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ETHICS

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Kantian Ethical Standards	Machiavellian Ethical Standards	Nietzschean Ethical Standards
The means and ends are valued the same, or equally.	The ends are valued more than the means. The ends justify (show sufficient reason for) the means, or the reverse.	The means and ends are not valued in any way.
Adhere to the philosophy of "win-win" with all sources and receivers to win.	Adhere to the philosophy of "win-lose" with some sources to win and some receivers to lose, or the reverse.	Adhere to the philosophy of "lose-lose" with all sources and receivers to lose.
Sources and receivers choose the same means and same ends.	Sources and receivers choose different means or different ends, or both.	Sources and receivers do not choose any means or any ends.
Sources and receivers communicate for their mutual benefit.	Sources and receivers communicate for their own benefit.	Sources and receivers do not communicate with each other.
Sources and receivers <i>always</i> consider each other as an end in themselves, <i>never</i> as a means to an end.	Sources and receivers consider each other as a means to a more highly valued end, or the reverse. They may <i>sometimes act</i> according to the Kantian or Nietzschean Ethical Standards as a means to their end, or the reverse.	Sources and receivers <i>never</i> consider each other as a means or ends.
Sources and receivers share information that is equally interesting to each other. This is called <i>being influential</i> .	Sources and receivers use rewards and punishments to communicate information. Rewards are more interesting than punishments, or the reverse. This is called <i>using influence</i> .	Sources and receivers <i>neither are influential nor use influence</i> . They have a conscious desire for the total destruction of themselves and others – a <i>will to power</i> .
Mass communication is a greatly enlarged process that equally benefits all sources and receivers.	Mass communication is a greatly enlarged process that benefits some sources more than some receivers, or the reverse.	Mass communication does not exist; however, mass destruction of all sources and receivers may occur randomly.
Sources and receivers agree to follow the same law. This type of law is called <i>Universal Law</i> .	Sources govern receivers, or the reverse, and follow law that is created by a government. More than one government exists. This type of law is called <i>Legalistic Law</i> .	Sources and receivers do not follow any law, and no government exists. This status is called <i>Anarchy</i> .

Social Implications

Kantian: Total freedom, justice, and equality exists among sources and receivers. They experience perpetual peace.

Machiavellian: Less than total freedom, justice, and equality exists among sources and receivers. They experience an endless struggle.

Nietzschean: Only total freedom exists among sources and receivers. They experience total freedom from everything – including freedom itself.

Scientific Implications

Kantian: Sources and receivers agree to a Theory of Everything.

Machiavellian: Sources and receivers agree to a Theory of Relativity.

Nietzschean: Sources and receivers have no agreement regarding any scientific theory.

Religious Implications

Kantian: Sources and receivers consider all ideas regarding the meaning of existence as being equal to each other. Only the reasonable aspects of such ideas are included in religion.

Machiavellian: Sources and receivers consider good and evil as being in a dialectical, or contradictory, relationship to each other. Only ideas regarding good and evil are included in religion.

Nietzschean: Sources and receivers do not consider any ideas regarding the meaning of existence. No religion is adhered to.

- **Ends:** The goals of an individual's ethical choices.
- **Means:** The ways of attaining an individual's goals.
- **Sources:** The individuals who send a message, or information.
- **Receivers:** The individuals who interpret the meaning of a message.

Kant's *Metaphysical Foundations of Morals*, Machiavelli's *The Prince*, and Nietzsche's *Will to Power* served as the primary basis for the explanation of each philosopher's standards.

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