. Thus, the transition from traditional to modern often implies a shift from rural to urban settings and from agrarian lifestyles to industrial ones.

**B.2. Culture Shock**

The term "culture shock" was first introduced by Oberg (in Naralati 16) to describe the profound and negative responses of depression, frustration, and disorientation experienced by individuals living in a new cultural environment. This term signifies a sense of direction lessness, feeling unsure of what to do or how to navigate everything in the new environment, and being unaware of what is appropriate or inappropriate.

Oberg describes culture shock as a "disease" as an effect of individuals lives in different cultural environment for long time (in Natasya 18). Culture shock arises when individuals encounter a new country with a culture that differs from their own, posing challenges that require adaptation to thrive. Oberg (3) has delineated various symptoms of culture shock, including a sense of helplessness, anger, fear, feelings of being deceived, robbed, injured, as well as other minor frustrations. In a foreign land, individuals must acclimate to distinct lifestyles, habits, living conditions, and more.

According to Oberg (3), there are four phases of culture shock. This phase illustrated how a person adapts with new cultural environment. Another researcher Ward, Bochner and Furnham (81) also defines this

phase of culture shock but with different terminology as following:
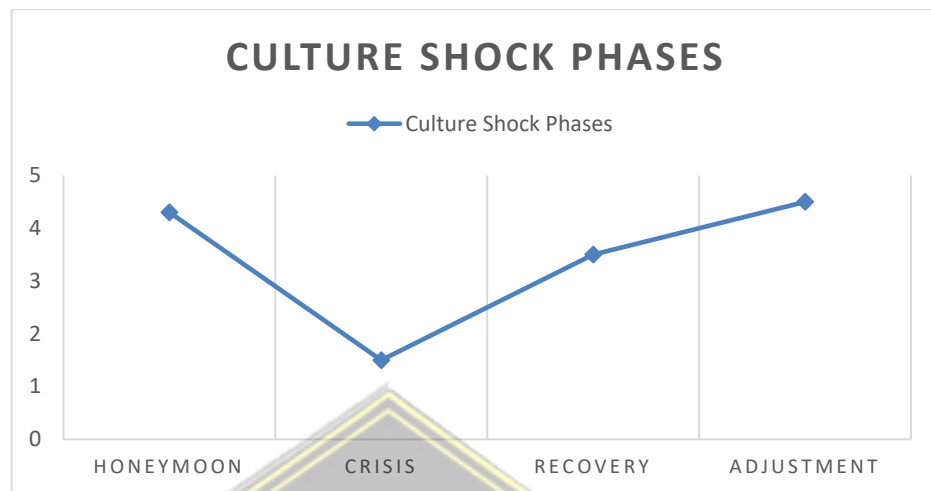


Graph 1. Phases of culture shock

### B.2.1. Honeymoon Phase

In the first phases of culture shock, there is honeymoon phase. According to Ward, Bochner, and Furnham; "honeymoon emphasis on the initial reactions of euphoria, enchantment, fascination, and enthusiasm" (81). During the first few weeks immigrants or sojourners will interest with the new setting and environment. They feel that the society is great; people are polite and friendly with foreigners. This phase may last from a few days or weeks to six months depend on circumstances. They will be very passionate to explore everything about a new country. Every part of the host country seems new, such as its style, custom, music, habit, traffic, religion, and food that he never seen before. They have high expectations and beliefs that he will be fine and can handle anything.

### B.2.2. Crisis Phase

Here the second phase begins. Crisis phase is characterized by the feelings of anxiety and anger with cultural differences in a new country (Ward, Bochner and Furnham 81). Immigrants and sojourners will feel discomfort and frustrate with all differences in the host country. They feel that everything is strange, the people is different, the food, language spoken and etc. In this phase, someone feel stress and usually feel homesick; they want to return to their home countries.

Furthermore, in crisis phase, the foreigner more likely sensitive and fear. For example: the foreigner difficult to communicates with host country, transportation and traffic which different from his own, the different weather and etc. Because the discomforts condition, foreign visitor will become aggressive and criticize everything about the host country (Oberg 3). He feels that everything that happened was beyond his expectation. He does not like the host country and want to return home.

### B.2.3. Recovery Phase

When someone succeed in adaptation with the new culture such as trying to learn the language and beginning to get around by him, it means that he willing to adapt with the new cultural environment (Oberg 3). If someone is in crisis phase and he can counter with that condition, it means he begins to let himself accept

in positive attitudes and try to learn the culture of the host country. Ward, Bochner and Furnham argue that "recovery phase is including crisis resolution and culture learning" (81). Sojourners are believed in their selves that they can manage that condition, and stay in the host country. They learned from the cases he had experienced in crisis phase before. They try to learn language, custom, habit, communicate with host people, they sense of humor return and able to laugh, they do not criticize the host country anymore but they understand their differences. Unfortunately, it does not mean that sojourners are free from culture shock's problem.

**B.2.4.  Adjustment phase**

The fourth phase is the adjustment. In this phase, an individual is feeling comfortably and enjoy in the host country (Ward, Bochner and Furnham 81). Their confidence increases and they accept the differences such as in foods, drinks, habits, customs, and life styles. They begin to enjoy the culture and condition in the host country and they can overcome the problem of culture shock. Ultimately, this phase marks a successful adaptation to the new cultural environment.

