

**THE JOURNEY OF LLESHI'S FAMILY TO GET FREEDOM
FROM WAR REFLECTED IN *THE DAY OF THE PELICAN* BY
KATHERINE PATERSON**

A THESIS



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ABSTRACT

Fauza, Nilta. (2021). *The Journey of Lleshi Family to Get Freedom From War Reflected in The Day of the Pelican by Katherine Paterson*. English Department, UIN Sunan Ampel Surabaya. Advisor: Dr. Wahyu Kusumajanti, M. Hum.

Keywords: Albanian Muslims, complicated problems, displacement.

The study analyzes the plot of the life of a group of Albanian Muslims in the novel *The Day of the Pelican*, written by Katherine Paterson. It tells the story of the Lleshi family as Albanian Muslims who live in Kosovo. The Serbs are fighting over the country. After that, the Lleshi family moved many times in order to have a peaceful life. In the end, there was a group of church people from the city of Vermont, America, who sponsored the Lleshi family to bring them to live in America. The purpose of this research is to describe to readers the struggles of Albanian Muslims who want to keep the family alive in times of war.

The method used in this research is qualitative because this research analyzes the natural storyline in this novel. This research uses the theory of Gustav Freytag's plot to discuss five elements, namely exposition, rising action, climax, falling action, and resolution.

The result of the study showed the exposition was the killings committed by Serbs against Adem Jashari's family and 70 other Albanian Muslims. The rising action was when they moved to the hill camp. The climax occurred when all Albanian Muslims were expelled from the country of Kosovo. The falling action was that they got sponsorship from a church group that brought them to live in Vermont, America. The resolution was a peaceful life, respect the beliefs (religion) of each person, and freedom from war.

ABSTRAK

Fauza, Nilta. (2021). *Perjalanan Keluarga Lleshi untuk Mendapat Kebebasan Dari Perang yang Tercermin di novel The Day of the Pelican karya Katherine Paterson*. Program Studi Sastra Inggris, UIN Sunan Ampel Surabaya. Pembimbing: Dr. Wahyu Kusumajanti, M. Hum.

Kata Kunci: Muslim Albanian, masalah rumit, perpindahan.

Di dalam penelitian ini, penulis menganalisis plot mengenai perjuangan hidup sekelompok orang Muslim Albanian di dalam novel *The Day of the Pelican* karya Katherine Paterson. Novel ini menceritakan tentang keluarga Lleshi sebagai Muslim Albanian yang menetap di Kosovo. Kondisi negara tersebut sedang di perebutkan Serbia. Setelah itu, keluarga Lleshi berpindah tempat berkali kali untuk mendapatkan kehidupan yang damai. Pada akhirnya terdapat sekelompok warga gereja dari kota Vermont, Amerika, yang mensponsori keluarga Lleshi untuk pindah di negara Amerika. Tujuan dari penelitian ini adalah untuk mendeskripsikan kepada pembaca tentang perjuangan keluarga Muslim Albanian yang ingin menjaga keluarganya tetap bertahan hidup di masa perang.

Metode yang digunakan dalam penelitian ini adalah kualitatif karena penelitian ini menganalisis sesuai dengan alur cerita yang natural dalam novel ini. Penelitian ini menggunakan teori plot oleh Gustav Freytag dengan membahas lima elemen yaitu eksposisi, kemunculan konflik, konflik memuncak, konflik menurun dan penyelesaian.

Hasil penelitian ini menunjukkan bagian eksposisi adalah pembunuhan yang dilakukan orang Serbia terhadap keluarga Adem Jashari beserta 70 orang Muslim Albanian lainnya. Kemunculan konflik adalah ketika Muslim Albania harus berpindah tempat tinggal di perkemahan bukit. Puncak konflik terjadi saat seluruh orang Muslim Albanian diusir dari negara Kosovo. Konflik menurun adalah mereka mendapatkan bantuan dari kelompok gereja untuk pindah ke Vermont, Amerika. Tahap penyelesaiannya adalah kehidupan yang damai, saling menghormati keyakinan (agama) tiap orang dan bebas dari peperangan.

INTRODUCTION

1.1 Background of the Study

Literature reflects the varied experiences, ideas, passions, people in their lifestyle that specific on many forms and designs of literary works. Since literature directly derives from human life, it can increases our data and experiences concerning human issues, values, morals, cultures, and human interests. Wellek and Warren (1978, p. 15) said that literature could be a creation and art while not inventive values literature would be simply another kind of writing, alongside scientific works and reports. Therefore, literature helps an individual grow, both in-person and intellectually. It provides an objective base for data and understanding.

A literary work can be reflecting on the author's life. The author also expresses his or her imagination through an idea, mind, and psychological experience. All literary works, in other words, are 'rewritten,' if only unconsciously, by the societies which read them; indeed, there is no reading of a work which is not also a 're-writing' (Eagleton, 1996, p. 11). Literary works can share with readers about living conditions such as sadness, happiness, struggle, peace, and war.

The novel is one of the literary works that are quite specific. It describes mainly as a reflection of life or all found in the real world. It reveals several aspects of love and human existence due to its discussion of human activities and describes what happens nearby. Hawthorn (2001, p. 102) states that novel is a

fictions prose narrative or table of considerable length (now usually long enough to fill one or more volumes) in which characters and actions representative of the real-life of past or present time are portrayed in a plot of more or less complexity. The novel has two elements, namely intrinsic and extrinsic. The intrinsic elements are the theme, character, point of view, setting, and plot.

Some literary works depict it based on real-life. One of them is *The Day of the Pelican*, written by Katherine Paterson and published on October 19, 2009.

dynamics, and, most importantly, competition and prejudice. For that, Katherine felt very helpful in writing this novel.

