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Şaban Doğan

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Adres : İzmir Kâtip Çelebi Üniversitesi Rektörlüğü, Balatçık Yerleşkesi, 35620 Çiğli İzmir, Türkiye
Telefon : +90 232 329 3535 / 1255 **E-posta** : ykb@ikc.edu.tr
Belge-geçer : +90 232 386 0888 **Web** : ykb.ikc.edu.tr

MONGOLIA:
SOCIAL AND ECONOMIC ISSUES

Editor

Şaban Doğan

Table of Contents

Preface

Along with the interest in general Turkish history, the interest in the history, language and culture of the Mongols has also increased; researchers who prefer this field as a field of specialization have increased. Especially in recent years, Turkish and Mongolian academics have carried out joint studies, workshops and conferences in the field of history, language and culture, and shared them with the scientific world. This historical interest in the Mongols and the geography of Mongolia has also triggered the interest in the contemporary life, social and economic situation of Mongolia. Izmir Katip Celebi University has also cooperated with Mongolian universities to bring academicians and students of the two countries closer. The book of Relations between Turkey and Mongolia in the 21st Century published by our university is also a good example of collaborative work. Our University, which continues its desire to carry out such studies with Mongolian academics, has decided to publish the book Mongolia: Social and Economic Issues as a result of this. The present work consists of 15 different studies on the contemporary social and economic situation of Mongolia, as well as Mongolian history and culture. In these studies, all of which were written by Mongolian researchers, the social and economic situation of Mongolia is discussed with data and analysis. We would like to thank the researchers who contributed to this book with their work.

Edıtor

Şaban Doğan

THE DIFFERENCE IN CORPORATE SOCIAL RESPONSIBILITY PROGRAM'S VALUE AND THE SIMILARITY IN ATTITUDE TOWARD CSR FIRMS: KOREA VS. MONGOLIA

ENKHCHIMEG TSEDENDORJ[1] (Ph.D),
School of Business Administration and Humanities,
Mongolian University of Science and Technology
Ulaanbaatar, Mongolia
enkhchimeg2002@must.edu.mn

Abstract: *This study examines the different impacts of CSR Programs (CSRPs) on the value of CSRPs (CSRPV) and the similar ones of CSRPV on attitude toward CSR Firms (CSRFs) between Korea and Mongolia. It also examines the moderating effect of brand identification between CSRPV and attitude toward CSRFs. Above all this study tested the group identity to use as a theoretical background of the other hypotheses.*

To achieve this purpose, the detailed CSRPs were made using 2 types of components of publicity (reach, output expression) to measure the CSRPV. The results of this study are as follows: 1) Korea has a global identity, Mongolia has a local one. 2) In the reach of CSRPs, it was shown that Korea perceived global reach is more valuable but Mongolia did local program is. 3) In the utput expressional method of CSRPs, Korea has shown the soft sell to be more valuable but Mongolia has shown no difference between the soft sell and the hard sell. 4) For both Korea and Mongolia, higher the CSRPV, the more favorable the attitude toward CSRFs was. 5) For both Korea and Mongolia, the brand identification was shown to have the moderating effects between the CSRPV and attitude toward CSRFs.

Note: Corporate social responsibility is concerned with the relationship between global corporations and its stakeholders, governments of countries and individual citizens.

Keywords:*Corporate Social Responsibility, Corporate Social Responsibility programs, value of Corporate Social Responsibility programs, group identity, brand identification.*

INTRODUCTION

Today with globalization, most international companies have implemented Corporate Social Responsibility (CSR) activities CSR activities enhance the corporate image or brand image. The positive image ultimately contributes to maximizing the brand equity and to favor a positive attitude toward CSR Firms (CSRFs, hereafter referred to as Firms). Brand equity is based on the brand knowledge of consumers in the host country.

This study examines the different and similar impact of market-oriented CSR activities on the response of consumers who live in Korea and Mongolia. A number of scholars have studied

diverse topics related to CSR. However, cross-cultural factors of CSR programs (CSRPs, hereafter referred to as Programs) which impact CSR value (CSRV, hereafter referred to as Values) and attitude toward the Firms. The researchers also examine the moderating effect of brand identification. This study will provide theoretical managerial implications such as effective Programs for scholars and business practitioners in charge of international marketing.

CONCEPTUAL BACKGROUND

2.1 CSR and Group Identification

CSR is considered an obligation to follow desired behaviors, to make decisions, and to pursue principles for the benefit of our society. Corporations have economic and legal obligations as well as responsibilities for the whole society [30]. CSR is the concept that includes all economic, legal, ethical, and philanthropic responsibilities that society expects of companies [16].

Today, companies think of social-ethical values and responsibilities, economic value and legal responsibilities as integrated. And they utilize CSR strategically to enhance their own image. Thus, CSR activities are increasing worldwide. Why are these activities highlighted as hot issues today? Scholars agree that CSR activities are helpful to improve the image of a company, strengthen corporate competitiveness, and influence positively on attitudes towards firms [15; 23; 31; 10; 7; 28].

With globalization, the CSR of global companies entering into developing countries has become critical in the international community in order to increase profit [17].

Sureshchandar and others [38] suggested another type of CSR model for developing countries, which is different from the traditional CSR pyramid model. The traditional CSR pyramid model consists of a sequence of ① economic responsibility, ② legal responsibility, ③ ethical responsibility, and ④ charitable responsibility. But, according to [38], the same factors/elements exist but in a different order/sequence. The CSR pyramid model of developing countries consists of ① economic responsibility, ② charitable responsibility, ③ legal responsibility, and ④ charitable responsibility. Economic responsibility is the most basic responsibility in developing countries, but charitable responsibility takes on more priority than the legal and the ethical responsibilities. This CSR model looks different depending on the external factors of market development, economic, social, cultural, and legal environment.

Since the 1990s Mongolia with its wild nature, natural resources, low population density and literate populace has transferred from a planned socialistic approach to an open-market system. During the earlier period of this transition, many factories and entities were closed and a high unemployment rate occurred. These situations were reported at the World Bank's Guidance on Improvement of Environmental Management (2006). According to the UN country statistics, Mongolia is a developing country. Its GDP per capita is only $3,400, ranked 160th in the world. The CSR approach is not well developed in Mongolia and local consumers have not been exposed to Programs.

However, a majority of business entities of developed nations like Korea have implemented Programs. Around 75 percent of companies in South Korea implement Programs. In addition,

almost all South Korean multinational corporations have been implementing Programs since 2010.

External environmental factors also influence the behavior of individuals, as well as social groups and encourage them to form group identification. Group identification is based on the self-confirmation theory [32]. According to this theory, consumers confirm their identification through their own beliefs, attitudes and behaviors. At the same time, personality attributes form the view of the world and the values of people because it influences the properties, results and interpretation of social interaction [33]. In general, group identification is classified as global identification and national identification.

For most Asian developing countries charity has become universal. So they should prioritize charitable responsibility over legal and ethical responsibilities. Taking these studies together, we can predict that Korean people have global identification and Mongolian people have national identity. Therefore, the following research hypotheses are identified:

H1: Group identification will appear differently depending on nationality.

H1-1: In Korea, global identification will be higher than national identification.

H1-2: In Mongolia, national identification will be higher than global identification.

2.2 CSR Programs and CSR Product Value

Recent research on international marketing strategies indicates that there are a lot of benefits associated with Consumer Culture Positioning (CCP). Alden, Steenkamp, and Batra (1999) developed CCP as a comprehensive framework. CCP can be classified as Global CCP and Local CCP. Global CCP strategy is defined as one that identifies the brand as the symbol of a given global culture. It does so through meaning transfer, an advertising process by which the brand is associated with other signs that reflect a cultural orientation (e.g., language, aesthetics and themes). Local CCP is defined as a strategy that associates the brand with local cultural meanings. It reflects the local cultural norms and identities. It is portrayed as consumed by local people in their national culture, and/or it is depicted as locally produced for local people.

Consumers having global identification tend to favor Global CCR. On the other hand, consumers with national interests tend to favor Local CCP.

Viewing a comparative study on the relationship between CCP and CSR, the developed countries prefer global CSR to local. Meanwhile the developing countries prefer local CSR to global [3].

The researchers examined two communication variables - Reach and output expression of Programs –to test the perceived Product Value (hereafter referred to as Value) in the two market areas of Korea and Mongolia.

2.2.1 CSR Program's Reach

Recently the number of scholars, who argue the importance of CSR activities, is increasing. It has actually been reported that multinational corporations conduct more CSR activities in foreign markets than domestic companies [18; 25]. [36] said that the effect of global brand

image on product evaluation is based on perceived globalness. And this has a positive relationship with the perceived quality of the brand and the brand's reputation. In addition, consumers with global identification prefer global CSR activities. CSR activity in Korea is assumed to be compulsory. Thus, Programs are developed well and stream to a high level. Korean international companies tend to conduct global Programs integrating the global programs into local ones. For example, Samsung Electronics is pursuing a global and local reach at the same time. It is concerned with various issues occurring in the world. It has conducted global CSR activities in 10 regions as well as local-based ones depending on the economic and the social welfare situations in 85 countries. Furthermore, it is expected that Koreans prefer global CSR activities. This is because Korea has global identification and a higher tendency to be Global CCP.

On the other hand, [13] argued that CSR is one important localization strategy through which multinational companies can build stable relationships with host countries. Global companies are constantly concerned that local consumers may have an aversion to non-local products [34]. They also argue that domestic-oriented consumers are more influenced by nationalism [27] and evaluate brands on the basis of the cultural unity between products and themselves [36, 37]. In addition, consumers with national identification tend to have Local CCP. Thus, they would prefer local CSR activities. Contrary to Korea, Mongolian companies consider that they need to conduct CSR activities as well, but they are likely to prefer local Programs This is because Mongolian consumers have local identification and have a higher tendency to be Local CCP.

