

CILANE'S ETHICAL CODEX

(Commission d'information et de liaison des association nobles d'Europe)

In the ethical codex there were put down in writing the following values by nobility of the United Europe - nowadays already as European nobles and aristocrats - in the CILANE Congress kept in Porto on the 1-2. of September in 1989. At that time there were decided by the members of nobles' organizations that the propagation of following theses will be promote taking into consideration these values of nobility - this means: the basis of the ethical codex -. The aim of the European nobles - rich of their internationalism and tradition - is to keep the development of the Christian and humanist values continued for two thousand years. We have to fight against the liberalism - overthrowing everything and destroying the values of the past - to keep these values.

The theses of CILANE's ethical codex are contained in the codex of the family Bakk since 11. of October in 1991.

A. INTELLECTUAL AND MORAL DIMENSION

The men and women of European nobility - connecting as to Christian Catholic, Protestant, Orthodox, as other religious or philosophical traditions - have such intellectual inheritance, that the human dignity of the person is appreciated by it. In this perspective there is the following attitude proposing by the European nobility for their members:

1. To take a stand for the mental dimension of the human person.
2. To express his conviction of religion and philosophy having respect for the others', it precludes all the forms of intolerance and sectarianism.
3. To take a stand for the dignity and rights of all of the persons - having any kind of the origin, genus or social position and all of these for the interest of the underdogs.
4. To practise the honour and respect giving the special value the having respect for the undertakings and the given word.
5. To find the sense of the liberty on the way of the ambition to the prominence, to receive the responsibility and the unselfish service on the universal way; to admit the value of the work and activity which is going for the institution of more humanitarian society.

B. VALUES OF THE FAMILY

The nobility is the community rather of the families and not persons. It has the own speciality: there is valued

of the personal achievement of their members on the way of the continuity of the family. The basic cell of the society is in the family by their thinking, also the ideal environment for the development of the personality and that institute there are passed the values by them. By this thinking the nobility are bantered to the following values:

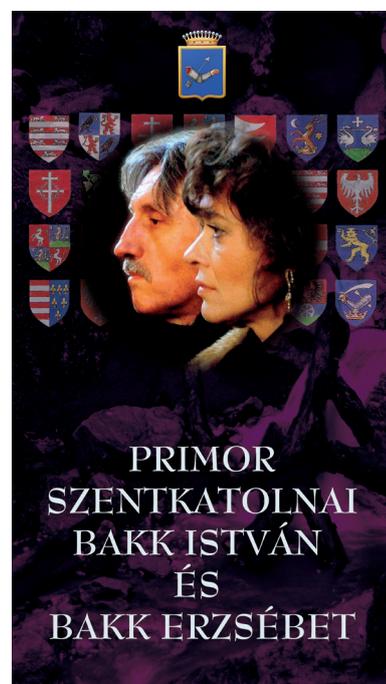
1. The beauty of the consort's love, the dignity of marriage, patronage of it's stability and acknowledgement of those values which were brought into the marriage by two people as the parents and their responsibility for home, as their calling to their work or the practise of the other work out of the family.
2. The generous openness of the married couple for the future by their highly responsible fertility.
3. The primary importance of bringing up in the family. The aim of this: the forming of the character, opening the values of the heart, getting of the knowledges.
4. Being of the solidarity and mutual honour among the different generations, remembering the dead peoples, taking care of the cultural inheritance and the traditions of the family they are the best of them.
5. The expanding of solidarity of the family over the familial basic cell by the way of joining inside the family.

C. ROLE IN THE SOCIETY

Belonging to the nobility reminds to the high role, which was played by one of the members of nobles or one of their ancients in one historical moment. There is one of justifications reason for the existence of nobility: the nobles maintain the desire for the eminence and mental of the service by the familial tradition, which can open the role of the leading practiced by one of the members, but generally also by the willing for the quality in the attention of the social connectings.

D. EDUCATION FOR PROFESSIONAL LEADING

The nobles of European countries would be degenerated in that case if they lost their ambition for the leading profession. There is important: the leadings from the nobles can take the responsibility of different sectors of



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work, but not for the power or not for getting preference from that. Furthermore they can take the responsibility to move the success of that values in the society they themselves bantered to. In this perspective the members are encouraged by nobles to develop following intellectual powers and attitudes:

1. Sistematical getting of the knowledges - involving to know languages -, development the qualities of characters need for making activities of leader.
2. To refuse the professionalism and all of the mediocrities.
3. „Leadership”: it is on basic of the enthusiasm, right concern for the people, mental power to join the scale of values clearly composed and exceed the direct perspectives of the advantages and power.
4. In the practising of responsibility there are essentials: the success of the vision - longdistance, influenced with historical attitude -.
5. To undertake pleasure and intellectual power, to undertake the risks and making bravely the sacrifices for.
6. Civic mental power, having the thinking for the common weal on every level, tasking part in building of Europe and opening the resently problems to world-dimension.

DEVELOPING OF QUANTITY OF SOCIAL CONNECTIONS

If only the minority of members of nobility become really leader in that case the collectivity of their members have to practice undoubted style and to demonstrate their ambition to quantity in social contacts. There are especially suggested the following attitudes:

1. To make use of „people’s power” and to look especially for people’s conctacts - to keep an eye on persons in all of the activities -, to take care of welfare of everybody - especially of deprived and weak people -.
2. To keep the habits and especially the practising of the courteousness, which gives expression to other people and keep the harmony of contacts of people; which brings great care to bear upon doing adaptation and development with required differentiations.
3. To practice to become established in the local community which is especially advantageous position in view of the opening of personality; to combine the local contact with legitimate national pride and feeling of being European citizens.
4. To take the social usefully into consideration at choosing of profession not only the perspectivities of the advantage or giving the prestige by it.
5. To care the frame of the life by honouring of the nature, using moderately in source of energy of it and being considerate of sorroundings.
6. To admit the positiv role of humor, which represents value in contacts of people.
7. To have role as the point of cristallyzation and orientation for the environment of them.