Katherine Paterson wrote *The Day of the Pelican* based on the facts. It is about Albanian Muslims residing in Kosovo. In 1998-1999 conditions in Kosovo were dire. There was a war between Albanian and Serbia. The forces of the Federal Republic of Yugoslavia (Serbia and Montenegro) were against the Kosovo Albanian rebel group known as the Kosovo Liberation Army (KLA), with air support from the North Atlantic Treaty Organization (NATO). The fighting lasted from February 1998 to 11 June 1999. A time when a KLA attack targeted Yugoslavia in Kosovo increased the presence of the Serbian military. It occurred in early 1998 and killed 1,500 to 2,000 civilians and KLA combatants.

In the end, the Serbian police, supported by Yugoslavia, attempted to take back the territory of Kosovo. Paramilitary groups carried out atrocities, and the Serbian police forced the surviving civilians to flee the area. They fled and settled in a refugee camp. The situation was publicized in the international media.

Some researchers have not studied using *The Day of the Pelican* as an object of research. The writer only finds the same theory and issue regarding a Muslim who must face a war to gain power, so the writer is interested in analyzing this novel the details through the plot to find out the Lleshi family's life journey as Albanian Muslims who want to get freedom from the war in Kosovo. In this research, the writer shows the sequence of conflicts related to the journey of Lleshi family in a novel based on Gustav Freytag's theory. Therefore, this study

tries to answer the problems formulated in the following questions. How does the Lleshi Family's journey to freedom from war reflected in *The Day of the Pelican*?

1.2 Objectives of the Study

Thus, this study aims to describe the Lleshi Family's journey to get freedom from war.

1.3 Significance of the Study

The significance of this research can be of benefit to English Department students who are interested in intrinsic element studies in the literature. This research can also broaden general readers to understand and know about the journey of an Albanian Muslim who wants to live free from war and how they lived their life at that time.

1.4 Scope and Limitation

The writer provides scope and limitation for discussion to maintain the focus of this research. The scope of this research is the novel entitled *The Day of The Pelican*, written by Katherine Paterson. The limitation of the research is the journey of the Lleshi Family to get freedom from war. The writer explored the plot of the novel being studied with explained the parts of the plot from the novel to identify its exposition, raising conflict, climax, falling action, and the resolution.

1.5 Research Method

The research method covers the research design, data source, data collection, and data analysis.

1.5.1. Research Design

This study is library research. Library research works through many books and other references like articles, journals, and websites in researching to support the topic. The data taken are the words, phrases, sentences, and paragraphs. Thus, this research is a qualitative one.

1.5.2. Data Source

There are two sources of data that is the primary source and the secondary source. In this research, the primary source is the novel entitled *The Day of The Pelican*, written by Katherine Patterson. The secondary data source is taken from journals, articles, theses, and some ebooks related to this research issue.

1.5.3. Data Collection

In collecting the data, the writer followed these steps:

- a) The writer read the novel entitled *The Day of the Pelican* as the primary source intensively by making a data table.
- b) The writer interpreted all the words, phrases, sentences, and paragraphs in the novel.
- c) The writer found the significant issues to be studied.
- d) The writer identified the intrinsic elements of the novel, especially the parts of the plot.
- e) The writer classified the data based on the statement of the problem.

falling action, and the resolution.

The writer tried to relate each part of the plot to build the story's meaning.

using the theory on a plot by Gustav Keytag.

The writer drew a conclusion based on the analysis.

- The writer explained the exposition part, the rising action, the climax, the falling action, and the resolution.
- The writer tried to relate each part of the plot to build the story's meaning using the theory on a plot by Gustav Keytag.
- The writer drew a conclusion based on the analysis.

This chapter discusses the theory used to explain, analyze, and answer the problem of the research. Many theories can be used to analyze this novel. Still, the writer prefers the New Criticism theory because the writer wants to analyze Lleshi Family's journey to get freedom from war. So the theory is explained as follow;

New criticism is the primary tool in analysis to reveal the true meaning based on the text itself (Tyson, 2006, p. 136). It means this theory that believes that the literary text can be understood primarily by understanding its form. It only deals with the text called close reading, which requires taking apart a text and looking at its elements, such as theme, setting, plot, and structure. Louis Tyson state that new criticism analysis centers around uncovering the genuine importance of the content dependent on the content itself and focus is toward the formal components of the content, which frames the natural solidarity of the content (Tyson, 2006, p. 136). It implies that, as indicated by New Criticism theorists, content would be best comprehended and acknowledged all in all work if there are no different hypotheses or even social and verifiable foundation that impact how the content is seen.

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2 Plot

The plot is events that form significant patterns of action with a beginning, middle, and end. The plot is also a literary term defined as the events that make up a story, especially those related to one another in a pattern through cause and effect, how the reader views the story, or merely coincidence. They move from one place or event to another to form patterns, usually to resolve conflict. A literary plot is called a narrative.

The sequence of events in chronological order and the characters in the story is called the plot. According to Perrine (1974, p. 41), the plot is a sequence of events or events composed by the story. It can conclude what the character thought or what he did, but there is no description and analysis of the events.

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...tive.

It is events that form significant patterns of action within a story. The plot is also a literary term defined as the events and actions, usually those related to one another in a pattern through cause and effect, that the reader views the story, or merely coincidence. The events are related to one another to form patterns, usually to resolve conflict, and are called a narrative.

sequence of events in chronological order and the character's response to the plot. According to Perrine (1974, p. 41), the plot is the series of events composed by the story. It can conclude what the character did and what he did, but there is no description and analysis of the events on significant events. From the definition above, it can be concluded that the plot is a story that is chronologically interconnected with the existing storyline.