Therefore, CSR planners should make decisions about the directions, size, and reach of Programs and consider the relationships with the various stakeholders. Namely, global companies need to take into account the reach (global vs. local) according to the CCP of host countries. The Value will be influenced by the reach of the Programs. Therefore, the hypotheses were set as follows.

H2: The influence of the Program’s reach on the Value appears differently in Korea and Mongolia.

H2-1: The global reach is more effective to Value than local reach in Korea.

H2-2: The local reach of Programs in Mongolia is more effective than global reach to Value.

2.2.2 Output expression of CSR Programs (Soft-sell vs. Hard-sell)

When performing CSR programs, companies generally carry out an output expression to show the performance of their CSR activities. The expressions that are commonly used include; hard-sell vs. soft-sell. Soft-sell is used for emotional, implied, or descriptive advertising. Hard-sell, however, is used for rational, obvious, or realistic appeals [30]. The characteristics of hard-sell and soft-sell are summarized in Table 1.

Table 1 Hard-sell vs. Soft-sell

[14] confirmed that more than half of Global CCP advertisements were soft-sell in the analysis of 1,267 ads in 7 countries. Mael and others [30] identified that the Global CCP strategies using soft-sell are much more effective in the overall market. Therefore, we expect a difference of

Value between Korea using soft-sell and Mongolia using hard-sell. Therefore, the hypotheses were set as follows.

H3: The influence of the Program's output expression on the Value will appear differently in Korea and Mongolia.

H3-1: The soft-sell output expression is more effective to Value than hard-sell in Korea.

H3-2: The hard-sell output expression is more effective to Value than soft-sell in Mongolia.

2.3 Value and attitude towards Firms

Due to the political and economic climate in Mongolia, it is plausible that there are more opportunities for firms to engage in Programs that have an impact on a community. Coupled with potentially lower expectations, this is likely to lead consumers to place greater value on Programs. Value is characterized as the ability of a CSR program to satisfy consumers' needs related to their community and the importance of those needs given to consumers.

The relationship between CSR and Attitude toward Firms, has been studied considerably. Research has found that a positive attitude toward Firms could substantially improve the effectiveness of its business [2; 9].

Projecting good CSR practices can influence a firm's corporate image since corporate image is the result of interactions between a firm and consumers as well as a firm's attempts to engage in impression management [2]. Research has indicated that creating consumers' positive assessments of CSR practices rests heavily on a corporation's ability to create in consumers' consciousness linkages between a corporation's CSR practices and its corporate image [25; 41; 42].

Ross' (1992) research shows that CSR affects corporate preference, corporate trust and corporate image positively as well as affects the purchase intention [4; 9; 19]. In addition, the CSR is clear recognition then attitude toward the Firms will be positive.

In 2009 in South Korea, research (The Federation of Korean Industries) about CSR in public, 72.2% of CSR companies' image. Despite the high price, consumers still want to buy a company's goods. The research results confirm this at 78%. From this, it shows that South Korean customers have a high understanding of CSR.

Due to Mongolia's development level, customers lack understanding about CSR as this research determined. Consequently, the research anticipated that when Value is high then attitude toward the Firms will be higher. Therefore, the next hypothesis was set as follows.
H4: The Value has a positive influence on the attitude toward Firms in both Korea and Mongolia.

2.4 Moderating effect of brand identification

Powerful brand contains the customer's emotional connection, important value of the customer and customer's core values [6]. When customers use services and goods considered oneness with themselves, they feel the sense of self-definition as well as communicate with others. The

higher brand identification is, the higher brand awareness, brand association and brand loyalty is. Consequently brand equity goes much higher [22].

Consumer brand identification (CBI) defined here as a consumer's perceived state of oneness with a brand. It is a valid and potent expression of our quest for identity-fulfilling meaning in the marketplace of brands. This definition is consistent with the organizational behavior literature, wherein identification typically has been defined as a perception of coherence with or belongingness to some human aggregate, such as employees with their companies or students with their alma maters [1; 5; 8; 30]. Noting that consistent with the theory in this domain [5; 8], this study assumes that the state of CBI is distinct from the process of comparison of self traits with brand traits that may contribute to CBI.

Social identification is essentially a perception of coherence with a group of persons [1]. In the organizational context, it has been defined as being "the degree to which a member defines him-or herself by the same attributes that he/she believes define the organization" [20]. Applying the identification concept in such a brand-customer context can be justified in terms of the social identity theory itself, where the notion of identification with an organization can also happen without a need to interact or to have formal ties with an organization [8].

In social psychology, social identification means that a person identifies him/herself as a member of a society. An expression of identification with an organization is treated as a special type of social identification [7; 24; 30].

H5: For both Korea and Mongolia, the impact of the Value on the attitude toward Firms is moderated by the brand identification.

METHODS

This study examines artificial Programs run by the global company APPLE. Its efforts involve a partnership with a global non-profit organization (NPO), UNICEF, and local partners in the country in which the Programs take place. In the experiment, this study tested hypotheses by asking respondents to read an artificial CSR publicity through the press release in which the reach and the output expression of Programs varied across experimental conditions. The SPSS 18.0 was used for various analyses such as descriptive statistics, Factor analysis, reliability, multiple regression analysis, etc. on the collected data.

Design

The design for the experiment was a 2 (reach: global vs. local) x (output expression: soft-sell vs. hard-sell) x 2 (Country: South Korea and Mongolia) design in which we randomly assigned participants to experimental conditions. The study replicated and repeated the design with two subject pools-one from Gumi City and the other from Ulaanbaatar City. A native speaker translated the survey items and press release from Korean to Mongolian and then back translated them for accuracy using [13] recommended procedures. (The Korean version of the questionnaire was double-back-translated into Mongolian.)

Samples

The Mongolian sample consisted of 213 consumers. Researchers approached participants at 2 different universities in Ulaanbaatar City. Of the participants, 73% were women, and 68% were aged 20 and below, and 32% were between the ages of 20-40. The Korean sample consisted of 276 consumers. Researchers approached the participants at two different universities in Gumi. Of the participants, 83% were men, and 30% were aged 20 and below, and 70% were between the ages of 18 and 40.

Procedures

Researchers gave direction to participants to read a news item and to answer a series of questions regarding the target firm, the information received, and CSR in general. Upon completion of the tasks, researchers thanked the respondents for their participation, debriefed them, and gave them information about the firm's artificial CSR efforts in their respective countries.

Measures

Independent Variables

Four independent variables were tested in this study: country and group identification, reach, and output expression. The first variable reflects the countries in which data were collected: Korea and Mongolia and their group identity was measured using seven-point Likert-scaled items: five items for global identity and eight items for national identification [21].

Reach refers to the geographic area of the Programs, and it is characterized as either global or local in the press release. The output expression, the final variable, refers to the type of output information shared in the press release. The program-only condition, soft-sell, describes efforts on board, in general terms (i.e., what occurs and the target population), whereas the social impact condition, hard-sell, provides specific outcome data (e.g. number of students who complete the program and graduate high school). In addition, country is used as a covariate in the study.

The study determines Value using three seven-point Likert-scaled questions [29]: "I value CSR programs," "CSR programs are helpful," and "CSR programs are important" (Cronbach's α in Korea=.913, and Cronbach's α in Mongolia=.875).

The brand identification is similar to those identified in prior research [3]: "is an important brand", "has quality products", "has reliable products", "understand its consumers", "is a brand I feel good about", and "is a brand I trust" (Cronbach's α in Korea=.913, and Cronbach's α in Mongolia=.875).

Dependent variable

The study measured the attitude toward the Firms in a pretest-post test way using three items for each construct [3]. Attitude consists of the following: "This is a good firm" "I like this firm," and "I believe in this firm" (Cronbach's α in Korea=.946, and Cronbach's α in Mongolia=.552)

IV. ANALYSIS AND RESULT

The manipulation checks reveal that the three independent variables operate as predicted, with more than 84% of participants identifying reach (85.5%), source (87%), and program detail (91%) correctly. Although participants identified the condition category (e.g. reach as global or local), they could not identify other details about the program (e.g. how long the firm had been involved with the initiative, what annual expenditures were, and so forth, at 30% accuracy), indicating that participants did not expend much effort processing CSR communications and the conditions served as processing cues (e.g. global reach program indicated a global firm and large effort). This is consistent with prior research by [43]. The results of analysis are summarized in Table 1, 2, 3 and 4.

Hypothesis 1 testing results

Hypothesis 1 is to test that the group identity appears differently in Korea and Mongolia (H1). To test H1, t-test was performed by using the country (Korea vs. Mongolia) as independent variable and the group identity as dependent variable. The results of the analysis are summarized in Table2.

Table 2 CSR Reach & Value

		N	*M*	*S.D*	*t*	*p*
Korea	Global	276	4.952	1.090	15.383	.00***
	National	276	4.339	1.135		
Mongolia	Global	213	4.286	1.438	24.373	.00***
	National	213	5.428	1.368		

***p< 0.001

The group identity in Korea is global one (M_{global}=4.95, $M_{national}$=4.33, t=15.383, p< .001). In Mongolia the group identity is national one (M_{global}=4.28, $M_{national}$=5.42.42, t=24.373, p< .001). Thus, H1 was supported at a significance level of 0.001.

4.2 Hypothesis 2 testing results

Hypothesis 2 is to test that the influence of Program's reach on the Value will appear differently in Korea and Mongolia (H2). To test H2, t-test was performed by using the Program's reach (Global vs. Local) as independent variable and the Value as dependent variable. The results of the analysis are summarized in Table3.

