The Untruth Friendship and Starvation in Milne's Winnie-the-Pooh

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Abstract

This research aims to explore (1) the untruth friendship of Winnie-the-Pooh and (2) its advice for solving starvation of human being in Milne's Winnie-the-Pooh. The research is a descriptive qualitative method with the support of semiotic approach. It uses smoke-fire concept in Pierce's Index to look after Aristotle's 8 characteristics of friendship. Those are explored through Winnie-the-Pooh novel as a primary data and Nicomachean Ethics, book of sociology, and dictionaries as a secondary data. The research discover the untruth is over 4 acts of characters. It keeps some friendship characteristics within. Therefore, those 4 acts directs a man to get a help of a friend.

Keywords: Untruth friendship, Winnie-the-Pooh, Starvation, semiotics, Peirce, Smoke-fire concept.

1. Introduction

Literature is often regarded to unreal and untrustworthy work. In fact, fiction has exposed a lot of the truth of life. One of them is Jack the Ripper, a character in the novel by Arthur Conan Doyle that comes from a figure of the serial killer of working women in 1888 (Hansen and Wilbert, 2006:4).

Although the story of a novel is a fiction, the logic of communicating the story, the conversation between characters, the emotion of the characters, the characters themselves, the setting and the plot require observation to catch readers' attention (Wiener and Eisenberg, 2002:12-12). It is to excite the story as the reality of life. Therefore, a notion that fiction is merely to satisfy human desires and feelings is unwise thought. Stories of romance, friendship, or betrayal are more than offering the feeling of happiness and sadness. It is a medium to learn excessively about the meaning of life. Through the fiction, the love of two human beings which is unapproved and ends to a death as depicted in Romeo and Juliet by Shakespeare is a warning. Equipment, which is installed to horses, and their tail, which is cut on, hurt the horses as depicted in Sewell's Black Beauty (Syahidah, 2013: 79-80). Immortalizing the name of family is also possible as Milne did in the *Winnie-the-Pooh*.

Speaking of the *Winnie-the-Pooh*, its first appearance in Indonesia is as a cartoon character played on television. Along with other characters, it steals the heart of society. It

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is taken as a decorative equipment of children's daily belongings such as pencil, pen, book, and others. In the day of Friendship in United Nation, *Winnie-the-Pooh* is lifted as the world's *Ambassador of Friendship* (McCann, 2011:11). Moreover, the novel is massively cited by websites such as *goodreader*, *southernliving*, *greetingcardpoet*, et cetera. The dolls, that inspire its characters, and other stuffs are saved in a museum (Kisch, 2009:55). The skeleton of real Winnie bear is also in the museum for fans (Coughlan, 2015:1). More than that, its story is translated into 31 languages, included Latin, Japanese, Thai, French, and another languages (Thwaite, 1992:187). Those, especially the title, are appreciation for the novel which is impressed. Unfortunately, the impression of friendship title goes down at reading comprehension. Almost all chapters in the novel exemplify acts which provoke distrust of the title.

Aristotle's chapter of *Friendship and Love* discusses there are characteristics needed to consider the friendship. It mentions that *between persons* should have pleasure and good in the motive of the characteristics to be told as *truest friendship* such as the *respect* of duration and judgement (Aristotle and Peters, 1920; 251-317). That means time which is spent and shows the shortcoming of a friend has him rejoice and accept it. But then, Christopher's act exemplifies difference and becomes a sign which weakens *Winnie-the-Pooh*'s friendship title. Therefore, an untruth of friendship might be possessed by the *Winnie-the-Pooh*.

However, the appointment of *Winnie-the-Pooh* as a Friendship Ambassador seems too attached to this work. Although there are indications of the untruth friendship, good values which is beneficial for humanity still stick to it. A magnitude of the signal at reading the novel deserves to research.

For the researcher, literature is a medium of truth-keeping. It functions like a radio that records sounds or a video that records events. That literary work is the most complicated medium because it requires in-depth study to discover it. Beside that, every works and its truth might contribute benefits for humanity. From those thoughts, this research is most inclined to comprehend the untruth friendship and its benefits which might come up from *Winnie-the-Pooh*. Rather than speculating, it deserves scientifically analysis. Therefore, a decision is made to create this research as the benefits on untruth of friendship for humanity in Milne's *Winnie-the-Pooh.*

After reading comprehension, there are several problems that can be identified. First, *Winnie-the-Pooh* had appointed as an Ambassador of Friendship in 1997. Websites cited some words as friendship. But then, the 'silly' word uttered by Christopher and the preventing attitude of Rabbit create question; is the *Winnie-the-Pooh* appropriate as an Ambassador of Friendship? Second, It has the magnitude of the power to provide a stipulation in the thinking of its readers as friendship, but some of the story exposes its opposite. Whether these can be said to be wise and can benefit humans?

