

Moral Evaluation of Contemporary Life Science and Technology Based on Constitutional Boundary

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ABSTRACT. *In a sense, human beings, especially life science and technology personnel, are playing the role of God. They not only use transgenic technology to develop species that could not exist in nature, but also break the dilemma that some organ diseases are difficult to cure through organ transplantation. The research object of life science and technology is human body, which is the understanding, transformation and utilization of human inner nature, which makes life science and technology activities need special moral defense, and the appropriate moral defense should be deontology rather than teleology. In a contemporary world with diversified values and uncertain development of science and technology, we should cherish the value of human civilization and pay more attention to the constitutional function and value. We should cultivate the professional conscience of life science and technology workers and strengthen their sense of moral responsibility, so that life science and technology can be applied well in daily life for the benefit of mankind.*

KEYWORDS: *Constitutional boundaries, Life science and technology, Moral evaluation*

1. Introduction

Life science and technology is one of the most active, rapidly developing and most influential disciplines, and its development has led to profound changes in medicine, agriculture, food industry and pharmaceutical industry. Although this transformation has existed since ancient times, with the development and application of life science and technology, such as organ transplantation, gene recombination and man-machine chimerism, modern life science and technology has become possible [1]. For example, we are familiar with human cloning technology, abortion, assisted reproductive technology, genetic engineering technology, organ transplantation, euthanasia and so on. The application of these life science technologies in human life will affect human

evolution, human diversity, human dignity, human relations and other issues [2]. To solve many serious ethical problems caused by contemporary life science and technology, in North America, we mainly rely on the four principles of autonomy, benefit, no harm and fair distribution [3]. However, there are many limitations between these principles and their practice. In fact, the relationship between life value and moral evaluation involves many problems, such as the connotation of life value and the standard of moral evaluation. How to correctly understand the internal relationship between them is a problem worth discussing. Based on the constitutional boundary, this paper attempts to evaluate the morality of contemporary life science and technology.

2. Connotation of Life Value and Moral Evaluation

With the development of modern medicine, people can diagnose and treat diseases more effectively and prevent certain diseases. People can also change people's life, old age, illness and death from natural arrangement to artificial arrangement. According to the traditional theory, the main body of life value mainly refers to people. There are two meanings here: in a narrow sense, the value of human life refers to the affirmation of human life, that is, the existence of organisms, which is the survival desire and material needs of human beings, which is the basis for human survival. In a broad sense, people's life value also includes the realization of human nature, that is, the pursuit of people's all-round and free development. Because it provides the basic conditions of human perception, through which people express their emotions, wishes and actions, it is the basis of human existence and actions [4]. Life science is to use a method or means to understand and study the natural existence of life in the experimental process and its results. However, under the guidance of life science, life technology adopts some methods or means to change the experimental process and results of the natural existence of life according to some purpose of the subject. Biotechnology is not new, and the related technology and moral hazard are not new. After the end of professional behavior activities, professional conscience can make self-evaluation on the professional activities or results, so as to realize self-regulation.

3. Life Science and Technology Need Special Moral Defense

The research object of life science and technology is people themselves, which is the understanding, transformation and utilization of people's inner nature. Science and technology should respect the value of ethics, and should also be guided by ethical norms. Science and technology and ethics are interdependent and mutually promoting. Ethics is an ideology, which shows the relationship between people and society. The cultivation of individual professional conscience of life science and technology workers mainly includes three aspects: first, pay attention to the influence of external factors on the cultivation of professional conscience. A good social and

moral environment and atmosphere is conducive to the cultivation of professional conscience. Secondly, professional conscience is a self-disciplined psychological phenomenon, which can be cultivated through emotional experience and conscious cognition. Knowledge adds strength, which enhances the ability of freedom and self-determination, and also increases the opportunities of development and control.

Modern life science has a profound influence on all fields of modern science. On the one hand, it studies life phenomena and their relations from micro to macro, and carefully studies the inherent laws of life science; On the other hand, there are many branches or marginal disciplines in biology. In modern society, many people pursue the philosophy of pragmatism or utilitarianism, and often only value "what you do", but not "you are human" [5]. Because fetuses, babies, vegetarians, the old, the weak and the intelligent often do not conform to their philosophy, they doubt or deny their status. Such as political value, economic value, moral value, aesthetic value and so on. The ultimate embodiment of these values is the all-round and free development of human beings, which is the highest-level value pursuit of human beings.