The duration of culture shock's adaptations in every individual is different. It depends on individual's ability to accept, adapt, and learn the cultural environment in a new country.

**B.3. Coping Strategies**

The term "cope" originates from the Latin word "colpus," which means "to alter." Webster's Dictionary defines it as the act of dealing with and attempting to overcome problems and difficulties, primarily within the psychological realm. Coping has been employed in psychology in various contexts, including as a cognitive process, a personality characteristic, and within social dynamics.

Coping refers to both visible and hidden behaviors undertaken by an individual to reduce or eliminate psychological tension in highly stressful situations (Yani in Maryam, 102). According to Haber and Runyon (in Maryam 102), coping encompasses all forms of behavior and thoughts, both negative and positive, aimed at alleviating burdensome conditions to prevent the onset of stress. Lazarus and Folkman (in Maryam 102) state that the experience of stress can lead to unfavorable effects on both physiological and psychological levels. Individuals will not allow these negative effects to persist; instead, they will take action to address them. The actions taken by individuals are termed coping strategies. Coping strategies are often influenced by cultural background, experiences in problem-solving, environmental factors, personality, self-concept, social factors, and other elements that significantly affect an individual's ability to resolve their issues.

In this study, the coping strategies used as the underlying theory for the analysis are taken from Lazarus and Folkman. This study regards it

as the greatest impetus to the contemporary understanding of coping has come from the work of the American psychologist, Richard Lazarus, an emeritus professor at the University of California at Berkley, and his colleagues. Lazarus introduced the transactional model of stress and coping in his 1966 book, *Psychological Stress and the Coping Process.* He elaborated this concept further in 1984 in the book, *Stress, Appraisal and Coping* (with co-author Susan Folkman).

Lazarus and Folkman (in Maryam 103) also generally share coping strategies into two types namely: problem-focused Coping and emotion-focused Coping.

## B.3.1. Problem-focused coping

Problem-focused coping is based more on individual capability to think and alter the environmental event or situation (Sharma 5). Examples of this strategy at the thought process level include utilization of problem-solving skills, interpersonal conflict resolution, advice seeking, time management, goal-setting, and gathering more information about what is causing one stress. Problem solving requires thinking through various solutions, evaluating the pros and cons of different solutions, and then implementing a solution that seems most advantageous to reduce the stress. Examples of this strategy at the behavioral or action level include activities such as joining a smoking cessation program, compliance to a prescribed medical treatment, adherence

to a diabetic diet plan, or scheduling and prioritizing tasks for managing time.

1. **Planful Problem Solving**

   Planful problem-solving is a form of problem-focused coping that involves directly responding to perceived problems or stressors by actively attempting to solve them. This dimension illustrates how individuals employ planful problem-solving strategies during their stress resolution process, encompassing various aspects, including:

   1) Concentrating on problem-solving

   2) Formulating plans

   3) Learning from previous experiences

   4) Modifying patterns of action or behavior to resolve the problem.

2. **Confrontative Coping**

   Confrontative coping refers to individuals engaging in actions that are relatively risky or adopting assertive approaches to overcome the problems and stress they encounter. These actions include:

   1) Directly confronting or meeting with the source of the problem (other individuals).

   2) Expressing feelings to those involved in the issue.

   3) Displaying persistence and exerting maximum effort without giving up.

3.  **Seeking for Social Support**

Seeking social support involves individuals seeking assistance from others, both in physical and non-physical forms, to address and cope with problems and stress (Maryam 103). The aspects of seeking social support include seeking help from partners, family members, colleagues, and even professional support. Physical support involves sharing responsibilities or roles related to the problem, requesting assistance in performing specific tasks, or receiving financial aid. On the other hand, non-physical support entails emotional support, such as sympathy and empathy, from others such as partners, family members, colleagues, or professionals, in order to effectively manage the experienced stress.

B.3.2. **Emotion-Focused Coping**

In the emotion-focused coping the focus is inward on altering the way one thinks or feels about a situation or an event (Sharma 5). Examples of this strategy at the thought process level include denying the existence of the stressful situation, freely expressing emotions, avoiding the stressful situation, making social comparisons, or minimization of looking at the bright side of things. Examples of this strategy at the behavioral or action level include seeking social support to negate the influence of the stressful situation, use of exercise, relaxation, meditation, joining

support groups, practicing religious rituals, and escaping through the use of alcohol and drugs.

1. **Positive Reappraisal**

   Positive reappraisal in the dimension of emotion-focused coping involves attempting to accept the problem and the stressful situation and viewing it as something positive, whether for personal growth or from a spiritual perspective (Maryam 103). The aspects encompassed within positive reappraisal include:

   1) Striving to become a better person.

   2) Seeking out positive activities.

   3) Endeavoring to cultivate a more religious or spiritual outlook when faced with difficulties.