Before executing this research, there are several researches which had been committed. These researches were read by researcher. Some of the researches were used as a knowledge but some as a supporting idea.

First, Biniek (2013) wrote Aristotle on the Good of Friendship; Why the Beneficiary is not What Matters. Biniek discusses that Aristotle is consistent to understand human being through his friendship theory where a matter of its benefits is not owned by whom but by both. It means that there is an interaction between two people. In her understanding, the friendship increases the happiness from within. It is not prioritized of *altruism* and *egoism*.

Moreover, the changing will not appear on each friend nor making use of a friend's kindness. Otherwise, benefits is mutual for each friend and requires the mutual of spirituality. *Pleasant*, for instance, each parties have the pleasant equally. Meanwhile, *pleasant* and *useful* are *character friendship* which makes the friendship lasting.

Two next month, Smith (2015) analyses the same novel whose research entitled Winnie the Pooh Characters and Psychological Maslow Disorders. The research discovers that every character in the novel is different in their *psychological disorder*. However, the disorder is not dangerous nor needs hospitality. He analyzes it by *Diagnostic and Statistics Manual* (DSM-5), *a criteria for psychological disorder* and find out disorder such as (1) *Binge Eating Disorder* on Pooh, (2) *Generalized Anxiety Disorder* Eeyore *Dysthymia* on Piglet, (3) *Dyslexia* on Owl, (4) *Obsessive Compulsive Disorder* in Rabbit, (5) *Social Anxiety Disorder* on Kanga Roo, dan (6) *Dissociative Identity Disorder* on Christopher. According to him, the disorder has been had by people since they are a child.

To support this research, there are 3 theory. First, it is the semiotics of Peirce: index. This research focuses on Peirce's theory in Atkin (2005:163) as follows:

> if a sign is an index, it must stand for its object through some existendal or physical fact. For example, smoke acts as a sign for fire because of the causal connection between the two; when a fire is blazing, it has the physical effect of producing smoke. This physical connection enables us to use smoke as a sign for the presence of fire.

Based on the concept of smoke-fire, it is possible to use as follows: because a friendship title exists, there is the interaction of friendship in the novel as a sign. The title is the smoke generated by the fire blazing. Meanwhile, the interaction is the fire which is blazing. The interaction must be *blazing* and producing the title. Therefore, it stirs to the activity of reading the novel. This activity then rises the other smoke-fires.

The second is Aristotle's Friendship theory which discussed that 8 characteristics needed to see the friendship. Friendship starts with the word friend of two or more men. It then becomes friendship if they have the same characteristics for each other with the same level. It means that they both have *well-wishing*, *pleasure*, *useful*, *pleasant*, *virtue*, *respect*, *trust*, and *loving* which are *mutual, similar,* or *identical* (Aristotle and Peters, 1920: 252-268). Those characteristics are not about being possessed at once, but hold one by one by each person for his friend to be a true friendship.

The last is the notion of fiction. Fiction as a literature is a form of self-actualization because it comes from human thinking that hopes for self-realization. Writing fiction is a human effort in fulfilling his desire to gain recognition, understanding, comprehension, and attention. It is not only that because fiction is even a self-actualization in terms of talents, thoughts, dreams, ideas, hopes, and desires. Fiction deals with the shame and self-actualizing nature of fear and even daring. Fiction is a way to manifest what is desired, with or without giving knowledge to others. Because of that, Its writing activity overcomes stressful and anxious and brings out happiness, calamity, and joy. A trailblazer of this idea is Maslow's statement as:

> ...self-actualizing people are not dependent for their main satisfactions on the real world, or other people or culture or means to ends or, in general, on extrinsic satisfactions. Rather they are dependent for their own development and continued growth on their own potentialities and latent re-sources. Just as

the tree needs sunshine and water and food, so do most people need love, safety, and the other basic need gratifications that can come only from without. But once these external satisfiers are obtained, once these inner deficiencies are satiated by outside satisfiers, the true problem of individual human development begins, e.g., self-actualization. (1970:162)

Nevertheless, fiction is a different kind of icon. It has a level of complexity. Voice and image can be an icon that does not need to get special treatment as described, reviewed, and so forth because both are the icon that corresponds to reality. This fiction is a sign that has to be elaborated, analysed, parsed, adjusted, and so forth to get the accuracy of the sign of the actual recording, for its nature as words.

