Environmental Virtue Ethics

*Wildlife Tourism in Sweden*

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Abstract

With the permission of Swedish *Allemansrätten*, the Right of Public Access, allows people to interact with the natural environment... . Environmental ethics, discuss about the relationship between man and nature, and is hence clearly connected to the questions of wildlife tourism. Great part of the previous literature has focused on the environmental ethics in tourism from the perspective of utilitarianism or deontology, with special concern in animal rights, animal ethics and animal welfare. However, questions like ‘what kind of people will do good to the environment?’ , ‘What are the characteristics of these people?’ are among those that still need to be discussed in the field of wildlife tourism research. According to the theory of environmental virtue ethics, man's attitude towards nature originates from the internal quality and character of human beings. Whether it is the western scholars Thomas Hill and Geoffrey Frasz, or the ancient Chinese School of Confucianism and Taoism, they all put forward their own opinions on the characters required by the virtue ethics of the environment. In this thesis, documentary writing and network media records of wildlife tourists in Sweden are used as empirical materials to demonstrate the behavioral and psychological manifestations of the three characters of environmental virtues ethics. These three characters reflect the harmonious interaction between man and nature, and contribute in the theoretical discussions of of ethics in Tourism Studies.

Keywords

Wildlife tourism, environmental virtue ethics, Confucian, Taoism, Sweden
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1 Introduction

The moral significance of preserving natural environments is not entirely an issue of rights and social utility. Instead, our attitudes towards nature are inseparably connected with human virtues and excellences. The question is, “What sort of person would destroy the natural environment—or even see its value solely in cost/benefit terms?” (Hill, 1983, 211)

In the May 2018, the Guardian unveiled published a stunning article based on a recent research of human’s role on the planet. (Carrington, 2018, May, 21) The article shows that although people account for only 0.01% of all living things on earth, the rise of human civilization has caused the extermination of around 83% of wild mammals (Yinon M. Bar-On, Phillips, Milo, 2018). The groundbreaking assessment of all life on Earth reveals the surprising tiny parts of mankind and our incommensurate influence. Therefore, when interacting with nonhuman members in nature on this planet, perhaps we should recognize our position and correct our attitude. We may recognize our own limitation and behave humbly. for realizing that we have the initiative to change the world, we may live with the consideration of sustainability, benevolence of nature and responsibility of all the other non human members. This research explores the question; What kinds of good characters are needed in the activities of wildlife tourism, and which ethical theories support the idea of good characters.

1.1 Why environmental virtue ethics?

Environmental virtue ethics (EVE) is a new approach within environmental ethics. During the first decades of discussions around the environmental ethics, most environmental ethicists focused their attention on the non human nature's intrinsic value or the possibility of moral concern. At the same time, few people paid attention to the relationship between human and
nature from the point of virtue (Cafaro, 2001, 15). Thomas E. Hill, the American philosopher specializes in ethics, political philosophy, history of ethics and the work of Immanuel Kant, is a key figure in turning the discussions. He firstly puts forward this issue in the journal of Environmental Virtue Ethics (Hill, 1983, 222), not until the beginning of this century that the concept was taken seriously and widely discussed. Interestingly, the discussions on environmental virtues have not been systematically discussed within tourism studies.

Considering that mankind is an important participant in tourism activities, and in accordance with many forerunners the virtue of a person is a vital element that constitutes the complete personality, it is necessary to discuss the environmental ethics in tourism from the perspective of virtue. In the Theory of Moral Sentiment, the famous Scottish economist and moral philosopher Adam Smith (1759) noted that human sympathy makes people can feel the pain of others from what they see and hear even themselves without being hurt. Animals, as having the perception of happiness or pain, can obviously show their pains when they are hunted (Smith, 1976, 126). In this way, if we put human in the location of injurer who has the capability to feel guilt, it is obviously contradictory with the original intention of wildlife tourism as a recreational activity. Factors such as hunting orientation of the kinds of animals, hunting locations, seasons, ways of trapping and killing animals are all worthy of discussion. The sensory ability of plants has been further refined by new scientific research, "there must be some kind of 'thinking' in plant cells, but we don't know how it is done," say Simon Gilroy and Tony Trewavas, the botanists at the University of Edinburgh, “plants can assess the environment, which means that their behavior is much more complicated than that of people.” (Gilroy & Trewavas, 2010). Hence, environmental virtue ethics also demands human beings to behave rightly when they go harvest the wild plants considerately, temperately and sustainability. The way, the place and the season that they choose to pick or collect are all worth discussing. For example, Thomas Hill's view of "property humility " opposes the anthropocentrism’s view that to override the interests of human beings above the interest of nature. The thought of Confucian school and Taoist school that benevolence and love of all things and the harmony between man and nature, which also require people to respect the natural law and to take abstemiously for a sustainable future. In Thomas Hill's view, many
people in the reality still lack the sense of environmental virtue ethics (Haakonsen, 2002, 285), and Confucianism, Taoism and Aristotle all point out that virtue can be cultivated through later education.

1.2 Why Wildlife tourism?

Whether the number of participants and economic benefits, wildlife tourism in the overall tourism industry accounted for a large proportion. During the last years, there has been a growing amount of research on the environmental ethics in the context of wildlife tourism (see Fennell, 2012a, 156 and Norton, 1982, 17). First, the previous researchers tend to have discussed mainly about the issues of animal rights, applying the perspective of utilitarianism (Fennell, 2012c, 249). They have continued to regard human beings as the managers and protectors of animals, rather than put them on the equal status as EVE's point of view. Secondly, there is hardly any tourism literature mentioning the ethical problems of plants and non-living things in nature. The idea of EVE can cover all of them.

Although, recently, many documentaries that record the true-life experience of wild animals and plants have made a large audience to feel the beauty and cruelty of nature. The majority of photographers are also like to convey the public the idea of being a silent spectator. Very professionally, they do not interfere in the life of wild animals in the course of the filming of these documentaries, obeying the law of the jungle, allowing them to kill, to thrive, to emerge of themselves and perish of themselves (Company, M. F, 2015). However, wildlife tourism, as a form of closer contact with animals and plants, undoubtedly makes human beings break through the boundaries of the silent spectators. Especially in tourism activities that include picking, hunting, fishing and other items, the relationship between humans and animals and plants is even transformed into injurers and victims (Chen, 2013, 79).

Wildlife traditionally refers to undomesticated animal species, but has come to include all plants, fungi, and other organisms that grow or live wild in an area without being introduced by humans (Usher, 1986, 41). Wildlife tourism is an integral part of the tourism industry in
many countries centered around observation and interaction with local animal and plant life in their natural habitats.

In the recent research by Susan A Moore et al. (2011, 2013), the scholars put forward the proposal to transform the management strategy of wildlife tourism from Anthropocentrism to Ecocentrism, in order to counter the retrogression of ecocentrism in ecology studies. Tourism researcher David Fennell (2011, 2014) has also explicitly put forward the close relationship between anthropocentrism and species. In his words, ‘The term speciesism is closely connected to anthropocentrism, where the latter is generally thought to be an umbrella term encompassing the former.’ (Fennell YEAR p. 987) He suggests that if we had the idea of ethical anthropocentrism and judged the rationality of the way of using animals from the perspective of human interests, this attitude itself was unreasonable. Comparatively, Butcher (2014, 998) wrote specifically against the Fennell’s proposal to modify the UNWTO's Code, he advocated the retention of people-oriented convention. He believes that it is unreasonable for the former to oppose anthropocentrism, because the level of human cognition and consciousness determines the difference of the ethical status of human beings and non-human animals, therefore, when basic human rights are not guaranteed, animal ethical rights should not be above human rights.

