

Appraisal's Application to Ecolinguistic Evaluation of English Textbooks of Chinese Universities: The Category of Attitude

Lihua Wang

Zhejiang Yuexiu University of Foreign Languages, Zhejiang, 312000, China

Abstract

The ecological study in textbooks has attracted more and more attention. The paper focuses on the ecological evaluation in the English textbooks of Chinese universities from the aspect of Attitude subsystem in Appraisal Model, in order to elucidate their underlying evaluations and judge them in accordance with the Chinese ecosophy, as a step to be of some help for teachers in teaching practice and revising existing coursebooks.

Keywords

Ecological evaluation; English textbooks; Appraisal model; Attitude subsystem.

1. Introduction

Textbooks play a core role in English learning and teaching. They are appreciated both as an important source of language input in students' learning activities (Hutchinson & Torres, 1994) and as a necessary reference for teachers in the teaching process (Ur, 1996). College English Syllabus (a national syllabus for college English teaching in China) (2017) emphasizes textbooks carry main teaching contents and guarantee the basic achievement of teaching objectives, so their material, styles and ideology must keep pace with the times and fully reflect the characteristics of higher education. Dendrinos (1992) also points out that English language coursebooks are laden with ideology, and therefore connected with cultural imperialism in the process of English education.

In China, during the recent five-year plan period the number of national textbooks has increased at a double-digit rate. In English courses, with so many textbooks published plus lots of importing teaching materials, it is inevitable that the quality of textbooks varies considerably in quality, which has brought hidden dangers to the ecological development of English teaching materials and the improvement of foreign language teaching (Zhuang, 2006). However, students and teachers are exposed to them without consciously selecting them or necessarily being aware (Stibbe, 2015). At present, domestic universities who choose textbooks mainly depends on the publishers' introduction and other universities' recommendation. Some even decide teaching materials by the discount or free summer seminars provided by publishing units, which figures an irresponsible phenomenon (Xu, 2004). Therefore, how to evaluate and choose suitable textbooks has become an indispensable part in teaching English (Xu & Xiao, 2001). In the academic researches in China, textbooks evaluation has received certain attention. Some introduce or comment on foreign evaluation models (Zhao & Zheng, 2006; Zhang, 2001; Chang, 2014); Some review them from diachronic perspectives (Xu, 2004); Some appraise evaluation systems based on relevant theories (Qiao, 2002) and others conduct empirical studies (Dai, 2008). These researches mainly focus on "why to evaluate", "how to evaluate" or "what contents to evaluate" from the perspectives of foreign language teaching, second language acquisition or general linguistics (Chang, 2018), which undoubtedly enrich and develop researches on textbook evaluation. However, there exists many repetitive studies that are lack of depth and new perspectives to research contents. At present, the "ecological turn"

in linguistic research provides a new idea (Stibbe, 2012; Huang, 2016) for textbook researches. This new perspective not only promotes the development of students' language skills and cultivates their ecological awareness, but also helps people understand the role of textbooks in promoting the harmonious development of natural ecology and social ecology (Chang, 2018). Framed within Stibbe's (2015) ecolinguistics and Martin's (2005) Appraisal patterns, this paper examines the English textbooks of Chinese universities from the aspect of Attitude subsystem, in order to explore the underlying cultural evaluations and judge them in accordance with the Chinese Ecosophy, and thus classify these evaluations as destructive, or beneficial, as a step to change or improve them.

2. Literature Review

The history of ecolinguistics can be traced back to 1970 when the term "the ecology of language" was proposed (Haugen, 1972). It is believed that the relationship between language and language environment is similar to that between organisms and their surrounding environment in the field of ecology. Therefore, the metaphor model proposed mainly studies the ecological attributes of language, such as the evolution and extinction of languages, the diversity of languages and the protection of endangered languages. In the 1990s, the ecology of language "developed into an institutionalized field in its own right primarily within the framework of applied linguistics" (Steffensen, 2007: 6). It begins to emphasize linguists' social responsibility and pays attention to language system's impact on the ecological environment on which human beings depend (Halliday, 1990). It is suggested to change the modes of language system in more texts to benefit the ecological environment. Therefore, the term "ecolinguistics" is coined with the combination of linguistics with ecology. Many scholars have engaged in this non-metaphor study with Alexander (2009), Goatly (1996, 2014, 2018) and Stibbe (2004, 2014, 2015) as the most prominent representatives.

Recently, in the ecolinguistic study, teaching materials in English as a Second Language (ESL) and English as a Foreign Language (EFL) has emerged as a potential research area. Published researches in the area mainly includes: a study on environmental issues in ELT coursebooks by Jacobs and Goatly (2000), reporting a general lack of environment contents and curricular activities in coursebooks; an introduction of ecological topics into the EFL textbooks used in Macedonia by Kirova and Veselinovska (2004), the social responsibility of teachers emphasized; a critical discourse analysis (CDA) of 26 EFL textbooks in Japan by Stibbe (2004), discussing ways towards productive intercultural dialogues on ecological issues; a CDA survey by Akcesme (2013) of seven leading English coursebooks to find out in what ways nature and natural entities are represented and how they reveal extra-textual realities including sociocultural norms and ideologies; Al-Jamal and Al-Omari's (2014) content analysis of the state-sanctioned EFL textbooks used for 10th graders in Iran, pointing out the scarcity of global ecological themes in the textbooks; a corpus-based study by Brown (2017) investigating the use of the relative pronoun "who" with nonhuman animal antecedents in English dictionaries and implying ecologically-aware English as an Additional Language materials and pedagogy; Chang's (2018) ecological evaluation of College English textbooks in China, providing theoretical basis for ecological assessment of textbooks and putting forward a "checklist" of ecological assessment; and a recent study by Mehwish and Fauzia (2020) conducting an ecolinguistic and ecopedagogical appraisal of the environmental texts in English textbooks used in Pakistani schools, finding that the selected textbooks propagated an anthropocentric worldview and thus lacked ecopedagogical import.