2. **Accepting Responsibility**

   Accepting responsibility, within the dimension of emotion-focused coping, entails acknowledging one's role and responsibility in the occurrence of a problem (Maryam 103). The aspects encompassed within accepting responsibility include:

   1) Having a sense of responsibility for the problem at hand.

   2) Striving to resolve conflicts that arise.

   3) Possessing a strong desire to address the problem and not evade responsibility.

3. **Self-Controlling**

Self-control, namely reacting by regulating both feelings and actions. For example, someone who does this coping for problem-solving will always think before doing something and avoid taking action in a hurry (Maryam 104). The aspects encompassed within self-control include:

1) Striving to calm oneself and act with caution.

2) Maintaining and suppressing emotions to prevent easily becoming angry, disappointed, or sad.

3) Attempting to accept input from others' perspectives.

4. **Distancing**

The form of Distancing within the dimension of emotion-focused coping involves creating distance between oneself and the problem at hand (Maryam 104). It involves adopting a mindset of not excessively dwelling on the issue and accepting one's circumstances without actively seeking to resolve the problem further.

5. **Escape Avoidance**

Escape Avoidance, that is avoiding the problem faced. For example, someone who do this coping for problem solving, seen from his attitude is always avoiding and sometimes even involved in negative actions sleeping too long, taking drugs forbidden, and not wanting to socialize with

others. (Maryam 104). Aspects within the realm of Escape
Avoidance include:

1) Lack of motivation or belief in resolving the problem.

2) Avoidance of responsibility.

3) Engaging in negative and self-destructive behaviors.

Numerous empirical studies based on this model have consistently demonstrated that problem-focused strategies are beneficial in dealing with stressful events that are modifiable, whereas emotion-focused strategies are more effective for coping with stressful events that are beyond one's control. It is important to note that coping strategies can vary in terms of their healthiness. The choice of coping strategy is influenced by the quantity and quality of available coping resources. These resources encompass various aspects such as knowledge (e.g., understanding new place dynamics), skills (e.g., analytical abilities), attitudes (e.g., self-efficacy or belief in one's capabilities), social resources (e.g., supportive individuals), physical resources (e.g., good health and stamina), material resources (e.g., affordability to natural resources), and societal resources (e.g., policies and regulations). These resources play a pivotal role in determining the coping approach individuals adopt when faced with stressful situations.

# CHAPTER III

# RESEARCH METHOD

This chapter consists of the research methodology including, the type of research, the data collecting method, and the data analyzing method.

## A. Type of the Research

This research utilized descriptive qualitative research, where data collection was conducted qualitatively, and subsequent reporting was executed in a descriptive manner. Qualitative research constituted an investigative approach aimed at comprehending the interpretations attributed by individuals or groups to social and human issues (Creswell 4). Consequently, this research approach refrained from engaging with statistical or mathematical data predicated on numerical values; instead, it centered on intricate descriptions and elucidations conveyed through textual articulations, sentences, and dialogues. In this case, the type of descriptive-qualitative research was used to analyze Xi as the main character in the film *The Gods Must be Crazy* (1980).

## B. Data Organizing

In data organizing, the steps in collecting the data and the types of data are explained.

### B.1. Data Collecting Method

The process of data collection includes many steps, there are as follows:

### B.1.1. Watching the Movie

The first step is watching the movie. Watching the movie for the first time was an important step to collect the data and understand the storyline. After that, the researcher watched the movie again carefully to gather more information, content, and data from the story in the movie. This step aimed to gain a deep understanding of the movie.

### B.1.2. Reading the Film Script

The second step is reading the script after watching the movie. The researcher needed to read the script carefully and repeatedly. The purpose of reading the film script was to find the information to be retrieved as data that would be selected for analysis.

### B.1.3. Identifying the Data

After reading the film script carefully, the third step was identifying the data. This was done to find the parts of the film to be analyzed by highlighting and underlining the film script. The data were identified in the form of monologues, dialogues, and narration on the characters.

### B.1.4. Classifying the Data

The next step was classifying the data. Therefore, the data in the appendix were classified based on the problem formulation. The data were obtained from the film script and were written in a

table called an appendix. The appendix consisted of column numbers, contents of the film script, scenes, types of analysis, references, and comments. Details of the attachments were discussed in Chapter IV.

| No | Quote | Type Of Data | Page of data | Type Of Analysis | Reference | Comment |
|----|-------|--------------|--------------|------------------|-----------|---------|
|    |       |              |              |                  |           |         |

Table 1. Table of Overall Data

### B.1.5. Reducing the Data

Reducing the data was the last step to be taken. In this step, the data were re-selected, ensuring only strong and relevant data were used for the problem formulation.

### B.2. Types of the Data

Two categories of data are encompassed within the scope of this study: primary data and secondary data.

### B.2.1. Primary Data

The principal foundation for analysis was constituted by primary data, namely the movie script of *The Gods Must Be Crazy* (1980). *The Gods Must Be Crazy* (1980) was a comedy film released in 1980, written and directed by Jamie Uys. This film, which took place in Botswana and South Africa, told the story of a man named Xi, an individual who came from the Kalahari Desert, a tribe that had no knowledge of the outside world. The data

extracted from this film manifested in the form of dialogues, monologues, and narration, subsequently serving as corroborative evidence.

