

The Study on The Impact of Bioethics on Modern Social Contract Relations

Longsheng Wu

Railway Police College, Zhengzhou, 450053, China

Abstract: In nowadays, economy and trade show the trend of globalization day by day. The development of computer and communication technology shortens the space distance of the earth and provides convenient communication and means for human beings. The fusion and collision of values has become a common phenomenon in social life. People think and choose in various value conflicts, which greatly promotes the development of contemporary ethics. As an indispensable methodological guide for social development, ethics has new connotations in contemporary social activities. On the one hand, in the sense of self-regulation of individual mind, ethics is regarded as a kind of spiritual value, emphasizing the orientation and restriction of ethics on individual life practice; On the other hand, in the sense of social self-discipline, ethics is regarded as a kind of spiritual value, which emphasizes the orientation and restriction of ethics on individual life practice; In the sense of social self-discipline, ethics, as a social development mechanism of understanding, emphasizes the internal mechanism of ethical norms as interest constraints. The complementarity of these two aspects makes contemporary ethics different from traditional ethics. This paper focuses on the impact of bioethics on modern social contract relations.

Keywords: Bioethics; Social relations; Social contract

1. Introduction

Bioethics is an interdisciplinary study of ethical issue related to life. Bioethics undoubtedly represents a new ethical form of theoretical reflection or problem diagnosis. The root of philosophical form of morality refers to the ecological and cultural systems of ecological science, medicine, ethics, law and sociology. The studies of medical practice, human experiment and all ethical policies and ethics related to life are the concentrated embodiment of bioethics as applied research. Bioethics is a borderline subject, permeated by art and science, and integrates various disciplines. It is closely related to law, public policy, philosophy, religion, medicine, economics and environmental protection.

Bioethics is also a human science. As we all know, the reasons for the existence and development of the humanities lie in that everyone is thinking and living a meaningful life [1]. In this respect, Confucianism, Taoism, Buddhism, Christianity, Islam and other eastern and western cultures have made unique contributions to provide abundant theoretical resources and ideological basis for bioethics. However, whether we explore the ethical value of life in the long history or solve the conflicts of life ethics in reality, we should not simply present the facts, but learn the era and culture that produced these facts, as well as the problems encountered. People in the society choose different values, and it is these choices that reflect people's life image and show their hopes and dreams.

Therefore, bioethics has a very broad field in the field of human thinking.

2. The Role of Ethics at Different Levels

2.1. Individual perspective

Personally speaking, morality is the methodology of every qualified citizen's rational thinking and independent choice. In the contemporary society where values and value systems coexist and integrate and oppose each other, value selection and value innovation are the inevitable course for everyone. Therefore, moral thinking is also the inherent requirement of every qualified citizen. Contemporary moral values must be the values of every qualified citizen, and in this sense, ethics is human self-reflection or the practical philosophy of human self-reflection.

2.2. Social perspective

As a way of social self-discipline, the function of morality is realized as the internal mechanism of social system. As a restriction of social relations, moral norms are not defined by institutions, laws, rules, etc., but by interest constraint system. The moral system is the inevitable result of the moral as the internal mechanism of the social management system participating in, guiding, building the norms and stimulating the social operation process. In any society, once the status and role of moral mechanism in the social system are ignored, there will be no healthy operation. Social control in modern society

based on rationality or rule of law becomes more concrete, but it also needs more moral thinking or value judgment. In other words, social control based on reason or the rule of law must be judged and estimated through ethical thinking before the process, and moral values must be evaluated after the process. In this sense, the development of mankind and human society has never required moral thinking as much as it does now.

2.3. Economic perspective

When looking at morality from economic perspective, we find that any economic system contains certain moral ideals, and any economic system has certain moral mechanisms. The formulation and implementation of any economic policy or economic system must be subject to certain moral mechanisms and reflect certain moral purposes or moral values. As one of the most basic mechanisms in the system of social management mechanism, ethical mechanism is an important mechanism. Therefore, Chinese economists and ethicists have paid close attention to marginal crossover field between economics and ethics and called for the study of economic ethics.

2.4. Political perspective

In socialist democracy, the rule of law is closely related to the rule of virtue. Rule of law means rule of virtue, and vice versa. In the contemporary society with overlapping social relations, the political and legal life urgently needs moral research, so as to consciously establish moral mechanism for the operation of political and legal systems and provide moral basis for decision-making or legislation. When a society enters the benign track of democratic politics, the rationality of the majority will affect the progress of the society. The reflection of moral values on the development strategy and specific policies of the whole society will play a role through the rational choice of most people. This is an important reason why political ethics and legal ethics can develop rapidly as a form of practical ethics.

2.5. Technical perspective

When we look at morality from the field of science and technology, we will find that the rapid development of society driven by the development of science and technology often makes people face unprecedented new situation. Once the lack of correct moral guidance, it is possible to deviate from the fundamental interests of human, and lead to human beings cannot control the situation according to the ideas of science and technology itself. The development of nuclear physics makes nuclear weapons which can destroy the earth possible; the development of biomedicine has exposed the ethical problems of human beings, such as human cloning; With the development of computer and communication technology, human beings are faced with such problems as network

virus and computer, as well as moral problems such as crime and peeping citizens' privacy; The development of chemical industry has brought about the ozone hole, the global temperature rise, air pollution, water pollution, food pollution, acid rain and other threats. All these problems require moral rule to break through the boundaries of the past and extend the relationship between people to the relationship between man and nature. Faced with the rapid development of science and technology, moral research cannot simply follow the social practice, and only wait for the social development to provide ready-made answers. On the contrary, contemporary science and technology require moral research to accompany its own progress and provide methodological guidance for human selection in the face of unprecedented new conditions brought by science and technology. Ethics has become an academic research closely related to the development of science and technology. This is an important reason why scientific ethics such as nuclear ethics, bioethics, computer ethics and environmental ethics have mushroomed. It provides an indispensable impetus for the rapid development of various practical ethics disciplines which are comprehensive, interdisciplinary and applied. This is also a sign that ethical academic research plays an increasingly important role in the practice of contemporary social life.

