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

A THESIS



By:

NILTA FAUZA

Reg. Number : A73216076

ENGLISH DEPARTMENT

FACULTY OF ARTS AND HUMANITIES

UIN SUNAN AMPEL SURABAYA

2021

DECLARATION

I am the undersigned below:

Name

: Nilta Fauza

NIM

: A73216076

Department

: English Department

Faculty

: Arts and Humanities

University

: UIN Sunan Ampel Surabaya

Truly state that the thesis I wrote is my original work and not a plagiarism/fabrication in part or whole.

If, in the future, there is a proof that this thesis result from plagiarism/fabrication. Either in part or in full, then I am willing to accept sanctions for such actions under the applicable provisions.

Surabaya, January 7th, 2021 Signature



Nilta Fauza

APPROVAL SHEET

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

by Nilta Fauza Reg. Number: A73216076

Approved to be examined by the Board of Examiners, English Department, Faculty of Arts and Humanities, UIN Sunan Ampel Surabaya

Surabaya, January 7th, 2021

Thesis Advisor

Dr. Wahju Kusumajanti, M.Hum NIP. 197002051999032002

Acknowledged by: Head of the English Department

Dr. Wahju Kusumajanti, M.Hum NIP. 197002051999032002

EXAMINER SHEET

This thesis has been approved and accepted by the Board of Examiners, English Department, Faculty of Arts and Humanities, UIN Sunan Ampel Surabaya on 7th January, 2021

The Board of Examiners are:

Examiner 1

Dr. Wahju Kusumajanti, M.Hum NIP. 197002051999032002

Examiner 2

Sufi İkrima Saadah, M.Hum

NUP. 201603318

Examiner 3

Abu Fanani, M.Pd

NIP. 196906152007011051

Examiner 4

Suhandoko, M.Pd

NIP. 198905282018011002

Acknowledged by:

The Dean of Faculty of Arts and Humanities

TEHIN Sunan Ampel Surabaya



KEMENTERIAN AGAMA UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA PERPUSTAKAAN

Jl. Jend. A. Yani 117 Surabaya 60237 Telp. 031-8431972 Fax.031-8413300 E-Mail: perpus@uinsby.ac.id

LEMBAR PERNYATAAN PERSETUJUAN PUBLIKASI KARYA ILMIAH UNTUK KEPENTINGAN AKADEMIS

Sebagai sivitas akademika UIN Sunan Ampel Surabaya, yang bertanda tangan di bawah ini, saya: Nama : Nilta Fauza NIM : A73216076 : Sastra Inggris / Adab dan Humaniora Fakultas/Jurusan E-mail address : Nieltha97@gmail.com Demi pengembangan ilmu pengetahuan, menyetujui untuk memberikan kepada Perpustakaan UIN Sunan Ampel Surabaya, Hak Bebas Royalti Non-Eksklusif atas karya ilmiah: ☐ Tesis ☐ Desertasi ☐ Lain-lain (.....) ☐ Sekripsi yang berjudul: The Journey Of Lleshi's Family To Get Freedom From War Reflected In The Day Of The Pelican By Katherine Paterson beserta perangkat yang diperlukan (bila ada). Dengan Hak Bebas Royalti Non-Ekslusif ini Perpustakaan UIN Sunan Ampel Surabaya berhak menyimpan, mengalih-media/format-kan, mengelolanya dalam bentuk pangkalan data (database), mendistribusikannya, dan menampilkan/mempublikasikannya di Internet atau media lain secara fulltext untuk kepentingan akademis tanpa perlu meminta ijin dari saya selama tetap mencantumkan nama saya sebagai penulis/pencipta dan atau penerbit yang bersangkutan. Saya bersedia untuk menanggung secara pribadi, tanpa melibatkan pihak Perpustakaan UIN Sunan Ampel Surabaya, segala bentuk tuntutan hukum yang timbul atas pelanggaran Hak Cipta dalam karya ilmiah saya ini. Demikian pernyataan ini yang saya buat dengan sebenarnya.

Penulis

Surabaya,

Nilta Fauza nama terang dan tanda tangan)

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. Wahju 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. Wahju 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 menujukkan bagian eksposisi adalah pembunuhan yang di lakukan 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.

TABLE OF CONTENTS

Inside Cover Page	ii
Thesis Advisor's Approval Sheet	
Thesis Examiner's Approval Sheet	
Declaration	
Acknowledgments	
Abstract	
Abstrak	
Table of contents	viii
CHAPTER I INTRODUCTION	11
1.1 Background of the Study	1
1.2 Objectives of the Study	4
1.3 Significant of the Study	4
1.4 Scope and Limitations	4
1.5 Research Method	
1.5.1. Research Design	5
1.5.1. Research Design	
1.5.2. Data Source	5
1.5.3. Data Collection	5
1.5.4. Data Analysis	6
1.5.4. Data Aliatysis	0
CHAPTER II REVIEW OF THE RELATED LITERATURE	7
2.1 New Criticism	7
2.1.2 Plot	O
2.1.2 P10t	δ
2.1.2.1 Exposition	9
2.1.2.2 Rising Action	10
2.1.2.2 (3)	10
2.1.2.3 Climax	10
2.1.2.4 Falling Action	11
· * ****************************	11
2.1.2.5 Resolution	

2.2 Review of Related Studies	11
CHAPTER III THE JOURNEY OF LLESHI FAMILY TO GET	FREEDOM
FROM WAR	14
3.1 Exposition: The killing of Albanian Muslims	14
3.2 Rising Action: The Lleshi family left the apartment	21
3.3 Climax: Albanian Muslims are expelled from Kosovo	29
3.4 Falling Action: Moved to Vermont, America	37
3.5 Resolution: Respect each other's beliefs	50
CHAPTER IV CONCLUSION	55
5.1 Conclusion	55
REFERENCES	58

CHAPTER I 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.