The logic of philosophy is different from that of science. Once human beings emerge from nature, they should not only deal with the relationship between man and nature, but also deal with the relationship between man and himself. The law is not only arranged for today's life, but for the reasonable expectation of tomorrow's life. Therefore, we need to seriously consider the basic issues such as science and technology and the rule of law, technology and human dignity, including the modern function of the rule of law. Science and technology are always the most active factors in social and economic activities, while the ethics and morality as superstructure ideology are relatively independent, stable, standardized and dynamic. Once a person has the right to control his own life, body and other personality elements, it will cause confusion between subject and object, and bring the consequences of degrading personal dignity. However, the jurist's explanation is easily reminiscent of philosophical dualism of body and mind [6]. Constantly improving self-cultivation in knowledge, emotion and meaning, especially willpower, will play a central role when moral conscience is challenged. Risk factor medicine (concept) has begun to have a revolutionary impact on the existing forms of medical treatment, that is, from intervention in urgent crisis situations to non-urgent long-term prediction and prevention. In this case, we should think about how to advance the relief after the rule of law function to the preventive function in advance, strengthen the legislative function, and prevent the harm to human dignity, life and health.

4. The Relationship Between Human Life Value and Moral Evaluation

4.1 The relationship between human life value and moral value

With the rapid improvement of science and technology and the continuous development of market economy, moral choice is particularly important in daily life.

Self-determination and protection of one's own health are due rights. In order to allow the realization of the above rights, one must have social responsibility and medical responsibility to provide individuals with information on their health risk parameters and carry out education. Although the risks and consequences brought by life science and technology cannot be simply borne by a life science and technology worker alone, as long as he has the ability of subjective choice, he should shoulder the corresponding moral responsibility for the adverse consequences. We don't hold the position of dualism of body and mind. We think that the body is not only the carrier of personality value, but also a manifestation of human existence. It not only has negative personality bearing function, but also has positive personality construction function, which not only has instrumental value, but also has intrinsic value [7]. Therefore, the requirements for human survival, development, freedom and equality are consistent with the value of human life; From their external manifestations, human life value and moral value are mutually conditional. Without human existence, there is no moral value. The principle of truth and the principle of value are two ways to grasp the world, which exist simultaneously in the human world, have different natures, and have some inherent unity.

4.2 The relationship between human life value and moral evaluation

When the subject of moral evaluation and the subject of life value are the same, that is to say, when individuals conduct self-evaluation or human beings conduct self-evaluation, as the evaluation subject, "I" evaluates people's pursuit of survival and Realization of essence. This phenomenon is good and should be praised. People can demonstrate the internal identity of "truth" and "goodness" from all levels, especially in modern society. However, there are not only similarities but also differences and opposites between "truth" and "goodness", otherwise, they will lose their reasons for existence. We should choose to stick to the civilization development history of human control technology, or we should change the history of human civilization and let the so-called inorganic life replace organic life.

People are becoming more and more instrumental, and their dignity is becoming more and more marginalized. It seems that we are willing to give robots a lot of things to do, so think about what will happen to human beings in 50 years and 100 years. It is these characteristics that urge ethics to develop with the development of science and technology, keep pace with the times, and update ideas in a timely manner, so as to comply with the international ethical norms adopted by international organizations and formulate ethical norms in line with China's national conditions according to our own cultural traditions. As God's creation, everyone has his own personal dignity. God uses the unprecedented and unpredictable genetic combination to make everyone have personal dignity through the sacred merger of the genetic material of each parent. The behaviors shown in practice are beneficial or harmful to others and society [8]. In daily life, moral behavior is the most basic moral phenomenon, and also the main object and basic basis for evaluating human activities.

