

# Russell's View of Character and Its Insight on Children's Anti-Smoking Education

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**Objectives:** In this study, we qualitatively studied Russell's view of character and tried to seek the insight on children's anti-smoking education. **Results:** Russell's view suggests that human character refers to human qualities which are distinguishable as good (i.e., desirable) or bad. Russell focused on desirable human qualities, and he raised that the four characteristics of human beings (i.e., vitality, courage, sharpness, and reason) together absolutely constitute the basis of an ideal personality. This standpoint stems from Russell's assumption that human character attention can promote personal good habits and consider the details of education. This assumption has formed Russell's view that human character can be cultivated through games and imagination, skill learning and scientific explanation, knowledge acquisition, and accuracy training. **Conclusion:** The findings show that Russell's concept of human character is neutral. Russell advocates the pursuit of universal desirable character. Russell's view of character connects children's behavior to human character development. From Russell's view, children's smoking behavior is far from four good human qualities, which is obstructive to their character development. Russell's insights instruct people that anti-smoking education should promote children's performance spirit of anti-smoking propaganda, cultivate children's coping abilities of smoking allure, and guide children's comprehensive thinking of smoking damage.

**Key words:** Russell; character; children; anti-smoking education

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Nowadays, children's health is being severely damaged by smoking. According to the investigation research, "In 2018, approximately 4.9 million middle (840,000; 7.2%) and high school students (4.04 million; 27.1%) in the United States (US) reported past 30-day use of any tobacco product, a significant 29% and 38% increase from 2017 among middle and high school students, respectively"<sup>3</sup>. The research data shows

that it is crucial to pay attention to the smoking children and to execute children's anti-smoking. Two aspects need great attention. Firstly, to do some strategies of anti-smoking administration is what matters. Secondly, to intensify anti-smoking education is also important.

From pertinence research, it is found that some surveillance and enforcement efforts are taken to prevent children from using tobacco products, for

instance, California's Stop Tobacco Access to Kids Enforcement (STAKE) program assists local law enforcement agencies by furnishing mandate and tobacco enforcement training<sup>2</sup>. However, fundamentally, children's smoking behavior embodies children's character. Thus, this paper qualitatively studies Russell's view of character. As a renowned western analytical philosopher, Russell published many important opinions on education, and his view of character is of particular significance to the development of education. However, the following questions remain: What does Russell's character mean? Why does Russell care about human character? How does Russell propose to cultivate human character? What insight does Russell's character view have on current children's anti-smoking education? This paper attempts to find answers to these questions.

### **INTERPRETATION OF MEANING: THE MEANING OF RUSSELL'S HUMAN CHARACTER**

The word character can be traced back as early as the ancient Greek period (from 439BC to 399BC). The "Kalmides" in Plato's Dialogue records a dialogue between Socrates and Karmid. In this dialogue, when discussing the meaning of temperance, Socrates held: "If you have temperance, then you must have a view on temperance. Temperance will definitely tell you its essence and character, so that you can express your views on temperance."<sup>10</sup> Through dialogue and inference, Socrates arrived at the view that temperance is a very good thing, and therefore, in Socrates' view, character is also a good thing. However, Aristotle, a pupil of Plato, regards character as a category of qualities and habits. Aristotle regarded character as a state of the soul, and assumed that character refers to "Our good or bad relationship with these feelings."<sup>1</sup> In Aristotle's view, character can be divided into good and bad. In ancient Chinese dictionaries, the word character is translated as "quality; morality, etc."<sup>7</sup>, and the ideograph for character is translated as "human nature, temperament, personality, etc."<sup>7</sup>. In modern Chinese dictionaries, character refers to

"quality character"<sup>4</sup>. Thus, character can be interpreted as quality character.