Table 3 Program's Reach & Value

		N	*M*	*S.D*	*t*	*p*
Korea	Global	129	4.863	1.206	2.027	.091*
	Local	147	4.539	1.415		
Mongolia	Global	90	4.744	1.651	-1.577	.024*
	Local	123	5.067	1.338		

*p< 0.1

In the results of the test, the Value of global reach is higher than that of local reach in Korea (M_{Global}=4.86, M_{Local}=4.53, t=2.027, p<0.1). However the CSRV of local reach is higher than that of global reach in Mongolia (M_{Local}=5.067, M_{Global}=4.744, t=-1.577, p< 0.1). The H2 was supported at a significance level of 0.1.

4.3 Hypothesis 3 testing results

Hypothesis 3 is to test that the influence of Program's output expression on the Value will appear differently in Korea and Mongolia (H3). To test H3, t-test was performed by using the output expression of Program's (Soft-sell vs. Hard-sell) as independent variable and the Value as dependent variable. The results of analysis are summarized in Table4.

Table 4 CSR output expression & Value

		N	*M*	*S.D*	*t*	*p*
Korea	Soft-sell	139	4.822	1.436	1.663	.019**
	Hard-sell	137	4.557	1.201		
Mongolia	Soft-sell	115	4.985	1.446	.578	.748
	Hard-sell	98	4.867	1.530		

**p<.05

The soft-sell is more effective to Value than hard-sell in Korea ($M_{Soft\text{-}sell}$=4.82, $M_{Hard\text{-}sell}$=4.55, t=1.663, p< .05). In Mongolia there is no difference between soft sell and hard sell expression ($M_{Soft\text{-}sell}$=4.98, $M_{Hard\text{-}sell}$=4.86, t=.578, p=.748, ns). Thus, H2 was supported partially at a significance level of 0.05.

4.4 Hypothesis 4 testing results

For the analysis of Hypothesis 3, a simple regression was performed to identify the positive impact of the Value on the attitude toward the Firms. The Value was considered as an independent variable while the attitude toward Firms was considered as a dependent variable.

Table 5 Value on the attitude toward Firms

Variable		R^2	*F*	β	*t*	*p*
Attitude toward the Firm	Korea	.197	67.162	.444	8.195	.000***
	Mongolia	.117	28.013	.342	5.293	.000***

***p<.001

Simple regression analysis of Korea resulted that F=67.162, dependency was 0.001, R^2=0.197 and consequently, the regression model was described by 19.7%. This analysis of Mongolia resulted with F= 28.013, dependency was the same as the Korean analysis of 0.001, R^2= 0.117 and the regression model was described by 11.7%. Specifically, the result showed that Value has a significantly positive relationship on attitude toward Firms in Korea and Mongolia. (Korea: β=0.44, t=8.19, p<0.001; Mongolia: β=0.34, t=5.29, p<0.001). Finally, H3 was supported.

4.5 Hypothesis 5 testing results

For both Korea and Mongolia, the impact of the Value on the attitude toward Firms is moderated by the brand identification as H4 is determined above. Two separate hierarchical regression analyses were performed to test the main effects of Value on attitude toward Firms, in addition to exploring the moderating effects of brand identification.

Step1 checked Value and attitude toward the Firms, whereas step2 checked the main effects of Value and brand identification on attitude toward the Firms. Finally, step3 checked the two way interaction effects between Value and brand identification on attitude toward the Firms.

Table4 illustrates that hierarchical multiple regression analysis for Korea is R^2=0.881 that has higher dependency and close to probability of 0.01. Brand identification has affected moderately between the Value and the attitude toward the Firms. Value*brand identification resulted as β=.182 with p<0.01.

The table4 also illustrates that hierarchical multiple regression analysis for Mongolia is R^2=0.905 that has higher dependency and close to probability of 0.01. Brand identification has affected moderately too between the Value and the attitude toward the Firms. Value*brand identification resulted as β=.178 with p<0.01. Consequently, H5 was proved.

Table 6 Moderating effect of brand identification

		Attitude toward CSR firm		
		Step1	Step2	Step3
Korea	Value(A)	.447***	.322***	.817***
	Brand identification(B)		.517***	.119***
	A*B			.182***
	ΔR^2	.197***	.229***	.455***
	R^2		.426***	.881***
Mongolia	Value(A)	.228***	.217***	-.777***
	Brand identification(B)		.028***	.030***
	A*B			.178***
	ΔR^2	.117***	.001***	.787***

	R^2	.118*** .905***
		*p<.05, **p<.01, ***p<.001

Table 7 Structural model estimates

Effects between constructs	*Standardized path coefficients*	*Conclusion*
Hypothesis2		
H2-1: Global Reach →Value in Korea	0.091 (p< 0.1)	Supported
H2-2: Local Reach →Value in Mongolia	0.024 (p< 0.1)	Supported
Hypothesis3		
H3-1: Soft-sell →Value in Korea		
H3-2: Hard-sell →Value in Mongolia		Supported
	0.019 (p<0.05)	
Hypothesis4: Value →Attitude toward the Firms in Korea and Mongolia	0.748 (p<0.05)	Not supported
Hypothesis5: Value*Brand Identification →Attitude toward the Firms in Korea and Mongolia	.000 (p<0.001)	Supported
	R^2_{Korea}=.881, ΔR^2_{Korea} =.229 ; $R^2_{Mongolia}$=.905, $\Delta R^2_{Mongolia}$ =.001; (p<0.001)	Supported

V. DISCUSSION AND CONCLUSIONS

Theoretical Implications

There are a lot of papers studying CSR procedures. However, research work on CSR program's value and brand identification, attitude toward the CSR firms connected to the cross culture, especially paper regarding Korea compared to Mongolia, is less or none.

Therefore analysis of this paper is significant in terms of its new release about the effect of the CSR program's value and attitude toward the CSR firms.

Managerial Implications and Further Research

This research considers the needs of comparative study on best CSR programs of Korean multinational corporations, NPOs as well as joint ventures of Korea and Mongolia. These studies can include Mongolian mining companies how they implement CSR programs exploring best practices of Korean companies who run good programs. Persistent studies can help companies to have a sense of how customer attitudes are changing and what kind of CSR program is working effectively and efficiently in which circumstances.

The need of such research work can help further contribute to sustainable development of countries as CSR plays a key role for sustainable development. Mongolia has especially been affected much by global warming and therefore, the country needs to support corporate culture among various stakeholders. However, findings of various research works reveal that social responsibility of business entities in Mongolia regarding prevention from natural and environmental degradation is inadequate.

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SOCIALLY RESPONSIBLE INVESTMENT: ESG (ENVIRONMENTAL, SOCIAL, GOVERNANCE) RATING METHODOLOGY

Bayarmaa Dorjnaran[1]
School of Business Administration and Humanities,
Mongolian University of Science and Technology, Ulaanbaatar, Mongolia
bayarmaadorjnaran@must.edu.mn

Enkhtuya Bavuudorj[2]
School of Business Administration and Humanities,
Mongolian University of Science and Technology, Ulaanbaatar, Mongolia
enkhtuya_bavuudorj@must.edu.mn

Abstract: *Socially Responsible Investment (SRI) is sometimes referred to as sustainable investment, responsible investment, impact investment-as an investment process that integrates environmental, social and governance (ESG) considerations into investment decision making to generate long term competitive financial returns and positive societal impact. For example, identifying and investing in companies with good ESG performance is an example of socially responsible investment. Environmental, social, and governance (ESG) criteria are a set of standards for a company's behavior used by socially conscious investors to screen potential investments. A good ESG rating means a company is managing its environment, social, and governance risks well relative to its peers. A poor ESG rating is the opposite -- the company has relatively higher unmanaged exposure to ESG risks. This paper explains an ESG rating methodology. In this paper, food manufacturing companies listed into board I, II at the Mongolian Stock Exchange are evaluated and rated according to ESG rating methodology. Also, we will discuss the relationship between ESG and financial performance, business value.*

Keywords: *sustainable development, socially responsible, rating agencies.*

INTRODUCTION

Environmental, social, and governance (ESG) criteria are a set of standards for a company's behavior used by socially responsible investors to screen potential investments. ESG is a collective term for a business's impact on the environment and society as well as how robust and transparent its governance is in terms of company leadership, executive pay, audits, internal controls, and shareholder rights. It measures how business integrates environmental, social, and governance practices into operations, as well as business model, its impact, and its sustainability. The three components that make up ESG are environmental, social and governance.

Environmental: Environmental factors focus on the impact of resource use in a company on the environment. It is the most visible criteria and includes things such as waste discharge, carbon footprint, and other environment-impacting activities. The criteria also factor in the environmental risks faced by a company and how it manages them. Examples of environmental factors include: Air and water quality, Biodiversity, Deforestation, Energy performance, Carbon footprint, Natural resource depletion, Waste management and pollution.

Social: This criterion is focused on establishing the relationship that a company has with different stakeholders. It looks at how a company treats people and targets determining whether the workplace is diverse and employees provided with the right working conditions. Examples of social factors include: Community relations, including the organization's connection and impact on the local communities in which it operates and serves, Customer satisfaction, Data protection and privacy policies and efforts, Efforts to fund projects or institutions that help poor and underserved communities globally, Employee diversity, equity and inclusion, Employee engagement and relations, Health and safety, Human rights, including child labor and slavery, Labor standards.

Governance: Governance examines how a corporation polices itself, focusing on internal system controls and practices to maintain compliance. Governance focuses on transparency, industry best practices, organization management and associated growth initiatives. Examples of governance include: Company leadership, Board composition, including diversity and structure, Corruption and bribery, Donations and political lobbying, Executive compensation and policies, Tax strategy, including audit committee structure, internal controls and regulatory policies.

ESG criteria are also increasingly informing the investment choices of large institutional investors. According to the most recent report from US SIF Foundation, investors held $17.1 trillion in assets chosen according to ESG criteria at the end of 2019, up from $12 trillion just two years earlier. The environmental, social and governance (ESG) information of listed companies has always been valued by the global capital market, and more mature ESG investment and rating systems have been developed. ESG rating and information provider agencies have emerged in response to the demands of socially responsible investors that require social and environmental information of companies to invest in more sustainable companies.