### B.2.2. Secondary Data

Secondary data is a supporting component to complement the primary data in this research.. Derived from diverse informational reservoirs such as journals, articles, theses, and pertinent e-books relevant to the theoretical underpinnings of this research, the secondary data augmented and reinforced the primary dataset.

## C. Analyzing the Data

The last step of this study was data analysis. Data analysis consisted of analyzing the data and reporting the results of the research. The data analysis technique used in this study was qualitative descriptive analysis. The technique contained descriptions of data comprising several statement excerpts or explanations derived from the obtained data. The final project analysis involved selecting data to support problem determination. The complete analysis was reported in chapter four as the result of this study.

**CHAPTER IV**

**FINDING AND DISCUSSION**

This chapter consists of a discussion about the culture shock and coping strategies of the main character in the film *The Gods Must Be Crazy* (1980), in response to the problem formulations mentioned in chapter one. Then, in this chapter, it will be divided into two parts. The first part is about the stages of culture shock experienced by Xi during his journey towards a new environment. The second part discusses how Xi encounters the stages of his culture shock using coping strategies.

**A. The Stages of Culture Shock Experienced by Xi During His Journey in A Modern Environment**

This part consists of the findings to answer the first problem formulation which shows culture shock experienced by the main character, Xi, in *The Gods Must be Crazy* (1980) film. According to Ward (81) the process of culture shock, depicting an individual's adaptation to a new cultural environment, can be categorized into four stages: Honeymoon, Crisis, Recovery, and Adjustment. The analysis will concentrate on the instances when Xi encounters modern culture, and through this analysis, the various phases of culture shock will be explained.

**A.1. Honeymoon Phase**

According to Ward (81), the first phase always contains excitement, amazement, and euphoria, and it is called the "Honeymoon" phase. This phase emphasizes the initial reactions of fascination. People

in this phase will feel happy with everything around them and their new experiences. When a person first arrives in a new environment, they might love the interactions with new people, new things, or other new experiences.

In the movie script (Uys 14), "**Xi saw a strange-looking person, and greeted him.** But the man didn't hear him. Xi said, '**This is a funny stick. Did it grow on a tree?**'". From the quotation, Xi was traveling to the end of the world to get rid of "evil things". However, on his journey, he encountered an individual whom he was not familiar with. Xi found this person to be unusual because, in his previous environment in the Kalahari Desert, he had never come across someone who was fully dressed. This narrative reflects Xi's honeymoon phase when he encountered someone from outside his familiar Kalahari Desert environment. According to Ward, this scene exemplifies Xi's initial fascination when encountering the unfamiliar.

The phrase "Xi saw a strange-looking person" signifies his genuine curiosity and amazement at the man, reflecting the excitement typically associated with the early phase of encountering new experiences or cultures. During this encounter, Xi noticed that the people he met were different from the members of his Bushmen tribe. Physically, they had dark skin, which, in this context, did not differ significantly from the Bushmen's, but their body composition was fuller. This difference was due to the distinct dietary patterns followed by Bushmen and modern humans.

As explained in Chapter II, the Bushmen relied on hunting the local wildlife for food, which made them dependent on the availability of wild animals. If these animals migrated to distant areas, the Bushmen would face difficulties in obtaining food. In contrast, modern humans consumed processed foods that were not directly dependent on the availability of wild animals in the wilderness. Modern humans had developed the knowledge of agriculture and animal husbandry, which provided a more stable food supply. Furthermore, the diet of modern humans was more diverse, ensuring they received sufficient nutrition, leading to fuller body shapes compared to the Bushmen.

Apart from the physical differences, there was another aspect that left Xi amazed by the modern humans he encountered, which was related to their clothing. Xi was shirtless, wearing only animal skins wrapped around his waist, while the modern humans wore shirts and shorts that covered a larger portion of their bodies. Xi had never seen such attire in his previous environment.



Picture 2. *The Gods Must Be Crazy (1980) Film*

Similarly, when Xi said, "This is a funny stick. Did it grow on a tree?" it is because he encountered a wooden stick that was, in reality, a long-barreled firearm. Xi's interest led him to ask questions, reflecting his enthusiasm for exploring the new and unknown. Xi could not identify the object he saw because throughout his life in the Kalahari Desert, Xi had only encountered items found in nature. However, he was now faced with a long-barreled firearm, which was a product of modern humans. Shortly after seeing it, Xi, driven by curiosity, picked up the firearm and assumed it was a stick. He inquired about its origin, saying, "This is a funny stick, did it grow on a tree?" to the modern man he had greeted earlier. However, a misunderstanding arose when Xi aimed the firearm at the person he was questioning, causing the person to flee in panic and leaving Xi confused.

From this event, it can be analyzed that Xi was showing enthusiasm, characterized by his strong expression of curiosity about the object, which was a long-barreled firearm, leading him to ask the stranger about it. And from the explanation, the researcher found two indications that the honeymoon phase occurred in Xi when he met modern humans: his curiosity towards people he considered to be strangely dressed, and the wooden stick that he saw for the first time.