5. Ethical Guidance of Life Science and Technology Personnel's Choice of Moral Behavior

5.1 Cultivate the professional conscience of life science and technology personnel

In moral life, the professional conscience of life science and technology personnel is the regulator of hidden behavior of life science and technology personnel, which has a special function of self-regulation and control. Some life science and technology workers are tempted by the interests, because their concepts of right and wrong become blurred, and even they are just for profit, ignoring that the application of life science and technology to society may have great adverse consequences. In other words, if we say that the study and utilization of external nature only needs the constraints of cognitive rationality and instrumental rationality, then the study and transformation of the body also needs moral constraints. Therefore, the evaluation of life science and technology is multi-level. We must abide by the international norms of human rights, respect the value, traditional culture and integrity of participants, and respect human dignity, privacy and freedom. When we talk about the constitutional challenges in the 21st century, the first thing to talk about is how to guarantee human dignity in the face of science and technology. Although constitutional dignity is a German concept, it has also become the basic consensus of the world. Constitutional dignity means that human beings are subjective and purposeful, and can never be objectified. Obviously, if there is no world of value and significance, and there is no way to grasp the world as it should be, human beings can only live in a cold and objective world. Taking moral value as the starting point, we should look at the whole society and the world, so as to strengthen moral concepts and realize our own life value.

5.2 Establishing the mechanism of moral behavior choice for life science and technology workers

The moral dedication and reward of life science and technology work is essentially the relationship between the moral rights and obligations of this group. But obviously, it is not enough to judge life science and technology only at this level; Utility evaluation is the most common and higher-level evaluation in life science and technology evaluation. After establishing the purpose of life science and technology activities, the selection of effective means and ways is the key to achieve the purpose. The reason why human beings need the rule of law is to think about the irrational consequences that science and technology may bring, how to reduce the risks and irrationality that may be brought by the development of science and technology through the rule of law, and how to control the threat of science and technology to human civilization, dignity and future through the constitution. Here, we don't have to make too many metaphysical logical inferences, but we can comprehend these truths from some daily cultural designs. Moral evaluation means that the evaluation subject

evaluates the life value of others according to their own moral value. Because of the different moral standards, it is very likely that moral evaluation will deviate from human life value. A life science and technology personnel has a professional conscience, so they need to test their behavioral motives from themselves according to the moral requirements of professional obligations. Any behavioral motives that do not meet the requirements of professional ethics should be restrained or denied, otherwise, they should be affirmed, which will eventually make life science and technology personnel make correct choices and decisions.

5.3 Strengthen the moral responsibility of life science and technology personnel

With the rapid development of life science and technology in today's society, it will affect the way of life, especially the existence of human life, and also cause profound changes to people's spiritual life. Moral responsibility is not only the foundation of various moral principles and norms, but also the foundation of moral behavior. All actions that are conducive to achieving this goal are justified and morally defended. This is the defense way of "teleology", and utilitarianism is a typical example. On the basis of rational thinking, people realize that the development of cloning technology has brought some unexpected ethical, legal and social problems. For example, will the development of cloning technology pose a threat to biodiversity? The irrationality of science and technology will inevitably lead to the infringement of human dignity. How to prevent the infringement and how to adhere to the position of human dignity and value? To answer this question, civilization needs to return to the basic consensus of the Constitution. This moral concept doesn't attach importance to the existence of other living species. In order to satisfy their own desires and needs, people make use of other living species on the earth at will, interfere with them and even destroy them at will. Set an example of public morality, implement reward and punishment mechanism, and conduct self-restraint and supervision through conscience and self-discipline, so as to purify the soul and regulate its behavior, and finally meet the needs of society for life science and technology work.

6. Summary

The greatest feature of life science and technology activities is that they involve the interests of future generations, so the dignity of future generations will inevitably delimit the constitutional boundary for such life science and technology activities. In a contemporary world with diversified values and uncertain development of science and technology, we should cherish the value of human civilization, pay more attention to the constitutional function and value, and strengthen the consensus of constitutional value. It should also be pointed out that people should have ideals and plan the possible world in the future, but they must start from now, proceed from reality and build on reality, otherwise everything can't be discussed. Therefore, any one-sided view that absolutely opposes the two will do harm to society and form

obstacles to human development. It is the only reasonable value orientation to adhere to the dialectical unity method and make life value and moral evaluation complement each other and develop harmoniously.

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