According to Robert and Jacobs (1987, p. 9), the plot of a story is the sequence of consequences, variations, and developments that

the consequences, variations, and developments that
 e explained as a sequence of events from a story arc
 at way. In any story, five elements make the plot a v

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The diagram illustrates the story arc as a triangle. The base of the triangle is a horizontal line with 'Exposition' at the left end and 'Resolution' at the right end. The left side of the triangle is labeled 'Rising Action' and slopes upwards towards the peak. The right side is labeled 'Falling Action' and slopes downwards from the peak. The peak itself is labeled 'Climax'.

2.1.2.1 Exposition

The Exposition also provides the background information the reader needs to understand the following story. It shows how they relate to each other, their goals and motivations, and what kind of person they are. The Exposition should end with a "trigger incident" - the event that starts the central conflict in the story. In this case, the reader can know the main goal to achieve and what to stake.

2.1.2.2 Rising Action

The rising action is the second part of the plot in a story. This section describes the story's conflict to climax. As the story builds from the introduction, it gets more complicated as the action stages increase. Here various obstacles can be done by the protagonist to make it easier to solve the problem. It is just that it makes the process more difficult.

This section usually triggers tension in a conflict, so involving the main characters to achieve their goals. This tension can make the story more interesting. The appearance of this action can also be perceived as complicating matters in a plot. This section aims to prevent a quick and straightforward resolution to the main problem of the story.

2.1.2.3 Climax

The climax is not the end of a story. According to Freytag, the climax becomes the highest point in the pyramid. It is the culmination of the problems set out in the first part of the Exposition. It can also be a turning point of the story, which marks a change in the protagonist's situation, for better or for worse. Many writers enter the climax of their stories believing that it should be short, fast, and full of action. While some stories may require this climax style, there is no strict formula for climax writing.

It is the part of the story that makes the reader want to know what is coming next and all the main action in the story comes to mind. Every good narrative takes the reader on a journey, building on the story, and the reader will

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dom from war in *The Day of the Pelican* novel through Gustav Keytag.

CHAPTER III

This chapter discussed the data collected from the novel and other sources to answer the research question. According to the theory used in this study, the writer first identified the exposition, then the rising action, the climax, the falling action, and the last resolution.

3.1 Exposition: The killing of Albanian Muslims

The novel is a true story. It started with the description of the war between Serbian and Albanian that took place in Kosovo. Kosovo was a self-proclaimed independent state in the Balkans, Europe. Several countries, including the United States and most European Union members, recognized Kosovo's declaration of independence from Serbia in 2008. While Serbia, Russia, and many other countries, including some EU members, did not recognize its independence due to this lack of international agreement. The United Nations (The UN) did not immediately accept Kosovo. In 2010 the International Court of Justice ruled that Kosovo's declaration of independence did not violate international law, but Serbia continued to reject the decision.

The gold cross and red-tiled roof of an old Serbian Christian church stood out starkly against the grays and browns of late winter. Why do the Serbs hate us so? Though, to be honest, most Albanians hated the Serbs just as fiercely (Paterson, 2009, p.2).

As the Islamic period grew in importance and the Albanian-speaking population increased in the early 20th century. The mainly Muslim ethnic

at the Albanians also hated them (the Serbs), so that
made a terrible poem aimed at the Serbian people.
They killed him. Uncle Fadil said so. They killed h
ne children (Paterson, 2009, p.5)."

otation showed when uncle Fadil visited the Lleshi
his wife. They gave information about the killing
victim of the family murder was named Adem Jash
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They gave information about the family murder was named even though they did not do so broke the silence. "Adele

...bers just went in and slaughtered them all. (I later learned that the Adem family, but 70 Albanian Muslims were made the apartment atmosphere quiet and tense. They were suspected to be Serbs. They gave a warning by killing other Albanian Muslims would be afraid so that they in the Kosovo area. "They said he was part of the KLA silence," said Mehmet. "How dare they accuse us of... (p.9, p.5)

Meli tried to slip the picture into her pocket, but it was too late. Mr. Uka held out his hand. He studied the picture for a minute. Don't let him see the resemblance. "Very clever," he said. "But what do pelicans have to do with the history of Kosovo?" (Paterson, 2009, p. 8)

In front of the class, Meli hid the picture, but Mr. Uka found out first. He looked at the picture for a few minutes, and Meli hoped that Mr. Uka did not understand the picture's meaning. Finally, Mr. Uka asked Meli about the relation between pelicans and the history of Kosovo. It was just that Meli drew it because Uka's nose inspired it, and it makes Mehmet angry with Meli. Everything got understood, and Meli did not dare tell the truth. "Then we will keep the pelican in the science class," the teacher said. "And I would like the two of you to stay after school to catch up on history." (Paterson, 2009, p. 8)

[illegible]

hours ended and catch up on missing material. Mr. Uka wanted to re-explain Kosovo's history to both of them. So Meli had to go home alone without Mehmet because Mehmet had left school first. Meanwhile, Baba did not allow a girl to walk alone in the middle of the city. It is because of the unsafe situation after the murder of the Muslim family. Yes, Baba was waiting outside the store. "Meli," he said. "Praise God, you re home. But where is Mehmet?" (Paterson, 2009, p. 8)

Baba was anxious if something happens to his eldest son. He asked Meli to tell Mama. Without waiting long, Baba left the apartment to look for Mehmet at a friend's house, but there was no Mehmet information. At that instant, Baba ventured to look for Mehmet at the police station. For Baba's safety, Mama asked Meli to follow Baba to the police station because Baba would not be arrested if he took a girl with him. He ignored her and kept right on beating until the door opened wide enough for a pistol to stick out through the crack. "What do you want?" a voice demanded in Serbian. (Paterson, 2009, p. 13)

position plot. All the characters are described at the beginning of the story, such as the Lleshi family as Albanian Muslims. They live in Kosovo, with the presence of Uncle Fadil in Baba's house. Several problems started to arise since the killing of 70 Albanian Muslims and the disappearance of Mehmet. It would increasingly clarify the direction to which the character wants to strive. They wanted to live safely until finally, the Lleshi family decided to leave their home in the center of Kosovo.