According to Wildlife Conservation Research Unit (WildCRU) Department of Zoology, University of Oxford (2012), the global wildlife tourism program accounts for 20% to 40% of the total tourism industry, attracting 3 million 600 thousand to 6 million tourists a year. The study found that 2 to 4 million people directly or indirectly subsidized wildlife tourism projects each year. The possible destructive consequences to the ecological environment can be widespread, wildlife tourism was once questioned and criticized (Burns & Howard, 2003, 180). But it should not ignore the benefits of this tourism type, and it is not necessary to deny its existence value (Larm, Elmhagen, Granquist, Brundin & Angerbjörn, 2017, 15). If tourism becomes pure killing and destruction, it is clearly against its original intention. Many studies on the interests of animals in tourism have been carried out on sustainability of tourism development, on how tourists can get better tourism experience in both material and spiritual levels, and on how to avoid the destruction of natural habitats of non human creatures,
(Mason, 2015, 72) (Butcher, 2014, 997). However, there are few literatures on the starting point of human ethics. The author of this thesis believes that to analyze and optimize human behaviors in wild animal tourism from the perspective of environmental virtue ethics is crucial for reducing the adverse consequences of such activities on the natural environment and providing tourists a better spiritual experience. Therefore, this research will take the tourists participating in the wildlife tourism in Sweden as the research object, taking their specific description of the documentary works and network media as the empirical material, and taking the environmental virtue ethics as the conceptual framework. Accordingly, to analyze the behavior of people interacting with non-human environment in tourism activities and determine whether these behaviors conform to the requirements of environmental virtue ethics.

The tourists’ need need to interact with the natural environment has been increasing rapidly (Burns & Howard, P, 2003, 72). The various forms of tourism, including wildlife tourism, are the means for people to pursue a better life. To achieve the aspirations of returning to the basics and nature, modern people tend to go through the way of traveling, then the tourism industry with the participation of wildlife has always occupied a large proportion in the tourism economy (Burns & Howard, P, 2003). Tourism based on wildlife has become the main source of foreign exchange income in some regions. In the past few decades, more and more attention has been drawn to the protection of the environment, which has led to a closer relationship between environment ethics and tourism. There are adequate discussions on anthropocentrism in tourism or not, or from the perspective of utilitarian and deontology, but there is still a lack of a perspective on the virtues needed by human beingst(Freiman, 2006, 135).

1.3 Why in Sweden?

Sweden, is a country with high levels of tolerance towards the wildlife tourists. Allemansrätten ("The Right of Public Access") is the general public's right granted by the Constitution of Sweden since 1994, which gives people the freedom to enjoy and utilize
natural resources to a great extent. The forests are belonging to everyone. It is legal for everyone to roam in the wild nature, to pick, hunt and fish the unprotect species for uncommercial use. Hence, this might put the natural environment at a more vulnerable place, also a test for moral behavior when people are not restricted by legal system.

When encountering with tourism, environmental virtue ethics is no longer an illusory thing. This research will use the experiences of the Swedish wildlife tourists to analyze whether the participants' behavior is in line with the requirements of the broad sense of environmental virtue ethics. Applying qualitative research methodology, two types of data are used as the materials of thematic analysis. The first type of empirical material are the documentary writings of people’s experience of wildlife tourism in Sweden, more specifically, books named *Smile of the Midsummer Night: A Picture of Sweden* (2015), by Lars Gustafsson and Agneta Blomqvistand, and *Fishing in Utopia: Sweden and the Future that Disappeared* (2009) by Andrew Brown. With vivid details and well-organized language these two books show readers the picture of the author as a client in the wildlife tourism activities in Sweden. To code the initial parts, in the books thematic analysis is used. The themes for clarifying is the three main characters of EVE which are distilled and explained in the section Conceptual Framework. The second type of empirical materials costs of the discussions in a virtual groups from the social media application - WeChat. This material includes, the chatting record from an informal organization – ‘Stockholm Mushroom Picking Group’ on the online social application ‘WeChat’, and pictures from their website. The empirical data was analyzed by using thematic analysis. Connecting the three main EVE characters of the conceptual framework, these empirical data from the wildlife tourists show well how people practice EVE and persuade each other to modify their behavior patterns -- and reflect the inner characters of them.

This research asks what kinds of character people might need to behave well as wildlife tourists. For exploring the meanings of environmental virtue ethics, this thesis research introduces three main characters: benevolence and love of nature, awe of nature, and following of the laws of nature and harvest in a sustainable way. By generalizing, proving and
analyzing the practical significance of EVE, the thesis contributes to theoretical discussions within environmental ethics in tourism.
2 Literature Review

Inspired by Thomas Hill’s (1983, 222) idea that the moral significance of protecting the natural environment is not entirely the issue of rights and social utility, for a person's attitude to nature may be associated with virtue or human excellence, this research uses a new perspective which is lack of precedent - environmental virtue ethics, to study environmental ethics in tourism. Still, in these existing literature, the contradictions between human tourism and animal interests have been fully debate and discussed by various scholars. In some of these researches, the optimized solutions are given.

The previous literature on tourism related environmental ethics is not lacking. While, the previous researches mainly focus on the perspectives such as utilitarianism or deontology. According to the representative scholar of tourism ethics theory, David A. Fennell, has made the first contribution, and has constituted one of the five main theories of animal ethics debate. His four articles: Tourism and Animal Ethics (2012a, 212), Tourism and Animal Rights (2012b, 166), Tourism, Animals and Utilitarianism (2012c, 247), Tourism and animal welfare (2013, 330) build up a framework for most of the existing literatures of environmental ethics in tourism. Hence, here in this section the author organizes the literatures base on the key words: utilitarianism and animal rights, ethics and welfare.

2.1 Utilitarianism

In the discipline of tourism, in all twenty-three literatures reviewed, there are no doubt about the necessity of the participation of animals in tourism. The main focus of the philosophical controversy is two, one of which is the mutual refutation of anthropocentrism and ecocentrism. Six literatures on the key word utilitarian in tourism are reviewed here.
Utilitarianism is a teleological or ends-based theory that focuses on optimum outcomes, ends or consequences of an action. An act is deemed good if it produces or intends to produce at least as great a balance of good over bad as other alternative acts (Frankena 1963, 364). The participation of utilitarianism in the animal ethics theory provides a novel view for the investigation of the personal and commercial profit of the tourism industry.