This quote and its analysis demonstrate the exploration of cultural differences and the initial phases of encountering the unknown. It highlights the theme of fascination and the initial reactions individuals

have when faced with unfamiliar situations, setting the phase for further developments in the story.

**A.2. Crisis Phase**

According to Marx (in Pertiwi 10), the second phase is a situation with the unknown and the negative aspects of the event: nervous, anxiety and confusion set in. They will feel discomfort and frustrate with all differences in the host country. They feel that everything is strange, the people are different, the food, language spoken etc. In this phase, Xi feels stressed and homesick, which means he wants to return to the depths of the Kalahari with his entire family.

"**He couldn't understand why he ran away**. He realized the man must've seen the evil thing he was carrying. That's what made him run."(Uys 14-15). In this quotation Xi, who previously met an outsider for the first time, was shocked because when he asked, the person immediately ran headlong. That happened because Xi pointed a long-barreled firearm which he mistook for a stick. This narrative reflects the crisis phase that Xi experienced when he was confused and unable to understand the situation he was experiencing. Based on Marx, the narrative "He couldn't understand why he ran away" showcases the emergence of negative emotions such as anxiety, nervousness, and confusion within Xi. Then the awareness that the person's reaction is linked to the perception of the object as "evil" generates uncertainty and anxiety within Xi, aligning with the Crisis phase described by Marx.

This quote and its analysis depict a shift in the narrative, where the initial fascination and innocence experienced by Xi on the Honeymoon phase as previously discussed evolve into a state of crisis. Xi's bewildered and anxious reaction highlights the tension arising from the perception of the object he is carrying.

> Mpudi   : And the little Bushman? What's he doing in these parts?
>
> Andrew  : I don't know. He was trying to tell me something.
>
> Andrew  : You speak Bushman?
>
> Mpudi   : Yeah.
>
> The hairy one could speak. He says, "Thanks for the bottle, but you can have it back."
>
> Andrew  : I didn't give it to him.
>
> Mpudi   : Well, he don't want the bottle.
>
> Andrew  : Then he'd better throw it away. The hairy one said, "We don't want it. You'll have to throw it away yourself." **Xi was very disappointed.** It was unfair of the gods to make him throw it of the earth. In fact, he began to doubt whether they really were gods. (Uys 20)

In this quotation, Xi meets outsiders again, and regards them (Mr. Andrew and Ms. Thompson) as Gods because of the strange and magical things they do like putting clothes in suitcases and smoking cigarettes. The situation then turned out to be disadvantageous for Xi as he was

unable to speak to the two people to which he intended to return the bottle which was supposed to be a gift from them. This narrative reflects the crisis phase that Xi experienced when he was confused and unable to convey the intentions of what was being communicated. However, upon realizing that the bottle is unwanted by the Gods, Xi expresses disappointment and questions the fairness of the gods who apparently instructed him to throw the bottle away. This situation leads Xi to doubt the divine nature of the gods.

According to Ward, the narrative "Xi was very disappointed" exemplifies the disorientation and confusion experienced by Xi in an unfamiliar environment. Xi's disappointment stems from his high expectations of God, whom he had envisioned as a lofty presence all along but who, as it turns out, couldn't fulfill his requests. Xi, who had previously held a positive view of God, now finds himself questioning the goodness bestowed by God. The rejection of the bottle by others and Xi's disappointment highlights the challenges he faces in navigating cultural differences and understanding the expectations and norms of the new environment. This leads to the subsequent event where Xi starts to doubt whether the modern people are indeed gods.

This quote and its analysis underscore the theme of cultural disorientation and the main character struggles to make sense of unfamiliar surroundings. Xi's doubts about the gods can be seen as a reflection of the internal conflict and questioning of the values and beliefs

he previously held. It highlights the emotional turmoil and cognitive dissonance that can arise during the Crisis phase of cultural shock.

> Xi said, "Come, sit down. There's enough meat for all of us." But the man was rude and greedy. He took the whole animal. He said, "You have very bad manners. If you eat the whole thing, I'll have to shoot another for myself." The man shouted, but he didn't want anything to do...with such an uncouth person, so he ignored him. Suddenly there was a thunderclap. The animals ran away, and he ran after them. He was very hungry. **Do you speak EngIish? You are free to remain siIent untiI you have seen your Iawyer. If you speak now, whatever you say wiII be taken down as evidence against you.**" (Uys 23)
>
> In this quotation, Xi who was starving saw a herd of farm goats and a goatherd boy. Xi, who did not know about the concept of ownership, misunderstood and intended to hunt the goat for food. The police who came brought the goat that Xi was going to eat to serve as evidence, and Xi thought the person was greedy because he took all the meat that was going to be eaten. Therefore, Xi tried to hunt down other goats and the police shot Xi to stop him. However, due to a lack of understanding and miscommunication, Xi's intentions are misunderstood, leading to tension and conflict. This narrative when "The man shouted, but he didn't want anything to do...with such an uncouth person, so he ignored him ", reflects who finds himself in an unfamiliar environment

with unfamiliar individuals. The unfamiliarity of the situation and the cultural differences created a sense of disorientation for Xi, leading to heightened feelings of nervousness, anxiety, and confusion.