Since literature is a recording and sign of the real-life events of human civilization, which require assessment, analysis, translation, perception, and adjustment to obtain the hidden signs, searching for and understanding its notion in the investigation is important. It starts from where the fictional thoughts originated. The idea of fiction comes from human cognition of the events that surround him, experienced alone or just seen. The surrounding events provide experiences. It is stimulated the ego of feeling. Leovinger (1987; 19) wrote;

Typically the feelings have some reference to the relation of the individual to other persons or to the group, such as lonely, embarrassed, homesick, self-confident, and most often, self-conscious. Consciousness of self is a prerequisite to the replacement of group standards by self-evaluated ones,...

Feeling from surrounding events attributes individual feelings to other individuals or groups. If that is what Leovinger thinks, an author will be possible to create a reverse story. Therefore, *the replacement* is a form of self-actualization. Literary works created by this kind of human cognition will follow the wishes of the author. It would mean that the events around will become a representation of objects in human cognition.

Mentioned in the background, literary works are created not just for an occasion of the feelings but for an education of life (p.2). That is the reason of fiction inscribed by an author. He is an only person who has the idea of creating and writing as a novel. Therefore, the message of fiction has its right to be an advice of the author as recommended as follows: 'Thus in choosing your narrative you must be very clear yourself on why you are telling about this particular event. Ask yourself this question as you are brainstorming; "What am I trying to demonstrate with this story?"' (Wiener and Eisenberg, 2002: 58).

2. Method

This research is a qualitative research type with the literatures as a primary data and secondary data. The primary data is an object of this research that already existed and formed to be examined by qualitative analysis method. The strategy to get findings from this research is by the use of Peirce's semiotic approach, the index. Index helps this research determine the friendship created by Aristotle in Milne's novel then make it a way to discover the untruth friendship that comes from the work.

The sources of data are divided into primary data and secondary data. The primary data are databases of events of the stories in the novel *Winnie-the-Pooh* which is classified closely to untruth friendship hypothesis. It is included the dialog, narration, interaction, sentence, and word. It is not the entire chapters nor the entire stories but the part suspected as untruth friendship. The secondary data are literatures of other fields

which is required to prove, confirm, and ascertain the theory and findings. It is included journal, article, thesis, newspaper, news, website, et cetera. The data include any other studies from the internet or books. The secondary data needed is dictionaries, thesaurus, semiotics, books of sociology, articles of humanity, et cetera.

The research is established with instruments, techniques, and procedure. The instruments used for this research are color pens, papers, Google Docs applications, and rectangular stickers. The techniques of analysis data are questioning, applying literary theory, using tools, marking, coding, indexing, and tabling. Meanwhile, the procedure is conducting a limitation, choosing a literature, noticing issue, reading more literature, transforming the issue through an approach, finding, discussing, and writing a report.