Rising Action: The Lleshi family left the apartment.

The conflict that occurred with the Lleshi family began to escalate. Since Mehmet disappeared from the house, Baba decided to move and leave the house. His cousin Baba will replace Baba to look after the grocery store. They went with

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Baba called a cousin who lived on the other side of town to look after the p in the Lleshis' absence. No one in his family had tangled with the police. y had no reason to flee. (Paterson, 2009, p. 18)

The Lleshi family had decided to leave the apartment and moved to the countryside. So that Baba's shop could still open, Baba called his cousin. He had to look after the shop because the local community needed it. Baba said if his

family had no problem with the police, the cousin could feel safe and not be afraid. "Shh. There are paramilitaries all around. They've been threatening everyone—telling them to leave the country." (Paterson, 2009, p. 21)

This quotation shows that there were paramilitaries around the countryside. They threatened the entire population to leave the country immediately. It prevented the Lleshi family from settling in the countryside because the situation there was not safe. In the end, they decided to continue their journey to the hill and settle there.

The Lleshi family would camp on the hill. There was a tent there, but it was only a small tent. The tent might have been only for three people while their family consists of seven people. Even so, they would feel safe if they stay together. They not only camped themselves, but several families also moved and settled in the hills.

"Do you have children?" Baba had asked the man that first morning. It was simply politeness speaking, but the man stiffened. "I had two sons. The elder, Visar, was slaughtered before my eyes, and the younger..." He paused. "Someday he will come home again. Inshallah." (Paterson, 2009, p. 29)

Once upon a time, there was an older man with gray hair. He was a neighbor at the camp. Suddenly Baba asked about the neighbor's son. The neighbor replied that he had two children, the old one named Visar, slaughtered before his own eyes. The youngest child, whose name was unknown, was missing, and he expected her return.

It seemed to Meli that the soldiers regarded Mehmet as a sort of pet. They gave him an old gypsy stove—"so your mama can bake you bread and

The quotation above showed when Baba woke up with care so that the children did not wake up either. Instantly Baba saw his children and realized that Mehmet was not in his bed position. Baba jumped into action and went looking. At that moment, Meli got up and tried to follow him. Meli tries to talk about Mehmet, but Baba hurries off, ignoring Meli's words. It was midmorning before Mehmet returned, a glum-faced Mehmet trailing several steps behind. At least Mehmet had enough respect for Baba not to defy him, Meli thought. That was a relief.

(Paterson, 2009, p. 35)

The quote above described when Baba left the camp. Since the incident, Mehmet disappeared at night and often gathered together at the KLA army camp. It made Baba feel worried about staying in the hills, so Baba asked Mama's permission to visit Uncle Fadil. With that, the Lleshi family would leave the campsite.

merica. They are really going to help us!" (Paterson, 2009, p. 44)

The quotation above explained that Mehmet was very confident in NATO. He believed that NATO would side with the KLA forces and helped Albanians deal with attacks from Serbian forces. Even the President of America, Bill Clinton, has said that NATO is a great confidence in it. Mehmet proudly supports NATO and the KLA troops.

When there was a boom, the sound was apparent and visible even though the explosion position was very far away. The whole family was terrified because it was not the explosion of firecrackers burning in the sky but a boom sent by NATO. Unfortunately, Mehmet, he was delighted to see him. He felt that a war victory would be close. He was very happy with the help of NATO and Bill Clinton.

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But with the hoped-for NATO bombs came disaster. A westward pa began to pass by on the road below the farm: laden-down cars, overl wagons pulled by tractors, weary people on foot, all heading toward Cursed Mountains—heading for Albania. Some stopped and asked f water or food. Some reported that they had been driven from their fa by masked men, others that a nearby village had been burned and the left rather than wait to be driven away—or killed. There had been ki they said. Many killings. (Paterson, 2009, p. 45)

With the Bomb incident, people who lived on agricultural land slowly vacated and sought security before they were expelled. They went through cursed mountains to Albanian. Some residents have admitted that if the bomb

masked people drove them out, their houses and farms had been burned. There have been murders everywhere, but the Lleshi's family still live and gather together at Uncle Fadil's farmhouse.

"I had to tell you—you must leave. At once." "For God's sake," the voice was pleading, "they have no mercy. They've already destroyed the farms just north of here. I beg you. For the lives of my wife and children.." (Paterson, 2009, p. 47)

The quotation above showed when Hamza came to visit the farmhouse. He asked Uncle Fadil to leave the house. Current agricultural conditions were not safe. They have to move places like other agricultural residents, but for Uncle Fadil, it was not easy. They brought a lot of small children and also Granny, a parent who could not make the long journey.

Even though Uncle Fadil had refused, Hamza continued to plead because the Serbian forces had destroyed the northern farm. He did not want anything to happen to his wife, children, and other families. Seeing Hamza's request, Uncle Fadil tried to consider his request. He would first discuss with Baba and other families. Not long afterward, they were all called into the parlor. Baba cleared his throat. "We have decided that we must leave the farm as soon as possible."

(Paterson, 2009, p. 48)

After Baba met with Uncle Fadil the night before, instantly, the men discussed and decided what the best for their family. Baba announced to all family members that they had to leave their house as soon as possible. All members did not feel confused by Baba's decision to invite them to flick. He said that the

3.3 Climax: Albanian Muslims are expelled from Kosovo.

The condition of the farmhouse was not safe. There have been bombings everywhere. The Lleshi family chose to save themselves by going to Macedonia, the home of brother Baba. One time there was a problem that happened to the Lleshi family before they left the farmhouse. Someone stole the only vehicle they owned. "It's gone! The car! Someone's stolen the car!" (Paterson, 2009, p. 50)

The night before they left the farmhouse, suddenly Mehmet shouted and said that Uncle Fadil's car had disappeared. An anonymous person has stolen Uncle Fadil's car. It made all the family members wake up because if there were no cars, how could they leave the farmhouse and head for Macedonia.