This paper explains an ESG rating methodology. In this paper, food manufacturing companies listed into board I, II at the Mongolian Stock Exchange are evaluated and rated according to ESG rating methodology. Also, we will discuss the relationship between ESG and financial performance, business value.

RESEARCH METHODOLOGY

The methodology used in this research was developed by comparing the rating methodology of main ESG rating agencies (KLD, Sustainalytics, Moody's ESG, S&P Global, Refinitiv, MSCI).

Collecting data: ESG data were collected through company websites, annual reports, Mongolian Stock Exchange, non-governmental organizations, news sources, as well as questionnaires received from companies.

ESG indicators are divided into three pillars (Environment (E), Society (S), and Governance (G)) and 10 categories (Resource Use, Emissions, Innovation, Workforce, Human Rights, Community, Product Responsibility, Management, Shareholders, CSR Strategy).

TABLE 1. ESG INDICATORS

Pillar	Category	Number of Indicators in Rating
Environmental	Resource Use	89
	Emissions	
	Innovation	
Social	Workforce	105
	Human Rights	
	Community	
	Product Responsibility	
Governance	Management	91
	Shareholders	
	CSR Strategy	

TABLE 2. EXAMPLES OF ESG INDICATORS

Environmental
- Does the company have a policy to improve emissions reduction? - Total CO2 and CO2 equivalents emissions - Does the company reports about take-back procedures and recycling programs to reduce the potential risks of products entering the environment? - Amount of water recycled or reused
Social
- Does the company claim to apply the Six Sigma, Lean Manufacturing, Lean Sigma, TQM or any other similar quality principles? - Total amount of all donations by the company

- Does the company claim to comply with the fundamental human rights convention of the ILO or support the UN declaration of human rights? - Training costs per employee
Governance
- Percentage of non-executive board members on the audit committee as stipulated by the company - Does the company describe the professional experience or skills of every board member? - The total compensation of non-executive board members - Does the company publish a separate sustainability report or publish a section in its annual report on sustainability? - Does the company have a policy to facilitate shareholder engagement, resolutions or proposals?

Scores Calculation Methodology: Qualitative metrics are Boolean questions and the values are Yes, No or NA. If the company does not report on the metric, it is answered as No or NA depending on the default value of each measure. All Boolean data is converted to numeric values for the percentile score calculation, details are available in the table below:

Boolean value	Numeric value
Yes	1
No	0.5
NA	0

Each measure has a polarity indicating whether the higher value is positive or negative. For instance, having an emissions reduction policy is positive but having environmental controversies is negative.

Quantitative metrics are either assigned a numeric value or NA. If a measure has a value then percentile rank formula is applied. Not available quantitative measures have no impact on the score as the percentile rank considers only companies with numeric values. Again each measure has a polarity indicating whether the higher value is positive or negative. For instance, more water recycled is positive but more emissions is negative.

Percentile Rank scoring methodology is adopted to calculate the 10 category scores and the ESG Controversies score. It is based on three factors:

• How many companies are worse than the current one?

• How many companies have the same value?

• How many companies have a value at all?

$$SCORE = \frac{n.of\ companies\ with\ a\ worst\ value + \frac{n.of\ companies\ with\ the\ same\ value\ \ included\ in\ the\ current\ one}{2}}{n.of\ companies\ with\ a\ value}$$

TABLE 3. EXAMPLES OF PERCENTILE SCORE CALCULATION FOR INDICATOR

Company	Does the company claim to have a certified Environmental Management System?	Values	Percentile Scores
1	Yes	1	(1+2/2)/3=0.667
2	Yes	1	(1+2/2)/3=0.667
3	No	0.5	(0+1/2)/3=0.166

Company	Total amount of hazardous waste produced in tonnes	Percentile Scores
1	0.89	(0+1/2)/3=0.166
2	0.3	(1+1/2)/3=0.500
3	0.4	(2+1/2)/3=0.833

Category Scoring: The percentile score of the indicators in each category is averaged and the score is again compared to other companies to calculate the percentile score.

TABLE 4. CATEGORY SCORING EXAMPLE

Company	Indicators of Emission Category	Percentile Scores
1	Indicator 1	0.667
1	Indicator 2	0.750
1	Indicator 3	0.166
1	.	.
1	.	.
1	.	.
1	Indicator 21	0.763
Average		0.521

Company	Average of Emission Category Percentile Scores	Emission Category Score
1	0.521	(2+1/2)/3=0.833
2	0.451	(1+1/2)/3=0.500
3	0.425	(0+1/2)/3=0.166

***Category Weights**:* In this example, equal weighting method was used to calculate the weight of each category. Other weighting methods are available for investors.

TABLE 5. CATEGORY WEIGHTS

Pillar	Category	Weight
Environmental 33.3%	Resource Use	11.1%
	Emissions	11.1%
	Innovation	11.1%
Social 33.3%	Workforce	8.3%
	Human Rights	8.3%
	Community	8.3%
	Product Responsibility	8.3%
Governance 33.3%	Management	11.1%
	Shareholders	11.1%
	CSR Strategy	11.1%

RESULTS OF RESEARCH AND DISCUSSION

The following results are obtained when evaluating and rating food manufacturing companies according to the methodology. Average rating score is 0.48, standard deviation of rating score is 0.247.

TABLE 6. RATING

Company	ESG score	Rating
1	0.811	I
2	0.802	II
3	0.565	III
4	0.343	IV
5	0.329	V

6 7	0.288 0.219	VI VII
Average	0.480	
Standard Deviation	0.247	

A positive correlation between ESG rating and financial performance of organizations has been suggested by many studies. In this case, there is strong and weak positive correlation between ESG rating and some financial performance.

TABLE 7. CORRELATION COEFFICIENT BETWEEN ESG AND FINANCIAL PERFORMANCE

№	Financial performance	Correlation coefficient	Label of strength
1	Market capitalization	0.087	Weak positive
2	Total assets	0.136	Weak positive
3	Sales revenue	0.169	Weak positive
4	Net profit	-0.134	Weak negative
5	Book value per share	0.564	Moderate positive
6	Shareholders' Equity	0.143	Weak positive
7	Return on Assets (ROA)	0.167	Weak positive
8	Return on Equity (ROE)	0.357	Weak positive
9	Total asset turnover	0.585	Moderate positive
10	Earnings per share (P/E)	0.605	Strong positive
11	Price to earnings ratio (P/E)	-0.818	Strong negative

It is common sense that the integration of ESG practices makes a company less vulnerable to reputation, political and regulatory risk and thus leading to lower volatility if you are less exposed in the long run. Also, many studies found that companies with high ESG scores experienced lower costs of capital, lower equity costs, and lower debt costs compared to companies with poor ESG scores. A company with good ESG performance can increase business value by reducing risk to future cash flows and reducing the cost of capital.

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THE ENERGY SECURITY ASSESSMENT AND DEPENDENCE IN THE DIGITAL ECONOMY

ZAGDKHOROL BAYASGALAN[1], TSETSGEE BAYASGALAN[2], KHUREL JAVZAN[3]

[1] Power Engineering School, Mongolian University Science and Technology

[2] School of Business Administration and Humanities, Mongolian University Science and Technology

[3] Mongolian National Defence University

zagdkhorol@must.edu.mn[1], btsetsgee@must.edu.mn[2], khurel69@gmail.com[3]

Abstract: *Globally, human lifestyles and livelihoods are integral to ecological, social, economic and political security. This article describes the characteristics of smart cities and smart grid, business models and proposes methodologies for assessing energy security. A smart grid is a critical infrastructure that can be significantly improved with blockchain technology. Blockchain based solutions ensure the reliability and security of energy systems.*

Keywords: *digital transformation, business model, power energy, energy system.*

INTRODUCTION

The rapid development of the information technology and telecommunications sectors accelerates social and economic development.

Digital or a wide range of electronic applications support the "revolution" of global electronic platforms and the widespread use of smartphones, tablets, computers, and objects connected to digital technology. Digitization has permeated all areas of the economy, business and society and is beginning to dramatically change individual purchasing behaviors, expectations, emotions and abilities.

The Mongolian Parliament approved Mongolia's "Vision-2050" long-term development policy in 2020, creating a legal environment for the development of e-government and connecting the population to high-speed internet (2021-2030), Priorities such as information technology, artificial intelligence, nano and bio. Green tech, e-government, intellectual, and industrial development are brought to the regional (2031-2040) and global standards (2041-2050).

Today's knowledge-based, information-based societies call for developing the world's living environment and urban planning into a "smart city."

A "smart city" is a new generation of communication, cooperation, services and infrastructure between governments, businesses and citizens based on information and communication technology.

Experience in smart city development shows that there are two types of models. These include:

Brownfield Model: This project is a model that takes 3-6 years to plan and implement a city in a specific region, transform the city into a smart city and redevelop it.

Greenfield Model: A model for long-term planning and building new smart cities.

Today, cities are developed based on technology and infrastructure, human capital, education and governance.

Globally, human lifestyles and livelihoods are integral to ecological, social, economic and political security.

BUSINESS MODEL FOR SMART GRID TECHNOLOGY

A smart grid, one of the indicators of smart cities, is an essential element of smart infrastructure.

Smart energy systems are shifting to systems where technical and commercial activities include all energy levels, from consumers to information in two directions: information and energy flow.

Smart grid technology is a comprehensive system for ensuring reliable operation, reducing energy losses and distributing power efficiently.

Experts predict that by 2030, electricity demand in the energy market will increase 1.5 times. Some governments and the European Union are planning to reduce carbon emissions by 9% with the help of smart grid technology.