As can be noticed, there are studies conducted in this area across the globe. Most of these studies are concerned with ecological topics in the English textbooks or a CDA analysis to reveal the human-nature relationship. But, to the best of our knowledge as researchers, these studies

mostly involve some ecological perspectives and ecological methods. Few focuses on how language itself reveal social culture and people's ideologies by Appraisal theory, which shows a certain degree of disconnection between the latest achievements of ecological linguistics and ecological education. Further development and systematization might be needed (Huang&Yu, 2009). The present study is therefore significant to explore this yet new area both for a global readership and for research scholars around the world.

3. Theoretical Backdrop

Ideology is proven to exist in languages (Paula,2011). It appears between the lines of the texts which surround us in everyday life, such as in textbooks "language influences how we think about the world. How we think has an influence on how we act" (Stibbe, 2015: 1). This perspective inspires the idea that language teaching, especially English language teaching, because of its global scope and the value, should not only focus on the cultivation of learners' language skills but also on giving them a positive ideological orientation in everything concerning their lives and happiness (Mehwish&Fauzia, 2020).

Nowadays, western civilization's "Individualism, progress, economism, anthropocentrism" have carried forward the deep assumptions of an ecologically unsustainable culture. These leading beliefs in the society hide in the mind that cannot be examined directly, but can be received through the language that people use, just as Halliday (1990: 170) believes that the problems of classism, species extinction, pollution and resource depletion are closely related to non-ecological factors in language. Although they are not immediately recognizable, they can be exposed, subjected to critical analysis, and resisted if they are implicated in injustice and environmental destruction (Martin & white, 2005). In order to evaluate ecological linguistics in language teaching, this paper takes the English textbooks in Chinese universities as an example to analyze the attitudes negotiated in texts (appraisal model) to expose the underlying beliefs (evaluation) and consider carefully how they encourage us to act. If texts encourage respect and care for the ecosystems that support life then they should need to be promoted and if they encourage ecological destruction then they need to be resisted.

3.1. Appraisal Model

Appraisal's application to ecolinguistic evaluation has been mentioned several times (Martin & rose 2003; Martine and White, 2005; Salvi & Turnbull, 2010; Stibbe, 2015). It is a system of interpersonal meanings, to be used for negotiating authors' social relationships, by telling their listeners or readers how they feel about things and people (in a word, what their attitudes are). According to Hunston and Thompson (1999: 6), evaluation performs the function of expressing the speaker's or writer's opinion, hence reflecting the value system of the speaker or writer and his or her community, constructing and maintaining their relations, as well as organizing the discourse. Martin and White (2005) use the term Appraisal to distinguish it from the broader term Evaluation in order to emphasize its discourse-semantic aspect.

According to Martin & White (2005:38), Appraisal resources are divided into three categories: Attitude, Engagement, and Graduation. Attitude are the more concerned part in the theory. They are the values that authors use to make judgments and relate emotions and emotional responses to participants and processes. Engagement is a set of linguistic resources used to measure the relationship between the author's voice and various propositions in the text, for authors to gain space for their own positions in such a diversity of views. Graduation gives a set of values, in which force refers to the ability of speakers to rank interpersonal impressions to be better or worse and the volume of their speech to increase or decrease, while focus refers to the use of the speaker to make the focus of his semantic type vaguer or clearer. From these categories, the appraisal system expresses the author's views on things and conveys the cultural evaluation of his group.

As the major part in the Appraisal theory, Attitude can be further divided into three subsystems: Affect, Judgement and Appreciation. Affect deals with sets of emotions, such as happiness (e.g. I'm pleased) or a surge of behaviour (e.g. he roared with laughter). Judgement is about constructing evaluations of people's behavior and character (e.g. She is fortunate). Appreciation is a concern of the aesthetic evaluation of things (e.g. It is wonderful) (Križan, 2016). According to Martin and Rose (2007), attitudes have a positive or negative status (e.g. happy/sad) to express people's good or bad feelings and direct or indirect ones to show their expressing ways. These linguistic features, called as appraisal items, can be absorbed to the culture to varying degrees and automatically form an underlying evaluation, which may lead us to blindly pursue things that are actually destructive as the world changes.