Fennell made a brilliant discussion on some tourism animal issues according to classical utilitarianism and preference utilitarianism in his literature Tourism, Animals and Utilitarianism (Fennell, D.A, 2012c, 249). He agreed with Singer (2009, 23)'s view that he had other intrinsic values in life besides calculating pain and happiness. The need for this intrinsic value needs more attention and is inconsistent with the other view quoted by Singer. That is, ‘in the long run, the right behavior will satisfy more preferences rather than obstacles’ (Chandra, R, 2013, 255). In Fennell's' Tourism, Animal and Utilitarianism', he doesn't agree with Purcell (2011, 101)'s view that the closer contact is between people and animals, the stronger the attachment and sympathy to animals will be generated. Another disputed focus is whether the form of artificial tourism such as zoos is in conformity with animal ethics. From the perspective of utilitarianism, Fennell, based on the well-being of animals, emphasized on the intrinsic values of animals, and questioned the acceptability of this form of zoos (Fennell, D.A, 2012c, 249). In addition to the form of the zoo, examples of animal ethics issues in the agencies such as the equestrian agency and the sled dog agencies are also discussed. Notzke’s (2017, 79) Equestrian tourism: animal agency observed and Sheppard’s (2011, 210) Another legacy for Canada's and Paralympic Winter Games: 2010 Olympic applying an ethical lens to the post-games' sled dog cull in the literature, simultaneously introduced the ecofeminism theory, put forward the request to treat animal rights issues need more "sympathy, empathy, and compassion" (Donovan, J, 2006, 327). Even wild animals that do not be captive to human beings and do not belong to any human institution will also face the threat of death because of the interference of human tourism activities. Moore et al. (2011, 512) discussed the Fraser Island dingoes death cases, appealed to urge the managers' thought to change from Anthropocentrism to eccentrism. Bertella (2013, 292) points out that in order to attract tourists, tourism promotion in the use of animal was characterized by uneven moral bottom
Some positive views upon the relationship between animal and tourism, and a series of practical strategies of coordinating the relationship between ecotourism industry and animal ethics, have been put forward by some scholars who hold utilitarianism. Siikamäki, P., Kangas, K., Paasivaara, A., & Schroderus, S. (2015, 2523-2529), in *Biodiversity Attracts Visitors to National Parks*, analyzed the data of 35 national parks in Finland, and put forward that There is a positive correlation between species abundance and ecotourism income (p. 2523). Biodiversity can be a predictor of the visitation of national parks (p. 2528). Biodiversity and recreational use overlap within national parks (p. 2529). Lovelock (2008, 843) provides descriptive private and public sector consumptive wildlife tourism (CWT) offerings from most continents. Lovelock called for further investigation of the needs of and motivation of the wild animal tourists so as to determine the most suitable CWT products and services, at the same time, to balance the parameters of wild animal and ecological environment, to fill the knowledge and control of point vacancies present, and to open up new markets.

### 2.2 Animal rights, ethics and welfare

Applying the key words animal rights, animal ethics and animal welfare, some other scholars also launch out their discussion on the topic of environmental ethics in tourism. The theory of animal rights, proposed by Fennell (2012b, p. 166) is almost completely opposed to tourism, because animal rights theory does not consider the intrinsic value of animals, and the intrinsic value of these animals make them the theme of life or their own goals. Some challenges and contradictions in the combination of ecotourism and animal rights and interests are discussed.
Some scholars are firmly opposed to the use of animals in tourism activities. According to Shani, A. (2012, 277), any animal leisure tourism in the form of captivity violates the intrinsic value of the animal and is opposed to animal rights. However, the author seems hasty, and unable to provide a guiding principle for the realities of the situation. Fennell’s (2012b, 166) theory of animal rights is almost completely opposed to tourism, because animal rights theory does not consider the intrinsic value of animals, and the intrinsic value of these animals make them the theme of life or their own goals. Some challenges and contradictions in the combination of ecotourism and animal rights and interests are discussed.

Some other researchers argue that although there are contradictions between tourism and animal rights, there is still room for compromise and improvement. Bostock unequivocally assigns animal rights, and refuses to be based on utilitarianism. He believes, although there are still some contradictions at present, the contradiction between zoos and animal rights can be solved through philosophical analysis. He expressed his approval and great hope for the zoo (Bostock, S. C, 1993, Chapter 3). He tries to clarify the allegations against animals at the zoo at that time. He thought that as long as the captured animals could maintain the sustainability of natural life in the zoo, their freedom would not be damaged. His theory puts aside the perspective of utilitarianism, and agrees with the form of the zoo on the one hand of aesthetic meaning, educational significance and animal protection. To some extent, I think his views lack sufficient theoretical support. In the literature of Regan in 2003, six reasons/similarities between human beings and nonhuman animals were put forward: common sense, communication, common behavior, similar bodies, nervous systems and common origins, from this, he deduced that animals’ moral status is similar to ours, and they should also enjoy the most basic spiritual rights. (p.59) Rothfels, N., & Ebrary, I. (2002, 206) also points out that if animals also have the ability to think in abstract terms, it is necessary to redefine the trade in animals.

In a tourist organization such as a zoo, human behavior not only causes a series of ethical conflicts between humans and animals, but also leads to interest competition among animal species. The introduction of Chinese Panda in Thailand zoo has threatened the elephant's traditional symbolic status and its survival rights, the political purpose, economic interests and
emotional needs of human beings behind this phenomenon are analyzed by Cohen (2010, 102-114). In order to change the situation that animals have no systematic principles to protect their rights in the use of tourism, many authors have proposed their principles and regulations for the maintenance of animal rights. According to the two poles of tourists' interest: ‘an encounter with the authentic otherness of wild animals on the one hand, and the enjoyment and fun derived from their apparent humanization, on the other’ (p. 114), Cohen divides the environment of animals into four types of setting: fully-natural settings, semi-natural settings, semi-contrived settings fully-contrived settings (p. 102), as the basis for guiding and managing the wildlife tourism. Moore et al. (2011) put forward seven principles for an ecocentric approach to wildlife tourism. (p. 185) ‘The 3Rs approach includes the reduction of animals used in research, refinement of procedures used to minimize pain, and replacement of animals with non-animal models where possible.’ (p. 329) and Five freedoms (P. 330) were proposed by Fennell (2013). TripAdvisor's website is recommended (Moorhouse, T., D'Cruze, N. C., & Macdonald, D. W. 2016), for giving WTA "Green Credential" through tourist feedback, and establish a set of globally feasible standards to promote green consumption and protect animal welfare. Five key ‘experiences’ (p. 7): animals as attractions, animals as commodities, animals as threats, animals as companions and animals as ‘shared encounters’, proposed by Mason (2015) Regan (2003) offers six reasons/similarities between nonhuman animals and human beings demonstrating that both are subjects-of-a-life: common sense, communication, common behavior, similar bodies, nervous systems, and common origins. (p. 59)

Bryan Grimwood’s analysis compares the views of vegetarians and antivivisectionists, referring to the rights of non human animals, plants and other natural objects in his study, focusing on the ethics of non human stakeholders in tourism and defining the responsibility of the tourism industry to them (Norton, B. G, 1982, 17). Different from the EVE perspective of this thesis, his research is still from the perspective of a general rights theory.

Although these environmental virtues have given an explanation and some solution to the environmental ethics in tourism from the perspective of utilitarianism or respect for rights, Thomas Hill's view of environmental virtue ethics is a more fundamental perspective to
examine these problems. He believes that the moral significance of protecting the natural environment is not entirely the issue of rights and social utility, because a person's attitude to nature may be associated with virtue or human excellence. The question is, "what kind of people will destroy the natural environment, or even look at its value only from the perspective of cost / benefit?" The answer is that the willingness to do so may well reveal the characteristics of a lack of natural foundation, with proper humility, self acceptance, gratitude and appreciation of others' good (Hill, T. E., 1983, 222). Also in *Principia Ethica*, G.E. Moore points out that: Judgments of intrinsic value have this superiority over judgments of means that, if once true, they are always true; whereas what is a means to a good effect in one case, will not be so in another (G. E. Moore, 1903). Therefore, for appreciating the idea of environmental virtue ethics (EVE) and seeing the lack of this perspective in tourism study, in the following part the concept and the application of EVE will be discussed in details.
3 Conceptual Framework

This research mainly introduces the conceptual framework of environmental virtue ethics (EVE), in order to analyze the influence of human's internal character on tourism activities in wildlife tourism. Through the induction of early environmental ethics related literature, this research will summarize the three main features of EVE and find out the evidence in the latter part of the case. In the early works of Chinese and Western scholars, these three internal characters are invariably depicted as the qualities required for interaction between man and nature: benevolence and love of nature, awe of nature, following of the laws of nature and harvest in a sustainable way. These three characters will be used in the later part of the thesis for analyzing the empirical data, and use the empirical data as the proof of the three characters.