They became worried and panicked, while Uncle Fadil deeply regretted buying a small car that was quickly stolen. Baba tried to cheer him up and said that they would move to use the cart. Even though they were unsure if the cart could fit the whole family, Auntie Burbuqe and Mama still prepared it by bringing groceries into the cart. They still had to leave the farmhouse. "Someone's coming!" (Paterson, 2009, p. 53)

Mama asked Meli to fetch water for their trip because not only food intake, they also needed water nutrition. Until finally, Meli walked over to the well and took water. Suddenly a car came. Meli hopes that the car is Uncle Fadil's Lada, but it was not. It was the sound of a newer, smoother car, so she ran and quickly entered the house through the kitchen door. Meli told her family if someone was coming.

intruders and pointed the gun at Granny. The gunman turned his barrel toward Baba. "Shut up and get out before we lose patience with the lot of you." (Paterson, 2009, p. 54)

Without fear, Granny did not want to leave the house and refuse orders from the robbers. Instantly the robbers immediately rebelled and put their gun back on Baba. They threatened that if they did not leave the house immediately, they would be shot. So Baba tried to invite Granny so she would leave the house politely. It was all for the Lleshi family's safety so that no one becomes a victim of the murder by the Serbs. One of the babies began to cry. "Get that brat out of here, or I will shut it up." The one with the pistol aimed at the baby's head. (Paterson, 2009, p. 54)

This data describes the situation getting hot and tense. It made babies cry. Although babies did not understand what happens to their families, they could feel when their families were not safe. Finally, they gave a response with tears because they were afraid. Instantly, babies' crying made the intruders even angrier, and one of the intruders put a gun near the baby's head. However, the shooting to the babies' heads did not happen.

Without thinking and for the Lleshi family's safety, Baba immediately invited the whole family to leave the farmhouse. Secretly, Baba asked Mehmet to push the cart near the house for Granny to ride. Meanwhile, others walk while holding hands, so they did not get separated. After a while, they felt tired, and Mama asked them to rest for a while on the dry grass.

"Hashim, Fadil," Mama said after they had passed through yet another burned village, "why don't we sleep now, while the grass is dry and the sun is warm? We can walk in the evening when it is too cool to sleep." The older children didn't wait for permission. They plopped down on the grass. (Paterson, 2009, p. 60)

The sky was full of roaring planes above; they stopped walking to rest for a moment. Nexima wants to feed twins. Mama advised them to rest and fall asleep in the dry grass and warm sun. For the night, they would continue their journey because they could not possibly fall asleep in such a cold atmosphere.

Their activities of resting and sleeping on the grass made them look like picnics. Usually, people enjoyed the holidays sitting on the grass while enjoying their food brought from home. However, it was different. They just rested without enjoying anything. They immediately lay down on the dry grass. Vlora and Elez were placed beside their mother. Granny also got off the cart because she felt tired even though she was just sitting on the wheelbarrow.

"This way! This way!" the policemen kept yelling, herding the Albanians as though they were balky sheep, pushing them across railroad tracks and down toward a tiny rail station. One of the policemen grabbed the handles of Granny's wheelbarrow. He started to tip it up as though he was going to dump her out. Mehmet jumped forward to catch her. (Paterson, 2009, p. 62)

The Serbs screamed and herded the Albanians like stubborn sheep. They have no human heart or soul. They pushed across the railroad tracks and told him to get off towards the small train station. Granny's cart was suddenly pulled by one policeman as if they wanted to take it. The incident made Mehmet angry, and he wanted to go to him.

The quotation above shows the confusion experienced by Albanian

The people could not back down because the Serbian police had driven them

because there were too many of them that the Macedonians also refused. The

When conditions were hot and alarming, a bus suddenly arrived at the border. They invited Albanian Muslims to get on the bus. Without thinking, all the Albanian Muslims followed him even though they did not know where the bus was going. It was just that they have to take turns to get on the bus. Someone started up the aisle. "They'll kill us all. You must not—." "Sit down and shut up," the driver said. "You're going to a camp like the rest of them." (Paterson, 2009, p. 71)

The first speaker was a light-haired foreigner, one of several sitting at a long table; beside her was someone who seemed to be an Albanian man,

When people arrived at a refugee camp, they were given instructions from someone in a foreign language. Someone else translated in Albanian. When the translator saw Granny, who looked so weak, she immediately asked Granny to be helped and taken to the hospital in the camp. For the rest of the Lleshi family, they could be put in tent number 147 B, but when the translator saw a large group of Lleshi family, and they were still hand in hand, she was amazed and asked whether it would fit if a family of twelve only got one tent. Finally, the translator immediately agreed to add a tent for them, but their tents could not be side by side.

3.4 Falling Action : Moved to Vermont, America

[illegible]

Life in this place was like being in prison with tight security and wire

The Lleshi family was used to this condition, in contrast to the Uncle Fadil family. They had never felt housed in a campsite. Maybe they found it challenging, but they had nothing to complain about this condition. They would be very grateful because they could still gather with other families.

This quotation shows that the incidence of war that the Serbs experienced

[illegible]

Well, you can see, it would be too hard for her and the little children..." (Paterson, 2009, p. 79)

After the war was over, three grown men, namely Baba, Uncle Fadil, and Mehmet, would check the apartment and farmhouse. If it was still possible, they would return there. The adult women were in charge of looking after the children and Granny in the camp while the three men were away. It would not be possible if they all returned to Kosovo because they were worried that the place was still not safe; many traps or landmines would explode. Granny and the children could not make the long journey either.