The plot is one of the essential elements in a story because it is the main requirement of a story. Birkerts (1993, p. 37) said that the plot is what arises when the character or character is set into motion, and character is the pieces on the chessboard, and the plot is the strategic moving of those pieces. When a story has a balance that pleases the reader, it alternates between moments of relaxation and tension. The plot in a dramatic or narrative work forms from an event because it is arranged to achieve a particular emotional effect. If a novel has a unique plot, the reader will be more interested in the novel. Moreover, if the story is based on real-life, indeed, the plot flows naturally.

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.

The Haxhiu family inspired the author to write this novel. They came to the town of Vermont sponsored by a group of people from Barre's First Presbyterian

Church. To make the novel more interesting, Katherine decided to stay in Kosovo for a few days to find information around 1998 - 1999. During her stay, Mark

Orfilla helped her. It so happened that his wife also worked in a Macedonian refugee camp. Orfilla has provided much information regarding politics, religious

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 got 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 got 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.

1.5.4. Data Analysis

After collecting the data, the writer works to analyze the data. The data collected from the previous step were analyzed using the following steps:

- a. The writer explained the exposition part, the rising action, the climax, the falling action, and the resolution.
- b. 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.
- c. The writer drew a conclusion based on the analysis.

CHAPTER II REVIEW OF THE RELATED LITERATURE

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;

2.1 New Criticism

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.

A central term often used synonymously with New Criticism is close reading (Klarer, 1999, p. 86). It means that the critic must read and reread the work as much as possible in order to understand the work thoroughly. The critic

must master the detailed work of making a valuable analysis. According to Holman, formal elements are including character, setting, point of view, plot, and theme (1985, p. 190). It means formal elements are parts of the text itself. In other words, the study uses New Criticism is only focusing on the analysis of a text, including the element in the text or the intrinsic elements of the text.

2.1.2 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 more formal 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 said or thought and what he did, but there is no description and analysis and usually concentrates on significant events. From the definition above, it can be concluded that the plot is a story that is chronologically interconnected to show the intent of the existing storyline.

According to Robert and Jacobs (1987, p. 9), the plot of a story establishes a conflict and the consequences, variations, and developments that stem from it.

The plot can be explained as a sequence of events from a story arranged in an orderly and neat way. In any story, five elements make the plot a whole. Gustav

Freytag (1863, p. 113) considers a plot as a narrative structure that divides a story into five parts, like the five acts in a play. That part is like a pyramid. It starts from the bottom to the end of the pyramid used as the peak of a problem until, eventually, the problem will slowly subside. These parts are exposure, rising action, climax, falling action, and resolution. The following are definitions of plot elements:

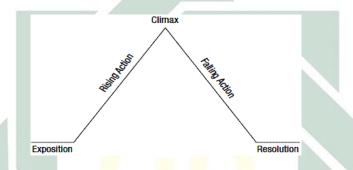


Figure 2.1 Elements of Plot

2.1.2.1 Exposition

According to Freytag, a story must begin with an Exposition. This section of the story mainly introduces the main fictional elements, setting, characters, and style. Exposition usually introduces all of the main characters in the story. It is to help the readers understand each character.

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 be more interested. In the end, this part of the story should be the most dramatic of all.

2.1.2.4 Falling Action

The falling action is an event after the climax action occurs. The problems that previously heated up will start to subside. Secondary conflicts can also be introduced as sub-plots or secondary antagonist characters related to the main antagonist. The purpose of this section is to prevent quick and straightforward solutions to the main problem of the story.

2.1.2.5 Resolution

The last part of a plot is the resolution, which is the end of the story. All of the problems that the character has encountered throughout the story are resolved, and the story finishes. The resolution, also often called denouement, which in French means to let go or untangle, is the story's conclusion. Here, the conflict is resolved, all loose ends are tied, and the story ends with a happy or sad ending.

2.2 Review of Related Studies

There are three previous studies related to this research. The first is Dani Irawan (2015), a student from Maulana Malik Ibrahim State Islamic University Malang with a thesis title *Structural Analysis of Plot In Rick Riordan's "Percy Jackson and The Olympians: The Lightning Thief."* The thesis focused on finding the kind of plot in the story. In this research, the researcher uses Greimas structuralism in analyzing the plot. The researcher uses literary criticism as his research design, as literary criticism is regarded as the analysis, interpretation, and

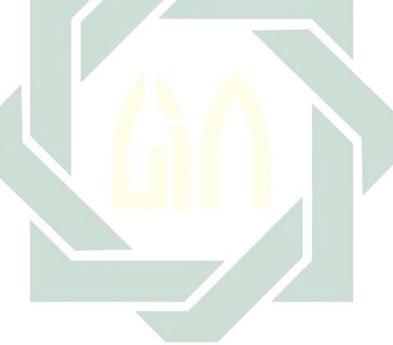
evaluation of the literary works. The similarity of this research is to use the same theory about the plot.

The second thesis is Irma Yuliana (2014) student from Alauddin State

Islamic University Makassar, with a thesis title *The Analysis of Plot of Murder*Revelation in Sandra Brown Novel Low Pressure. This thesis discusses the plot of murder revelation in Sandra Brown's novel, Low Pressure. The method in this research is the descriptive qualitative method. This thesis aims to describe the murder revealed in the plot of Sandra Brown's novel, Low Pressure. The similarity of this research with the researcher is to use the same theory about the plot by Gustav Freytag. The difference between this research and the research is the object analyzed. The former research analyzed Low Pressure by Sandra Brown. In contrast, this study analyzed The Day of the Pelican by Katherine Paterson.

The third thesis is Ruly Kartika (2014) student from Alauddin State Islamic University Makassar, with a thesis title *Study of Propaganda in Literature As Revealed in Malala's Novel "I AM MALALA."* This thesis discusses the propaganda of the Taliban, who will do anything to gain power in Pakistan. The method in this research is the qualitative method concerned with the description and explanation of propaganda phenomenon. The similarity of this research with the researcher is the same issue about a Muslim who has to face a war. The difference between this research and the researcher is the theory analyzed. The former research analyzed using the theory of propaganda, while this study analyzed using a plot by Gustav Keytag.