The philosopher Russell assumed that human character refers to human qualities, which can be distinguished into good or bad, but Russell focuses on those human qualities that are desirable. As Russell put it: "Some character is universally desirable. Yes, here I only consider these character."<sup>8</sup> Russell pointed out that universally desirable human qualities refer to the four aspects of character of human vitality, courage, sharpness, and reason, because together, they form the basis of an ideal personality. According to Russell, vitality, as a psychological quality, can increase happiness and reduce pain. There are many forms of courage, including courage without fear, courage with the ability to control fear, and courage without fear in cases where fear is reasonable. Courage is courage in the highest sense, i.e., to have courage to fear nothing in cases where fear is unreasonable, and the courage to hold an egoless view of life. Sensitivity is a correction to simple courage. Russell assumed that a person's simple courage is not sensible behavior. When external stimuli make people feel emotional, people are emotionally sensitive, but Russell pointed out that such qualities may not be desirable: "Sharpness is good only when the emotional response is appropriate in a certain sense."<sup>8</sup> Russell divided human sensitivity into abstract stimulus sensitivity, cognitive acuity, and aesthetic sensitivity. He assumed that education can cultivate human acuity for abstract stimuli, which can prevent large-scale wars and oppression. Russell proposed that cognitive acuity should be explored in connection with reason, but he did not elaborate on aesthetic acuity. In addition, Russell also pointed out that the transfers of pleasure and compassion are two stages in the development of a keen ideal form. In Russell's view, rationality refers to the actual possession knowledge and understanding of knowledge. The actual possession of knowledge is a process of dynamic acquisition rather than a process of static acquisition. A rational life requires curiosity and an open mind. At the same time, Russell pointed out that vitality can promote soundness of mind,

courage can prompt people to act, sharpness can stimulate people's desire to act, and reason can point people towards the good direction. Russell also identified the role of education in cultivating the quality of people. He assumed: "We are contaminated with these bad qualities because of education. If we want to obtain the opposite virtues, we must also pass education. Education is the key to opening the door to a new world."

<sup>12</sup>Russell pointed out that to avoid the formation of bad habits, it is necessary to cultivate human character at an early age. Therefore, the human character Russell refers to is mainly the character of children.

### **MOTIVATION ANALYSIS: WHY RUSSELL CARES ABOUT HUMAN CHARACTER**

As an analytical philosopher, Russell has made outstanding contributions to the study of realism. However, the questions remain why Russell turned to focus on human character and what is the relationship between human character attention, human development, and education?

#### **Human Character Attention for Promoting Good Habits**

In Russell's view, the development of children's habits affects the development of children's health and of their character. If a child has a bad habit, the result is harmful to both health and character. Therefore, to promote the formation of good habits, character attention is very important. Russell assumed that character education should begin after the birth of the child, and must take the opposite approach to the practice of nannies and ignorant mothers, because "children's nature is neither 'good' nor 'evil'. Children are born with only various primitive reflective abilities and instincts; under the influence of their environment, various healthy or bad habits are formed. Whether these habits are healthy depends on the wisdom of the mother or the nanny, and the child's nature is surprisingly plastic at first. Most children have the potential to become good citizens as well as the potential to become criminals"<sup>12</sup>. Russell emphasized that when paying attention to the

character of children, wrong guidance by the nanny or an ignorant mother must be prevented.

In addition, Russell also highlighted the difference between ancient and modern concepts of virtue cultivation. Traditionally, virtue can be cultivated through the control of evil thoughts, while according to the modern view, virtue can be cultivated through appropriate education with the goal to suppress impulse. Russell assumed that virtue can be cultivated through proper character education for children. Because "children especially want their elders and partners to like themselves, they usually have all kinds of impulses, depending on their environment, they can develop in good or bad directions. And they are at the age of forming new habits, and good habits can produce most virtues almost automatically"<sup>12</sup>. Russell held that the traditional method of insisting on cultivating virtue through controlling the will is inappropriate. Because traditional virtues do not restrict evil thoughts, evil thoughts will try to escape the control of the will and appear in new ways, thus making it extremely difficult to prevent bad behaviors. To better clarify this position, Russell used the beliefs of modern criminal psychologists to illustrate the rationality of cultivating virtues through education. Taking father-son flogging as example, it is not an appropriate tool to cultivate virtues through will. Therefore, Russell focused on character for promoting good personal habits.

#### **Human Character Attention for Considering the Details of Education**

Russell insisted that although paying attention to character does not mean that children are educated perfectly, "the power of education is great in forming character and insights, and it is recognized by everyone"<sup>11</sup>. Therefore, attention to character is merely a test of how education promotes the development of finished products, and it is preferable to consider various details of education. In Russell's view, if educators have a correct view of desirable character, then this will help to arrange many details of education and clarify the goals of character training. Russell