"As we all know, at present, Uncle Fadil and his family have no home to return to. The farm is destroyed, and until things are more settled, it is not wise to try to rebuild. They will go to town, to the apartment, and try to get the store running again. They can take care of Granny and the little children more easily there." (Paterson, 2009, p. 82)

In the end, the Lleshi extended family discussed after the return of the three men who had checked the farmhouse and apartment. For Uncle Fadil's family, Baba decided to return to the city of Kosovo and occupy the apartment and run Baba's shop. With that, Uncle Fadil could take care of Granny and the kids easily. For Uncle Fadil's farmhouse was destroyed so that it could no longer be occupied.

With a firm and wise attitude, Baba volunteered his house to be occupied by Uncle Fadil's family because they had helped many of Baba's family during this time. For Baba family, they would continue their adventures in America. Baba had prepared a letter filing that would take them all to America a month before. It would be the newest adventure for the Lleshi family. Meantime, Baba and Uncle Fadil had located a distant relative in Skopje. The Macedonian cousin

came to the camp, bringing a gift of money and the loan of an ancient Mercedes.
(Paterson, 2009, p. 85)

A few moments later, Cousin Baba from Macedonia, who had settled in Skopje, came to the refugee camp. He brought them prize money and lent them his old Mercedes to drive the Uncle Fadil family to town. The two families would soon separate; Granny was better off to take her to the apartment, and they would use the car owned by her cousin. Uncle Fadil said that he would approach the Baba family when he returned the car later. At last came the news they had almost given up hoping for. They were cleared to go to America. They had a sponsor: a church in Vermont. (Paterson, 2009, p. 88)

The quotation above explains that the Lleshi family went to America sponsored by a church in Vermont. They doubt it because it was a group of Christians while their families were Muslim. Moreover, young children worried about security in America because they were still traumatized by the wars in the area, but Baba tries to convince them to stay calm. Baba believes that not all Christians have the same vengeful nature that Serbs did to Albanian Muslims.

And then one chilly September day, their names appeared on the magic list. The van for the Skopje airport was scheduled for eight a.m. the following morning. They had no watches, so the Lleshis were at the gate at dawn, with the extra clothes they had been given packed into three small plastic suitcases. (Paterson, 2009, p. 90)

Initially, they were still told to prepare and be patient because they still had things to do before leaving. Until finally, they left in a cold September, and they were picked up at eight sharp. Since morning, the Lleshis family was waiting at the gate because they did not have a watch. They also could not wait to leave

the camp and head for America. "Is it New York?" "No, Vienna. We change to another plane here. Wake up the boys." (Paterson, 2009, p. 92)

To get to the city of Vermont, they had to get off and change planes when they arrived in Vienna. Vienna was one of the nine states of Austria. When they arrived at Vienna airport, they kept hand in hand to not be separated because there were many people whose language they did not understand except Mehmet. With pride, Mehmet shows his English skills. They were back to doing as in the first plane, such as fastening seat belts for safety, and in a few hours, they would arrive at their destination, which was New York, America.

This was a much smaller plane, and they weren't all sitting in a row together. Meli was with Adil, Mehmet with Isuf, Mama with Vlora, and Baba was all alone way at the back. Meli found herself turning and looking down the aisle to make sure he was still there. (Paterson, 2009, p. 96)

After stopping at the New York airport, the Lleshi family resumed their journey by plane. The last plane they boarded was smaller than before, and their seats were also split apart. Meli was close to Adil, Mehmet with Isuf, Mama with Vlora, while Baba sits alone. It worried Meli because Baba sat alone, so she made sure her father was still there.

Finally, the outside glass doors slid open, and a woman came running up to the group. She seemed to be apologizing to them. Then she turned to the family. "I'm sorry I'm late," she said in perfect Albanian. "I will translate for you." (Paterson, 2009, p. 97)

As flight time was over, the Lleshi family arrived at the Vermont airport.

A woman ran over to the welcomers' group. She apologized and turned to the Lleshi family and spoke in Albanian. She was Adona, a woman who translated

English for the Lleshi family, especially Baba and Mama, who do not speak or understand English fluently. Adona also apologizes to Lleshi's family for being late and makes her wait a long time.

"Welcome home," he said, or at least that's what Meli thought he said. Adona didn't bother to translate it. The Lleshis took off their shoes and walked across the threshold. Adona said something to the welcomers, so they took off their shoes as well, looking a bit embarrassed as they stood there in their stocking feet. (Paterson, 2009, p. 99)

When they got to the enormous house, Adona explained that they would have an apartment in the house, not the whole house. After that, they immediately entered the house and walked behind the greeters, and someone handed Baba the keys to the house. The Lleshi family immediately took off their shoes and ran into the house; they were thrilled. When Adona and the other greeters saw this, they were a little embarrassed and followed them by taking off their shoes.

One of the welcomers, as Adil had named the church people, drove Meli and Mehmet to the high school the second morning after they arrived. It helped that Adona went with them to fill out papers and answer questions and take home the things that their father was supposed to sign. (Paterson, 2009, p. 100)

The second day after they arrived in Vermont, Mehmet and Meli went to school with Adona to fill out papers, answer questions and bring home the papers that Baba had to sign. Adona calms the two of them so that they do not get too nervous about their new environment. For Meli, she would find it difficult because she has not mastered English well. In contrast to Mehmet, who better understands the language. "Hello," said Mehmet formally. "I am Mehmet Lleshi. I come from Kosovo. I am Albanian. This is my sister. Her name is Meli Lleshi." He glared at Meli. So Meli tried to smile. (Paterson, 2009, p. 100)

This new environment made Meli struggling to learn English. She did not want to miss many lessons just because she did not understand when the teacher explains. Therefore, she tries to listen via radio and watch TV, which could add information about the vocabulary. Meli was also motivated by small children who were already good at speaking English, so Meli continues to learn about correct pronunciation because learning pronunciation was not easy for the Lleshi family. If not, they would be laughed at by their neighbors' children.