The encounter with the goatherd boy and the subsequent arrival of more individuals triggers a series of miscommunications and misunderstandings. The narrative "Xi said, "Come, sit down. There's enough meat for all of us." showcase Xi's attempt to offer hospitality and share the food, but he is met with rudeness and greed from the people he invited. Before discussing further, it should be emphasized that in the Narration, Xi uses Bushmen's language, so the goatherd boy and the police do not understand what Xi said. This conflict further adds to Xi's sense of confusion and disappointment, as his expectations of mutual respect and sharing are not met. The situation then takes a dramatic turn when Xi is shot by the police and taken to the office to stand trial for stealing a goat, resulting in an unexpected event that intensifies Xi's crisis as he finds himself in a dangerous and chaotic situation. The language barrier and the threat of being treated as a suspect in a foreign legal system added to his feelings of anxiety and confusion.

The statement made by the police "Do you speak English? You are free to remain silent until you see your lawyer." once again explains the gap in understanding of ownership concepts between Xi, who is unfamiliar with modern legal systems, and law enforcers who apply those principles. Xi's ignorance of the concept of ownership prevent him from

fully understanding the current situation. This lack of awareness contribute to Xi's increasing confusion regarding the ongoing legal process. Legal statements explaining his rights is less relevant to Xi, given that traditional ideas about property in his culture is very different. As a result, warnings that his statements could be used against him may exacerbate Xi's anxieties, given his limited understanding of these conceptual intricacies, potentially leading to inadvertent violations of the law. This shows how the disparity in understanding legal concepts between traditional cultures and modern legal systems can give rise to confusion and tension in cross-cultural legal interactions.

This quote and its analysis highlight the challenges of cross-cultural communication and the potential consequences of misinterpretation and cultural misunderstandings. It emphasizes the need for individuals to navigate and understand unfamiliar environments and adjust their expectations and behaviors to effectively cope with the challenges they encounter

**A.3. Recovery Phase**

According to Ward (in Pertiwi 16), the third phase is situation when individuals will attempt to understand the culture in a new environment and adapt to the customs of that environment, including crisis resolution and culture learning. If someone is in the crisis phase and can cope with that condition, it means they are starting to accept themselves with a positive attitude and are trying to learn the culture of

the host country. In this phase, Xi learns from the experiences he had during the crisis phase. He tries to familiarize himself with modern objects, acquire various new skills, communicate with the host people, and he begins to understand their differences.

In the movie script (Uys 25), there is narration and dialogue describing the moment when Xi, who is in prison, is visited by Mr. Andrew and Mpudi.

"Says he's sorry. He try to eat the food tomorrow.

Mpudi          :  Has he eaten anything? It's been a week.

Prison Guard  :  No.

Prison Guard  :  Of course, we're worried. We can't force-feed him.

Andrew         :  You've got to Iet him out.

Prison Guard  :  He's got 11 weeks to go. Well, is there no way?

Andrew         :  Can't we buy him out or something?

Prison Guard  :  Well, if somebody wants to employ him as a convict-labourer. But he has no experience, no qualifications.

Mpudi          :  He got qualifications. He can teach you things about plants and animals.

Andrew         :  Yes. **We want to employ him as an ecological expert.**"

In this quotation, Xi, Mpudi, the prison guards, and Andrew had a conversation regarding Xi's situation as a prisoner. Concerns arose among Mpudi and the prison guards regarding Xi's lack of food intake and the difficulty of forcibly feeding him. Andrew suggests the possibility of releasing Xi or finding alternative employment for him. The quote "Says he's sorry. He try to eat the food tomorrow. " reflects his journey of recovery and adaptation to the new environment. He demonstrates remorse, cultural understanding, and a willingness to integrate and contribute to the community which indicates that he has adapted to modern culture. His journey of recovery and adaptation to the new environment grew cultural awareness, empathy, and a willingness to take responsibility for his actions.

Then the dialogue "Mpudi: He got qualifications. He can teach you things about plants and animals. Andrew: Yes. We want to employ him as an ecological expert" showcases the recognition of Xi's unique knowledge and the potential for him to find a role where he can utilize his expertise. Through this job, Xi will have more frequent interactions with modern humans and, indirectly, will also learn about their habits, modern products, and skills that he didn't possess before going to the modern environment.

This quote and its analysis highlight the Recovery phase of culture shock, where individuals strive to understand and adapt to the new culture. It emphasizes the importance of crisis resolution, cultural

learning, and the potential for individuals to find their place and contribute to the community in a meaningful way.

### A.4. Adjustment Phase

According to Ward (81), the fourth phase is reflecting enjoyment and functional competence. Their confidence increases and they accept the differences such as in foods, drinks, habits, customs, and lifestyles. They begin to enjoy the culture and condition in the host country and they can overcome the problem of culture shock. Ultimately, this phase marks Xi's success in adapting to the new cultural environment.

In the movie script (Uys 27), there is narration and dialogue describing the moment when Xi, along with Mr. Andrew and Mpudi, is undergoing "community service" as a substitute for the prison sentence received by Xi.