assumed that the purpose of traditional education is to mold children as materials, instill respect for superiority in children's minds, and make children gradually become educational machines, without own thinking. Regarding the reason, Russell criticized the political system, pointing out that because education is used as a political instrument to be involved in the political whirlpool. This phenomenon will lead to the deprivation of children's rights, cause consistency of children's thinking habits, and limit knowledge. As Russell wrote: "If we respect children's rights, then education cannot be a political weapon. If we respect children's rights, then we should educate them so that they have the knowledge and habits of thought necessary to form independent opinions. But when education is regarded as a political system, it must try to form habits and limit knowledge, and make people only have a set of exactly the same opinions."<sup>11</sup> Therefore, if children are under the influence of traditional education, they develop more obedient and independence-fearing qualities, which are detrimental and even harmful to the child's future life. Education must pay attention to these qualities and strive to cultivate them so that they can be transformed into desirable qualities such as vitality, sharpness, courage, and reason. Russell's view that character attention must consider the details of education included two aspects. First, the disadvantages of traditional education yield adverse effects on children's character, hinder their healthy growth, and reverse the situation. Attention must focus on the character of children. Second, as part of the process of considering the details of education, attention to children's character must be advanced to prevent the negative impact of bad education from the source and realize the improvement of education itself.

#### **METHOD CONSTRUCTION: RUSSELL'S PATH TO CULTIVATE HUMAN CHARACTER**

Russell proposed that paying attention to and cultivating human character at the early stage is a form of care and mission for people, as it tries to give people a natural future and save them from

self-destruction. "Every living creature is inherently self-centered; however, the mission of each person in life is to shift the center of his concern from himself to the highest reality, no matter what this highest reality may be. That is the realization of destiny of mankind."<sup>13</sup> In this context, the question emerges how human character can be cultivated? Russell proposed three paths for the four desirable qualities of vitality, sharpness, courage, and reason: games and imagination, skill learning and scientific explanations, as well as knowledge acquisition and accuracy training. These are further explored in the following.

#### **Games and Imagination**

For the desirability of a person, vitality is particularly important. In Russell's view, vitality corresponds to human spirit. When people were children, they were full of vitality, which was probably always present; as people grow older, this vitality inevitably declines. An important way to retain people's vitality is to participate in games and use imagination. Russell encourages people to engage in games and pretend play from an early age, because Russell assumed that children can build their own fun and health by engaging in games and pretend play. As Russell put it: "Games and pretending are indispensable needs in childhood. Children must be provided with opportunities for these activities so that they can be happy and healthy."<sup>8</sup> Children are serious about and devoted to playing games. If the scene established in their game is disturbed or disrupted by adults, children will be outraged. Russell assumed that for children, this is normal rather than pathological. When children are engaged in games and pretend play, they use their imagination, imagining that they are specific characters, even though these characters may not be real. Children will regard this imagination as a dream, and hope that one day, it may come true. Russell pointed out that it is a child's instinct to fall into such imaginative play in games, and education should cultivate this instinct instead of repressing it. "Sterling childhood imagination is tantamount to letting children become slaves to reality just like animals on the ground. Therefore, it is impossible

to create heaven"<sup>12</sup>. According to Russell's view, the practice of blindly asking children to see reality and abandon imagination is wrong and outrageous, because for children, reality and imagination are equally important. By observing his children's words and deeds, Russell discovered that children are obsessed with pretending to have the will to power. Moreover, children love to pretend to be adults, imitate what adults do, and give orders to people around them. In the process of this pretend play, children use their imagination, have fun, and experience being in power. However, Russell suggested that in this process, children still have the impulse of curiosity, which helps them improve their cognitive ability. Russell insisted that every strong impulse in children's lives can be found in games. People may raise the criticism that if children are allowed to follow their own playful nature and freely engage in games and imagination, this will inevitably cause children to not being able to engage in other activities that may be beneficial to children. In Russell's view, games and imagination are the source of helping children gain vitality. If children spend all their time doing serious things that—in the eyes of adults—are beneficial to children, this will lead to children's mental breakdown. What Russell meant was not to draw a line between children's play and imagination and other activities, rather, he emphasized that children should be allowed to participate in play and imagination in early childhood. This right and freedom of children's imagination should be protected, and should not be based on external utility. Such a goal strangles the imagination of children. However, in common school education, children's imagination is being devastated, and children's creativity is being annihilated. Therefore, it is very important to strengthen the protection of the imagination of preschool children, because "preschool children have not yet accepted the external fixed knowledge and behavior patterns, he can freely construct the spiritual relationship between the external world and the self"<sup>15</sup>. In this way, children can not only maintain physical vitality through games and imagination, but they also

develop spiritual vitality, so that children can become complete and energetic adults.