Meli, who had difficulty learning English with Baba and Mama, also learned English through the library courses for three days. Even though they have tried to do English courses, they refuse to speak in public. When they go to the grocery store or other place, they always bring one of their children to translate for them. They do that to train their children to speak English fluently.

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After several years, there was a terror in the twin towers in Washington,

It was Brittany, the varsity goalkeeper. She seemed to be talking loudly on purpose, so that Meli couldn't help but hear her over the noise of the water. "That's what her family is," Brittany was saying. "She's one of them. Her and that weird brother of hers." (Paterson, 2009, p. 117)

When Meli practiced soccer, none of her friends gave her feedback; she was considered not there. After that, Meli took a shower and changed clothes in the school bathroom. One of her teammates, named Brittany, deliberately spoke so that Meli, who was in the bathroom, could hear it. Brittany offended Meli and her brother by telling her friends that they (Meli and her brother) were the bombers' families because they were fellow Muslims. She looked from one team member to another. "If you mean what nationality, I am Kosovar." "But what's that?" Brittany asked. "It's not Christian, is it?" (Paterson, 2009, p. 118)

know the life struggles Meli and her family had faced. They could only say that Meli was a terrorist because of religious similarities with the perpetrators of the bombing.

Meli tried to dismiss the accusations that the terrorists equated. She said if his family was not someone who was devout religion. So, even though their religion was the same as the bombers, their attitudes and actions differed. Until finally, Brittany cruelly said that Meli was not a Christian, while in America, most people embraced Christianity. It would be racist because of a religious difference in place of the majority against the minority.

"I am not a religious person," Meli continued, keeping her eyes on her locker and her voice as steady as she could. "But if I have to choose Christian or Muslim, then, okay, I am Muslim." She turned around. "But that doesn't make me one of them. I am not a terrorist." "It is not terrorist to want to fight for your homeland!" (Paterson, 2009, p. 119)

The quotation above explains when Meli felt uncomfortable with Brittany's words. Those words made Meli even more assertive and courageous to say that if she had to choose between Christianity or Muslim, she confidently replied, "I am Muslim." Meli would choose the Muslim religion, and she went on to say that she and her family were not a terrorist or a group from them (the perpetrators of the bombings in New York). Even Meli immediately said that she was not a terrorist who wants to fight for her homeland. Meli and her family were victims of terrorists who took place in their homeland.

"See?" Brittany yelled so loud her voice reverberated around the tiles. "See? I told you!" She whirled around toward her locker. Opening the door, she grabbed her book bag and threw it over her shoulder before she turned again toward Meli. "Why don't you and your brother just go back to

where you came from? We don't want any Muslim terrorists around here." (Paterson, 2009, p. 119)

Meli's final answer made Brittany very proud because she could prove to her friends that her guess had been correct. Brittany turned to her locker, then opened the door and took out her book bag. Before leaving the locker room, Brittany approached Meli and shooed her away. Brittany viciously said they did not want Muslim terrorists around here. It made Meli very devastated, and she remembered the past that tormented her.

"Oh, no," Baba said. "No quitting. You must go back. Both of you must go back to school. Go back to the team." He took his handkerchief from his pocket and carefully wiped the blood from Mehmet's face. "Don't you see, son? If you don't go back, the terrorists will win. You can't let them win. You have to go back." (Paterson, 2009, p. 121)

After the terrible incident that happened to Meli and Mehmet, they both went straight home. Immediately, Baba tried to strengthen his two children and told them to go back to school and play with his team. Baba took a handkerchief from his pocket and wiped the tears from Mehmet's face, Baba felt very sad seeing the treatment of school children towards his child, but he tried to be strong so that Meli and Mehmet did not get weaker. Baba asked them to go back to school. Otherwise, the terrorists would win in damaging the future of Muslim children.

Falling action is not the end of the story, but the problems are starting to die down. After the expulsion of Albanian Muslims from Kosovo, they lived in a proper refugee camp. The NATO victory that wanted to help Albanian against Serb forces also took place in this part. Finally, they decided to start a new life in America because Uncle Fadil's family occupy their apartment. The Lleshi family

did not feel happy for an instant in America. They must experience racism that occurs because of religious differences. It is just that the problem will soon end at resolution.

3.5 Resolution: Respect each other's beliefs.

All of this ended happily. After various problems happened to the Lleshi family since Mehmet's disappearance, they settled on the hillside camp, were robbed by masked people until they moved to America. Until finally, they can live with tolerance for differences. It will make life safe and comfortable.

Did those bullies know the damage they had done to someone who was just beginning to heal? Did they care? It was bad enough to feel alone, as Meli did, deserted by the only person she had dared to think of as a friend but to have such hatred? (Paterson, 2009, p. 124)

The old wounds that the Lleshi family had recently healed and were now scratched back. When it happened, Meli looked into Brittany's face, and it was as if she had seen a hated Serb. From the start, Baba had said that hatred was nonsense. They kill, terrorize to fulfill their desires to cause an innocent person to bear the risks they face. At the knock, Baba nodded at Meli, so she got up and opened the door. The first person she saw in the dark hallway was Mrs. Rogers; just behind her were Mr. Marcello and Adona. (Paterson, 2009, p. 125)

The quotation above shows a plot resolution, which means the end of all the characters' problems. When the visitor knocked on the door, Baba immediately asked Meli to open the door. The visitor who came that night was Mrs. Rogers, Mr. Marcello, and also Adona. Meli was surprised by Adona's arrival as a translator because they should not need another translator for months.