**CIutch. Brake. Brake.CIutch. CIutch!**

Mpudi    : I'm teaching him to drive. Just for the heII of it. Nothing eIse to do around here anyhow. StiII mooning about the schooImarm?

Andrew   : Sort of. I want to move up to Nioko for a few days so we can do a game count.

Mpudi    : How wiII this get us through the jungIe?

Andew    : We strip it down. **Come on, Xi. Come on!**

Mpudi    : He don't know from doors."

This quote is when Xi is engaged in a driving lesson with Mpudi. Through the repetitive instructions of "Clutch" and "Brake," Xi is gradually learning the mechanics of driving a car. The quote "CIutch. Brake. Brake. CIutch. CIutch!" reflects his progress in acquiring new skills and adjusting to the challenges of operating a vehicle. This dialogue also exemplifies his proactive approach to the adjustment phase. He exhibits a willingness to embrace new experiences and actively participate in learning activities. Although the dialogue when Mpudi said "He don't know from doors." indicates he is not fully understand certain aspects of the culture, such as the concept of doors, but he demonstrates a level of comfort and adaptability with the car and the driving lessons. This showcases his growth and functional competence within the new environment.

This quote and its analysis illustrate the Adjustment phase of culture shock, where individuals gradually develop a sense of enjoyment and functional competence within the new environment. It emphasizes the importance of actively participating in new experiences, building skills, and adjusting to cultural practices as part of the overall adaptation.

## B. Coping strategies Xi Used to Overcome the Culture Shock He Experienced

This part consists of the findings to answer the second problem formulation which focuses on explaining the coping strategies that Xi applied to overcome culture shock in the film *The Gods Must Be Crazy (1980)*.

According to Lazarus and Folkman (in Maryam 102), coping strategies are actions taken by individuals to not let stress harm both physiological and psychological levels, instead they will take action to overcome it. Lazarus and Folkman (in Maryam 103) also generally share coping strategies into two types namely: problem-focused coping and emotion-focused coping, which in its application is divided into several actions. Problem-focused coping consists of planful problem-solving, confrontative coping, and seeking for social support, while emotion-focused coping consists of positive reappraisal, accepting responsibility, self-controlling, distancing, and escape avoidance.

**B.1.  Problem-focused coping**

According to Lazarus and Folkman (in Maryam 103), problem-focused coping strategy is an action directed at solving problems. Individuals will tend to use this behavior if they assess that the problems, they face are still controllable and can be resolved. Problem-focused coping behavior tends to be carried out if the individual feels that something constructive can be done about the situation or he believes that the resources he has can change the situation.

In the movie script (Uys 19), "**Xi said politely, "It was kind of you to send us this thing... ...but it made my family unhappy. Please take it."** Andrew: Sorry, no sabe.". This quote is when Xi met Andrew Steyn. At that moment, Xi thought that Steyn was one of the gods who had given him the bottle, so at that time Xi decided to talk to Steyn and intended to return the bottle which had become a source of problems in

his life and his family. In expressing his meaning, Xi used Bushmen's language so that Andrew in this case actually did not understand what Xi meant and answered "Sorry, no sabe." The textual meaning of the sentence cannot be understood, but in terms of explicit meaning it explains that Andrew did not understand what Xi said. Then the narrative reflects Xi overcoming the problems he faced by using a form of problem-focused coping, namely seeking social support. Xi said politely, "It was very kind of you to send this item to us...but it made my family unhappy. Please take it." This quote and analysis is taken from Xi's perspective as an individual who faced culture shock and overcame it with the coping strategy of seeking social support as an effort to overcome the stress he experienced.

The hairy one said, "We don`t want it. You`ll have to throw it away yourself." Xi was very disappointed. **It was unfair of the gods to make him throw it off the earth.** In fact, he began to doubt whether they really were gods. This quote is when Xi spoke to Mpudi regarding the bottle he wanted to return. At that time, Xi already considered Mpudi, Steyn and Thompson to be God, so he tried to return the bottle that was the source of his problems to them. Due to a misunderstanding, Xi was finally asked to throw away the bottle himself by Mpudi and Xi was very disappointed about that. This narrative reflects Xi who is coping with the problems he is facing using a form of problem-focused coping, namely confrontative coping. The word "It was unfair of the gods to make him

throw it off the earth." is a picture of Xi's disappointment with God, whom he thinks has given him problems but instead, he is asked to solve the problem himself. Even so, in the film, it is shown that Xi continues his journey of throwing away the bottle which indicates that Xi continues to struggle without giving up, even with the disappointment he faces. Xi still went and walked again to throw away the bottle himself. This quote and its analysis highlight how hard and persistent Xi fought in freeing himself and his family from a problem.

**B.2. Emotion-focused coping**

According to Lazarus and Folkman (in Maryam 103), emotion-focused coping is making efforts aimed at modifying emotional functioning without making efforts to change the stressor directly. Emotion-centered coping behavior tends to be carried out when individuals feel unable to change a stressful situation and can only accept the situation because the resources, they have been unable to overcome the situation.