### **Skill Learning and Scientific Explanation**

Courage—as a desirable quality of a person—is directly related to behaviorism. Russell assumed that courage implies that a person has done what others have failed to do because of fear. However, Russell denied the courage of people who control their fear through the will, because fear controlled by the will can also be expressed in an unrecognizable form. Russell pointed out that the promotion of good habits is the best form of cultivating courage, which is part of the moral education of children. Russell emphasized that these good habits cannot include the habit of being indoctrinated to participate in warfare. In contrast, such indoctrination will hinder the good development of education. Therefore, in Russell's view, "the cultivation of physical courage should be done as much as possible through learning operational or control skills, rather than through physical competition with others"<sup>12</sup>. To deny the courage required for war, Russell cited activities such as climbing, controlling airplanes, and driving small boats in strong winds, and suggested to encourage children to engage in these activities and yield courage from them. However, while Russell did not deny that children can conquer things, he denied that the conquest of people can be achieved through war, because war is destructive to the improvement of human character.

In addition, from the standpoint of children, Russell insisted that in addition to considering physical courage, children's fear of mysterious things just like unpleasant surprises should also be considered. To help children overcome their fear of mysterious things, Russell suggested "Scientific explanation is the best way to eliminate them"<sup>12</sup>. To better clarify the problem, Russell cited his son's research on water guns in the garden, and his own research on water guns. The question of how water enters and leaves the water gun leaves children full of curiosity, and Russell explains to them the principle of the entry and exit of both water and air, so that the children can understand

the associated processes. Of course, Russell pointed out that children sometimes ask adults difficult questions. As an example, Russell presented the question about death raised by children. Because children are good at observing and discovering since an early age, they will be curious about the death of people and things and will pose related questions to adults and are curious about the answers. To answer children's questions positively, adults might tell children that death is a kind of sleep that makes people no longer awakened. The goal would be to try and help children realize that death is not mysterious and help children avoid worrying about the topic.

In addition, Russell also pointed out that under the strict control of adults, children tend to fall into a kind of diffuse anxiety. Children are more likely to fall into anxiety because they are told by adults that childhood is happy, which inevitably leads to a great psychological gap in children caused by their comparison between what adults say and their own current situation. Russell suggested that such behavior by adults will adversely affect children's future lives. If children ask adults about their lives because of their own anxiety, adults should give children a reasonable explanation to eliminate that anxiety; moreover, they should convey to children the belief that most of the lives of adults are happy, to inspire children to yearn for tomorrow. The reason why Russell denies the courage brought about by war or oppression is because the fear of war or oppression has led to a loss of sympathy in most people. War has led to the loss of children's sensitivity to abstract stimuli, and thus, education is needed to cultivate this sensitivity to abstract stimuli. In the process of skill learning, children can bravely increase their understanding of what is the best solution, cultivate sympathy for others, and gain the possibility of regaining their sensitivity. While children are learning skills, adults should take care to ensure that children are aware that the things that affect themselves are appropriate, and that they can feel happy or painful under the influence of appropriate things. Children integrate themselves into life, into a learning community without authority, and develop an egoless view of

life, thereby cultivating their courage in the highest sense.

### **Knowledge Acquisition and Accuracy Training**

Reason, as one of the desirable qualities of a person, complements the proper physical and emotional care of a person. Russell assumed that reason refers to both the actual knowledge and its understanding, but Russell's view of reason emphasizes the ability to acquire knowledge. In Russell's view, one of the flaws of traditional morality is to underestimate reason. In the process of moral education, educators often neglect the training of human reason because they are keen to instill so-called correct beliefs. Therefore, the exploration and cultivation of human intellect is extremely important, and Russell regards this as one of the main purposes of education.

