

creatures" (97). In the same vein, Lorraine Elliott defines biocentrism as a theory which holds that nature has an intrinsic moral worth which does not depend on its usefulness to human beings; and that this intrinsic worth should define human obligations to the environment ("Biocentrism" n.p.).

Etymologically, the term biocentrism is traceable to two Greek words, *βίος* (pronounced 'bio' meaning 'life') and *κέντρον*, (pronounced 'kentron' meaning 'centre'). Put together, both terms form the English 'biocentrism' which connotes a 'life-centred' environmentalism (Mouchang and Lei 423). Biocentrism, in the light of the above amounts to moral extensionism; that is, an extension of moral worth from humans to non-human animals and plants.

Pragmatism

There are many ideas about the meaning of pragmatism; in a general sense, the term refers to any "straightforward or practical way of thinking about things or dealing with problems, [to be] concerned with results rather than with theories and principles" (*Encarta Dictionary* n.p.). Philosophically, the term pragmatism represents a philosophical tradition which (is quite traceable to antiquity but) manifested most strongly in the 1870s America through the pioneering work of Charles Sanders Pierce (1839-1914) and his followers William James (1842-1910) and John Dewey (1859-1952) (*Stanford Encyclopedia of Philosophy* n.p.).

According to James, pragmatism rejects the notion that the function of human thinking is to describe, represent, or mirror reality (n.p.). Rather, pragmatists view thought as an instrument or tool for prediction, problem solving and action. They contend that most philosophical topics (such as the nature of knowledge, language, concepts, meaning, belief, and science) should be considered more in terms of their practical uses and successes. The philosophy of pragmatism "emphasizes the practical application of ideas by acting on them to actually test them in human experiences" (Gutsek 76-100). Also the *Encarta Dictionary* reports that is a philosophical method of evaluating theories which holds, "a theory or concept should be evaluated in terms of how it works and its consequences as the standard for action and thought" (n.p.). Within this paper, the pragmatic method of is understood and applied in this sense; thus it is the practical applicability of Taylor's biocentrism that has been subjected to the court of reason.

Paul Taylor's Biocentric Egalitarianism

Paul Warren Taylor was born in Philadelphia on 19th November 1923. He is specialized in normative and applied ethics, and is best known for his work in environmental ethics. He is emeritus professor of philosophy at Brooklyn College, City University of New York; where he studied normative and applied ethics ("Paul Taylor" web). He has the authored several articles, essays and books. Among his most popular books are, *Normative Discourse* (1961), *Principles of Ethics* (1975), and *Respect for Nature: A Theory of Environmental Ethics* (1986). He has also edited two books of readings:- *The Moral Judgement: Readings in Contemporary Meta-Ethics* (1963); and *Problems of Moral Philosophy*, 3rd Ed. (1971). Oakley acknowledges that Taylor is a renowned Kantian scholar (207). Taylor's biocentric egalitarianism is taught in many university courses on environmental ethics today.

An examination of his theory shows various links to other philosophers who may have influenced his biocentric thought; key among which is Immanuel Kant (via the principle

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metaphysics and for the sake of its significant involvement in many philosophical issues in different subjects of philosophy Having been attracted to the analytic approach I was then interested in looking at the issue both from the points of view of classical Chinese philosophy and Marxist philosophy two major styles or frameworks of doing philosophy during that time in China and from the point of view of contemporary analytic philosophy which was then less recognized in the Chinese philosophical circle The Oxford Handbook of Japanese Philosophy Bret W. Davis, 2020 This handbook is currently in development with individual articles publishing online in advance of print publication At this time we cannot add information about unpublished articles in this handbook however the table of contents will continue to grow as additional articles pass through the review process and are added to the site Please note that the online publication date for this handbook is the date that the first article in the title was published online

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