In the movie script (Uys 14-15), "He couldn`t understand why he ran away. **He realized the man must`ve seen the evil thing he was carrying.** That`s what made him run." This quote is when Xi first encountered modern humans. Xi came to the modern man and asked about the strange stick lying near the man. Little did Xi know that the object he was aiming at the man was a long-barreled firearm, which made the man raise his hands in surrender and run in terror. At that moment, Xi did not

understand the man's reaction when he only meant to ask. The sentence "He realized the man must`ve seen the evil thing he was carrying" explained that Xi was trying to find a diversion from the stress he was facing. Xi's emotions at that time could have felt guilty for what he did by asking the man, and by raising awareness of the role of self in the problems faced, Xi tried to seek another perspective and found that he could see the "Evil thing" he was carrying, as the thing that caused all the trouble to happen.

In this incident, Xi used emotion-focused coping, namely accepting responsibility (emphasis on responsibility), in which case, Xi reacted by raising awareness of his role in the problems he faced and trying to put everything as it should be. This is proven by Xi who still feels that the person running away is the result of his actions carrying an evil object in his hand. By doing this, Xi can take it for granted and thereby relieve himself of the guilt he might experience if he does not find the right assumptions to control his emotions. This quote and its analysis demonstrate the exploration of emotions in the mind of someone who is facing a problem. It highlights the theme of emotional responses and how to manipulate them so that when encountering a problem, a person can keep moving forward without being negatively impacted psychologically.

Then, in the movie script (Uys 25), "**Mpudi: Xi says he`s sorry. He try to eat the food tomorrow**. Andrew: Has he eaten anything? It`s been a week. Prison warden: No." This quote is when Xi was imprisoned

for illegally hunting a goat. Xi, who had never before known about the concept of ownership, thought that the goat could be hunted freely, but after finding out that he had killed a goat that belonged to someone else, Xi then felt guilty in prison and decided not to eat the food given by the prison guards. This narrative reflects Xi overcoming the problems he faces using emotion-focused coping. Mpudi who translated to others "Xi said he's sorry. He's trying to eat his food tomorrow," indicates how much guilt Xi received after knowing the facts which then led him to understand that his role was in the problems caused. After realizing his mistake, Xi then positioned himself as the guilty one, as he should have been. Xi also experienced stress due to the walls around him because Mpudi mentioned that the Bushmen had never seen a wall before.

In this incident, Xi used the same emotion-focused coping, namely accepting responsibility (emphasis on responsibility), in which case, Xi reacted by growing awareness of his role in the problems he faced, and trying to put everything as it should be. This is proven by Xi accepting the prison sentence imposed on him, and even refusing to eat as a form of penance for the guilt he had committed. By using coping that focuses on emotion, Xi tries to reduce his guilt, and Xi can make up for the mistakes he made as well as reduce the stress he receives. This quote and its analysis highlight how Xi was able to begin to recognize his role in the trouble he created and accept the consequences by placing himself in the shoes he should be.

**CHAPTER V**

**CONCLUSION AND SUGGESTION**

This chapter consists of the conclusion of the study and suggestions. The conclusion deals with the analysis result in the Chapter IV finding and discussion. Furthermore, the researcher also suggests further researchers who conduct research related to *The Gods Must Be Crazy* (1980) or the same theory and readers of this research in general.

**A. Conclusion**

This research discusses the film *The Gods Must Be Crazy* (1980) as the research object and uses culture shock and coping strategies as the theoretical approach. The researcher used these two theories as tools to reveal the mechanisms applied when a human from a cultural background that is far behind comes to a modern human environment. Xi is a suitable character to be the subject of observation from the movie script as the data source. As a result, the researcher found answers to both problem formulations, namely regarding how the culture shock phase was depicted in Xi and how Xi then overcame the culture shock using a coping strategy approach.

Throughout the film, Xi is indicated to experience all these phases based on data obtained from narration, monologues, and dialogue in the film script. All of these culture shock phases indicate that Xi was able to adapt, which then led researchers to find out what mechanisms Xi implemented to get through his

crisis phase. In dealing with the stress caused by the culture shocked he experienced, Xi used both coping to get through the crisis phase he experienced, characterized by accepting responsibility, seeking social support, and confrontative coping. Xi made all these efforts until he was finally able to get through the crisis phase, complete his mission to get rid of the "evil thing" and return to his family in the deep of Kalahari.

## B. Suggestion

Based on this study, for researchers who wish to develop research related to *The Gods Must Be Crazy* (1980) or similar theories, there are several promising paths for further exploration. However, it should be noted that in this research the researcher is only limited to discussing the main character as the subject being analysed, the next researcher suggests analysing more other characters so that comparisons emerge that can be used as a reference to further strengthen the theory used and increase the data produced. Moreover, the use of the two theories that have been used can be updated with data from the latest research.

For readers of this research, it can open insight into culture shock and coping strategies. Therefore, readers can apply it to real-life scenarios or alternative cultural contexts which broadens their perspective on cultural adaptation. Encouraging critical analysis of this research by connecting it to personal experiences or different points of view can encourage more diverse discussions and deeper interpretations.

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