3.1 Environmental virtue ethics

Virtue ethics is one of the theories of normative ethics. Virtue ethics focuses on the moral subject, that is, the promoter of the behavior, and the character of the moral subject is the motive force of the ethical behavior (Steutel, J., & Carr, D, 1999, 199). The ancient Greek philosopher Platon and Aristotle, the ancient Greece and Rome, Confucius China stoicism is regarded as the representative of virtue ethics (Hursthouse, R, 1999). Aristotle responded that the good of man accords with virtue; virtues are traits of character that make one a good person (Rachels, 1999). Tribe says that it is ‘by practicing good tourism that good tourism is produced’ (based on Aristotle, 1980: 29), it begs the question of what constitutes good
tourism (i.e. its telos or purpose). Aristotle says things have a telos or purpose, and the goodness of a thing is measured by the extent to which it achieves its telos. Jamal explores the concept of ‘good tourism’ in the context of purpose, principles and practical wisdom (phronesis) (Jamal, T. B, 2004); her research clarifies discusses that the macro level environment and the sustainability of tourism are indivisible from the micro level of individual virtue behavior and wisdom practice, and the former can be realized through the latter.

Normative ethics and virtue ethics are the two major theoretical forms of ethics. Since the 1970s, research on environmental ethics in the West mainly revolved around the issues of anthropocentrism and non-anthropocentrism, instrumental value, and intrinsic value, and formed such things as anthropocentrism, animal rights/liberation theory, biocentrism, and ecocentralism (ecology study in deep, earth ethics and natural value theory) and other environmental ethics schools.

Although there are differences in the specific views held by the various factions, the theoretical patterns and construction methods are generally similar and they are the theoretical structures that regulate the ethical dimensions (Yao Xiao Na, 2009, 69). However, due to the theoretical and practical predicament of this theoretical construction, many environmental ethicists in recent years have turned to the dimension of virtue ethics, called the Environmental Virtue Ethics (EVE). Since 1983, Thomas Hill published an research in the journal Environmental virtue ethics about the ethics of environmental virtue, Philip Cafaro, Ronald Sandler, Geoffrey Frasz and a group of scholars have conducted in-depth studies in this field. In 2001, the second issue of Philosophy in the Contemporary World published the album on environmental virtue ethics. In 2005, the first Environmental Virtue Ethics corpus was published by Kafiro and Sandler. In 2007, Sandler published the first monograph on Environmental Virtue Ethics, “Character and Environment: A Virtue-Oriented Approach to Environmental Ethics” Sandler, R. L. (2007, 10). In 2010, the American Journal Agriculture and Environmental Ethics (Volume 23) publishes an album of EVE research. EVE has become a rising star in the study of environmental ethics. This dissertation reviews the ethics of environmental virtues in the West from the aspects of environmental virtues ethics, the
theoretical construction methods of environmental virtue ethics, the virtues of environmental virtue ethics, and the construction of a new personality with environmental virtues, with a view to helping the domestic environment. The in-depth development of ethics research. This research traces back to the formation process of the theory of environmental virtue ethics, and excavates its similar ideas in the West and the East. Then, this is a new entry point to examine whether the behavior of people who participate in the wildlife tourism in Sweden is in accordance with the requirements of EVE, so that to help the study of virtue ethics in the tourism industry.

More than two thousand and five hundred years ago, the Chinese Confucian school, represented by Confucius, was more specific to put forward a similar concept of modern environmental virtues or ecological ethics. Confucius rich ecological ethics wisdom contains the concepts, such as: following nature, reverence for nature, love nature, protecting nature, resource conservation, sustainable development.

The concept of environmental virtue ethics was first fixed and analyzed in 2000 in Dirty Virtues: The Emergence of Ecological Virtue Ethics by Louke van Wensveen, as the name suggests, it’s a way of approaching environmental ethics through the lens of virtue ethics, he suggests that almost all environmental literary works have environmental virtue language. (Wensveen, L. V, 2000, 18). The early interest in applying the theory of virtue to environmental issues can be found in academic and environmental journals, such as Thomas Hill's Ideals of Human Excellence and Preserving Natural Environments (Hill, T. E., 1983, 221). According to the induction of Ronald Sadler (Sandler, R, 2007, 10), the study of environmental virtue ethics adopts three methods in general: First, the "virtue theory approach," which attempts to build an environmental virtue ethics from the ground up; second, the "environmental exemplar approach," which looks to people who are generally considered to be environmentally virtuous as models; and, finally, the "extensionist approach," which takes traditional virtues and extends them to operate in an environmentally meaningful way. While some authors take one of these approaches, others combine elements from two or more.
In the Chinese Confucian classics written two thousand and six hundred years ago, the Analects of Confucius, Confucius mentioned that one should follow the order, the law and the the noble character of natural landscape or nonhuman creatures to standardize his own virtues. In recent years, more and more tourism scholars have begun to analyze the modern value of the Confucian theory of ecological ethics (Zhang Xiaoni, 2008, 438). Aristotle believes that virtue is the quality of helping people to know and live a good life, and is an indispensable element of a happy life. Jamal inherits and develops Aristotle's theory of virtue, he explores the concept of ‘good tourism’ in the context of purpose, principles and practical wisdom (phronesis). As a result, he points out that macro environmental virtue ethics can be embodied in micro individual behavior through education, promotion or other means (Jamal, T. B, 2004). Whether in the east or the west, ancient and modern works of virtue, when referring to the relationship between natural environment and human beings, will always involve the concept of environmental protection and sustainable development.

Confucius ‘s idea of environmental virtue ethics, mainly advocates the generalization of the concept: benevolence and love, from the level of man and man, to the level of man and nature. And he points that benevolence and love make a person gentle, graceful and decent. The Taoist school holds that human and nature belong to one. Only when we revere nature, integrate nature and imitate nature can we have perfect cognition and perception of ourselves. Western philosophers have more specifically defined the concept of virtue and even environmental virtue ethics, and the lack, loss and confusion that the deficiency of it may bring to human beings. By comparing the different ideas of environmental ethics and ethics of different schools in the East and West, the author finds a tacit agreement. People's respect, love of non human environment and the awareness of using natural resources sustainably is considered necessary by most of the environmental virtues researchers. Hence, in the following sections, three main characters of EVE are generalized, classified and analyzed.
3.2 Three main characters of EVE

Many scholars of environmental virtue ethics try to summarize the inherent characteristics that meet the requirements of EVE. Ronald Sandler (2007, 10) believes that the complete ethics not only needs to pay attention to an ethic of action - a guide to what should and should not do to the environment, but also to provide an ethic of character - the attitude and mental dispositions of what should and should not do to the environment. In contrast, the vice, which may destroy the environment in human character, is also listed, such as Philip Cafaro's view that gluttony, arrogance, greed and apathy are the opposite of virtue (2010). This research has also done the following attempt. And these three characters are supported in the later part of this research by empirical cases.

a) Benevolence and love of nature

In The Analects of Confucius, the moral and ethical work of the Warring States period in ancient China, benevolence “仁” and love “爱” was discussed repeatedly by Confucius, Mencius and their disciples as the core thought of the Confucian school. This good character is required to be a quality that must be possessed by a sovereign to govern the country, and ordinary people while interacting with each other and even required for human beings dealing with the nature things (Legge, 1970, Mencius). The first paragraph of the quotation shows the benevolence requirement of empathy, and the second one shows the extension of the concept to the subject of animals:

Zi Gong asked, saying, "Is there one word which may serve as a rule of practice for all one's life?" The Master said, "Is not RECIPROCITY such a word? What you do not want done to yourself, do not do to others." (The Analects of Confucius, Wei Ling Gong, English translation: James Legge, 1985)
‘So is the superior man affected towards animals, that, having seen them alive, he cannot bear to see them die; having heard their dying cries, he cannot bear to eat their flesh. Therefore, he keeps away from his slaughter-house and cook-room.’ (The Works of Mencius, Liang Hui Wang I, English translation: James Legge, 1985)

In modern times, some western scholars apply the idea of benevolence and love with the language of EVE and extend the coverage of the idea to the plants or the inanimate natural environment. Geoffrey Frasz (2001) thinks benevolence, friendship and openness are the general environmental virtues, and demonstrates the possibility. Immanuel Kant (1964) as the representative of deontological ethical position his idea “practical love” is considered more equipped to deal with cases of animal rights or animal rights protective tourism strategies by Rakesh Chandra (2013).