Smart grid has the following advantages:

For users:

The smart grid creates smart users;

Improve energy efficiency by increasing the reliability and efficiency of consumption.

Regarding the application:

Renewable energy sources balance high demand with electricity storage.

From an environmental and ecology perspective:

Reduction of coal consumption and air pollution.

For stations:

Promote labor and improve productivity;

Optimal load balancing;

Reduce power outages and increase reliability.

Digitization of power systems and power grids requires new business models to improve network efficiency, billing, and supply networks.

Integrating consumer involvement into the energy market is an important task, creating a new trading platform for prosumers to share energy production and demand on a P2P basis. Ensuring active consumer participation and activating automated trading platforms registered in transparent, uninterrupted smart contracts will provide consumers with energy costs, pricing information, and incentives for energy demand.

The decentralized P2P transaction category applications are decentralized micro-network transactions, consumer-producer-consumer two-way transactions, and business-to-business (B2B) energy transactions.

Coordinate packages such as energy system stakeholders' demand, production, plant coordination, network service management and control, energy storage system management, distributed energy system monitoring, energy projects and more.

The decentralized nature of blockchain can allow prosumers to join the grid and trade electricity in a P2P manner. The immutability of blockchain can record the process of energy transactions and the interactions of related data. Meanwhile, the transparency of blockchain allows users to verify grid data, which makes grid energy transactions and data more open and reliable. Blockchain can provide a secure cash flow for energy trading. Cryptocurrency has proven its security, credibility and convenience in payment processing. The incentive mechanism of blockchain and smart contracts can realize dynamic pricing and flexible auctions between prosumers. This makes electricity trading in a smart grid more flexible and convenient [7].

The service blockchain business model allows customers to outsource from software providers.

Application development and maintenance;

Deploy or manage blockchain nodes;

Real-time information provision and access.

BaaS provides a hosting environment allowing third-party owners to register and access blockchain data.

Each blockchain can be managed individually. If the information is incomplete or conflicting, there may be another arbitration protocol or system with a node responsible for validating the other blockchain. Such services allow developers holding private keys on multiple exchanges to send blockchains and simplify switching between sites.

The consumer token blockchain business model is transformed into a token-based economy that manages business operations. This adds value to service providers and enhances the value of services by facilitating transactions over the blockchain. This allows customers to share revenue and receive payment bonuses based on mutual transactions. It is introducing an application that will enable the creation of smart contracts in a transaction that initiates a transaction using a special software-based application that runs in a distributed version of the browser. This revenue-sharing token model distributes invoices based on transactions between customers and service providers through smart contract systems.

IEC is an international standards body working in electrical technology standardization. Posted [www.iec.ch/smartgrid]

Basic smart network standards such as IEC 62357, IEC 61970/61968, IEC 61850, IEC 61968, IEC 61970, IEC 62351, IEC 62056, IEC 61508, IEC 60870-5, IEC 60870-5 that contribute to the development of smart grid. Developed and complies with additional smart grid standards such as 60870-6, IEC / TR 61334, IEC 61400-25, IEC 61850-7-410, IEC 61850-7-420, IEC 61851, IEC 62051. -54 / 58-59, and IEC62056.

New technologies used and introduced not only change people's lives but also revolutionize the business world and change the concept of enterprise, business, and product design. Figure 1 shows a canvas model to develop a smart grid business model.

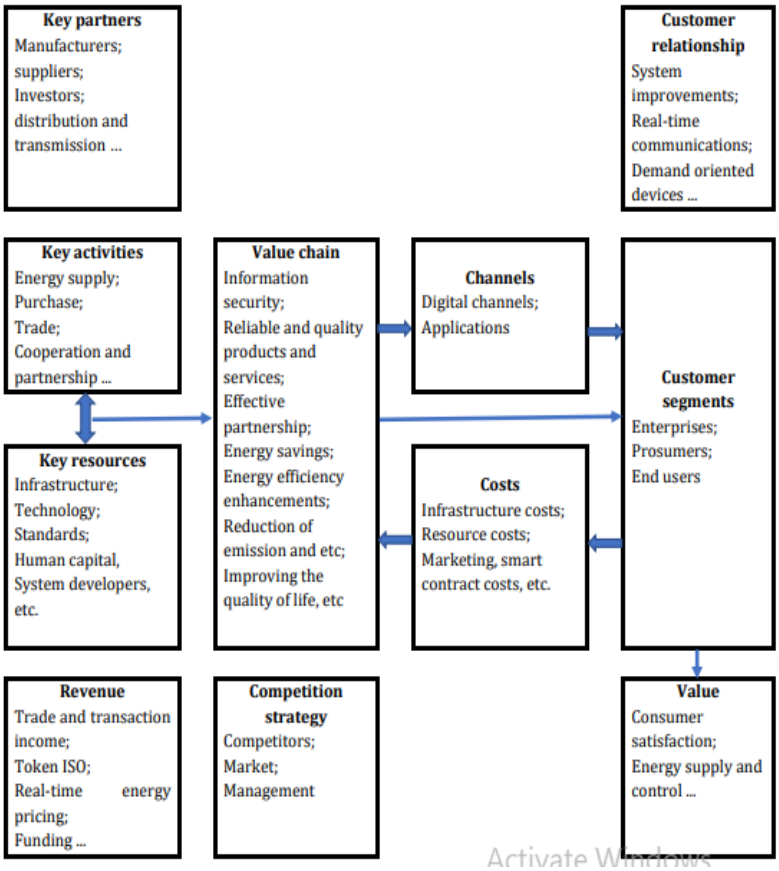

Fig. 1. The business model of smart grid

Digital transformation is achieved by creating products and services based on a whole new business model that truly accelerates national development and meets market trends and consumer demand. Rapidly increase the number of customers, buyers, customers and sales to create a prestigious business company. The rapid growth of the economy and the success of the digital transition will increase the profitability of the sector.

ENERGY SECURITY

Power security can be defined in four key areas: infrastructure, sources, regulations, markets, and geopolitics. These are physical or virtual corridors that reach consumers regarding power generation and services.

Operational Security: The ability to restore or restore a power system to normal operation after a failure. It covers dynamic issues and real network management issues.

Flexibility: The ability to meet and balance the needs of medium- and short-term energy systems (such as renewable energy).

Validity: Ability to meet total energy demand under normal operating conditions.

Sustainability: Energy is the medium-term ability of an energy system to absorb the effects of injury and restore a certain level of performance.

Robustness: The long-term ability of an energy system to overcome external constraints/barriers of infrastructure.

It is possible to determine energy security by setting criteria and sub-indicators based on the above indicators.

One of the critical issues of national economic security is the ability to participate in the economic life of others and keep them economically independent.

Economic dependence is defined as the dependence of some external countries on the inability to produce or purchase products that constantly promote socio-economic development and the dependence of countries whose needs have been determined to ensure independence. Such products and services include energy.

Dependence on each strategic product or service can be determined using the Herfindal Herschmann (HHI) indicator.

TABLE 1. DEPENDENCE TYPE OF POWER ENERGY

HHI	Self sufficiency		
	Up to 1/3	1/3-2/3	More than 2/3
Up to 5000	Comparatevely dependent	Less dependent	Independent
More than 5000	Entirely dependent	Absolutely dependent	Less dependent

By authors

Based on the Simple Additive Weighted Method (SAWM), dependency evaluation is performed as follows:

Step 1. The score of i-th factor for k-th indicator in year t is defined by the sum of the product of the average score of i-th factor for the k-th indicator and the weight of the i-th factor for the k-th indicator in year t and t-1.

$$Q_{ki}^{t} = w_{ki}^{t-1} q_{ki}^{t-1} + w_{ki}^{t} q_{ki}^{t}$$

$$Q_{ki}^{t} = w_{ki}^{t-1} q_{ki}^{t-1} + w_{ki}^{t} q_{ki}^{t} \quad (1)$$

The weights for each year are determined as follows:

$$w_{ki}^{t-1} = \frac{(1-\alpha)+\frac{N_{ki}^{t-1}}{N_{ki}^{t-1}+N_{ki}^{t}}}{2} w_{ki}^{t-1} = \frac{(1-\alpha)+\frac{N_{ki}^{t-1}}{N_{ki}^{t-1}+N_{ki}^{t}}}{2};$$

$$w_{ki}^t = \frac{\alpha + \frac{N_{kij}^t}{N_{ki}^{t-1} + N_{ki}^t}}{2}$$

$w_{ki}^t = \frac{\alpha + \frac{N_{kij}^t}{N_{ki}^{t-1} + N_{ki}^t}}{2}$

where Q_{ki}^t Q_{ki}^t – score of i-th factor for k-th indicator in year t;

q_{ki}^t q_{ki}^t – average score of i-th factor for k-th indicator in year t;

w_{ki}^t w_{ki}^t - the weight of i-th factor for k-th indicator in year t;

N_{ki}^t N_{ki}^t - sample size of i-th factor for k-th indicator in year t.

Step 2. The score of the k-th indicator in year t defined the score of i-th factor for k-th indicator in year t to multiply by the importance weight of the i-th factor for k-th indicator.

$$F^t(k) = \sum_{i=1}^m w_{ki} Q_i^t(k)$$

$$\sum_{i=1}^m w_{ki} = 1$$ $\sum_{i=1}^m w_{ki} = 1$

$F^t(k)$ $F^t(k)$ - score of k-th indicator in year t;

m_{ki} m_{ki} - importance of i-th factor for k-th indicator.

Step 3. Energy security assessment in t year is defined by a k-th indicator score in year t to multiply by the importance weight of k-th indicator.

$$Ind^t = \sum_{k=1}^n M_k F^t(k)$$ $Ind^t = \sum_{k=1}^n M_k F^t(k)$ (5)

$$\sum_{k=1}^n M_k = 1$$ $\sum_{k=1}^n M_k = 1$

Ind^t Ind^t - energy security assessment in t year;

M_k M_k - importance of k-th indicator.