3. Findings

3.1. The Notion of the Untruth Friendship Represented in the *Winnie-the-Pooh*.

This research hypothesizes that the friendship in the *Winnie-the-Pooh* is untrue. During an investigation, a conceptual framework through semiotic approach is discovered to look after the objection of this research. Its appearance is in the image as follows:
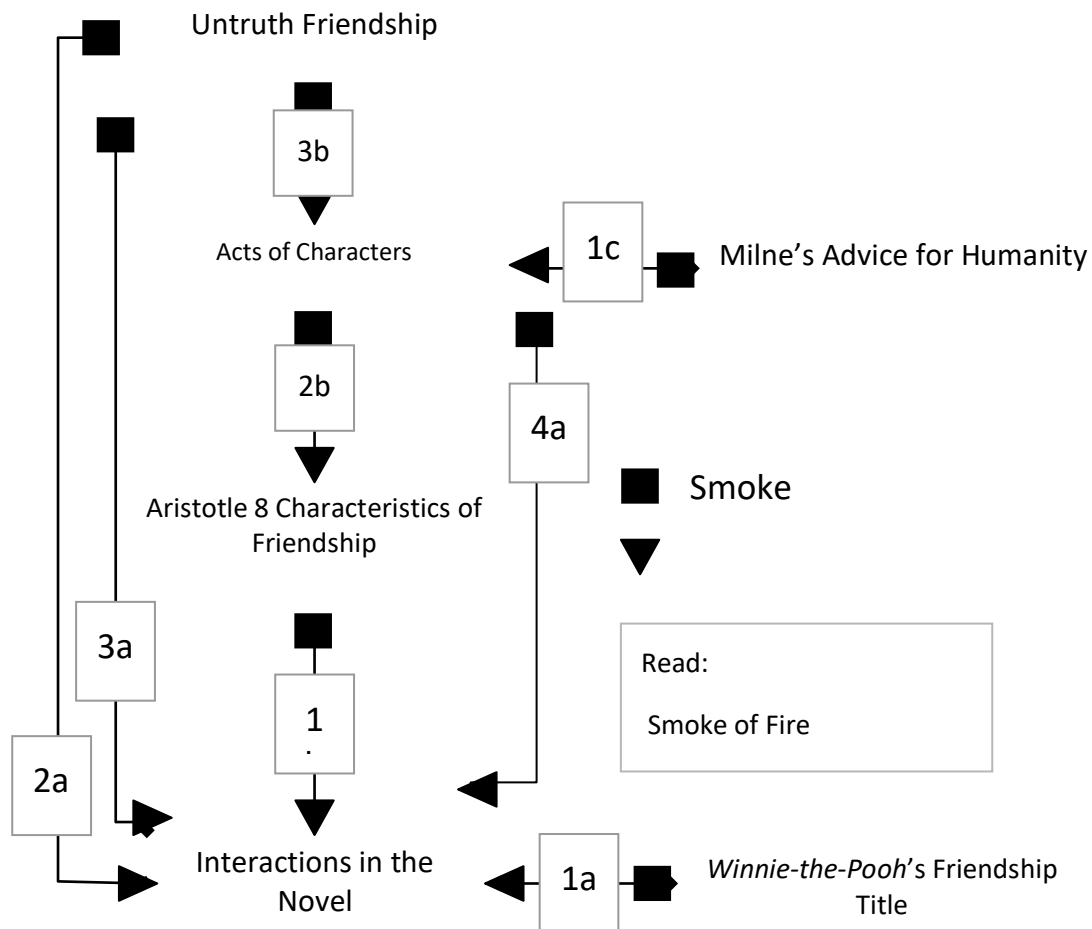

Figure 1. Concept of Smoke-Fire for this Research

This image becomes the root of this research. Depicted in image 4.1, friendship title of *Winnie-the-Pooh* is a stimulating smoke to detect interactions in the novel (*see* image 4.1.1a). The interactions present different friendship and construct a new smoke: untruth

friendship as hypothesis (*see* image 4.1.2b). The interactions are researched and produce the acts of characters (*see* image 4.1.3b). The acts are then comprehended its untruth by observing its fire, the 8 characteristics (*see* image 4.1.3b to image 4.1.2b). The characteristics are overwatched in interactions in the novel. (*see* image 4.1.1b). But then, this finding presents its acts of characters, characteristics analyzer, and index of interaction.

The research discovers the untruth is true over 22 acts which have been analyzed after interactions in the novel. They are as follows: 1) Pooh asks Christopher many things for himself, 2) Christopher calls Pooh '*Silly Old Bear',* 3) Rabbit doesn't acknowledge himself as Rabbit, his own presence, and his friend Pooh's when he visits him, 4) Pooh visits Rabbit for food and has a will to stay because of it, 5) Pooh is not being honest to Rabbit since the beginning of his stuck at the door, 6) Pooh is not being honest to Rabbit since the beginning of his stuck at the door, 7) Christopher and Rabbit suggest Pooh to avoid eating and let him be for a week, 8) Rabbit uses Pooh's feet as *'towel-horse'* during his stuck, 9) Pooh accuses Owl sneezing several times while Owl insists he is not, 10) Pooh eats honey which supposes to be his and Piglet's bait to catch heffalump, 11) Piglet chooses to go home because of ashamed on his misidentification on his friend, Pooh, 12) Piglet chooses to go home because of ashamed on his misidentification on his friend, Pooh, 13) Pooh, Piglet and Owl are not aware of Eeyore's birthday, 14) Pooh eats the honey, which supposes to be Eeyore's present and changes it into Useful Pot, 15) Piglet breaks balloon, which supposes to be Eeyore's present and gives it as it, 16) Eeyore doesn't admit his own birthday in front of Piglet, 17) Rabbit, Pooh, and Piglet have and do their plan to fool Kanga and to kidnap his child, 18) Pooh and Rabbit leave Piglet took by Kanga, 19) Rabbit acts himself is not Rabbit but a friend who will pass Pooh's message to Rabbit, 20) Piglet copies the Owl's explanation and turns it into his own, 21) Christopher and friends ignore Roo's words, and 22) Eeyore's help is ignored by Pooh and friends.