Bill Shaw elucidates the environmental virtue ethics by analyzing Aldo Leopold's life story and his Land Ethic. From how to understand the idea of ‘the good’ of virtue ethics, he points out that ‘the good’ of Leopold is not simple happiness, but the harmony, integrity, stability and beauty of the ecosystem or the community of life, which is the most basic and the greatest good (Hull, R, 2005). On this basis, Bill Shaw believes that environmental virtue ethics is a kind of land virtue. The virtue of the land is the good characters to cultivate the integrity, stability and beauty of the community, including respect, prudence and practical judgment.

‘The 3Rs approach includes the reduction of animals used in research, refinement of procedures used to minimize pain, and replacement of animals with non-animal models where possible.’ (p. 329) and Five freedoms (P. 330) were proposed by Fennell (2013) in Tourism and Animals Welfare as the specific method of being kind to animals.

The idea of benevolence and love could be the requirement for human beings to treat the nature things, especially animals. Generally speaking, the behavior that being kind to animals and other natural things, considering their well-being, reducing their pain and damage, can be considered to be in accordance with this requirement. Conversely, it does not conform to this requirement.
b) Awe of nature

Both Confucianism and Taoism have the formulation of awe of nature:

The Master said, "I would prefer not speaking." Zi Gong said, "If you, Master, do not speak, what shall we, your disciples, have to record?" The Master said, "Does Heaven speak? The four seasons pursue their courses, and all things are continually being produced, but does Heaven say anything?" (The Analects of Confucius, Yang Huo, English translation: James Legge, 1985)

Therefore, the Tao is great; Heaven is great; Earth is great; and the (sage) king is also great. In the universe there are four that are great, and the (sage) king is one of them.

Man takes his law from the Earth; the Earth takes its law from Heaven; Heaven takes its law from the Tao. The law of the Tao is its being what it is. (Tao Te Ching, English translation: James Legge, 1985)

As stated in the paragraphs cited above, Confucius and Lao Tzu both believe that the nature of heaven and earth and the law of its operation are sacred and great, and that one must revere and learn the spirit of it. In the context of awe of nature, ancient philosophers had two emotions for nature, one is fear and the other is love. First of all, they regard heaven and earth as gods. For the agricultural civilization that depends on the changes of heaven for food, people could be punished by death in violation of the law of heaven. Therefore, they developed the thought that complies with the heaven. Secondly, they regard the nature things as their teachers, and they feel that the earth, which bears all things, has a quality of generous and reliable, and the boundless sky and sea have quality of magnanimous and broad mind. All of these is what human should learn from to improve our own moral cultivation. Also, in the works of Taoism, Chuang-tzu often imagined himself or others as natural objects, such as butterflies, wild goose, rivers, and the sea, in order to gain an unrestrained, free and happy experience of transcending reality, and comprehend philosophic theories of it.
In modern EVE context, in the article What is a good life? Dworkin, R. (2011) points out that the process of human virtue cultivation is the process of the realization of human potential, while appreciating the value of nature is the proper meaning of human virtue; in turn, the appreciation and awe of nature can also better promote the realization of human potential and the cultivation of virtue. Thomas Hill (1983) advocated property humility as a virtue that man should have when facing nature and environment. And he points out that if we want to respect nature, we must eliminate the obstacles that lie between man and man, between man and nature: conceit. In addition to conceit, Hill believes that the other way to discourage people's modesty is the lack of self acceptance. Self acceptance is the correct recognition and understanding of oneself. Although we have the subjective initiative different from other species, human beings, as natural beings, are still a member of nature, so they can not survive against the laws of nature. As Hill said, "we are part of nature, living, growing, aging, and dying in accordance with the laws of nature that control other creatures; although we have the awesome and unusual human ability, we share many of the necessities, limits and responsibilities with animals and plants. Hursthouse (1999) extends the concept of respect for nature to the category of abiotic members. She said that under the background of environmental ethics, it seems very inappropriate to make a strict distinction between living things and inanimate objects.

c) Following of the laws of nature and harvest in a sustainable way

In The Analects of Confucius, advocates that do not eat anti-season foods, do not catch the fish by draining the pond, do not overturning the bird's nest and destroying the bird’s eggs and the pregnant livestock should not be killed (Legge, 1970, Liji). Mencius, said in the book The Works of Mencius, if we do not violate the farming season, the grain will be too much to eat. If we don't fish in the pond with fine close fishing nets, the fish and turtles will be too many to catch. If lopping the forest in accordance with a certain period of time, the wood will be too much to use (Legge, 1970, Mencius). Obviously, it embodies the principle of
sustainable development. As for Taoism, the ontology of "Tao is the mother of all things" is an original and simple concept of sustainable development, which describes the sustainable development process of "Tao" and the creation, breeding, development, operation, interaction, return to nature and harmony of all things. And if people can follow the law of nature said by Lao Tzu, the father of Taoism, the reproduction of human beings will breed in endless.

Joshua Gambrel and Philip Cafaro (2010, 133) believe that too much material and energy per capita consumption in modern society lead to ecological degradation, so in their co-written article, simplicity is taken as a kind of environmental virtue. Some of the virtue characters mentioned by Sandler are also conducive to encouraging environmental sustainability, include temperance, simplicity, humility (see also Cooper, 1998), attunement, responsiveness (as expressed through care and sensitivity), attentiveness, and farsightedness (York, T., & Becker, 2012, 13). Besides the theory of obligation, utilitarianism and contract theory, in order to further analyze the ethical dimension of sustainability, we refer to virtue ethics, which has become one of the main theoretical methods of the recent development of ethical theory (Darwall, 2002, 152).

As far as this character is concerned, the behavior of abstinence, thrift, and future consideration of using natural resources in the tourism activities should be considered to be in accordance with the requirements of the EVE, and conversely, wasteful, unrestrained, and unconsidered behavior do not meet the requirements.

In this section, three main characters of environmental virtue ethics are generalized from the existing EVE related theoretical works as: benevolence and love of nature, awe of nature, following of the laws of nature and harvest in a sustainable way. This can be a complement for the theoretical framework of EVE in the current tourism research. In next section, empirical proofs in wildlife tourism in Sweden, were found and analyzed to support the conceptual framework.
4 Methodology

Because the type of this thesis is the exploratory research on human behavior and social meaning, it explored the relationship between the inherent characteristics of human beings and wildlife tourism, the methodology adopted is qualitative research. Two types of empirical materials were used as the data to analyze and to demonstrate that the three characteristics required by environmental virtue ethics. And thematic analysis was used to analyze the data.