As a result of calculating numerical and qualitative performances for each indicator, we can define the total estimation parameter of energy security.

CONCLUSION

New digitization in the energy sector requires a legal framework further to improve energy systems' operation and business model, focusing on energy security and technical standards.

Prosumers are becoming the actors of smart grid development and value proportion in business models has business opportunities.

Improving information technology infrastructure, introducing high technology, building a legal environment for smart city construction and development, Vision 2050 and Mongolia's long-term development policies and strategies, “livable, environmentally friendly, human-centred” gradually develop into a “smart city”.

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USING TALENT MANAGEMENT IN HUMAN RESOURCE DEVELOPMENT

NARANTSATSRALT YURA[1]
*G*raduate School of Business
Mongolian University of Science and Technology
Ulaanbaatar, Mongolia
narantsatsral.hr@gmail.com

AYUSH ANDRYEI[2]
School of Business administration and Humanities
Mongolian University of Science and Technology
Ulaanbaatar, Mongolia
ayush@must.edu.mn

Abstract: *The business environment is rapidly changing and in order to create a competitive advantage in the market, organizations are facing the problems of attracting highly skilled employees, hiring and training the right people for specialized jobs, and effectively managing the talent pool and succession pool. In the 21st century, when advanced technologies such as artificial intelligence, big data, robots, and automation are exploding in the labor market, some jobs are disappearing and new careers are being created, organizations need to prepare employees for these changes. Since an organization cannot attract already-prepared skilled human resources, training and development of skilled employees and the implementation of special skills management police will increase the chance of surviving the change.*

Talent management is a complex systematic activity that helps the organization to increase its value and profits and achieve its business strategic goals. There was a need to analyze the basic research and practical experience necessary to introduce special skills management that are suitable for the characteristics of the organization.

Therefore, by studying the experiences of foreign and domestic organizations that implement special skills management in conjunction with learning and development, the goal was to study the importance of retaining and engaging employees with special skills, properly evaluating and developing their capabilities, and the possibility of productive work. In the report, "9 grid boxes for talent management and identifying talented employees", CIPD (Chartered Institute of Personnel and Development) Professional Map, Professional Standards V2.4 skills mirror, "Skill matrix" model (2020), Mercer CED (Cullen Egan Dell), skill matrix job-functional analysys, DACUM, SCID, ISO TS 30428:2021 Skills and capability metrics, ISO DIS 30422:2021 Learning and Development, Competency standards, etc. It is concluded that

[1] 1st. NARANTSATSRALT YURA. Director Global Talent Management LLC.

Learning and development of employees with special skills should be implemented effectively in accordance with the business characteristics of each organization and the position, diversity, and generation characteristics of the employees.

Keywords: *Competency dictionary, skill matrix, competency standard, learning and development, 9 grid box.*

INTRODUCTION

One of the indicators that shows the competitiveness of the organization is the main resource, skilled employees. The third and fourth industrial revolutions, with the widespread introduction of automation, required highly skilled workers (Badarch D., 2021). By developing employees with exceptional skills, an organization can gain a competitive advantage and thereby increase its potential for wealth creation.

Attracting, developing, and retaining talented employees is the foundation of a happy organization that serves the public good to the best of its ability. In order to continuously improve operations in this competitive AI and technology century, organizations need to develop unique skills that can support new leadership, skill development, and succession planning (Lyndsay Bunting, 2022).

Requirements for development and implementation of competence-based development programs based on international and Mongolian laws, rules and regulations and the talent management system policy documents that are in line with the specifics of the organization, as well as the skills matrix of selected working group members and entry-level managers, skills development training and development needs was created.

The training and development programs implemented to increase the skills are aimed at improving the specific skills of the employee and can be used by the employer to increase the attractiveness of the organization (Randall S.Schular, 2011).

It is necessary to develop and implement a talent management policy document that is compatible with the organization's vision, mission, values, and business plan, as well as to be reflected in the human resource standard policy document. A skill matrix based on Competency Standards has been developed due to the need to properly assess and determine the potential of talented employees in the implementation of talent management.

The main purpose of the report is to develop a methodology for evaluating the competencies required for the introduction of talent management in the selected organization and to develop a training and development model for evaluating and empowering the skills of primary managers.

Theory and survey summary

The need for a multinational corporation to be as competitive as possible in the global market has increased dramatically, creating many strategic opportunities for international human resource management. This possibility began to develop in the late 1990s with the emergence of the challenge of "global talent management" (Randall S.Schular, 2011).

Up-to-date technology must be adopted while imparting skills to an ever-changing workforce. For this reason, artificial intelligence technology has become one of the most important tools for implementing talent management. Artificial intelligence is playing a huge role in empowering and transforming the way companies operate around the world today. According to a survey conducted by the blog Semrush, 54 percent of executives said that implementing artificial intelligence in their workplace has increased their productivity. AI makes it easier to take advantage of technology for reskilling and bridging the skills gap. Companies can use learning management systems (LMS software), learning platforms (LXP), and other tools to address the skills gap. Such systems offer in-depth courses and MOOCs (massive open online courses) to help employees develop specific skills (Dorothy Dalton, 2021). Training is the process of developing skills, providing information, and nurturing characteristics to help individuals in an organization become more productive and efficient at work (TONYRUNRUNIT, 2017).

The term Talent Management was first coined in 1998.

The term Global Talent Management (GTM) is often bandied about in the fast-growing community. These needs have arisen due to the fact that we have many cross-border industries, we have customers all over the world, global trade, markets, and geographic locations are changing demographics, and certain skills of the workforce are required. In the long term, it affects the age structure.

"The war for talent"

This designation was originally created 22 years ago by the international management consulting firm "McKinsey & Company". From this, large multinational companies and companies with international branches have begun to face the need to properly organize their skilled and talented employees and human resources like other resources. As defined by McKinsey & Company, TALENT is: The sum of human abilities and abilities, which is an internal gift that a person is born with, as well as skills, knowledge, experience, intellectual ability, analytical ability, attitude, personality and inner energy. defined as the sum of powers (Purevdagva Kh., 2021).

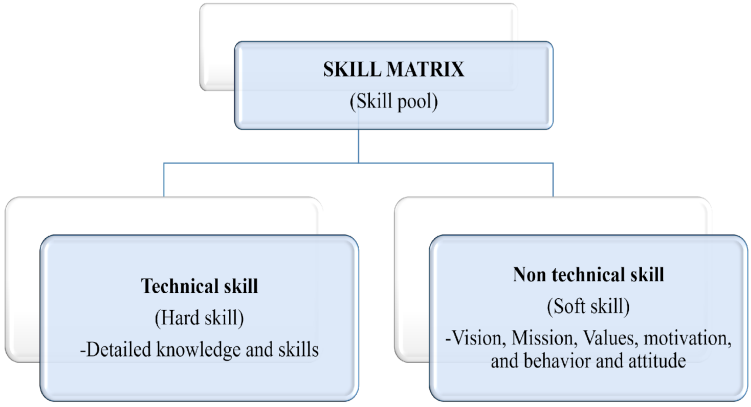
Research methodology

Internationally, artificial intelligence is using AI to identify and determine talent more efficiently.

In this research, using skill matrix and competency standards, a version of the model for evaluating, training and developing the skills of employees was developed.

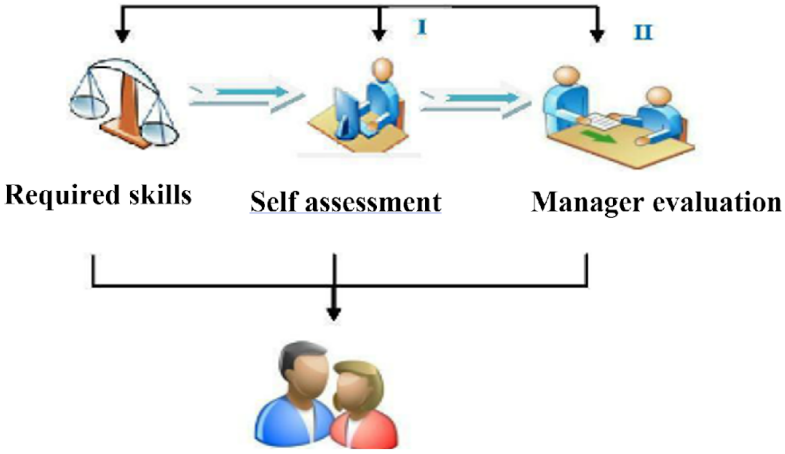
The skills matrix is a comprehensive evaluation matrix table that summarizes the basic skill indicators required for the employees to work in a certain position and to perform the work at the professional and general skill levels, and is one of the important tools of human resource management.

Skill matrix



When evaluating employees according to the skills matrix, the requirements are defined in advance, and the employee evaluates himself according to those requirements and presents them to the management. The management will also make the evaluation and discuss with the employee to make a final result.

Skills assessment process



A joint assessment will be made through discussion

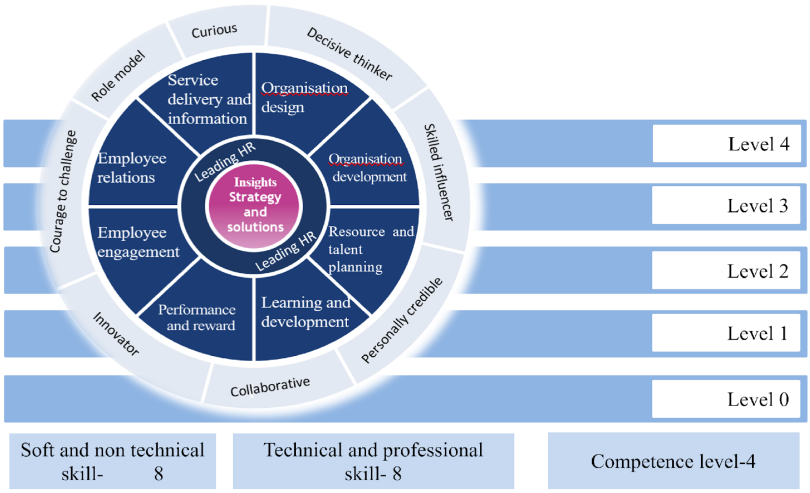
By rationally developing and implementing skill matrix or competency standards, it will be used in human resources functions, as well as a map of how employees can develop themselves. There will also be opportunities for training and development activities based on real needs.