The twenty two acts produce untruth friendship because they are exhibited in their characteristics analyzers. The characteristics analyzer is a table analyzer to exhibit 8 Aristotle's friendship characteristics possessed by the characters in the novel. A check, a cross, or a minus are marked on it to present the existence/presence, non-existence/abstain, or inexistence / unidentified of characteristics and its mutual, similar, and identical. Those table and marks are thought out after exploring the theory of index as a sign needs *physical fact* and *existendal.*

If the acts with the untruth friendship is a smoke, it needs physical fact as the fire, lighter, and sparks. Aristotle's 8 characteristics of friendship are taken as the lighter to exhibit the friendship characteristics in the novel. Meanwhile, to *spark* it, those marks will show the characters without the characteristics. Therefore, the table and its marks are created to that purpose.

Research also discovers the marks on the table will be solved by exploring the novel *Winnie-the-Pooh.* This thought is a *smoke-fire* which friendship characteristics could be understood and determined by observing the words used to tell characters' interaction. The interaction comes to the researcher's mind after reading Biniek's thesis where the friendship discloses to interaction. It also determines the researcher to create another table which is filled by the interaction. Those interactions consists of several scenes (this term is used in a play script to explain an event but here it is to explain a small interaction or conversation of two characters) which show the words for the characteristics even the

acts the most. Therefore, an Interactions Index is created. Its function is to disclose which scenes *blaze* the characteristics to *spark* the report for the untruth friendship.

The acts itself are performed by each character but it is produced by some *existendal* interactions in the novel. The *existendal* interaction has its causal connection because the researcher discovers its words are *spark*ing the act. When the words are the *spark*, it must have a theory behind. The theory has a position as the lighter. The experience of the researcher is the first determiner to the words but Aristotle theory then clarify it. The theory then taking over the whole determiner.

The first determiner of experience does not perform without a basis. This is implemented after exploring the theory of a child's acts after experiencing her mother in Hoed (2014:3). This theory is used as the hypothesis of the acts.

Despite 22 acts, this research limits the report into 5 acts explains each over its Characteristics Analyzer and Interactions Index as follows:

1. Pooh asks Christopher many things for himself. For this act, the characteristics possessed by each man is:

Table 1. Characteristics analyzer

No	Aristotle's friendship characteristics	Pooh	Christopher	Mutual/similar/ identical (Yes/No)
1.	Well-Wishing	x	✓	No
2.	Pleasure	x	✓	No
3.	Useful	x	✓	No
4.	Pleasant	x	✓	No
5.	Virtue	✓	✓	Yes
6.	Respect	✓	✓	Yes
7.	Trust	✓	✓	Yes
8.	Loving	✓	✓	Yes

The eight characteristics have been concluded by the index of plot pieces as the following:

Table 2. Interactions Index

Num.	Scenes	Pages
1.	"I wonder if you've got such a thing as a balloon about you?" "A balloon?" "Yes, I just said to myself coming along: 'I wonder if Christopher Robin has such a thing as a balloon about him?' I just said it to myself, thinking of balloons, and wondering." "What do you want a balloon for?" you said. Winnie-the-Pooh looked around to see that nobody was	12