4.1 Empirical materials

The first type of materials was the paragraphs from the documentary writings. The goal was to find the works that describe the personal experience of Sweden's wildlife tourism. Because there were few such works written or translated in English, finally two books were selected from the library resources through the keywords of "Swedish wildlife travel". In the book named *Smile of the Midsummer Night: A Picture of Sweden*, the authors Lars Gustafsson and Agneta Blomqvistand presented their very personal vacation experience is their homeland - Sweden as a guide for the readers. The book was written in Swedish and translated into an English version. Setting off from the far South, their journey took them up to Norrland, from the farms of Scania to Laponian, an UNESCO World Heritage Site. By sharing their journey, they introduced the geography and history of Sweden from the south to the north in poetic language, as well as the traditional forms of interaction with the Swedes, such as fishing,
oyster-catching, mushroom and berry-picking. The other book named *Fishing in Utopia: Sweden and the Future that Disappeared* and written by Andrew Brown was the memoir of a Briton in Sweden. The author spent his childhood in Sweden in 1960s. After his marriage broke up in 1980s and the country was in turmoil, he returned to Sweden on the one hand to visit Sweden's economy and politics, on the other hand, to regain his interest in fishing and pursuit of wild nature. In addition to detailed descriptions of fishing activities in a large number of chapters, there is no description of human interaction with other animals and plants or even abiotic natural environments. Altogether, 25 chapters of the text were found related to the three characters of EVE. Hence, these two books were selected as the sources the first kind of empirical material. The data are presented in the form of the quotation of the paragraphs of the books.

Second type of materials was the chatting record from an informal organization – ‘Stockholm Mushroom Picking Group’ on the online social application ‘WeChat’. This chat group had about 280 members, most of whom were Chinese people in Sweden and have strong interest in wildlife tourism activities, such as field picking. They joined the group mostly by introducing each other through friends. The data were collected and shown by the form of screenshots, and automatically translated into English by the application. And also, some photographs as the contents of the websites which were the advertising platforms of WeChat, and here used as an intermediary for experienced members of the field picking to introduce picking methods and notices to the novices. These pages were exquisitely made, illustrative, and easy to understand, in explaining the species that could be used for picking activities and the collecting methods, as well as to reminding the novice, respecting and caring for nature, and raising the awareness of sustainability. There were two webpages used as the source of materials, data were presented in the forms of photographs and paragraphs quotation from the websites. Totally, 16 screenshots of chatting record and 7 pictures were selected as the second type of empirical materials for supporting the conceptual framework.

In the findings and results section, all these empirical materials will be classified and analyzed by the three characters of environmental virtue ethics introduced in the section conceptual
framework: benevolence and love of nature, awe of nature and following of the laws of nature and harvest in a sustainable way.

4.2 Thematic analysis

As a method widely used in qualitative research thematic analysis, thematic analysis is defined as: “A method for identifying, analyzing and reporting patterns within data.” (Clarke & Braun, 2014, p. 79) Firstly, the researcher is familiar the empirical data by reading and rereading the books, the chatting records and observing the photographs in details. The second step is generalization of the initially codes. Because the topic of the research is EVE in wildlife tourism in Sweden, and the data though is closely relevant to the topic still have many unrelated elements. In this step, is to highlight the coding key words or key paragraphs for effective analysis manually. For coding for as many potential codes and themes as possible, the key words to be highlighted not only related with the three main characters of EVE: benevolence and love of nature, awe of nature, and following of the laws of nature and harvest in a sustainable way, also more elements about wildlife tourism, such as the species of wild animals and plants, the activities of human beings interacting with them and the environment of these activities. “Picking mushrooms”, “hunting for elks”, “fishing for trout”, “the lake”, “the farmer’s house”, “the fishing club” … all these can be initial codes to highlight, for studying the specific behavior of tourists, some verbs or other relevant phrases in the sentences are also paid close attention to, for example:

I remember a clear fjord, teeming with fish; we laid nets, something permitted in those days, and always had a motley catch, including plaice. In our water there was also an oyster bed, for which we had a licence, and if we had unexpected guests at the house all we had to do was run down to the shore and gather fresh mussels at a depth of no more than half a metre, right by the edge. Every summer a school of porpoises would
come in search of fish and we would all rush out of the house to watch in awe. (Smile of the Midsummer Night: A Picture of Sweden, p. 27)

The third step of analysis is reviewing the initial codes and connecting them with the theme, here refers to wildlife tourism and three EVE characters. In the above paragraphs, shows not only the elements of wildlife tourism by the coding words: a clear fjord, fish, laid nets, an oyster bed ..., but also shows the elements of the two of the EVE characters: awe of nature and following of the laws of nature and harvest in a sustainable way by the codes: permitted, had a licence and in awe.

The last step of thematic analysis is defining and naming the themes. Use the above quoted paragraph as an example, it is more relevant to the last character of EVE: following of the laws of nature and harvest in a sustainable way, for it describes the family’s behavior that complying with local regulations, moderate fishing, not overfishing in many details. Hence, this data material should be classified into the theme: following of the laws of nature and harvest in a sustainable way in next section.

4.3 Ethical consideration

Generally speaking, the basic ethical principles to be noted in social surveys include informed consent, confidentiality and so on. Informed consent means that the researcher should make the interviewees clearly know all the necessary information about the research. This information includes the purpose and procedure of the survey so that respondents can decide whether to participate in the research. Respondents should participate in the study voluntarily, and can not force the interviewees to take part in threats (Denscombe, 2002, 215). The method of this research, although is a direct interview to the respondents, but for ethical considerations, the members of social media groups that provide empirical data are still informed of the use of data and handled properly by the privacy protection. The author fully and thoroughly informed the members of the ‘Stockholm mushroom picking’ WeChat group of the research purpose and types of data to be used in the study, after knowing the
respondents' no objection, she decided to use group chat recording screenshots as the data samples. For the protection of personal privacy, all the names of the people in the data are represented by online nickname. If there is a real name, covered it with mosaic and avoid revealing personal information.

5 Findings and results

Through the method thematic analysis 25 empirical codes sample from the documentary writings and 10 samples from WeChat are classified into three theme categories according to the three main EVE characters. The first part of the analysis is focus on the character benevolence and love of nature, all the codes that mentioned man’ s empathy, benevolence, friendship and openness while interacting with nonhuman things in nature can be classified into this theme. And all the efforts for maintaining the harmony, integrity, stability and beauty of the ecosystem or the community of life can also fall in this category (Legge, Hull et al). The second part on awe of nature collects the codes that show the behaviors of respect, revere and fear of the nature things. Or in Taoism words, people regard nature things as the god or the teacher, imitating their laws and obeying their teachings, the behaviors reflect that would be classified into the second theme (Legge, Hursthouse et al). The last part of this section is on following of the laws of nature and harvest in a sustainable way, the behavior of abstinence, thrift, and future consideration of using natural resources in the tourism activities should be considered to be in accordance with this theme, and also the discontent of wasteful, unrestrained, and unconsidered behavior (Legge, Darwall et al). Some of the typical empirical materials are selected out and analyzed in details in the following paragraphs.

a) Benevolence and love of nature
The manifestation of benevolence and love of nature in the specific behavior of wildlife tourism can be shown as: to be kind to animals, to have empathy on animals and consider the well-being of animals, to reduce unnecessary injuries and killings, or to alleviate their pain brought by injuries and killings; as for the plants or the inanimate natural environment specific behaviors can be expressed as maintaining their integrity, stability and beauty. In total, there are 8 samples of material found, here further selected the most typical 4 to analyze:

The elk hunt in Sweden is almost holy; it's a popular pastime for many,

... For the second time we'd escaped with our lives and reckoned that our elk quota for that day must have been well and truly met... We drove on slowly, watching for more, but a third encounter was not to be. Every year there are at least 5,000 accidents involving elks in Sweden- on that occasion we were lucky not to be one of the statistics. And so it is man, primarily as hunter, but also as motorist, who is the elk’s main enemy, albeit packs of wolves hunt them too. Elks are colour-blind - though I don't know how that can be established- and they have no great respect for cars, but on the other hand they do for people, whose smell they intensely dislike. In my mushroom forests I have met elks many times, deer too and once a lynx, foxes and badgers, of course, but regrettably never a wolf. (Smile of the Midsummer Night: A Picture of Sweden, p. 112)