From the previous study above, the writer found similarities and differences. For a similar object, the writer did not find the previous study that uses *The Day of the Pelican* novel as the research object. However, other similarities are the same theory and issue to use in the study. The difference is the writer uses a novel titled *The Day of the Pelican* by Katherine Paterson. The writer wants to analyze more specific about the journey of Lleshi Family to get freedom from war in *The Day of the Pelican* novel through Gustav Keytag.



CHAPTER III

JOURNEY LLESHI'S FAMILY TO GET FREEDOM FROM WAR

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

Albanians outnumber the Eastern Orthodox Serbs in Kosovo. That created the often-rocky ethnic tensions in the province, leading to a war between Albanians and Serbians in Kosovo. In this incident, the Serbs wanted to control the Kosovo area and expelled the Albanians who had settled there. However, the Serbians have hatred, but the Albanians also hated them (the Serbs), so that the Albanian girls in school made a terrible poem aimed at the Serbian people. "Somebody named Adem. They killed him. Uncle Fadil said so. They killed him and all his family. Even the children (Paterson, 2009, p.5)."

This quotation showed when uncle Fadil visited the Lleshi family's apartment with his wife. They gave information about the killing of Albanian Muslims. The victim of the family murder was named Adem Jashari. Adem's whole family was killed even though they did not do anything wrong. "Seventy people." It was Mehmet who broke the silence. "Adem Jashari and his family. Those Serb butchers just went in and slaughtered them all." (Paterson, 2009, p.5)

Not only the Adem family, but 70 Albanian Muslims were also victims of the murder. It made the apartment atmosphere quiet and tense. The perpetrators of the murder were suspected to be Serbs. They gave a warning by killing some Muslims so that other Albanian Muslims would be afraid so that the Serbs could easily control the Kosovo area. "They said he was part of the KLA—that he was threatening violence," said Mehmet. "How dare they accuse us of violence?" (Paterson, 2009, p.5)

In the above sentence, the word "They" refers to the Serbian people, where they accused the perpetrators of the murder in the Adem Jashari family of acts of KLA members. KLA was the Kosovo Liberation Army, and KLA could not do that. The KLA soldiers have protected the Albanians from attack by the Serbs, as Mehmet thought. The Serbs indeed carried out the murder. Uncle Fadil took a noisy slurp, smoothed his moustache, and cleared his throat. "We came," he said, "We came because we want you to come home. No place is safe, but if things gogo badly, at least we will have each other." (Paterson, 2009, p. 6)

From this incident, Uncle Fadil and his wife came to the apartment to give information about the killing of Albanian Muslims that were carried out by Serbians. They also invited Baba and his family to move to a safer place. It was a place far away from the Serbians, and it was probably a farm. They would feel safer if all family members could gather together at Uncle Fadil's farmhouse.

Baba's apartment was located in the center of Kosovo and was around the Serbian people. It is why Uncle Fadil invited Baba and his family to immediately moved to the farmhouse.

"Thank you, brother. You are always kind, but how can I leave my apartment and my store? My children have never known another home, and every Albanian in the neighborhood depends on me, on our store, for food. What would we do in the country? I do not even know what kind of school there is in the village." He shook his head. "On the farm, we would only be a burden. Here we are among friends. Here we are needed." (Paterson, 2009, p. 7)

Baba decided to stay in the apartment because they did not just own an apartment. They also had a shop where Albanian's neighbors rely heavily on the

Baba shop to bought groceries. Baba would not know the fate of his children's school if he has to move to the village. It would even be a burden on Uncle Fadil and his family. Therefore, Baba was only grateful for Uncle Fadil's kindness, who has invited him to move to the village, even though Baba could not accept his offer because of the many affairs at the apartment.

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)

When Meli's boredom arose in class, She got the inspiration when she saw Mr. Uka's nose. Meli draws a pelican similar to Mr. Uka's nose, except that Mr. Uka's nose was rounder and not long. Meli's best friend named Zana, who sat next to Meli, also saw the picture. They laugh together. Until their action unconsciously made Mr. Uka sees and calls them both.

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 realize 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 Mr. Uka's nose inspired it, and it makes Mehmet angry with Meli. Everything got misunderstood, and Meli did not dare tell the truth. "Then we will keep the pelican for 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)

Mr. Uka would punish Meli and Zana for making a problem and commotion in class. Mr. Uka asked the two to stay in the classroom after school

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)

When Meli arrived at the house, Baba was waiting in front of the shop. He was grateful that his daughter had returned well, but Baba was confused because Meli came home alone. That made Baba ask Meli about the existence of her brother. Immediately Meli said that she had to stay at school for some reason, and it made Mehmet angry to leave her to go home alone.

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)

Arrived at the police station, Baba knocked on the door open slightly. Meli tried to make Baba calm down not to hit the door, but Baba ignored him.

Someone from behind the door asked what Baba needed in Serbian and pointed a

gun. Baba only looks for Mehmet at the Serbian police station, fearing that Mehmet would be arrested by one of the Serbian police officers. "I said, come back in the morning!" The policeman poked her father with the pistol to force him out of the doorway. "And be glad I didn't arrest you." (Paterson, 2009, p.14)

The quotation above explains that when Baba and Meli came to a police station, the police response was only to ask Baba to come back the next day. Feeling dissatisfied, Baba begged the police. The Serbian policeman sticks with his stance. Instead, He pointed his gun at Baba, so they both left immediately. Baba and Meli went back to the station the next morning, but the result was the same. The Serbian police would not even say if Mehmet was in jail or not. (Paterson, 2009, p. 15)

The quotation above shows that Baba was a father who cares for his son. Even though he received a wrong response last night, Baba and Meli still returned to the police station the next day. They just wanted to make sure that their eldest son, who had disappeared, was in prison. However, the Serbian policeman remained stern and refused to give any bit of information about Mehmet. In the end, Baba and Meli chose to return home immediately rather than making the Serbian policeman even angrier.