3.2. Ecosophy

The purpose of revealing, exposing or shedding light on people's ideology is to open them up to question and challenge - are these ideologies working in the current conditions of the world or do we need to search for new ones? Whether or not the ideologies are considered to be working depends on the ethical vision of the analyst, on whether the ideologies are building the kind of world that the analyst wants to see. Clearly, all critical language analysts have an ethical framework that they use for appraising the language they are analyzing, whether or not it is made explicit, but as to ecolinguistics, all will have in common a consideration of the interrelationships of human with other organisms and physical environment. Naess (1995) uses the term ecosophy (ecological philosophy) to describe a set of philosophical principles which include ecological concerns. Now different schools of ecosophy have existed. For example, the "peace view" (Mowat, 1935) on the ecological system of the international society, "the unity of man and nature" for agricultural ecology (Zhang Renwu et al., 1996), the "sustainable development" (Baker, 2006) for nature-society ecology, "language ecological ethics" of the language symbolic ecosystem (Pan Shisong 2014), the "living" philosophy of the relationship between human and nature (Stibbe 2015). These views are put forward for the benign development of specific ecosystem. But are these frameworks from the critical perspective demonstrated by foreign researchers suitable for Chinese context? Huang repeatedly stresses (2016d) the importance of the social background, economic development, cultural tradition and social values in constructing ecosophy. Based on Taoism and neo-Marxist linguistics (Martin, 2000), a harmonious discourse analysis is proposed in the Chinese context (Huang, 2016), aiming to promote the integration of ecological factors and non-ecological factors combined with the dynamic development of various elements in social and natural environment. For this philosophy, texts which value the well-being of all species, promote the harmony of human and nature, call for reduction of consumption and propose the responsibility of ecological protection are appraised positively and evaluated as beneficial, on the other hand, texts which treat nature as resources to be exploited, or promote profit-maximization values are challenged and destructive.

4. The Methodology

This section explains how we collect, sort and analyze the data for this study.

4.1. Research Questions

As noted above, the study of appraisal model helps us understand what kind of attitude a text holds toward its topics and what underlying evaluations they represent. Ecosophy helps understand whether the evaluations are in line with Chinese current ideological positioning or not. Hence, they together offer a pertinent analytical tool to answer the following research questions of the study:

(1) What topics are involved in College English textbooks? What are the appraisal modes of texts towards these topics?

(2) What are the underlying cultural evaluations? Are they in line with the ecosophy nowadays in China?

4.2. Research Subjects

As the first step in the research, English textbooks in Chinese universities will be first selected as samples. New Target College English-- Intergrated Course series published by Shanghai Foreign Language Education Press in 2016 are one of the most popular textbooks in Chinese universities. This authoritative teaching series including four books with eight units in each book are all authored by native speakers of English, marketed in China, and are specifically designed or edited for Chinese EFL students.

4.3. Data Collection

To answer the first research question, the study gets keywords of every single text of four coursebooks to count the number of topics. As the following table 1 shows, the four books contained a total of 64 passages with two passages in one unit. Among topics ranging from college life to Arts & Literature, 18 (28%) have Science & Technology contents with none in book one to 16% in book four. The percentage of activities with nature content ranged from two books with none to two books with 9%. Social Relationship, History & Culture and Arts & Literature are emphasized respectively in 2 units in the four books, while education issues are evenly distributed in four of the books, like sports, music, reading, etc.

Table 1. Text Contents in Four Coursebooks

Topics	Number	Percentage
College Life	8	13%
Social Relationship	4	6%
Education	14	22%
History & Culture	4	6%
People	6	9%
Science & Technology	18	28%
Nature	6	9%
Arts & Literature	4	6%
Total	64	100%

From the ecological point and also to make matters more manageable, the most part in the coursebooks -- Science & Technology contents will be screened in each of the coursebooks for this primal research, in other words, 18 texts with 18473 words in total. These are photocopied for the Attitude analysis within Appraisal model's category.

4.4. Data Sorting and Analysis

The data are investigated in terms of the lexical choices made by each writer. Lexical choices which express appraisal are categorized into subsystems that constitute attitude, graduation, and engagement. This paper presents the results of the analysis on attitude and its average frequency of occurrence in texts. The average frequency of occurrence is calculated on the basis of the number of identified attitudes in each passage. When doing this classification, Martin (2000) served as a point of reference, for his examples are particularly helpful to justify some of the labeling the paper does.

To analyze the attitude modes of texts towards these topics, the paper begins with its three kinds: affect (people's feelings), judgement (people's character) and appreciation (the value of things).

(1) Affect

"One of general ways to express people's feelings are description of their good or bad feelings, so affect can be positive or negative" (Martin & Rose, 2007:29). Thus, Affect is analyzed according to the following illustration in table 2. For example, an instantiation of "Part of what makes him so enthusiastic" is positive and is aligned with the text's vision of hanging the hope of flying in space for "Musk's SpaceX company has completed a third successful test...", while the negative effect "I sort of, kind of regret sending" illustrates my blame of the first order of space tourism. The table when completed revealed patterns of dominant Appraisal choice and the manner in which it is expressed.

Table 2. Affect Analysis in Unit Six, Book Four

Units	Texts	Affect (Positive)	Affect (Negative)
Unit 6 Soaring into the Space	Text A A Space Tourist Makes His Case	Part of what makes him so enthusiastic	I sort of, kind of regret sending
	Text B Twins in Space: An Unlikely Cosmic Experiment	/	feel dizzy and fatigued; blame exclusively on space; anxious to see

(2) Judgement

As with affect, judgement of people's character can be positive and negative. But there are personal judgement and moral judgement. Personal judgement includes positive (admiring) and negative (criticizing). This means the author judges how people feel emotionally and he evaluates their characters. For example, In Text A of Unit 6, I characterized myself as a self-important journalist to "regret" opposing Garriott's views.

Moral judgement, positive (praising) or negative (condemning) included, are not obvious in Text A. But when I say Garriott as a potential moneymaker and an idea man, I am telling Garriott's real motivation for his vision which implies strong disapproval of the character of the people.