Of course, cultivation of reason involves a pair of relationships, i.e., the relationship between training reason and imparting knowledge. Russell wrote "It is of course possible to impart knowledge without training reason; it is not only possible, but also easy, and people often do this. But I don't believe that without imparting knowledge can train reason, and training of reason can at least enable people gain knowledge"<sup>12</sup>. Russell emphasized that it is impossible to achieve rational training without imparting knowledge, the imparting of knowledge may not necessarily achieve rational training, and rational training must achieve knowledge imparting. Therefore, imparting knowledge is necessary for rational training. However, knowledge transfer does not have to be achieved through rational training; it may also be achieved without rational training. Rational training is a sufficient and unnecessary condition for knowledge transfer. In other words, Russell proposed knowledge transfer as the basis of rational training. From the perspective of children, training of the intellect requires knowledge acquisition. In Russell's view, children are curious, and this curiosity stimulates children's curiosity about things. Education should protect children's curiosity and cultivate their habit of observation, belief in knowledge, patience, and

diligence. In the process of knowledge transfer, children also need to cultivate an open mind to avoid conflicts between their curiosity and other emotions. However, Russell pointed out that it is not enough for children to acquire knowledge based on the motivation of curiosity alone. Education also needs to achieve the accuracy of children's learning knowledge. In his words, "Learning accurate knowledge easily makes people tired, but this is essential for every kind of excellence. This fact can be made clear to children by appropriate methods"<sup>12</sup>.

Russell identified four common types of accuracy associated with knowledge: muscle accuracy, aesthetic accuracy, factual accuracy, and logical accuracy. Muscle accuracy is reflected in children's body accuracy or in their participation in games and learning activities. Therefore, education must help children realize the meaning of body accuracy. Aesthetic accuracy implies care for aesthetic standards and nuances. In Russell's view, guiding children to learn to perform, sing, and dance is the best way to cultivate aesthetic accuracy. The accuracy of fact points to the memory and consolidation of facts. Russell assumed that it is boring to let children recite facts they cannot experience directly, and it is difficult to obtain accurate facts in this way. Russell advocated the experience of facts through interest and repetitive practice to obtain accuracy of facts. The accuracy of logic represents the clarification of the reason why things yield rules. Russell emphasized that the accuracy training of logic should happen at a later stage of child development, and children should not be forced to accuracy training of logic at the pre-school age. Russell's consistent principle of rational education allows children to actively seek knowledge rather than allowing children to be taught passively.

### **SIGNIFICANCE REVISITED: THE INSIGHT OF RUSSELL'S VIEW OF CHARACTER ON CHILDREN'S ANTI-SMOKING EDUCATION**

In Russell's view, traditional militaristic education greatly increases a person's combative spirit while damaging character. To protect the

positive development of children's character, Russell assumed that the status of their character training is prominently important. Russell's concern for the character and its cultivation in children is an important concern toward the development of children as human beings. Russell's view indicates that smoking is obstructive to children's character development. The central insight for children's anti-smoking education comprises the following three aspects: children's performance spirit of anti-smoking propaganda, children's coping abilities of smoking allure, and children's comprehensive thinking of smoking damage. These are detailed in the following.

### **Anti-Smoking Education Should Promote Children's Performance Spirit of Anti-Smoking Propaganda**

Some research shows that among American teenagers, the perception of the harm of alternative tobacco products varies, and a considerable number of teenagers do not know about alternative tobacco products. Thus, anti-smoking education should promote children's performance spirit of anti-smoking propaganda<sup>6</sup>.

As individuals with independent personality, children have significant performance characteristics. In terms of performance habits, under normal circumstances, children are lively and active and portray the habit of loving performance. Reflected in the way of their expression, children often perform by participating in active games or competitive activities. These performance habits and ways of performance demonstrate the performance spirit of children, which anti-smoking education should promote. According to Russell's view, the development of children's good habits is crucial to the development of their character. Moreover, Russell focuses on the character of children and identifies the various dangers lurking in the bad habits children develop at an early age. Russell assumed that the various bad habits of children should be corrected through education to divert their character into a good direction. In other words,

Russell advocates letting children behave naturally, while paying attention to and correct their bad habits in the process of performance.

Russell pointed out that there are two sides to the performance habits of children, and education should focus on guiding the formation of their good habits. In addition, Russell assumed that the way children participate in games or activities also has an important impact on the development of their character. In Russell's view, the goal of children's participation in games or activities is to pursue fun, i.e., to increase their own happiness; however, happiness-oriented participation may oppress the interests of others. Between children's games and their activities, Russell encouraged children to participate in fun games rather than in competitive activities, because he assumed that the latter cultivates children's combative spirit and damages their character. Therefore, the performance of children as they participate in games or activities is the main focus on Russell. Anti-smoking education to promote children's performance spirit of anti-smoking propaganda does not imply that children are allowed to express themselves freely, but rather, it focuses on children's performance. "Caring for children means that teachers should consider their own present and future. Starting from the needs of 'this' and 'that' children and the possibility of 'I' helping children realize such needs, teachers need to design children and their own learning life in school and teaching life. According to the possibility, teachers need to change the status quo of 'exam tired', to realize the value of existence between teachers and students"<sup>8</sup>. Caring for children while developing the performance spirit is the power of the possibility of educating itself to burst, and it is also a great challenge education must accept in the future.