2.6. Comprehensive analysis

Human beings realize that economic operation without moral mechanism will only lead to temporary economic benefits and loss of long-term social benefits. The development of contemporary society must be based on the development of new ethics. Only under the guidance of ethical methods can social decision-making develop harmoniously in the broad vision of human, nature and social unity. In terms of social structure, moral norms have become an indispensable and powerful tool for human society to adjust its development direction [2]. Promoting the theory and practice of global sustainable development is an important index of the practical function of contemporary social morality. With the development of the practical function of morality in various social fields, human beings have clearly realized that economic development is only a means of social development, and the all-round development of human beings is the ultimate goal of social development.

3. Social Contractual Relation

The nature of human society determines that everyone must be in various social relations, and people's social life can only be carried out in various social relations. In traditional societies, people's social relationships are often based on blood, geography and industry. In the process of modernization, with the acceleration of social mobility and frequent social interaction, people's social

relations will naturally take different forms and follow different values. The so-called value criterion is the scale of behavior selection and value evaluation that people follow, and the establishment of human value standard is the result of individual's active choice based on certain moral resources. In the process of selection, the result is determined by people's different knowledge and experience, which is especially obvious in the modern social life with lack of moral authority and increasing diversity. The validity of a contract must be supported by law, which means that law is of great significance in a strange society. In other words, religious ethics or patriarchal morality not only provides spiritual basis for people's behavior choice, but also provides common recognized authority for solving people's conflict of interest. Modern people, freed from the shackles of traditional moral authority, have solved the disputes of common interests and moral conflicts. Obviously, the legalization and procedural society based on contract reflects the color of rationalism in each place. However, along with the moral exchanges between people, the modern society constructed by commodity economy and contractual relations pays close attention to the knowledgeable, emotional and unaffected urbanites, and in this process the ethical characteristics of interpersonal relations will be loss. Trust is acquired from familiarity. Social trust does not emphasize the contract, but the reliability when the rules of behavior are familiar. This trust is not based on the specific identity of an individual, but based on the predictability of most behaviors within the framework of this social system, which limits people's behavior choices. As Lieberman said, the more modern a society is, the more it trusts the entire social system. Therefore confidence in the reliability and commitment of ordinary people is much greater. It depends not only on the nature of strangers, but also on the inevitable choice of a strange society [3]. It is important to emphasize that such trust in the social system must also be based on the responsibilities of each individual in social life.

Responsibility is the obligation consciously realized by moral subject, that is, the self-consciousness required by the objective obligation contained in social relations. Even strangers in modern social have various social relationships inevitably, and each relationship must contain various obligations. As for the objective obligation, whether one party in the social relationship can faithfully fulfill it depends on the degree of his self-consciousness. More attention should be paid to the social system consciousness, norms and obligations of the actors. Through their own rationality, attitudes and behaviors, they can fully realize social relations and interests and other fac-

tors, and attitudes towards others and the society on this basis can be formed. In the process of pursuing and safeguarding their own interests and in negotiations with others, they will eventually realize that they are members of the society and should undertake the corresponding social order and responsibility. This responsibility comes not only from the individual's moral experience, but also from the strong influence of traditional moral resources in the process of growth. It is a kind of conscience formed on the basis of self-discipline and the unity of opposites of self-discipline.

4. Conclusions

Normative ethics adapts to the characteristics of the diversity of contemporary society, the dispersion of individual roles and the close relationship of interpersonal communication. Based on the interests and justice of the society (including individuals), it has established people's behavior norms, which undoubtedly provides a normal order for the contemporary social life. The implementation of any norm is inseparable from the merits of the actor. People with bad morals actually have trouble following the rules. Once the rule is unsupported, the outside forces of the rule may deteriorate. Rules do not create virtue, and virtue requires the internal elevation of human. Regulation set rules for people's behavior that must be followed, but the implementation of rules depends on the characteristics of people's consciousness. Overcoming the shortcomings of simple normative ethics and promoting the combination of normative ethics and moral ethics are better choices to save the current moral crisis and get rid of it. Focusing on practice does not mean that there is no theory, but this theory is an idea based on a deep understanding of practice, rather than pure talk and pure theory.

Bioethics is like a baby changing its face every day through evolution and development. Each stage of life will face different bioethical issues. How to treat life in a moral way and make correct decisions and choices of life ethics, and make the value of life radiate colorful light in the ancient extension of the universe, has been the ideas of each generation and thoughts of eternal theme.

References

- [1] Zhang Chunye. Personality education and social responsibility training of college students from the perspective of social contract. *Modern Business Trade Industry*. 2018, (12).
- [2] A study on the spirit of civil contract in current society. Shanxi University of Finance and Economics. 2018.
- [3] Chai Hongxia. Evolution logic of modern western social contract theory.