Research section

Implementing talent management in an organization helps to increase the value of its employees. Talent management is aimed at discovering the good sides of the employee, stable employment in the workplace, identifying the necessary skills, and further continuous learning and development.

This survey was taken from the primary management staff of the selected organization. A survey was conducted based on the Human Resource Skills or Competencies Index issued by the London Institute of Human Resources and Development, among front-line managers.

Competency dictionary model (HRD)



Source: CIPD (Chartered Institute of Personnel and Development) Professional Map, Professional Standards V2.4, skills dictionary, skills standards

Based on the competency dictionary, the skills required to work in that position and to perform that job are assessed by the basic managers at the level of technical and non-technical skills. The assessment is divided into the following 4 levels.

Assessment levels

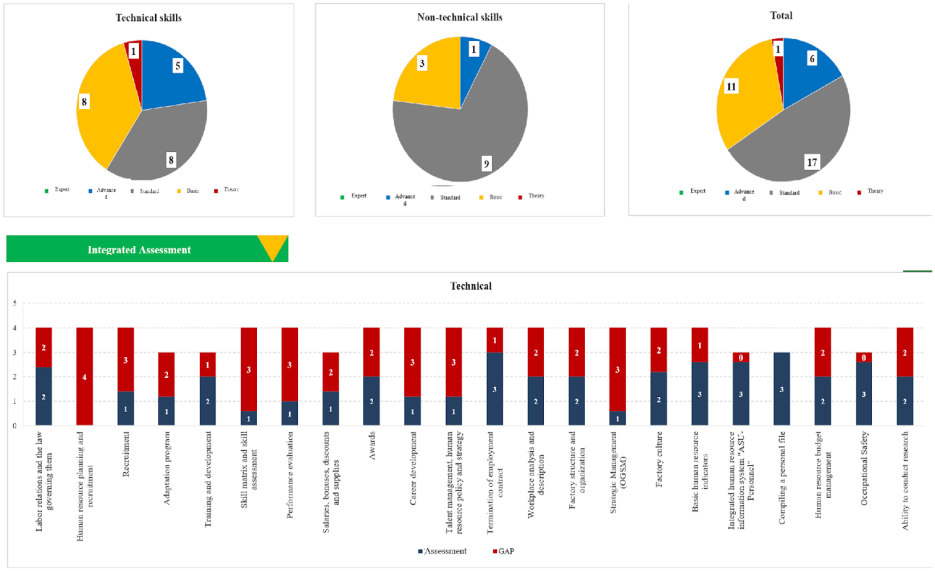
Evaluation	Level	Explanation
0	Theoretical	Only theoretical knowledge, no work experience.
1	Basic	Learner or have little work experience and basic theoretical knowledge
2	Standard	Experienced and able to work independently. Advanced Able to work at a developer or advanced level.
3	Advanced	Able to work at a developer or advanced level.
4	Expert	Able to teach and train others in that skill.

A model has been developed that graphically reflects the general and professional skills requirements for each primary management official, comparing them with their current skills, and making it easy to see the summation of the skill evaluation by 4 levels. The next figure shows the level at which each skill is present and the gap (GAP) of each skill. With this summative assessment, the employee reviewed the skills and how to develop them, and included them in the personal development plan. Each employee can filter their skill rating summary in 3 ways. It includes:

1. Consolidation assessment
2. Self-assessment
3. Management evaluation

By clearly displaying each assessment, the goal is to make it easier for the employee to compare the skill gaps and work together. The graph is designed so that it changes with each assessment

Skill level assessment



Source: Developed by the researcher

The skill matrix of each primary manager was developed and classified by TECHNICAL and NON-TECHNICAL competence, and the level and difference of each employee's competence were determined. Table 2 shows the evaluation of 19 types of general skills in accordance with the Vision, Mission, and Values of the selected organization.

Nontechnical skills gap and evaluation combination

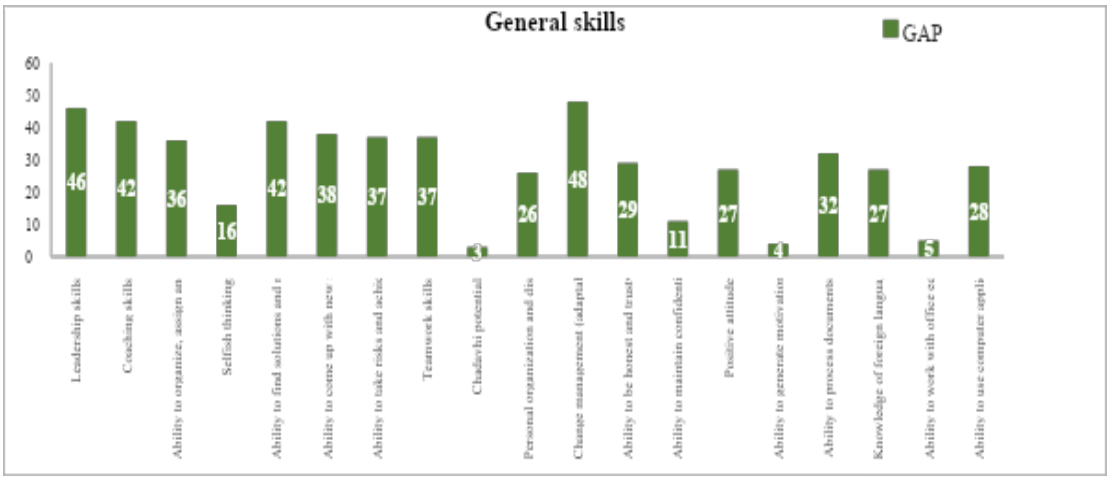
Non-technical skills	Current skill level		Target skill level		Missing and Gap skills	Excellent skills
Leadership skills	1	basic	4	Expert	3	0
Coaching skill	1	basic	3	Advanced	2	0
Ability to organize work, assign tasks and distribute work	2	Standard	4	Expert	2	0
Selfish thinking	3	Advanced	3	Advanced	0	0

Ability to find solutions and make decisions	1	basic	4	Expert	3	0
Ability to generate new ideas and initiatives	1	basic	3	Advanced	2	0
Ability to take risks and achieve goals	1	basic	3	Advanced	2	0
Teamwork skills	1	basic	3	Advanced	2	0
Capacity and potential	3	Advanced	3	Advanced	0	0
Personal organization and discipline	2	Standard	3	Advanced	1	0
Change management (adaptability)	1	basic	4	Expert	3	0
Ability to work with integrity and dependability	2	Standard	3	Advanced	1	0
Ability to maintain confidentiality	2	Standard	3	Advanced	0	0
Positive attitude	2	Standard	3	Advanced	1	0
The ability to create motivation	2	Standard	3	Advanced	0	0
Document processing skills	2	Standard	3	Advanced	1	0
Knowledge of foreign languages	2	Standard	2	Standard	0	0
Ability to work with office equipment	2	Standard	2	Standard	0	0
Ability to use computer applications	2	Standard	3	Advanced	1	0

Source: Developed by the researcher

Based on the above skill gap, the non-technical skill gap of the primary manager involved in the study was determined.

Compilation of non-technical skills, gap



Source: Developed by the researcher

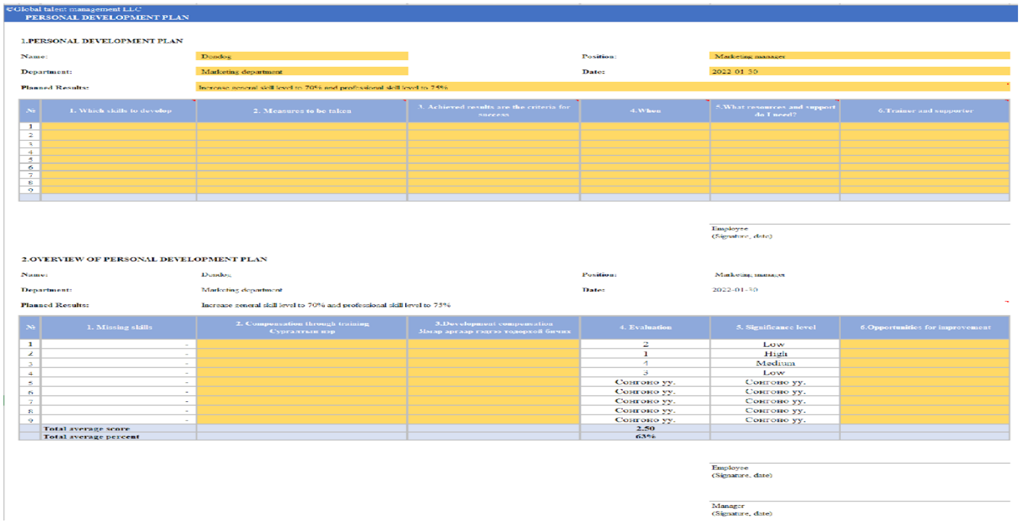
In conclusion, the most lacking skills for all primary managers are:

- Change management,
- Leadership skills,
- Finding solutions, making decisions,
- Coaching,
- Organizing work, assigning work,
- Making new ideas, Innovation
- Taking risks,
- Teamwork,
- Work honestly and responsibly,
- Document processing,
- Skills such as positive attitude appear to be lacking in common and need to be developed.