Table 3. Judgement Analysis in Unit Six, Book Four

Units	Texts	Judgement (Positive)	Judgement (Negative)
Unit 6 Soaring into the Space	Text A A Space Tourist Makes His Case	a very engaged audience	self-important journalists; potential moneymakers all; idea man
	Text B Twins in Space: An Unlikely Cosmic Experiment	valuable twins; priceless lab subjects	not perfect subjects

(3) Appreciation

The third major subsystem of Attitude, Appreciation, is defined as the system of choices that enables expressing our attitudes about objects such as TV shows, paintings, plays. As with affect and judgement, things can be appreciated positively and negatively. For example, in table 4 the positive appreciation "signal and viable" proves that Garriott's mission was a milestone in space exploration, while word such as "rubbish and fuzzy" blame that tourism was not the same as exploration as Garriott described.

Table 4. Appreciation Analysis in Unit Six, Book Four

Units	Texts	Appreciation (Positive)	Appreciation (Negative)
Unit 6 Soaring into the Space	Text A A Space Tourist Makes His Case	a signal moment, a viable enterprise, the successful ISS resupply missions...	rubbish of the first order, a very limited thing, fuzzy thinking...
	Text B Twins in Space: An Unlikely Cosmic Experiment	a perfect way, an unprecedented opportunity, a vital first step...	the hard vacuum, the lethal cold and the ever-present risk, an unprotected, fragile tissues...

4.5. Findings

The frequency of occurrence in Attitudinal three categories reflects a number of patterns. A quantitative assessment is provided in Table 5 to reveal the nature of these patterns and to interpret them. A dominant feature within this analysis is the low frequency of Affect instantiations. This can be attributed to the fact that the passages are dealing with things, that is, science and technology in society; hence it is a predictable outcome.

Table 5. Analysis in Attitudinal Categories

Attitudinal Categories	Positive (per.)	Negative (per.)	Total
Affect	40 (56%)	31 (44%)	71
Judgement	72 (69%)	32 (31%)	104
Appreciation	376 (70%)	158 (30%)	534
Total	488 (69%)	221 (31%)	709

As shown in Table 5, texts tend to express positive attitudes (69%) more frequently than their negative counterparts (31%). This may be because most texts are to promote science and technology, such as topics like smart cities, future home, and breakthroughs, whereby the praising of scientific and technological products understandably contributes to the creation of a positive attitude. Negative attitudes are expressed primarily to outline the problems once faced by people or being challenged now. A few are from the texts concerned with the danger caused by the development of science and technology.

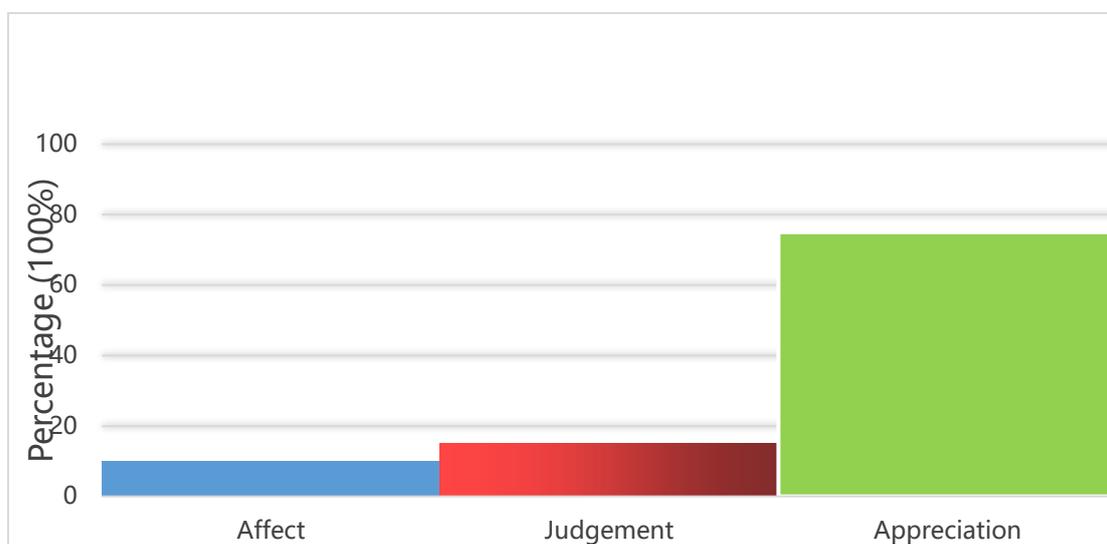


Figure 1. The ratio of Attitudinal Categories

Figure 1 shows that attitudinal appreciation (75%) strongly prevails over attitudinal judgement (15%) and affect (10%). Since appreciation is concerned with aesthetic evaluation, and since texts of science and technology mainly advertise development either in products or in human civilization, the high occurrence of appreciation values is not surprising. What is interesting is that feelings (affect) are least frequently expressed, as these might be less feelings in the people's response. As discussed in the following sections, the presence of the three categories will be analyzed to their ecological relevance in details.

4.6. Discussion

4.6.1. Affect

In Science & Technology content, affect is mostly expressing positive values such as enjoyment and optimism. As for the emoters of enjoyment, they are beneficiaries of scientific and technological products (e.g. customer enjoys the lower total electricity cost). Optimism is primarily conveying the hope towards future of science through the use of progressive tenses (e.g. fantasizing about the possibilities). A few negative effects are used to indicate the wide usage of scientific and technological products (e.g. appalled to see smartphones everywhere) and thus the production of dislike (e.g. sniffed at the jibber-jabberers). The interest of ecology is also emphasized through the balanced expression of the relationship between scientific products and their surrounding environments (e.g. In a well-designed "organic" building, we feel better and freer.).