And then one evening, when she was not even looking, Mehmet appeared. At first, when Meli saw him in the doorway, she could not believe it was him. He was so thin. Besides, he had knocked on the kitchen door. When had Mehmet ever knocked on his own door? (Paterson, 2009, p. 16).

The night Meli had a birthday. She did not wait for Mehmet at the window. Suddenly a miracle appeared; Mehmet came and opened the kitchen

door. He looked so thin that it made Meli could not believe that someone who came was her brother. "Mehmet?". The ghost-like figure nodded. "Not a pelican," he said, stepping out of his shoes—or what was left of them. (Paterson, 2009, p. 16).

Meli called out in disbelief. Meli was amazed when she learns of Mehmet's arrival. Mehmet comes on Meli's birthday. As if it was the most beautiful gift from God that had been prepared for Meli. How lovely it was for Meli to see Mehmet coming home on his special day.

Mehmet returns Meli's call and says if it was her, not a pelican. Mehmet teases Meli because he disappeared since Meli drew a pelican during school lessons. Until finally, Meli was punished by Mr Uka for not being able to answer the question. It made Mehmet so angry with Meli that he left her at school alone.

It was, as usual, Mehmet who spoke first. "The bastards beat me up and then took me out to the countryside and dumped me." He paused for a long time, looking down at his empty bowl. Nobody moved. "I guess they thought they'd killed me.". "But I wasn't dead." Mehmet gave a short, bitter laugh. "Some KLA men found me. They took care of me until I was well. I wanted to stay with them, help them kill those devils, but ... but they made me come home." (Paterson, 2009, p. 17)

All Lleshi members had lots of questions to ask Mehmet. Before they asked, Mehmet immediately told them what happened since he disappeared.

Mehmet had been beaten up with some ruffians and took him to the countryside.

He thought that they would kill him.

After that, Mehmet continued his story, and he said that some KLA men had saved him. They have treated Mehmet until he was well. That is why Mehmet

wanted to repay the KLA members by helping them killed the Serbs. The KLA members did not permit Mehmet because it was dangerous for a child Mehmet's age.

From all of the above discussions, it shows that this part includes the Exposition 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 house in the center of Kosovo.

3.2 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. Cousin Baba will replace Baba to look after the grocery store. They went with Uncle Fadil's The Lada.

Baba called a cousin who lived on the other side of town to look after the shop in the Lleshis' absence. No one in his family had tangled with the police. they 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 we 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

make you strong." The Lleshis rejoiced over that old iron stove, Mama most of all. It was an iron box with one side for the fire and the other for an oven. You could make soup or stew on top, or boil coffee- (Paterson, 2009, p. 31)

Secretly, Meli always followed what Mehmet was doing. According to Meli, her brother was very close to the KLA troops near the camp on the hill. Mehmet's closeness led them to give the Lleshi family cooking utensils like an old gypsy stove because they had seen Mehmet as a pet of an "obedient slave." Mehmet brought the stove to the family; Mama was pleased when she got the stove because it made it easier to cook like soup or boil. One night in early September, she woke up with the strange sensation that something was wrong. She sat up and looked around. Mehmet was gone. (Paterson, 2009, p. 32)

One time Meli woke up and looked around her. Meli only realized that Mehmet disappeared again right at the beginning of September. Without waking Baba, Meli waited for him to fall asleep again. In the end, Meli exits the tent and looks for Mehmet. Even though She felt scared but because she was concerned for her brother, Meli ventured to look even in the middle of the forest.

Arrived in the middle of the forest, Meli met one of the KLA members.

Meli asked about the existence of her brother. With a response, the KLA member immediately caught the person Meli had forced him to did. To not worry, the KLA member told Meli that her brother's condition was okay so Meli could return to her camp.

Baba cleared his throat, got to his feet, and—hunched over so that he wouldn't brush the top of the tent—stepped carefully over Isuf, Meli, and Adil, pausing briefly at the empty spot that should have been Mehmet.

Then he raised the flap and went outdoors. Meli got up and followed him out. (Paterson, 2009, p. 34)

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 Baba 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)

In the end, Baba manages to bring Mehmet back to camp. From the look on his face, Mehmet was very annoyed with Baba. It was possible that Mehmet felt that Baba was treating himself as a child, even though Mehmet felt that he had grown up. Even so, Meli was very relieved that Mehmet respects Baba enough. Mehmet was not against it either when Baba picked him up. "Shh. He's gone to fetch Uncle Fadil." Meli realized that she was the only other person who knew the real reason Baba was gone: to fetch Uncle Fadil and his car to take them all back. (Paterson, 2009, p. 36)

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.

Meli did not know the next plan; however, she believed it would be better if the Lleshi family left the hills. The first option, they could return to the apartment. That could lead the police to recapture Mehmet. The second option, they gathered at Uncle Fadil's farmhouse with his daughters and grandchildren. "I'm needed here," he told his father. "I—I run the school. All the children count on me." "We need you too, my son," Baba said. "We can't risk losing you again." (Paterson, 2009, p. 40)

Hearing the decision, Mehmet objected. He wanted to stay there so he could be near the KLA army camp. Because of an emergency school, Mehmet asked if he needed to teach the children here. Hearing what Mehmet was like, Baba tried to explain that they did not want to lose Mehmet anymore.

Baba had heard information that Milosevic had recalled most of the population. Milosevic was the president of Serbia. Therefore, the Lleshi family had to move from the camp on this hill immediately. Moreover, Baba knew that his eldest son was thirsty for Serbian blood.