It did not take much time. Mr. Marcello immediately explained his intention to apologize for the incident that happened to his son. He spoke to Adona without seeing Baba. After that, he asked Adona to go and convey to Baba. Adona tries to translate into Albanian so that Baba can understand what Mr. Marcello said. At that time, Mehmet's presence was not felt, and the tears still made an impression on his nostrils.

"Tell the kind teachers that it would not be a good thing to remove boys and girls from their teams. They will only become bitter children all the more. Tell the teachers that my children are strong. They have endured many hard things in their short lives. They can accept this." He waited for Adona to say the words in English; when he continued. "Tell them my children wish to be respected as football teammates and not despised because of their heritage. That is the way in the old country. This is America, tell them. In America, everyone has a new beginning." (Paterson, 2009, p. 127)

After listening to what Adona said, Baba immediately said "Sağ ol çocuklar, teşekkür ederim." "Thank you, children," he said. "You are all good coaches, and he probably meant "Thank You." Then Baba asked them if there was no need to make a policy to remove the children from the school because it would make them hate Mehmet and Meli even more. Because his children were very strong, they had experienced many problems and many hardships. Baba understands how his children struggle

wars they have gone through to defend their lives so that Baba only wants school children and gets tolerance about differences.

Meli ultimately agreed with Baba's decision. All his friends did not need to be removed from the team. Meli just wants a tolerance about differences, and Meli also wants them not to think of him as a terrorist. In contrast to Mehmet, He already felt hurt by his friends' attitude, so that when the coaches said to Mehmet. He just stayed silent.

"Tell the teacher," Baba said, speaking to Adona but looking all the while at Mehmet, "tell the teacher that my son has endured much more painful hardship than this. As a child, he was once in a Serbian jail, where he was beaten and left in a field to die." As Adona translated, Meli saw Mr. Marcello's eyes widen. Mrs. Rogers gasped. "He is very brave, my son," Baba continued, "and I am very proud of him. He will do the right thing. You will see." (Paterson, 2009, p. 127)

Baba tried to explain to coach Mehmet how great his eldest son was. Baba says if his son was courageous in facing everything. Mehmet was once in a Serbian prison, where he was beaten and left in the fields to die. It was just that Mehmet was still strong and trying to get up from the problem, so it makes Baba very proud of him.

He cleared his throat. "Thank you, Mehmet," he said. Then, very quietly, so that Meli did not hear it until it was repeated in her own language: "He says to tell you, Mr. Lleshi, that you are a good man, and he hopes that he will be as good a father to his children as you are to yours." (Paterson, 2009, p. 128)

The problem had been resolved, and Mr. Marcello thanked Mehmet for still wanting to rejoin his team. Mr. Marcello also said that if Mrs. Lleshi was the right person, she reconciled her angry son's emotions. He hopes to become a

friend at school, Rachel. She said if Baba always said, "hatred was something that did not make sense" because the cause of that hatred would be detrimental to many people. Since all the troubles were over, Meli wants to forget all of yesterday's events. In the end, Meli and Rachel become friends who can understand each other even though it takes a long time to get closer. Perhaps it was because Mehmet was different. He was still the best player, but he was less arrogant, more sharing. Even the boys who had attacked him were forced to respect him. (Paterson, 2009, p. 129)

After Meli got a good friend who sincerely helped her, it was time for Mehmet to be a person who was not arrogant. Although Mehmet remains the best player, he has changed to be more sharing with his teammates. Even the boy who had attacked her back then was forced to respect her.

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met to be a person who was not arrogant. Although Mehmet remains the same, he has changed to be more sharing with his teammates. Even the boy who once pushed her back then was forced to respect her.

Being Muslim or Christian or Jewish or nothing at all would not matter and the president would not be talking about going to war in yet another Muslim land. Perhaps, though, there were no perfect countries. America was their new beginning, as Baba said, and she was beginning to like the person she was becoming. (Paterson, 2009, p. 129)

Once upon a time, They felt comfortable and safe in America, not because America was perfect, but Baba had found a good job, and Mama did not need anymore. No country was perfect, and wherever there must be someone Muslim, Christian, or Jewish, so they only need to respect their respective

Even though the Lleshi family wanted to settle in America, they also missed the memories that existed in Kosovo. They missed Granny and wanted to go to her funeral with flowers. They missed baby twins and wanted to have coffee with Uncle Fadil, Aunt Burbuqe, and Nexima while talking about all the things they faced after the breakup. It worries them that they have forgotten all Albanian. Even though they have much longing for the memories in Kosovo, they were still grateful. They were still with their families, and they were enjoying life in America.

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CHAPTER IV

CONCLUSION

5.1 Conclusion

This chapter concludes all the analysis results discussed in the novel *The Day of the Pelican*, written by Katherine Paterson from the previous chapter. After analyzing the data using Freytag's theory, the writer summarizes the results of this study :

The first part of the plot is Exposition. This section describes the Lleshi family. They are a family of Muslims Albanian who lives in Kosovo. At that time, there was a war between Serbs and Albanians for Kosovo, so the impact of the incident was a murder that took place on Adem Jashari as Muslims Albanian and 70 other people. Uncle Fadil and his wife came to visit the Lleshi family's house. They gave information about the murder and wanted to get the Lleshi family to move to the farmhouse, but Baba refused. One time Meli caused trouble in class. She drew a pelican during a Kosovo history class and laughed with her best friend, Zana. Due to making noise in class, Meli and Zana are punished and have to stay after school hours. It angers Mehmet and makes him leave Meli to go home alone. Then, Mehmet, the eldest son of the Lleshi family, suddenly disappeared and caused the Lleshi family to move to the hill camp.

The second part of the plot is rising action. The Lleshi family settled on a hill camp with other refugees. On the hill, there was a KLA army camp, and that worries Baba about Mehmet. He wanted to join the KLA in order to kill Serbs.

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