For a few hours, I drove in quiescent silence, hardly speeding, slowing only for a group of three reindeers who trotted unhurriedly in front of me until a car appeared from the opposite direction to disperse them. (Fishing in Utopia, Chapter 24, p. 218)

In the above quotations, many elements relevant to wildlife tourism in Sweden are coded, such as: ‘elk hunt in Sweden’, ‘mushroom forests’, ‘deer’, ‘foxes’, ‘reindeer’... and there are also key words for the EVE character- benevolence and love of nature shown: ‘drove on slowly’, ‘watching for more’, ‘lucky not to be one of the statistics’, ‘drove in quiescent silence’, ‘hardly speeding’. 
The first quoted paragraphs show that on the way of the author’s family driving from Stockholm to the far north of Sweden - Bohuslän, they encountered with wild elks. Although it is legal to hunt elks, in considering of the life safety of these wildlife, the author slowed down and drove carefully. At the meantime, he expressed regret for the death of more than 5000 elks each year in traffic accidents and congratulated himself for not becoming one of the troublemakers. He expressed regret for the death of more than 5000 elks each year in traffic accidents, also revealed his dissatisfaction with the perpetrators' behavior of injuring animals, and congratulated himself for not becoming one of the troublemakers. He worried about the elks by placing himself in their position, he loved to meet with the animals and felt afraid of their being killed by people.

Similarly, in the description of the second quotation from the other book, on the way of the author to Dalarna, he waited patiently for the passing reindeers, which also reflects the good character of caring for wild animals and considering them.

Gregor, the father, was the inheritor of a noble name, a magnificent house, and, all friends supposed, no brains at all … He was a lean, kindly man who lived for shooting. He held some appointment at court as the royal elk hunter, but this fact made less of an impression on me than his stalking of an egg… Gregor, perhaps, would gaze at his elk-hunting rifles, shining in the darkness of their cabinet, with the same kind of helpless longing out of season; but not even Gregor would fire an elk-hunting rifle at an egg indoors. No, he shot the egg with an air rifle, across the length of the imposing kitchen God knows what would have happened had he missed, but he hit the egg straight on, and it exploded. (Fishing in Utopia, Chapter 8, p. 62)

In this quoted paragraph, the key words ‘elk-hunting rifles’, ‘lived for shooting’ show the relationship with wildlife tourism. While, by the phrase ‘shot the egg with an air rifle’, the main EVE character - benevolence and love of nature is presented here. The author introduces his father, a professional elk hunter who has been permitted by the court to hunt, but tends to use the form of shooting eggs as entertainment. This is quite coincidently fit the idea of
‘replacement’ of the 3Rs approaches (Fennell, 2003) - when experiments or tourist activities might cause harm to animals, use other subjects instead of animals.

By then the lake and the well had both been poisoned by acid rain. All of the west coast of Sweden is: the soil is thin and sour, one of the factors that gives the forest its and the rain falls for two or three months every year as snow, which all melts in a rush, driving down, just before the breeding season starts. (Fishing in Utopia, Chapter 12, p. 93)

The codes: ‘the lake’, ‘the forests’ present the concepts of wildlife tourism, and ‘extremely vulnerable’, ‘melancholy echoing emptiness’, ‘the Ph levels at the most dangerous time’, these codes can be regarded as the subjective individual character of the author which present his benevolence and love of nature. The story background of the above paragraph is that before 1957 the lake house in the forest was belonging to private, after then the local government bought it and rented it to the fishing club which the author joined in. As a participant in the fishing activity, he was intuitively felt the deterioration of the natural environment and was distressed and worried about the acid rain threatened by the natural environment in Sweden during that period, although the forest and lake were inanimate the author still uses the personification method to show their sufferings, and expresses his urgent desire for solving the problem of environmental pollution.

Figure 1 is a paragraph shot by a senior member of the ‘Stockholm mushroom picking group’, which shows a little Chinese boy find a squirrel in the nearby forest in Stockholm. Swedish people sometimes put small pockets of nuts and seeds, or breadcrumbs in their yards for birds or other wild animals. The boy’s parents tell him that he can feed the squirrel with his ice cream cone, and play with the little animal without hunting him. From the picture we can find that small animals and children fully trust each other, and the friendship and kindness of human and nature is fully reflected.

Through this part of data, people show their concern and kindness to wild animals in tourism activities, as well as the regret and dissatisfaction while knowing the animal’s being hurt by human beings. The externalization of such a character coincides with the benevolence of
Confucianism: having seen them alive, he cannot bear to see them die; having heard their dying cries, he cannot bear to eat their flesh. (James Legge, 1985, Liang Hui Wang I) Not for food, clothing, and economic benefits, these people are sharing their experience with the nature members, considering them equally and taking them as true friends,

Figure 1. A photograph from WeChat webpage
https://mp.weixin.qq.com/s/Sz2yTFaNkc00y76rUuXFUQ

b) Awe of nature

Awe of nature can be shown as the feelings of respect and slight fear to the nature or feelings of being very impressed by the nature. And extend in the idea of Confucian and Taoism, it can be manifested as taking the nature things as example to imitate and learn from them.
In the following paragraphs, coding words related to wildlife tourism appear frequently, such as: ‘the water’, ‘the river’, ‘the glacier’ … And there are also initial codes for the EVE character- awe of nature. The key phrases and key sentence: ‘the most powerful force on earth’, ‘more valuable it seemed than human life’, ‘up against that huge sky, there was nothing else to want’, describe the inner feelings of the author when he was shocked by the natural landscape, and gave a heartfelt admiration in poetic language. The background of the story is that when the family breaks down and the national situation is turbulent, the author chooses to stay away from the hustle and bustle and relax his mind through travelling and fishing. On a lakeside in Vinblads, he realized that compared to the history of the sky, glaciers, rivers and even graylings, how short, fragile and insignificant the life of a human could be. He realized that many natural things are greater and more valuable than human life. Then he feels that his troubles are not worth mentioning in the face of nature. He has obtained the relief of the soul from the fishing, and has produced a deeper gratitude to the gift of nature.

In spring the water would return in a flood that tore up boulders the size of cars. As this receded, hundreds of millions of fish would be born in the shallows, and billions of insects in every swamp and pool. The fecundity of the river, renewed every year, seemed the most powerful force on earth. It had been here long before humans; but even the river was weaker than the ice. Twelve thousand years ago the whole valley was bare rock pressed in the grinding darkness underneath a glacier; one day, the river would vanish again.

Long before that I would die. I'd be as dead as the grayling I had eaten by the river; as dead as everyone I’d loved; everyone I could even remember. Everyone who could ever remember me would die. I didn’t want anything else. Up against that huge sky, there was nothing else to want. But this wasn't a revelation for my benefit: there would never be an apocalypse or a reason. It just was. I thought of the river again and how much more valuable it seemed than human life. So I did want one thing: that the grayling would not die out until after the humans had all gone. (Fishing in Utopia, Chapter 19, p. 166)
Interestingly, in the there are four paragraphs in this books written about the imitation of the nature, the author seems learns a lot from the nature during fishing, the following lines is one of the samples:

In those days I fished as I lived, ... and fished only imitations of natural nymphs as slowly as I could move them-though sometimes I'd forget, and catch a fish by accident, tugging a muddler through he ripples when there was a breeze. What I loved was the grace of casting. When I cast well, I didn't feel that my rod or line was an extension of my arm. I felt that my arm and shoulder were just an extension of the rod and nothing of them existed. In its rhythm and passion, it was the closest I will ever get to dancing. And though the passion is not sexual, there is something close to love in the detailed, devouring scrutiny that the hunter gives his prey. (Fishing in Utopia, Chapter 12, p. 98)

In the above quoted paragraph, the character: awe of nature is present through the key phrases ‘imitations of natural nymphs’. The author means that he observes and learns the movement of some kind of insects like dragonflies and flies. In this way he shows the EVE character of ‘awe of nature’, take the nature things as a teacher just like what Taoist did. And when he using the dead insects as the baits on the hook, he simulated the movement of insects to shake the rods, so as to seduce the fish. By using synthetic bait or net catching, he may not have to use such a complex and tiring way to catch fish and may catch more, but he appreciates this nature- imitated method of fishing and thinks that is more relaxing and graceful. In this manner, the author, as a wildlife tourist, his behavior reflects that he did not go fishing for the sake of utilitarianism or pragmatism. He does not catch fish as much as possible to meet the needs of food or economic interests, but to get the doctrine, comfort and spiritual nutrition from the interaction with nature. Just like nature is a good mentor of his life, he shows respect and revere while learning from it.

c) Following of the laws of nature and harvest in a sustainable way
In sum, 11 samples of this EVE character is found, 4 from books paragraphs and 7 from social media in the forms of screenshot pictures and downloaded photographs. Here, one sample of each form is selected for analysis.