Nexima came out of one of the back bedrooms. She had indeed come home, bringing her three-year-old son, Elez, and her twin babies. Hamza, her husband, was nowhere to be seen, and no one spoke of him—which could only mean, Meli thought, that he was in the KLA. (Paterson, 2009, p. 42)

When the Lleshi family arrived at the farmhouse, they were greeted warmly. Inside the house were Nexima, Uncle Fadil, and Auntie Burbuqe's daughter, while her husband was named Hamza. Hamza was not with them at this time. Meli believed Hamza was a member of the KLA, and he settled in the army camp on the hill where their family once lived there.

The first child of Nexima and Hamza was Elez, while the next child was twins. When they were gathered, no one talked about Hamza's whereabouts at that time. They were pleased because they could gather there. Moreover, in that house also was Granny, the mother of Baba and Uncle Fadil. "NATO is going to begin bombing the Serbs! Bill Clinton says so!" He was jubilant. "It was on television in America. They are really going to help us!" (Paterson, 2009, p. 44)

The quotation above explained that Mehmet was very confident in NATO.

NATO would side with the KLA forces and helped Albanians deal with attacks by

Serbian forces. Even the President of America, Bill Clinton, has said that Mehmet
has 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 position was very far away. The whole family was terrified because it was not a sensation of firecrackers burning in the sky but a boom sent by NATO. Unlike Mehmet, he was delighted to see him. He felt that a war victory would be closer to the help of NATO and Bill Clinton.

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

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

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

farmhouse was not safe. "We're going to Macedonia ... for now, "Uncle Fadil said. "Until it's safe to come home," he added. (Paterson, 2009, p. 48)

The whole Lleshi family still did not believe Baba's decision. Therefore, Uncle Fadil said that they would go to Macedonia and stay there. In Macedonia, there was Uncle Fadil's brother who could provide a ride to stay temporarily until things were safe again. Baba immediately confirmed with certainty what Uncle Fadil said.

The children watched sadly as Uncle Fadil opened the gates to the paddocks so the animals could go free. But the animals didn't leave. They just seemed confused, especially the cow, with her great brown eyes. Why must I suffer because of human evil? (Paterson, 2009, p.49)

Before they left the farm, the children felt sad when they saw Uncle Fadil freeing all his livestock. Not only do humans have to find safe places, but animals also deserve it. Animals were just creatures that have no sense, but they must suffer because of the hostile attitude committed by humans. The impact of the crime also makes animals homeless and have to roam.

In the farmhouse area where there was a bombing, all Albanian Muslims looked for safety; the Lleshi family decided to flee to Macedonia. It all happens in the falling action section. The conflict was apparent but not yet escalating. This part of the character would solve the problem; it was just that the conflict was getting more complicated. In this section, readers would be more interested because there was tension in the story.

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.

Five men in ski masks burst into the room. Four of the men held rifles at the ready; the fifth was waving a huge pistol. These were new weapons, not the old castoffs carried by the KLA. One of the intruders went into Uncle Fadil's bedroom and came back carrying a pillowcase. The man with the pistol pointed at Mama and Auntie Burbuqe and Nexima. "Take off all that gold," he ordered. "Rings, necklace, bracelets—everything." (Paterson, 2009, p. 53)

The quotation above explains when someone has come after Uncle Fadil's car has disappeared. A person consists of five people wearing masks and weapons. The robber took all the jewelry that Mama, Auntie Burbuqe, and Nexima were wearing. The women were so scared that they could not refuse the robber's request.

The perpetrators of the robbery were Serbs. They hated and wanted to torture Albanian Muslims. They looted and burned entire houses belonging to Albanian Muslims who were on the farm. They have also wanted the property of Albanian Muslims. "Faster, or I'll have to cut them off." (Paterson, 2009, p. 53)

The robber was ruthless. They shouted and forced the women to remove the ring on their finger immediately. If it takes too long, the robbers would shoot the women. They have not sensed humanity. The most important thing was that their wishes had been fulfilled by torturing and robbing the entire property of the Lleshi family. Another of the men made Baba and Uncle Fadil empty their pockets—money, licenses, ID cards of any sort. "So we won't be able to prove we live here," Mehmet muttered. (Paterson, 2009, p. 53)

It was not only women who were forced to give up all the jewelry they used. The robbers also seized wallets, money, ID cards, and licenses belonging to Baba and Uncle Fadil. It made it difficult for Baba and Uncle Fadil to identify

themselves if they were Albanian Muslims living on a farm. Because with an ID card, they may be able to reclaim their rights as Albanian Muslims. It was just that the intruder's brain was so cunning that the Lleshi family could not take over his rights. "Get out now! All of you—out! This house belongs to the Serbian people. Why are you standing there like fools? I said get out!" (Paterson, 2009, p. 54)

The quotation above showed when the Lleshi family was kicked out of the farmhouse. After all, their jewelry, money, and identity cards were taken by the intruders. At that instant, they were expelled and had to leave the farmhouse. The house has belonged to the Serbs.

The Lleshi family had to leave the house without bringing any valuables; all had been taken. However, the farmhouse was not left alone. The intruders would burn it. It made Serbs feel proud and happy to see the suffering that Muslim Albanians were going through.

For a few seconds she stared at the intruders, squinting her watery eyes. "Who are these people?" she asked querulously. One of the masked men stepped forward and poked her with the end of his long rifle. "Give me your gold!" Granny just stared at him. "She's a widow. She has no gold," Baba said. "Then get out, old woman!" the man shouted, poking her again with his gun. (Paterson, 2009, p. 54)

A moment before they left the house, Granny emerged from the kitchen door in the appearance of loose dhimmi trousers, a large shirt, and a long sweater tied around her neck. The arrival of the masked men dumbfounded granny. With an attitude full of courage, Granny asked whom they were wearing the masks. Instantly, one of the robbers asked for Granny's jewelry, but Granny just stared at him without paying attention to the robbers. Granny's attitude angered the

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 situation got hotter when the Lleshi family gathered with a crowd of people and policemen carrying pistols. They await a train that never seems to come. Meli tried to calm herself down by not thinking about strange things. The policeman was waving his gun in the air, and they were about to shoot someone who made a scene. This atmosphere makes her refrain from everything, such as drinking, eating, and when she wants to pee or pee. "Move! Move! You lazy pigs! Get up there! Now!" The police used their big pistols to push and shove the Albanians up and into the cars. (Paterson, 2009, p. 65)

The quote above described when the Lleshi family and other Albanian Muslims were at the train station. The Serbian police led them into the carriage like a pig with a pistol. The humanity of the Serbian people has lost so much that they think of Albanian Muslims as animals. The atmosphere there was tense. There were lots of sounds of baby babies crying and parents moaning. They were pushed and felt scared.