4.6.2. Judgement

As the result shows, judgement is expressed a little more frequently than affect. It mainly represents positive capability by instances expressing the people's professionalism, reflected especially in their high positions (e.g. President of Med, former congressman). These instances are occasionally coupled with other examples describing positive capability to emphasize this value (e.g. valuable twins). Similarly, the value of capability is further emphasized through a list of skills (e.g. flew on the space shuttle). The holder of the skills is an external reliable source, whose recommendations add even more credibility to the scientific products or the scientific future.

Judgement is also frequently made as positive by examples of scientific innovation in relation to its products, which does not only mean progress but also contains the values of safety and trust. The values are primarily reflected in the specific technology, substances and fortune made by the product (e.g. selling a good idea worldwide).

Moreover, judgement is manifested in instances conveying the people's capability influenced by science and technology, which are simultaneously coded as affect (e.g. kids are different, yearning to be origin).

As for negative judgement, it is mainly evoked in propositions which imply helpless capability towards the scientific products (e.g. our inability to step away from email and games and inessential data).

4.6.3. Appreciation

Positive appreciation is expressed abundantly, especially by examples directly conveying characteristics of scientific innovation such as their smartness (e.g. smart technology), convenience (e.g. their distinctive onionskin-thin pages), advancement (e.g. the most advanced toilets ever), sustainability (e.g. a new emerald-green age of cities), and productivity (e.g. another gigantic increase in productivity, commerce, communication, and entertainment).

Appreciation is also frequently manifested in the listing of scientific benefits in order to intensify the appreciation value and emphasize the product's worth, as exemplified in its efficiency in life (e.g. meet the changing needs of urban populations and strained infrastructures), resource saving (e.g. saving on energy consumption), environmental

protection (e.g. guarantee environmental sustainability and good sight lines and plenty of street life), economic growth (e.g. booming economy, a significant role in the growth of the solar market), and respect for the nature (e.g. so sympathetic and well-integrated with its site).

Negative appreciation is mainly expressed directly or indirectly via ideational meanings of instances conveying the states without science and technology (e.g. increasing urbanization, additional consumption, depleting resources, rapidly growing urban populations, straining inadequate infrastructures, ill-equipped to fully cater to food, challenging, dwindling resources, the increasing demand). Negative values are also often signaled via instances that convey inconvenience towards new scientific products (e.g. supplemental online material hasn't been a deciding factor), and its side effects (e.g. an estimated 400 illicit procedures, unlicensed "beauty-science centers"). Worse still, people in modern society are too much involved to get a clean break from technology (e.g. the global cacophony to even the loneliest outposts, a pointless exercise in competitive reductionism).

5. Results

5.1. The Evaluation behind the Topics

Although there is considerable variation in the writing genres across the textbooks, instances of topics can be found across a wide range of the books and people's ideologies can be explored by their features in Attitude. Key words and phrases extracted from books are produced to explain its underlying evaluation in these topics.

5.1.1. Deeper Ecology within the Textbooks

Most of texts in the series are overwhelmingly based on deep environmentalism. There are examples of deeper ecology, the most notable being Unit 8 in Textbook 3. This text gets to the root of ecological problems with examples like the following:

Increasing urbanization means additional consumption of already depleting resources. Despite shrinking budgets, governments have to provide more and more services even before they can collect taxes. Rapidly growing urban populations are straining inadequate infrastructures. Around the world, most cities have outdated foundations making them ill-equipped to fully cater to food, water and energy needs of their inhabitants.

The evaluation that increasing urbanization can lead to low quality of life comes to be seen as reflecting realities. Examples like the one above challenge mainstream discourse by showing that "Increasing urbanization leads to high quality of life" is not a common-sense assumption, but is, in fact, one of causes of the ecological crisis.

Another example of calling attention to ecological crisis is the following from Textbook 3:

Our present energy use makes unfriendly impact on the environment. For example, the burning of fossil fuels, such as coal, oil and natural gas, for generating electricity will release greenhouse gases and other pollutants into the atmosphere and will impose the following impacts on the earth and mankind.

Incorrect energy use poses a challenge to climate. The word "unfriendly impact" reminds people of unkind and inequality relationship between human beings and environment, while the following text's "low energy appliances", "saving on energy consumption", and "self-running electric cars" exhibit people's efforts to protect the energetic materials:

Deriving energy from a solar farm located outside city limits, Masdar would use low energy appliances, thus saving on energy consumption. Instead of petrol-fueled cars, Masdar will only allow self-running electric cars which drive through specially built tunnels.

People also begin to consider ecology in their daily life. The text Organic Architecture carries a deep respect for the human race, the nature, the environment and the culture human have

developed. Green architecture coexists harmoniously with its surroundings and free up people's creative process.

Organic architecture is rooted in a passion for life, nature, and natural forms, and is full of the vitality of the natural world with its biological forms and processes. Emphasizing beauty and harmony, its free-flowing curves and expressive forms are sympathetic to the human body, mind, and spirit. In a well-designed "organic" building, we feel better and freer.

Their hope is the realization of the following enjoyable situation. People and nature are coexistent. People use their technology to understand more about the nature.

And to stretch out under the open sky at night, gaze up at the stars, and use my phone to name each and every one.

Apart from the relation between human and nature, texts in the series also instantiate the ecological connection among people. They reveal individualism, materialism, and economism in the current society.

Millennials are more modestly and politically disengaged, more concerned with materialistic values and less interested in helping the larger community than were Generation X and baby boomers.