The question remains how anti-smoking education can be able to carry forward children's performance spirit of anti-smoking propaganda. According to the research, tobacco prevention education campaigns among nation must take those adolescents who are unaware of alternative tobacco products and the damage related to use into account. These campaigns should first inform

youth about the shared and unique harms of a variety of tobacco products, especially the lesser known products such as hookah, as well as poly-tobacco use<sup>6</sup>.

On the one hand, anti-smoking education must affirm positive behavior in children. Children have their own desires for performance and activity tension. Anti-smoking education should not harm their own interests when guiding their performance, but rather, it must protect children's interests. On the other hand, anti-smoking education should guide the way children behave. The way children participate in performance activities stems from their curiosity and initiative, and there are many ways in which children participate in performance activities. Therefore, anti-smoking education must guide children's performance methods so that the children can realize their own life aspirations and find meaning in life.

### **Anti-Smoking Education Should Cultivate Children's Coping Abilities of Smoking Allure**

More and more children are addicted into smoking, which is mostly attributed to smoking allure. Smoking allure mainly comprised two aspects, one is from the smoking behavior of adults and companion, and the other is from the stimulus of cigarette retail locations. The correlational research manifests that children got tobacco products or e-cigarettes from someone else<sup>16</sup>. As for the locations of cigarette retail, some research suggests that youth are most probably to see advertisements at retail shops (68%), followed by the Internet (41%), television (38%), and newspapers or magazines (24%)<sup>9</sup>. Thus, smoking allure is a threat or challenge for children. When a child encounters it from others in a specific situation, the child must respond to this challenge to avoid his own disadvantage.

To better protect children's own safety, they are expected to develop a certain ability of coping in the process of coping with danger. First, children need courage to cope with behavior. In Russell's opinion, brave people become fearless people. Although courage takes many and often complex



forms, one of the core elements of courage is absence of fear. Russell assumed that if ordinary people are to live a life free from fear, education must play a role, because in Russell's view, the acquisition and overcoming of fear is contagious. Children can learn fearful behavior and imitate it by observing fear or timidity in adults. Education should face this unique ability of learning by observation of children squarely. Second, children's coping abilities depends on their psychological stability. When children face sudden threats, their psychology is agitated. However, to not show fear in front of their peers, children can only break free from the depressive atmosphere and obtain psychological stability in their own coping. In Russell's view, this breaking free represents a child's courage to break through the bottleneck of depression and achieves a perfection of the child's personality. Objectively, education must help children establish psychological stability. Therefore, anti-smoking education should cultivate children's coping abilities of smoking allure.

Doubtless, children's coping abilities develop into the actions of the person who is in the life. Cultivation of children's courage in coping smoking allure can diminish the chaos caused by children's fearful behaviors. For instance, if children are full of fear of darkness, theorists who are good at analysis may tell them what darkness is, what fear is, how to view darkness, and how to overcome fear, by using a series of logical reasoning and thinking approaches. However, this approach can hardly help children to fully understand darkness and completely overcome their fears. As the French philosopher Rousseau wrote "When you want to heal someone's fear of darkness, you don't have to tell him one way or another, but just often take him to dark places; you need to know all philosophy. The argument is not as effective as this method"<sup>14</sup>. Therefore, the best way to help children develop courageous coping abilities is to join them in practice. Children's coping with psychological instability is a way to eliminate children's fear and also, a way to ensure children's psychological safety. Thus, anti-smoking education should encourage children to actively face external threats from smoking allure

and should guide them to learn to control their own irritability while interacting with smoking allure. Children's fearful emotions should be regulated through education and consultation to stabilize their psychology.