Despite such circumstances, Meli still held onto Adil and Isuf's hands tightly. The Lleshi family could not be separated from each other. At that time, they had to take turns on the train. Baba and Uncle Fadil helped Mama, Nexima, and Auntie Burbuqe to enter the train first. They then helped Granny, Vlora, and the baby twins Nexima before they got into the train themselves. They tried to keep each other together. "Out! Out!" On the ground were soldiers in Serbian uniforms. (Paterson, 2009, p. 66)

After that, the Lleshi family and the Albanian Muslims got on the train. They were forced to gather in a large field immediately. The field lies on the border between the countries of Kosovo and Macedonia. Moreover, in that field, there were already many policemen in Serbian uniforms. Even though they did not know what was going to happen, the Lleshi family and the Albanian Muslims followed directions from the Serbian police. Everyone from the train was being herded in the same direction. "Go on! Hurry! Get out!" the soldiers were shouting. (Paterson, 2009, p. 67)

The quotation above described all the Muslim Albanians gathered in a large square on the border between Macedonia and Kosovo. A Serbian policeman was screaming. He ordered all Muslim Albanians to leave their homeland immediately. Because the Serbs would control the Kosovo state, while the Muslim Albanians were thrown away like garbage and animals, they were expelled without being given a clear direction or purpose.

Get out of where? What did they mean? And then she realized that they meant Get out of Kosovo. They were being thrown out of their homeland—like garbage. We are people! Meli longed to yell. Not pigs or trash. (Paterson, 2009, p. 67)

In the end, they understood the purpose of getting to the train, which was to head to the Kosovo border. Now the Serbian army drove them from their homeland. Meli was furious and annoyed, but she could not do anything. Meli did not want to provoke the anger of some Serb soldiers who were carrying their guns.

The surging crowd stopped so suddenly that she fell against the woman in front of her. What was happening? As usual, it was Mehmet who seemed

to know. "The Macedonian border guards won't let anyone cross. There are too many of us." (Paterson, 2009, p. 68)

The quotation above shows the confusion experienced by Albanian Muslims. Currently, they were on the border between Kosovo and Macedonia. The people could not back down because the Serbian police had driven them away and pointed their guns. They could not even take a single step forward because there were too many of them that the Macedonians also refused. The uniformed soldier over there was a soldier from Macedonia who was guarding his country against Muslim Albanians' arrival. Buses were coming through the border gate. (Paterson, 2009, p. 70)

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)

There was one of the passengers on the bus who said they were going to be killed. Before the man continued, the driver asked him to sit down and calm down again so that all the passengers would not be worried. The driver explained that they would be taken to a camp like everyone else. Until finally, they could calm down and do nothing of other strange things.

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,

interpreting for her. First, the woman spoke, and then the man said, "Take your mother to the hospital tent. Wilfried, that man over there, will show you the way." (Paterson, 2009, p. 71)

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

In this section, the conflict is at its peak, the highest point of the pyramid. Farmhouses belonging to Albanian Muslims were looted by masked Serbs and set on fire. All Albanian Muslims were expelled from the country of Kosovo like pigs. Many people lost their families because the conditions were chaotic, and gunfire occurred everywhere. The story in this plot will be complicated and created tension.

3.4 Falling Action: Moved to Vermont, America

They had decided to stay at a refugee camp. All Albanian Muslims who are affected by the fighting must stay there so that they are safe. Meanwhile, in Kosovo, there were NATO troops who came to help Albanian against Serbia. War was at hand for them.

There were armed guards at the single gate to keep people from coming in, and, of course, from going out. Though where would we go? And were they being protected from the Macedonians, or were the Macedonians being protected from them? Still, life in camp was a welcome relief from the days of terror and exhaustion that they'd gone through. (Paterson, 2009, p. 71)

Life in this place was like being in prison with tight security and wire lines. It was just that they were happy because this place was better than the grueling terror, the camp on the hill they have ever tasted. In this camp, it complemented their needs like running water. Even though some people say the water here contains much chlorine, they are still grateful. They also provided a lot of food there; even though it tasted normal, they did not feel hungry anymore like when they were on the street.

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.

Meanwhile, NATO bombers were pounding Kosovo. A radio that worked with a crank instead of electricity had been distributed to each tent. Mehmet hardly let anyone else in the family touch the one they had been given. He wound it up and listened to the news every day, so they knew of terrible accidents: NATO bombers striking a column of refugees mistaken for Serbian soldiers, and destroying a train just like the one they'd been herded onto, a train packed with Albanians headed for the border. Many were killed. (Paterson, 2009, p. 77)

This quotation shows that the incidence of war that the Serbs experienced against NATO. NATO helps Albanian Muslims by bombing the Kosovo area. It was just that NATO got it wrong. They bombed a refugee camp that thought it contained Serb soldiers and destroyed a train like the one they were on, a train full

of Albanians headed for the border.

Mehmet and all the Muslim Albanian people followed the information on the war between Serbian and NATO forces via radios that were distributed to each tent. The information they received was like NATO attacking Kosovo land. The incident took many people. Mehmet blamed NATO for their carelessness, but Baba responded that the war only harms innocent people. War was crazy for Baba.