Countries' prejudice and racism are also represented by somewhat deeper ecological ideas, by condemning the people's desire for being Westerners:

(1) Asians are increasingly asking their surgeons for wider eyes, longer noses and fuller breasts, features not typical of the race.

(2) Liposuction, so effective on the legs of plump Westerners, doesn't work on Asians since muscle, not fat, accounts for the bulk. Dr. Suh, a surgeon in Seoul, says earlier attempts to carve the muscle were painful and made walking difficult.

Overall, there are plenty of examples of deep ecological evaluations within the textbooks, which does indicate a concern to healthy development in the science and technology.

5.1.2. Shallow Ecology within the Textbooks

The deep ecology movement identifies that one of the root causes of ecological destruction is anthropocentrism (Stibbe, 2015). As a form of human-centredness, anthropocentrism holds that morality is only existent in the relationship among people, but not between people and nature. With the progress of science, human will have more abilities to control the whole world, and do whatever they want in the universe.

Anthropocentric evaluations manifest themselves in some ways in the textbooks, particularly in descriptions of ecological damage to satisfy humans' needs:

The basic aim of science is not only to study and understand natural phenomena but also to use this knowledge to make our lives more comfortable.

The opinion that 'the more we consume, the happier we become' is, perhaps, one of the most destructive 'common sense' evaluations (Monbiot, 2000). A few texts include it within their discourse. For example, a passage in Textbook 4 states in subtle ways that:

The Industrial Revolution, for example, brought the transition from hand production to machine tools. It boosted productivity, lowered costs, and raised the standard of living for hundreds of millions of people around the world.

The words "boost", "lower", and 'raise' evaluate "the Industrial Revolution" positively, taking it as an assumption that people's standard of living will be improved by more and more industrial revolution. This shuts out those who question whether, for example, the rapid decline in the number of coals, oil and natural gas in the world, a sharp increase in carbon dioxide, freon and carbon monoxide emissions, and the extinction of a large number of animals caused by it really do improve the quality of life.

The Text also provides a money-oriented idea, for example: "Of course, investors in those watershed, disruptive innovations made fortunes. Big, big fortunes", and "Our challenge, as investors looking to get in on the ground floor, is to identify the companies that are poised to profit the most from the 3D printing boom." The repetition of "big" and the usage of the superlative degree lead to the evaluation that the development of technology is to make money, not to contribute to the environment, fight disease, and help weak groups.

More non-ecologically, the text shows the unfriendly attitude to other countries like the following sentences:

As I mentioned earlier, it will no longer be necessary to ship raw materials to China, have them assembled into final products over there, and then ship them back to the US. In fact, 3D printing may very well be the technology that stops the Chinese export juggernaut in its tracks.

The verb phrase "stop the Chinese export juggernaut" reveals American' unkindness and jealousy to China for its large amount of export. It ignores the truth that it benefits the both sides.

5.2. Ecosophy within Chinese Culture

At the heart of traditional Chinese culture is a form of ecology far deeper than those of the ESL or EFL textbooks. This ecological awareness is based on Confucianism, Buddhism, Taoism and thought on Socialism.

5.2.1. Ecology in Confucianism

Confucianism represents the main ideology of Chinese traditional culture. In the Confucianists' view, man is an integral part of nature while the objective nature is often endowed with virtue. Confucianism is not only on the emphasis of the relationship between man and nature, but also the embodiment of the unity of man and nature. So, Confucianism's essence is the unity of "natural law" and "humanity". "Natural law" refers to the phenomenon of nature and the law of its movement and change, while "humanity" is the social norm that mainly refers to moral norms and their specific rules. "Natural law" is objective inevitability. The inevitability principle provides the possibility for people to explore and make corresponding beneficial choices. During the process, a harmonious relationship between human society and natural environment is necessary.

Confucianists have also advocated the world's development, but the development is different from what the modern people seek--the development of economism and materialism, or the dominance in the world by means of scientific and technological innovation. The Confucianists' proposed development is embodied in the pursuit of virtues. To follow after the virtuous goal, people will improve the environment while constantly striving for self-improvement. Unlike the self-improvement of modern people manifested in the never contented desire to make money which is bound to aggravate the global ecological crisis, theirs is embodied in the unremitting efforts to pursue a very high level of virtues.

5.2.2. Ecology in Taoism

As a mature religious system, Taoism was formed in the 4th century. It absorbed the thinking achievements of ancient China from Laozi, Zhuangzi, Zou Yan, to Lu's spring and Autumn Annals and Huainanzi on the relation of nature, society and human, constructing an integrated three-in-one theory.

According to the Taoist philosophy, Taoism is the origin and foundation of nature, society and human beings. "Tao gave birth to the One; the One gave birth successively to two things, three things, up to ten thousand." Taoism leads to the highest realm of emptiness, silence and peace to maintain eternity. For example, nature should maintain a state of Yin Yang harmony, four seasons in sequence, and five elements orientation. Society should maintain a state of simplicity without desire and inaction, while human beings should be calm and carefree to protect the

efficiency of blood. All things in nature are on the unified track of Taoism, forming a neat and orderly network structure.

5.2.3. Ecology in Buddhism

Buddhism is a broad and profound theoretical and ideological system. After its introduction to China, it gradually embarked on the road of Sinicization under the influence of ancient Chinese economy, politics, ideology and culture. At the same time, many ideas of Buddhism are widely accepted. Among them, the discussion about life and environment is very incisive, which are paid attention to by contemporary people.