I waded carefully out to a run I had spotted at the very start of the rapids, put on a large and hideous bead-head stone-fly nymph, and caught nine graylings, all returned, and none much above the minimum size. Still, nine graylings in three hours is not bad.

…

I was introduced by my distinguishing characteristic:’ This is Andrew. He puts back the fish that he can't eat! (Fishing in Utopia, Chapter 19, p. 157, 159)

In the the above quotation, two elements are coded for wildlife tourism: ‘stone-fly nymph’, ‘nine graylings’, and another two phrases are coded for presenting the EVE character-Following of the laws of nature and harvest in a sustainable way: ‘the minimum size’, ‘puts back the fish’. Sweden has different regulations for fishing in different regions, in Lake Vättern, the fishing area of the above paragraph, no license needed for recreational fishermen, sport fishers and some of the rules concerning non-commercial fishers. While, for the sustainable resource management there is the regulation about the minimum catching size according to Sport fishing regulations on Lake Vättern. For Grayling the minimum size is 35 cm (13.8”). The passage quoted above shows that the author has consciously followed the fishing regulations in this area and released nine small fish that do not meet the specifications. What’s more remarkable, Andrew, the kid of author’s friend is affecte also release the fish too small to eat. Being unconsciously influenced, children develop a sense of sustainable harvest.

Figure 3 is a screenshot picture of the chatting record from an informal organization – ‘Stockholm Mushroom Picking Group’ on the online social application ‘WeChat’. In this online community, the experienced members always give the advice of the edible species of wild plants to the new attenders. Also, in the sense of protecting the sustainability of natural resources, they patiently remind newcomers to pay attention to picking methods. In this group of record, an earlier attender of the group reminded a newcomer in time when he discovered
that the newcomer's wrong picking method destroyed the regeneration of vegetation. Figure 2 is a picture from the website used as the publicity platform of the group. This picture presents a kitchen scissors in a rattan basket and in there is a kind of wild vegetable call rämslök – a typical wild onion in Sweden. In the visual form of the photo, the publicity web page introduces the way and tools for sustainable harvesting of wild vegetables: using the scissors to cut from the top of the root, and remain the reproducible part of the plants in the soil, instead of uprooting the whole plants by hand, and only take one leaf from each plant.

Through these empirical cases, the characters reflected by people’s behavior are very similar to which required by Confucian. It coincides with Mencious thought that does not drain the pond to get all the fish (Legge, 1970, Mencius), in the field activities people are obviously conscious of maintaining the beauty, integrity and renewability of nature, fully considering the sustainability of natural resources in the future.
Figure 2. A photograph from the WeChat group ‘Stockholm mushroom picking group’
Although Sweden is a country that gives great freedom to the tourism of wildlife tourism, it is gratifying to see that many of the participants in Sweden have the characters that meet the requirements of EVE and fulfill them in practice. People show their ‘benevolence and love of nature’ just like what required by the theory of Confucian and Leopold’s Land ethics (Hull, R, 2005), have empathy to the nonhuman things in the nature by taking care of them and avoiding of hurting them. To prove the character of ‘awe of nature’, following the idea of Taoism, people take the nature as the god on one hand and take the nature as the teacher on the other hand, when people facing the magnificent and marvelous creation of nature they have a mixed feeling of reverence, horror and imitative desire. The embodiment of the

Figure 3. A Screenshot from WeChat group ‘Stockholm mushroom picking group’
character ‘Following of the laws of nature and harvest in a sustainable way’ has been put into practice more. In order to maintain sustainable natural resources in the future, people try their best to protect the environment's ability of self repair in the field tourism activities. All of these specific behaviors of human beings clearly present the inner quality of environmental virtue ethics. Spontaneously, while taking part in the wildlife tourism in Sweden, these people have the consciousness of being kind to the nature, awing of nature and considering for the future.
6 Conclusion and discussion

This research reviewed the previous studies on environmental ethics and introduced the concept of environmental virtue ethics in the study of wildlife tourism. The research question: What kinds of good characters do people need in wildlife tourism, was answered by introducing in the thought of Confucianism and Taoism of the eastern classical school, and combining with western thoughts of environmental virtue ethics, three main characters are summarized as: benevolence and love of nature, awe of nature, following of the laws of nature and harvest in a sustainable way. And applying the qualitative research method thematic analysis, all the characters were discussed by the empirical materials and analyzed.

This research makes the academic contribution for the theoretical construction of environmental ethics in Tourism Studies. Adopting a perspective opposite to utilitarianism, the view of environmental virtue ethics (EVE) treats man and nature equally and does not judge natural things with their value. EVE focuses on the characters of human beings. In the previous literatures of environmental ethics, the roles of humans and animals are clearly defined by utilitarianism, people look like the managers and protectors of the animals (Fennell, 2012c, 239). And in most of them the keywords: rights, ethics and welfare of animals are mainly considered, the rights and interests of plants and inanimate bodies are rarely considered. Nevertheless, the theory of environmental virtue ethics does not only overthrow the view of measuring the natural non-human members in terms of their value, but also widens the scope of the existing concept of environmental ethics.

Although, the empirical material of the study supports all the three main EVE characters, there are still limitations in this research and much more to do in the future. Most of all, there exists a need for more interdisciplinary research. For example, for the part of ‘Following of the laws of nature and harvest in a sustainable way’, it is not enough to say that keeping the roots of plants in the field while picking is a sustainable behavior. Some kinds of plants are
annual plants, and others are perennial, that behavior only makes sense when the plants or its part is a perennial or reproducible one. Similarly, in terms of tourism to animals, we can not simply say that hunting behavior is the expression of bad character. For further research on scientific and reasonable hunting methods, for instance, 3Rs approaches mentioned before, is a conceptual framework worthy of recommendation. The abbreviation 3Rs represent for the reduction of animals used in research, refinement of procedures used to minimize pain, and replacement of animals with non-animal models where possible (Fennell, 2013, 329). The relevant laws and policies and the conditions of compliance of fishing or hunting of seasons are also worth studying. Due to the lack of expertise in related fields, detailed research in this area may require more help from botany, zoology and other fields.

To develop the theory of environmental virtue ethics in tourism study, there is still a long way to go. For example, how to measure the benevolent and sustainable use of plants and non-living things may require more interdisciplinary scientific quantitative analysis. Although it is only a vague framework at present, the concept of environmental virtue ethics may have some reference significance to perfect the ethical theoretical framework of tourism discipline in the future. From the perspective of virtue, environmental virtue ethics is a new attempt to reflect on the relationship between man and nature, it is even new attempt to gaze to tourism. Perhaps, only when human beings, as the principle subject, have undergone radical changes from the inside can solve the current environmental problems.
7 References:


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