All the men were half dancing about and shouting. Those who were religious were crying out, "Alhamdulilah!" Even Baba, who almost never went to a mosque, was joining in the chorus of "God be praised!" with tears running down his cheeks. (Paterson, 2009, p. 78)

The quotation above shows the happiness of Albanian Muslims. Everyone shouted, saying *Alhamdulillah*, a sentence of gratitude that was usually used by people who were Muslim. Baba also said words of gratitude like that while shedding tears even though he was not a devout person. Moreover, that made Meli confused and found out what happened. Meli walked towards the volleyball court, but no one was there. "You didn't hear? Milosević has surrendered. NATO's won!" Then he dashed off to be in the very middle of the celebration. (Paterson, 2009, p. 78)

The quotation above explains that the war has ended. Mehmet explains if Milosevic surrendered and NATO succeeded. That was the end of their torment. With pride and joy, Mehmet ran and wanted to celebrate this victory.

"We don't know what things are like," Baba said. "They say there are land mines, and some of the houses left standing may be booby-trapped. Even if it is safe, it will be a hard journey. We'll have to walk, and Granny ...

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)

Mehmet introduced himself as initially from Kosovo and including

Albanian. He also introduced his sister, so Meli tried to smile at her classmates.

Meli still did not speak English, so Mehmet helps her to get to know her new friends. They look together as siblings who care for each other.

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.

The biggest problem for them all was Baba. He needed to get a job, but what job could a middle-aged man do? One who was hopeless in English? (Paterson, 2009, p. 103)

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.

Once upon a time, the Lleshi family was hit by a big problem where Baba had to get a job. The Lleshi family did not pay the expenses of the Vermont church. They only cover the rent for the house and the transportation costs from Kosovo to Vermont. For the usual food and medical treatment, Baba had to earn income by working, but he was only a middle-aged man and could not speak

English well. Finally, Adona found a job for Baba as a dishwasher at a restaurant. It would not force Baba to speak English.

Mama had been humiliated. The card for food was bad enough, but not being able to go alone to the doctor with her child? Not being able to pay? She talked to Adona, and by January Mama was working during the day at a motel, cleaning rooms and making up beds for travelers. You didn't have to know English to clean rooms. Baba hated it, but what could he say? They needed more money. (Paterson, 2009, p. 113)

The income from Baba turned out to be insufficient because of the growing needs. Mama talked with Adona to find solutions to their needs and income, so Mama decided to help Baba's burden by working as cleaning service at a motel in January. Baba refused to do the work done by Mama, but they needed money. That was why Mama worked at a motel while homework was left to Meli.

After school, Meli would look after her younger siblings and cook dinner.

Mehmet was still trying all kinds of sports at school. It makes Meli wonder that

Mehmet was old enough to work. Mehmet should have been able to help Baba but
he did not and Baba certainly did not recommend him either.

The last week of August, the dreaded letter arrived. Granny had simply turned her face to the wall and died. Uncle Fadil had borrowed a truck so that they could take her home and bury her in a field near the ruins of the farmhouse. (Paterson, 2009, p. 115)

Uncle Fadil was always up to date on Kosovo and Granny's situation.

Currently, Granny's condition was getting weaker, and she did not want to eat the healing broth specially made by Auntie Burbuqe. During the last week of August, it became their sadness that Granny had passed away. Uncle Fadil took him by truck to bury Granny in the fields near the ruins of the farmhouse.

The next day, going to her locker, Meli realized that people were staring at her, and that after she passed knots of students in the halls there was silence and then a whispered exchange. She was used to people not speaking to her, but this was different. Everyone is upset. We're all afraid. (Paterson, 2009, p. 117)

After several years, there was a terror in the twin towers in Washington, America. The perpetrator of the bombing was a Muslim. It resulted in Meli and Mehmet, who were ostracized by their friends because they were Albanian Muslims. Since this incident, Meli's friends at school have had a very different attitude. They moved away, were silent, and thought that Meli was not around them. They felt that Meli could become a terrorist because Meli and the perpetrators of the bombing were fellow Muslims so Meli's friends chose to stay away because they were alert.

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)

The quotation above shows that Meli's friends stayed away from her. 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 Britanny, 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)

The above quotation shows that Meli said of her nationality as a Kosovor, a native of Kosovo. Meli did not say about her religion; she only mentioned her nationality. The answer given by Meli made Brittany dissatisfied, so Brittany asked the point about Meli's religion. Brittany firmly believed that Meli was not a Christian. Even though asking someone about religious matters was a matter of privacy that was not appropriate to ask anyone. "No." Her throat was so tight that she could hardly speak. "No. Serbs are Christian. I am not a Serb. I—my family—is Albanian." "I told you. I am Albanian Kosovar." (Paterson, 2009, p. 118)

The quotation above explains that Meli was not a Christian because, according to her, Serbs were Christian. A group of people tortured and expelled Albanian Muslims from Kosovo land while she and her family were Albanians. Meli was not straightforward, but she has answered the question Brittany has asked about her religion. Brittany's allegation regarding Meli's religion is the same as the bombing perpetrator was true. Until finally, Meli was very relieved to have revealed a widely discussed truth by Meli's friends. Brittany straightened. "Like the terrorists." She stepped back slightly. "You know, like their religion." "I'm not a religious person." Meli walked over toward her locker and opened it. "I told you she wasn't a Christian." (Paterson, 2009, p. 119)

With pride, Brittany told his friends that Meli was a terrorist because of her religious similarities with the bombers. It bothers Meli a lot because she has not done anything wrong but was considered like the terrorists who bombed the twin towers in New York. Here, Meli and her family were victims of terrorists who have tortured her family all this time. It was just that Meli's friends did not

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, Britanny 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 was better if their parents' talk was translated directly by Adona because their current position, Mehmet and Meli, were disappointed with the football team. It was likely they hated the trainer, too, so Adona came and helped them solve the problem. "Tell Mr. Lleshi," the coach said, "that I've come to apologize for what happened to his son today." (Paterson, 2009, p. 126)

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

"Tell the kind teachers that it would not be a good thing to remove those boys and girls from their teams. They will only become bitter and hate my children all the more. Tell the teachers that my children are strong. They have endured many hard things in their short lives. They can also endure this." He waited for Adona to say the words in English; when she paused, he continued. "Tell them my children wish to be respected as fellow teammates and not despised because of their heritage. That is the way of 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 "Sank You" to the two coaches, and he probably meant "Thank You." Then Baba asked Adona to translate if there was no need to make a policy to remove the children from the team because it would make them hate Mehmet and Meli even more. Baba also said if his children were very strong, they had experienced many problems and endured many hardships. Baba understands how his children struggle in facing the

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

father like Baba did to his children. Baba was very wise when it comes to a problem.