### **Anti-Smoking Education Should Guide Children's Comprehensive Thinking of Smoking Damage**

It is no doubt that smoking will bring serious damage, like making body peaky, causing lung cancer and so on. Nevertheless, Children have few knowledge about it. They need to recognize the smoking damage. In other word, children should have a thinking of smoking damage. As for children, the sense of reason manifests as curiosity and questioning. According to Russell's view, adults should encourage and be patient with children's thorough questions, because children's questioning is a sign that children have entered a phase of deep thinking. Children's comprehensive thinking about things mainly reflects in two aspects: their thinking ability and their thinking style. In terms of their thinking ability, children's questioning shows that they have developed a deep thinking ability. From an epistemological standpoint, children are full of curiosity about the meaning of knowledge. Children learn about the things in front of them through questioning. This represents the embodiment of their search for knowledge. If the answer the child receives differs from the characteristics of the originally observed things, the child will continue to ask further questions. This is a manifestation of the child's ability to question by applying thinking.

In terms of thinking, because of the simplicity of children's knowledge structure, children generally adopt a single perspective of thinking. If children are guided to think from multiple perspectives, they are more likely to enter the door of deep thinking. From the perspective of logical thinking, children generally adopt a linear way of thinking. In view of the degree of children's learning, children find it difficult to apply a non-linear way

of thinking. Therefore, education should guide children to use all aspects of thinking. Lu et al. proposed that "Thinking can guide our actions, make them predictable, and plan actions according to the purpose. In other words, we clarify the purpose of our actions before we act. It can make our actions have a deliberate and conscious way to achieve the future. The purpose, or in other words, to direct us to act in order to achieve the goal that is still far away"<sup>5</sup>. Cultivating thinking should be the purpose of education. Therefore, anti-smoking education should guide children's comprehensive thinking. But how can anti-smoking education guide comprehensive thinking of children?

As Dewey proposed, reflective thinking represents the repeated, serious, continuous, and deep thinking about a certain problem, and emphasized that reflective thinking is the best way of thinking<sup>5</sup>. When analyzing the connotation of thinking, Dewey mentioned that thinking has three central factors: hint, instruction, and belief. In Dewey's view, the training of thinking requires knowledge, attitudes, and methods. Dewey's view of thinking implies that education equals growth. Children's comprehensive thinking is an important aspect of children's growth. Therefore, anti-smoking education must guide children's comprehensive thinking of smoking damage. First, anti-smoking education must provide children with the best knowledge of smoking damage of the central factors of hint, instruction, and belief, which can stimulate thinking in children. Second, anti-smoking education must cultivate children's attitudes that achieve an advantage in their personal qualities. Third, education must guide children to repeatedly practice their own thinking skills. Forth, anti-smoking education must direct children to get the evidence-based message of smoking damage from the internet. The research finds that brief message of smoking damage commonly seen in social media or text messaging interventions can be effective in children's anti-smoking only if they are evidence-based and high in quality<sup>17</sup>.

## RESULTS

Russell's view suggests that human character refers to human qualities which are distinguishable as good (i.e., desirable) or bad. Russell focused on desirable human qualities, and he raised that the four characteristics of human beings (i.e., vitality, courage, sharpness, and reason) together absolutely constitute the basis of an ideal personality. This standpoint stems from Russell's assumption that human character attention can promote personal good habits and consider the details of education. This assumption has formed Russell's view that human character can be cultivated through games and imagination, skill learning and scientific explanation, knowledge acquisition, and accuracy training.

## CONCLUSION

The findings show that Russell's concept of human character is neutral. Russell advocates the pursuit of universal desirable character. Russell's view of character connects children's behavior to human character development. From Russell's view, children's smoking behavior is far from four good human qualities, which is obstructive to their character development. Russell's insights instruct people that anti-smoking education should promote children's performance spirit of anti-smoking propaganda, cultivate children's coping abilities of smoking allure, and guide children's comprehensive thinking of smoking damage.

## Study Limitations

Our study has some limitations about which readers should be cautioned. First, we used qualitatively research method, which may have resulted in the lack of objectivity. Additionally, the study perspective is relatively simple; thus, future research is recommended in a more group.

## Implications for Practice and Suggestions for Future Research

Because children is the future hope of a nation, we recommend that more attention be given to children's health education. Caring for children's living situation is of great importance for helping children's health growing. We recommend that

future researchers take a quantitative approach to get greater insight into the relations between children's behavior and children's character development.

### Human Subjects Approval Statement

This research was approved by the Academic Committee of Shanghai University of Finance and Economics Zhejiang College. Participation in the study are voluntary. Participants are free to withdraw during the research period.

### Author Declaration

This research is not funded by any organization related to tobacco production.

### Conflicts of Interest Disclosure Statement

The authors declare no conflict of interest in the authorship or publication of this work.

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