Buddhism's Law of Dependent Origination declares that human beings and society do not exist independently, but are closely related. To damage nature is to damage human beings; to destroy nature is to destroy human being's existence. It shows to people the way how to maintain the normal ecological balance, and how to improve the relevant conditions and factors, which are the responsibilities of human beings and also the responsibilities of human beings to protect themselves.

Its other theory--karma contains the idea that human beings, as members of the ecosystem, are integrated with the environment through their own behaviors. Karma's requirement is that man's demand for nature be balanced with man's gifts to nature. Its advice of doing good deeds in one's life is of great significance in terms of ecological problems.

5.2.4. Ecology in Thought on Socialism

Based on the inheritance of the ecological thought of Marx and Five-point Strategy in China's socialist cause, President Xi attached great importance to the relationship between man and nature, made many important instructions for the protection of the ecological environment, and systematically analyzed the construction of ecological civilization.

He firstly proposes the ecological view of the harmony between man and nature. He says that man and nature are interdependent and interrelated. To protect the ecological environment is to protect mankind, and to build ecological civilization is to benefit mankind. He especially declares the view that lucid waters and lush mountains are invaluable assets. To solve the current ecological environment problems, he realizes that people must correctly handle the relationship between economic development and environmental protection, like the relation between gold and silver mines and lucid waters and lush mountains. People should take the improvement of people's livelihood, social progress, ecological benefits, and other indicators as important assessment contents, which has profoundly revealed the dialectical relationship between economic development and the protection of the ecological environment.

Besides the harmony between man and nature, in the practice of social production, President Xi also points out the harmonious relationship among men, just as the Max wrote that only within the scope of people social connections can there be their relationship with nature and production. This idea is also suitable for international relationship among countries. President Xi puts forward counties should work together to maintain peace relations, creating good conditions for their development and for their people to live in contentment. Moreover, all countries should help each other, exploring new driving forces for cooperation from their respective development strategies and providing more impetus for each other's economic growth. When in contradictions and differences, countries try to seek a way to achieve win-win cooperation with mutual respect and trust, openness and inclusiveness. Only following this way can they effectively promote the historical evolution of human civilization.

5.3. Aligning with Chinese Ecosophy

The last research question of this study, as mentioned early, is to determine whether the evaluation behind the topics in the textbooks is in line with the Ecosophy in China.

From the results it appears that there are similarities in many ways. For example, both of them predominantly open to criticism of the current values faced with the environmental crisis, and draw direct attention to people's efforts to keep an ecological balance between social development and its environment. Thus, it is believed that the series of textbooks have the important functions of disseminating information on environmental protection and enhancing ecological awareness to help Chinese people better understand environmental problems and their relationship with nature. Therefore, to some extent, textbooks are not only a kind of public discourses, but also an ecological event for human beings to understand nature, society and themselves.

However, the constructions of Chinese Ecosophy seem to address more deep cultural ecological contents which are ignored by the textbooks. For instance, Chinese, as a grateful nation, have a strong consciousness of pursuing the symbiosis between man and nature and the harmony between others and themselves. That is totally different from the westerners' anthropocentrism and their prejudice to other developing countries, which can be shown in some units.

6. Conclusion

Nowadays, the society is in dire straits: huge creation of productivity by science and technology on the one hand but increasing exhaustion of non-renewable resources on the other hand; high living standard in people's lives but weakening tendency in their moral values. It is the time for human beings to consciously deal with environmental and ideological issues.

Thus, the western values implicated in ecological destruction in textbooks should be challenged lest people's ideologies are invaded and alienated. A possible way is for English teachers' active participation to work with students, promoting the development of students' critical appreciation of their own ecosophy, and their ability to apply it to current problems of ecological destruction. This suggests that current textbooks should be dealt with critically, within a framework of students' reconstruction of the information they contain. Overall, if students develop critical awareness of the textbooks they use in English classes, the English language becomes less a medium for the propagation of ecologically destructive values, and more a medium for intercultural dialogue in the common quest for ecological harmony.

This study is a preliminary exploration of the role of Appraisal in exposing people's ecological ideologies in English textbooks of Chinese universities. It is intended to appraise language to consider ecological issues in textbooks, and to encourage people to give attention to language's importance in causing those issues. The study provides useful insights into the language usage in textbooks through the deployment of Attitude resources. However, it has analyzed the data only collected from one popular series of books and used the subsystem--Attitude within the Appraisal framework. Further study needs to incorporate an Engagement and Graduation analysis. Moreover, there are many other values in textbooks that be considered and compared with Chinese Ecosophy to turn more critical awareness by students upon ecologically destructive evaluations.

References

- [1] Akcesme, B: An ecocritical approach to English language teaching, *Journal of Language and Literature Education*, Vol. 2, (2013), No.8, p.96–117.
- [2] Al-Jamal, D. A. & Al-Omari, W: Thinking green: Analyzing EFL textbooks in light of ecological education themes, *Journal of Education and Practice*, Vol.5, (2014), No.14, p.151–157.
- [3] Brown, M. H: Nonhuman animals and the relative pronoun 'who' in English learner's dictionaries and graded readers, *Language and Ecology*, (2017), p.1–19.