	listening, put his paw to his mouth, and said in a deep whisper: *"Honey!"*.	
2.	"But you don't get honey with balloons!" "*I* do," said Pooh. Well, it just happened that you had been to a party the day before at the house of your friend Piglet, and you had balloons at the party. You had had a big green balloon; and one of Rabbit's relations had had a big blue one, and had left it behind, being really too young to go to a party at all; and so you had brought the green one and the blue one home with you.	12-13
3.	"Which one would you like?" you asked Pooh. He put his head between his paws and thought very carefully. "It's like this/' he said. "When you go after honey with a balloon, the great thing is not to let the bees know you're coming. Now, if you have a green balloon, they might think you were only part of the tree, and not notice you, and if you have a blue balloon, they might think you were only part of the sky, and not notice you, and the question is: Which is most likely?"	13
4.	"Wouldn't they notice *you* underneath the balloon?" you asked. "They might or they might not," said Winnie-the-Pooh. "You never can tell with bees." He thought for a moment and said: "I shall try to look like a small black cloud. That will deceive them." "Then you had better have the blue balloon," you said; and so it was decided.	13
5.	"Christopher Robin!" "Yes?" "Have you an umbrella in your house?" "I think so." "I wish you would bring it out here, and walk up and down with it, and look up at me every now and then, and say 'Tut-tut, it looks like rain.' I think, if you did that, it would help the deception which we are practising on these bees."	15-16
6.	"Oh, there you are!" called down Winnie-the-Pooh, as soon as you got back to the tree. "I was beginning to get anxious. I have discovered that the bees are now definitely Suspicious." "Shall I put my umbrella up?" you said. "Yes, but wait a moment. We must be practical. The important bee to deceive is the Queen Bee. Can you see which is the Queen Bee from down there?" "No."	16
7.	"A pity. Well, now, if you walk up and down with your	16-17

	umbrella, saying, 'Tut-tut, it looks like rain,' I shall do what I can by singing a little Cloud Song, such as a cloud might sing. . . . Go!" So, while you walked up and down and wondered if it would rain, Winnie-the-Pooh sang this song:	
8.	"Yes. So I think I shall come down." "How?" asked you. Winnie-the-Pooh hadn't thought about this. If he let go of the string, he would fall—*bump*—and he didn't like the idea of that. So he thought for a long time, and then he said: "Christopher Robin, you must shoot the balloon with your gun. Have you got your gun?" "Of course I have," you said. "But if I do that, it will spoil the balloon," you said. "But if you *don't,*" said Pooh, "I shall have to let go, and that would spoil *me.*"	18

The act of table 1 (no 1) is produced by the interaction in the novel. Each scene is a *spark* or a sign which contains of a reason of producing the act. Table 2 (see the table 2 no 2) *sparks* or shows Pooh is asking for a balloon for his food: honey. Table 2 *sparks* Pooh is asking the color to get himself unnoticed by the bee. Table 2 *spars* Pooh asking for an umbrella, Christopher to use it, and Christopher pretend there is rain to help him unnoticed. Table 2 *sparks* Pooh is asking Christoper to see Queen Bee for him to deceive the Queen.

None of table *sparks* Pooh does the act for his friend nor the sake of the friend. Pooh does not have the *lighter* 'well-wishing' because of that. Those scenes shows Pooh have no *pleasure* because those *sparks* have Pooh use his friend's *bear a hand*. Those *sparks* also *sparks* Pooh do not *do good to* his friend and create his friend's *welfare*. It is a *fire* to mark a cross too to Pooh's *useful*. For the *pleasant* of Pooh, he is *offering* and evoking inconvenience on Christopher's self. Therefore, those characteristics are marked cross and *blaze* the untruth friendship on the act.

2. Rabbit says the one who was eating too much is not him but Pooh. The act leads to characteristics as the following:

Table 3. Characteristics analyzer

No	Aristotle's friendship characteristics	Rabbit	Pooh	Mutual/similar/ identical(Yes/No)
1.	Well-Wishing	✓	-	-
2.	Pleasure	✓	✓	Yes
3.	Useful	✓	-	-
4.	Pleasant	✓	✓	Yes
5.	Virtue	✓	-	-
6.	Respect	x	✓	No
7.	Trust	✓	✓	Yes
8.	Loving	✓	✓	Yes

It has been concluded from the index as the following:

Table 4. Interaction Index of Act

Num.	indices	Pages
1	Aha!" said Pooh. (*Rum-turn-tiddle-um-turn.*) "If I know anything about anything, that hole means Rabbit," he said, "and Rabbit means Company," he said, "and Company means Food and Listening-to-Me-Humming and such. like. *Rum-tum-tum-tiddle-um.*"	24
2.	"Here, give us a paw." Pooh Bear stretched out a paw, and Rabbit pulled and pulled and pulled . . ."*Ow*!" cried Pooh. "You're hurting!"	28
3.	"It all comes," said Rabbit sternly, "of eating too much. I thought at the time," said Rabbit, "only I didn't like to say anything," said Rabbit, "that one of us was eating too much," said Rabbit, "and I knew it wasn't *me*," he said. "Well, well, I shall go and fetch Christopher Robin."	29