"My baba says hate makes no sense. He's right. I want to forget about yesterday, okay?" (Paterson, 2009, p. 129). Proudly, Meli tells about Baba to her close 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 them to forget all of yesterday's events. In the end, Meli and Rachel become friends who always 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 now 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 attacked 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 to help anymore. No country was perfect, and wherever there must be someone who was Muslim, Christian, or Jewish, so they only need to respect their respective

beliefs. The Lleshi family wanted to make America their new life. Meli has also made real friends like in the past; Rachel has become Zana, and Meli loves and trusts her. However, the homesickness passed. The family had held together.

America was home now. (Paterson, 2009, p. 130)

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.

In the end, all conflicts regarding religious differences ended in the resolution section. The racial issues among Meli, Mehmet, and also their friends at school were over. The soccer coach came to their house to apologize. They must tolerate living a calm, happy life and freedom from the war they have faced. The Lleshi family would continue their life in America. They were so great because they had gone through all the problems that occurred during their life.

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.

One time, Mehmet disappeared again, and he often gathered with members of the KLA army, so Baba decided to move to Uncle Fadil's farmhouse.

The third part of the plot is the climax. The climax of this story is when the Lleshi family lived in a farmhouse. They heard a bomb blasted, The Lada, Uncle Fadil's car was stolen, a mob of masked Serbs robbed and chased people in the agricultural area so that many Muslim Albanian fled. When the Lleshi family and all the Muslims Albanian gathered in the center of Kosovo, they were driven out by the Serbs like animals. After that, they moved to the refugee camp. NATO came to help against Serbia. The war was over, and victory belongs to NATO for Muslims Albanian.

The fourth plot is falling action. Baba, Uncle Fadil, and Mehmet went out and checked the unit and farmhouse. The farmhouse was destroyed along with the land, so the Lleshi family house was given to the Uncle Fadils, while the Lleshi family moved to America. They were sponsored by a group of churchmen in the city of Vermont. To go to the city of Vermont, they passed three flights. In America, Meli must learn English in order to interact with friends at her new school. Once upon a time, there was a bombing in the twin towers of New York, America. The perpetrators of the bombing were Muslims, so Meli and Mehmet received bullying because their religion was the same as the terrorists. That made Meli and Mehmet immediately quit the soccer team at his school.

The last part of the plot is resolution. The Lleshi family went through all kinds of troubles. They have to move many times to get a comfortable life. After the bullying that happened to Mehmet and Meli at school, the soccer coach came

to see the Lleshi family and apologized for the incident. Baba wisely apologized and explained that their children were strong because they had been through all kinds of calamities. Then, Baba asked their children to have a tolerance for differences. In the end, they lived happily in America and freedom from the war that they have faced.



REFERENCES

- Bikerts, Sven. (1993). A glossary of literary terms. New York: Cornell University.
- DiYanni, Robert. (2004). *Literature: approaches to fiction, poetry, and drama*.

 New York: McGaw-Hill Companies.
- Eagleton, Terry. (1996). *Literary theory: an introduction*, second edition.

 Blackwell Publishing: Oxford.
- Freytag, Gustav. (1863). Freytag's technique of the drama: an exposition of dramatic composition and art. Scott, Foresman. Universitas Princeton.
- Howthorn, Jeremi. (2001). Studying the novel, 4 th ed. Arnold: Oxford University.
- Holman, C. Hugh. (1985). *A handbook to literature*. Indianapolis. Fourth Edition.

 Bobbs-Merrill Educational Publishing.
- Kartika, Ruly. (2014). Study of propaganda in literature as revealed in malala's novel "i am malala". Thesis. Makassar: Alauddin State Islamic University.
- Klarer, Mario. (1999). An introduction to literary studies. New York: Routledge.
- Irawan, Dani. (2015). Structural analysis of plot in rick riordan's "percy jackson and the olympians: the lightning thief." Thesis. Maulana Malik Ibrahim State Islamic University Malang.
- Paterson, Katherine. (2009). The day of the pelican. New York: Avon
- Perrine, Laurence. (1983). *Sastra structure, sound, and sense*. New York: Harcourt Brace Jovanish inc.
- Robert, V. Edgar & Henry E. Jacobs. (1987). *Literature: an introduction to reading and writing*. New Jersey; Prentice-Hall.

Stanton, Robert. (2007). *Dasar-dasar teori fiksi*. Terjemahan oleh Suminto A. Sayuti. Yogyakarta: Adicita Karya Nusa.

Sahrasad, H. (2018). *Muslim albania: kisah islam marginal*. SIASAT Journal of Social, Cultural and Political Studies

Tyson, Louis. (2006). *Critical theory today: a user-friendly guide second edition*. London. Routledge.

Welleck, Rene and Austin Warren. (1978). *Teori sastra*. New York: Harcout, Brace and World, Inc.

Yuliana, Irma. (2014). The analysis of plot of murder revelation in sandra

brown's novel low pressure. Thesis. Makassar: Alauddin State Islamic University.

Internet Source:

https://www.timesargus.com/news/vermont-reads-2010-features-barre-author-

katherine-paterson/article_30c62d5a-d90b-530c-b77d-0310782fe2e4.html

https://id.wikipedia.org/wiki/Perang_Yugoslavia

https://www.britannica.com/event/September-11-attacks

http://www.elsie.de/index.htm