- [4] Chang Yuan: Ecological evaluation of College English textbooks, *Foreign languages*, Vol.34, (2018), No.5, p.147-154.
- [5] Dai Bo: Textbook evaluation of New Horizon College English, *Journal of Capital Normal University (SOCIAL SCIENCE EDITION)*, (2008), No. S4, p.129-131.
- [6] Dendrinos, B: *The EFL Textbook and Ideology*, (Grivas, Athens,1992).
- [7] Jacobs, G. M., Goatly, A: The treatment of ecological issues in ELT coursebooks, *ELT Journal*, Vol.54, (2000), NO.3, p.256–264.
- [8] Halliday, M. A. K: *New ways of meaning: The challenge to applied linguistics*, *Journal of Applied Linguistics*, Vol.6, (1990), No.13, p.7-36.
- [9] Reprinted in J.Webster(ed). *On Language and Linguistics*,Vo1.3 in *The Collected Works of M. A. K. Halliday*. (Continuum, London, 2003), p.139— 174.
- [10] Haugen, E: *The Ecology of Language*. In A. Dil (ed.). *The Ecology of Language: Essays by Einar Haugen*, (Stanford University Press, Stanford,1972).
- [11] Huang Guowen: Ecological orientation of foreign language teaching and research, *China Foreign Languages*, Vol.13, (2016), NO.5, p.1 + 9-13.
- [12] Huang Guowen. The rise and development of ecolinguistics, *Chinese Foreign Languages*, Vol.13, (2016), NO.1, p.1 + 9-12.
- [13] Huang Guowen. Ecolinguistics research and social responsibility of language researchers, *Journal of Jinan*, (2016), NO.6, p.10-14.
- [14] Huang Jianbin, Yu Shulin: Research on College English textbooks in China since 1990s, *Foreign Language World*, NO.6, (2009), p.77-83
- [15] Hunston, S., G. Thompson: *Evaluation in Text: Authorial Stance and the Construction of Discourse*, (Oxford University Press, Oxford, 2000).
- [16] Hutchinson, T. & Torres, E: *The Textbook as Agent of Change*, *ELT Journal*, Vol.48 , (1994), No.4, p.315-328.
- [17] Kirova, S., Stavreva Veselinovska, S: The presence of ecological topics in textbooks of English as a foreign language, *Natura Montenegrina*, (2004), No.3, p.253–256.
- [18] Križan, Agata: The social aspect of the discourse-semantic appraisal model in British advertisements: The category of attitude, *Jezikoslovlje*, Vol.17, (2016), No.3, p.643-665.
- [19] Liu Zhengguang, Hu Zhiwen: *New Target College English Series, Comprehensive English Student's Book*, (Shanghai Foreign Language Education Press, Shanghai, 2017).
- [20] Martin J. R: *Beyond exchange: Appraisal systems in English*. In: Hunston S and Thompson G (eds) *Evaluation in Text*, (Oxford University Press, Oxford, 2000), p.142-175.
- [21] Martin JR & White PR: *The Language of Evaluation: Appraisal in English*, (Palgrave Macmillan, Hampshire and New York, 2005).
- [22] Martin, J. and Rose, D: *Working with Discourse: Meaning Beyond the Clause*, (Continuum, London, 2003, reprinted in 2007).
- [23] Mehwish Z.& Fauzia J: Green contents in English language textbooks in Pakistan: An ecolinguistic and ecopedagogical appraisal, *British Educational Research Journal*, vol. 46, (2020), No.2, p.321-338.
- [24] Monbiot, G: *The More We Spend, The Happier We Become*, (Probably. The Guardian, 2000).
- [25] Paula M. J: Appraising through someone else's words: The evaluative power of quotations in news reports. *Discourse & Society*, vol. 22, (2011), No.6, p.766-780.

- [26] Qiao Ailing: On the creativity of foreign language textbook compiling, Shandong Foreign Language Teaching, Vol. 23, (2002), No.3, p.75-77.
- [27] Salvi, R. and Turnbull, J: Appraisal theory as a methodology proposal for stylistic analysis. *Textus*, vol. 23, (2010), No.1, p.103-138.
- [28] Steffensen, S. V: Language, ecology and society: An introduction to dialectical linguistics, J. C. Bang & J. D (eds.). *Language, Ecology and Society. A Dialectical Approach*, (Continuum, London, 2007), p. 3-31.
- [29] Stibbe, A: *Ecolinguistics: Language, Ecology, and the Stories We Live by*, (Routledge, New York, 2015).
- [30] Stibbe, A: Environmental education across cultures: Beyond the discourse of shallow environmentalism, *Language and Intercultural Communication*, vol. 4, (2004), No.4, p.242-260.
- [31] Stibbe, A: Today we live without them: The erasure of animals and plants in the language of ecosystem assessment, *ECOS*, Vol. 33, (2012), No.1, p.47-53.
- [32] Ur, P. A: *Course in Language Teaching --Practice and Theory*. (Cambridge University Press, Cambridge, 1996).
- [33] Xu Feng: Retrospect and Prospect of Textbook Evaluation Study, *Journal of Northwest University of Technology (SOCIAL SCIENCE EDITION)*, Vol. 24, (2004), No.3, p.35-38.
- [34] Zhang Xuemei: Introducing Two Evaluation Standards for English Teaching Material, *Journal of Foreign Languages College of PLA*, (2001), No.2, p.61-65.
- [35] Zhao Yong, Zheng Shutang: A Theoretical Analysis of Several Western Textbook Evaluation Systems and Their Implications for the College English Textbook Evaluation in China, *Foreign language teaching*, (2006), No.3, p.39-45.
- [36] Zhuang Zhixiang: On the establishment of a Chinese framework of FL textbook compilation and evaluation, *Foreign language World*, (2006), No.6, p.49-56.