Theory of friendship crates a check mark except on the characteristics of respect. Its argument is similar to the act 2. Pooh has the disadvantage of eating as justified by Smith (2015: 12) as Binge Eating Disorder. Table Interactions Index 6.3 represents that Rabbit has not been able to accept Pooh's shortcoming. Therefore, his respect is crossed. On Pooh's, the theory creates 3 miscellaneous marks on well-wishing, pleasure, or virtue because none of them indicated that Pooh had these three things on this occasion.

Pooh eats honey, which supposes to be his and Piglet's bait to catch heffalump.The act inspires the character as follows:

Table 5. The act inspires the character

Num.	Aristotle's friendship characteristics	Pooh	Piglet	Mutual/similar/ identical(Yes/No)
1.	Well-Wishing	x	✓	No
2.	Pleasure	x	✓	No
3.	Useful	x	✓	No
4.	Pleasant	✓	✓	Yes
5.	Virtue	✓	✓	Yes
6.	Respect	✓	✓	Yes
7.	Trust	✓	✓	Yes
8.	Loving	✓	✓	Yes

The ideas have been lined from the following index:

Table 6. Interaction in the Novel

No	Interaction in the Novel	Pages
1.	..."I remember my uncle saying once that he had seen cheese just this colour." So he put his tongue in, and took a large lick...	62
2.	..."it is. No doubt about that. And honey, I should say, right down to the bottom of the jar. Unless, of course," he said, "somebody put cheese in at the bottom just for a joke. Perhaps I had better go a *little* further . . . just in case . . . in case Heffalumps *don't* like cheese . . same as me. Ah!...	62
3.	Having made certain of this, he took the jar back to Piglet, and Piglet looked up from the bottom of his Very Deep Pit, and said "Got it?" and Pooh said, "Yes, but it isn't quite a full jar," and he threw it down to Piglet, and Piglet said, "No, it isn't! Is that all you've got left?" and Pooh said "Yes." Because it was...	62-63
4.	….when the five hundred and eighty-seventh Heffalump was licking its jaws, and saying to itself, "Very good honey this, I don't know when I've tasted better," Pooh could bear it no longer. He jumped out of bed, he ran out of the house, and he ran straight to the Six Pine Trees.	65
5.	But as he got nearer to it his nose told him that it was indeed honey, and his tongue came out and began to polish up his mouth, ready for it. "Bother!" said Pooh, as he got his nose inside the jar. "A Heffalump has been eating it!" And then he thought a little and said, "Oh, no, *I* did. I forgot."	66
6.	Indeed, he had eaten most of it. But there was a little left at the very bottom of the jar, and he pushed his head right in, and began to lick.	66

The results presented in this act are crosses on well-wishing, pleasure, and useful. An offender that makes this out of equilibrium is the Pooh character. Pooh gets a cross on well-wishing because he eats the honey which supposes to be a present. It is caused by his focus on himself as indicated in the analyzer 10.1-2. The cross on the pleasure is made based on the 10.2 where Pooh does not keep the honey he brings with a feeling of pleasure. Therefore, he also denotes an attitude which is contrary to the theory of useful.

3. Pooh eats the honey, which supposes to be Eeyore's present and changes it into Useful Pot. The act has concluded characteristics as follows:

Table 7. Characteristics analyzer

Num.	Aristotle's friendship characteristics	Pooh	Eeyore	Mutual/similar/ identical(Yes/No)

No.				
1.	Well-Wishing	✓	✓	Yes
2.	Pleasure	✓	✓	yes
3.	Useful	✓	✓	Yes
4.	Pleasant	x	✓	No
5.	Virtue	✓	✓	Yes
6.	Respect	x	✓	No
7.	Trust	✓	✓	Yes
8.	Loving	✓	✓	Yes

The characteristics have been referred from the following index:

Table 8. Interactions Index

No	Interaction in the Novel	Pages
1.	..."Now then, Pooh, time for a little something." "Dear, dear" said Pooh, "I didn't know it was as late as that." So he sat down and took the top off his jar of honey. "Lucky I brought this with me," he thought. "Many a bear going out on a warm day like this would never have thought of bringing a little something with him." And he began to eat.	79-80
2.	"Now let me see," he thought, as he took his last lick of the inside of the jar, "where was I going? Ah, yes, Eeyore." He got up slowly. And then, suddenly, he remembered. He had eaten Eeyore's present! "*Bother*!" said Pooh. "What *shall* I do? I must give him *something*."	80
3.	"I've brought you a little present," said Pooh excitedly. "I've had it," said Eeyore. Pooh had now splashed across the stream to Eeyore, and Piglet was sitting a little way off, his head in his paws, snuffling to himself. "It's a Useful Pot," said Pooh. ...	88
4.	When Eeyore saw the pot, he became quite excited. "Why!" he said. "I believe my Balloon will just go into that Pot!" "Oh, no, Eeyore," said Pooh. "Balloons are much too big to go into Pots. What you do with a balloon is, you hold the balloon—" "Not mine," said Eeyore proudly.	88

5.	"Look, Piglet!" And as Piglet looked sorrowfully round, Eeyore picked the balloon up with his teeth, and placed it carefully in the pot; picked it out and put it on the ground; and then picked it up again and put it carefully back.	88
	"So it does!" said Pooh. "It goes in!"	
	"So it does!" said Piglet. "And it comes out!"	
6.	"Doesn't it?" said Eeyore. "It goes in and out like anything."	88-89
	"I'm very glad," said Pooh happily, "that I thought of giving you a Useful Pot to put things in."	
	"I'm very glad," said Piglet happily, "that I thought of giving you Something to put in a Useful Pot."	

In this result, the untruth of friendship is only shown in terms of pleasant and respect. Both cross were contributed by Pooh character. This happens because Interactions Index Table 14.1-2 is indicated that Pooh is once again focused on his Binge Eating Disorder. Even so, Eeyore is noted a check mark because the 14.4 presents a sign that Eeyore is still happy on his present. As for the other characteristics, both characters get a check mark because Pooh still gives the present and Eeyore shows signs that meet the definition of the theory.

4. Discussion

As well as the acts, this research discovers advice. This research reports it will benefits for humanity. It is: if you are hungry, the key will be you and your mental. you must hold your kindness. This advice is produced by the index of some acts with the untruth friendship from the novel. They are:

Table 9. Index of Act

No	Action of Characters	Point
1.	Pooh asks Christopher things for himself.	1
3.	Rabbit says the one who was eating too much is not him but Pooh.	6
4.	Pooh eats honey, which supposes to be his and Piglet's bait to catch heffalump.	10
5.	Pooh eats honey, which supposes to be Eeyore's birthday.	14

Index of Act 4 acts are indicated as a contribution to solve the problem of hunger because of Pooh's behavior in act presents that in a state of hunger, the best thing should be required by someone is to drive a friend share his bread. This demeanour does not

destroy a friendship in its entirety because some characteristics such as pleasant, respect, trust, and loving are existence to hold the relationship on. However, a note creates along within. These acts direct a person to calm himself down and keep going albeit he is being questioned in his action. The person should not be ashamed of this because he is the one who needs the bread. If the feeling hit his head as act 1.3, 1.2 offers a solution that he needs is only to behave himself.

The advice of this act 1 is not aimed at the person who will give goodness in the form of help to someone who is starving. However, this advice is only for those who are feeling hunger. The state of Pooh as a character with Binge Eating Disorder disease that always lead him to feel a food, in this research, still shows that it is a form of a hungry person. The advice to the hungry person is allowed based on the signs found in the novel. However, this advice with the note that the hungry person must have an attitude that brings good feelings and desires for his helpers.

5. Conclusion

The 'friendship' which is entitled to *Winnie-the-Pooh* is untrue. It means that the friendship is unreal because of 4 acts which is performed by two characters, Pooh and Rabbit. Pooh's acts as well as Rabbit's, according to Aristotle theory, have eliminated some characteristics of friendship. Pooh's act in asking Christopher things for himself, for instance, it produces their friendship does not have *well-wishing, pleasure, useful,* and *pleasant.* Although that, it keeps *virtue, respect, trust,* and *loving.* Therefore, his act produces an advice which will be useful for humanity about starvation. It is you may have your friend feed you, tell your friend he was eating too much, have yourself eat the honey which is supposed to be a bait or present.

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