Personal development plan template

Therefore, in order to improve the systematic development of these skills, a personal development plan template is being developed and implemented.

Competency-based development program based on the development plan of each entry-level executive should be implemented and phased actions should be taken to measure competencies.



Global talent management LLC
PERSONAL DEVELOPMENT PLAN

1.PERSONAL DEVELOPMENT PLAN

Name:	Dondog	Position:	Marketing manager
Department:	Marketing department	Date:	2022 01 30
Planned Results:	Increase general skill level to 70% and professional skill level to 75%		

№	1. Which skills to develop	2. Measures to be taken	3. Achieved results are the criteria for success	4.When	5.What resources and support do I need?	6.Trainer and supporter
1						
2						
3						
4						
5						
6						
7						
8						
9						

Employee
(Signature, date)

2.OVERVIEW OF PERSONAL DEVELOPMENT PLAN

Name:	Dondog	Position:	Marketing manager
Department:	Marketing department	Date:	2022-01-30
Planned Results:	Increase general skill level to 70% and professional skill level to 75%		

№	1. Missing skills	2. Compensation through training Сургалтын нэр	3.Development compensation Ямар аргаар гэдгээ тодорхой бичих	4. Evaluation	5. Significance level	6.Opportunities for improvement
1	-			2	Low	
2	-			1	High	
3	-			4	Medium	
4	-			3	Low	
5	-			Сонгоно уу.	Сонгоно уу.	
6	-			Сонгоно уу.	Сонгоно уу.	
7	-			Сонгоно уу.	Сонгоно уу.	
8	-			Сонгоно уу.	Сонгоно уу.	
9	-			Сонгоно уу.	Сонгоно уу.	
	Total average score			2.50		
	Total average percent			63%		

Employee
(Signature, date)

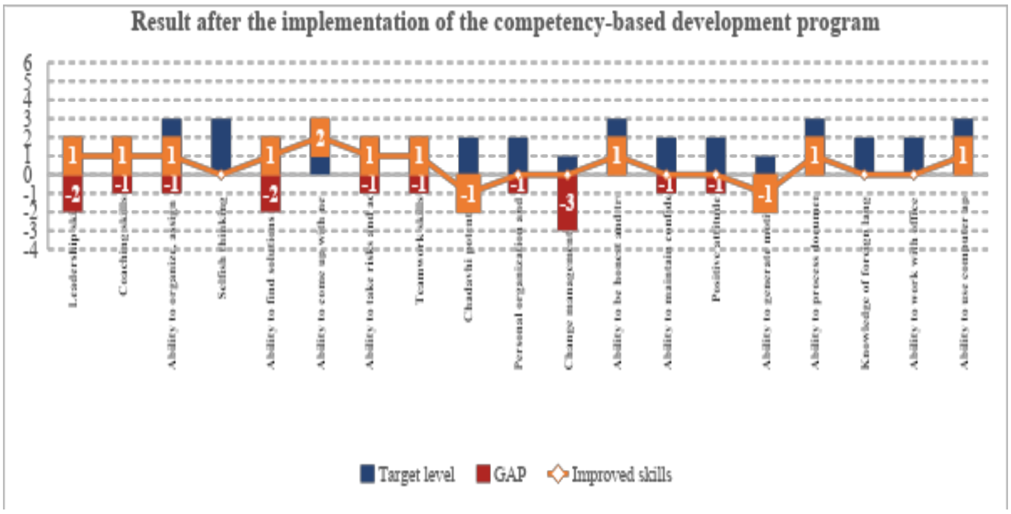
Manager
(Signature, date)

Source: Developed by the researcher

After the implementation of the empowerment program, a model was developed to evaluate and compare the level of development of these skills by evaluating them using the skills matrix. In this model, the manager will conduct annual evaluations and compare training and development results. With the implementation of the development program, it became possible to evaluate whether the organization's training plan and program were effective, and whether the training budget was spent optimally, effectively, and efficiently.

It helped me to formulate a development strategy based on the exact needs, to further improve training and development policies and activities. According to the model, after the program has been implemented for 1 year, it is necessary to measure the results of the program with the same assessment and improve it.

Compilation of evaluations to evaluate participants after implementation of the empowerment program



Source: Developed by the researcher

9 grid box methods to detect special skills of employees

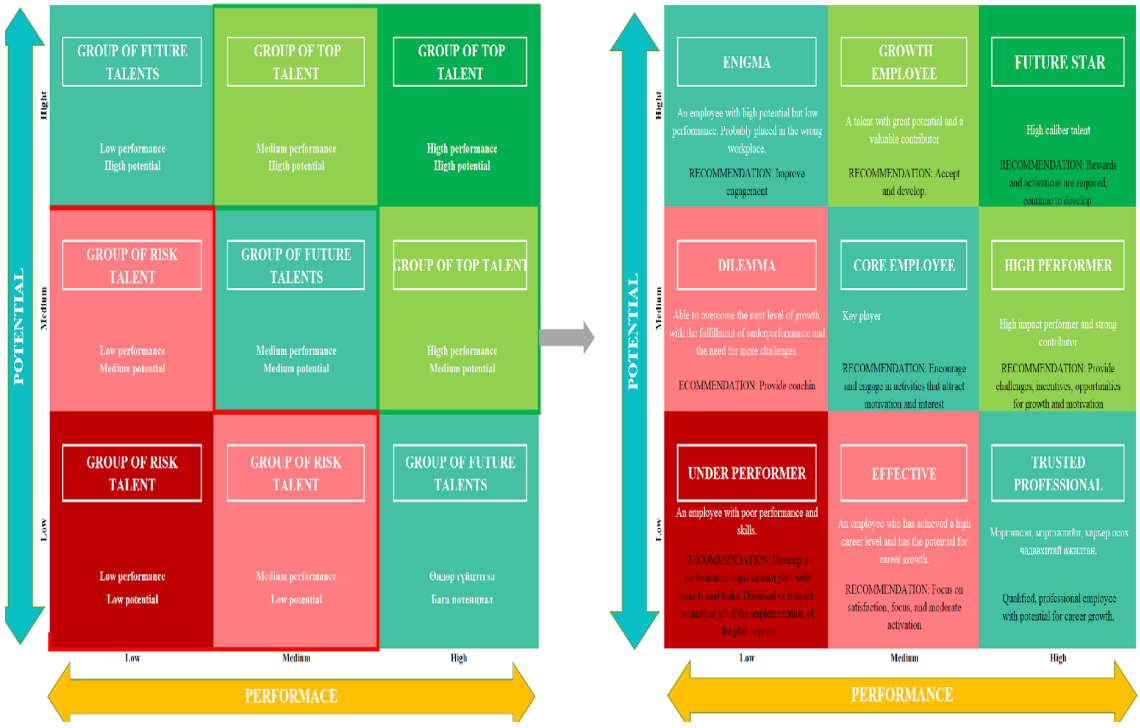
The skill level was determined using the skill matrix, and the steps for further implementation were determined by assessing the potential and performance of the Primary Manager using the 9 grid box method to detect the employee's special skills.

The 9-grid box method for identifying exceptional skills was first developed by McKinsey in the late 1960s. Developed and implemented using the grid box method to identify and evaluate employees with special skills for the selected organization.

The 9 grid boxes for employee evaluation are divided into 3 groups, and depending on which group an employee with special skills is placed in, the time for further training and development and promotion to the next position is different. By placing an employee with a special skill in a cell, that employee belongs to the appropriate group.

Boxes with the same or similar color are considered as one group

Description of the 9-grid box

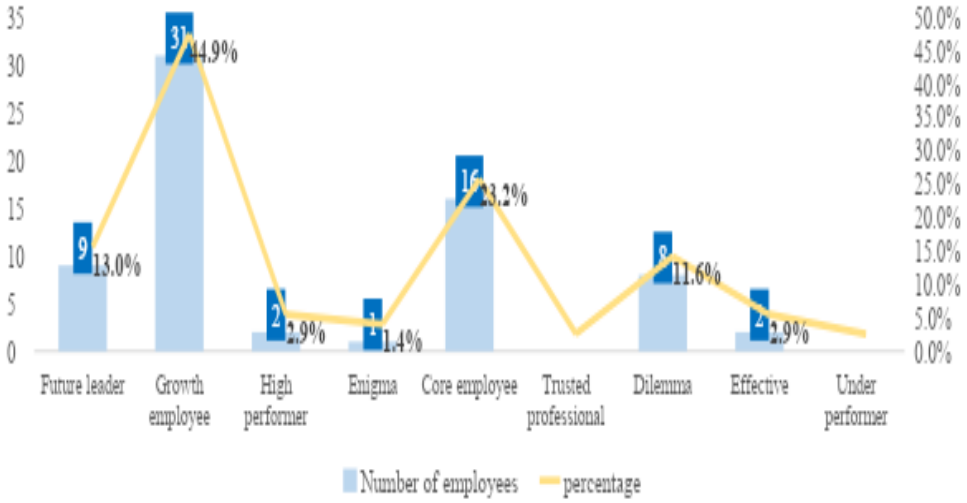


Source: Developed by the researcher

100% of the matrix of skills or competencies suitable for the occupations and positions of the first-level management personnel was developed, and 99% of them were evaluated. The evaluation of the skills, potential, and performance of the evaluated employees is shown separately. 59 percent of all participants were assessed as having high potential, 38 percent as having average potential, and 3 percent as having low potential.

Considering the average performance evaluation of all participants in 2021, 15 percent of employees were evaluated as high performance, 71 percent as average performance, and 14 percent as low performance. The following summative results were obtained by evaluating the potential and performance of 9 grid boxes.

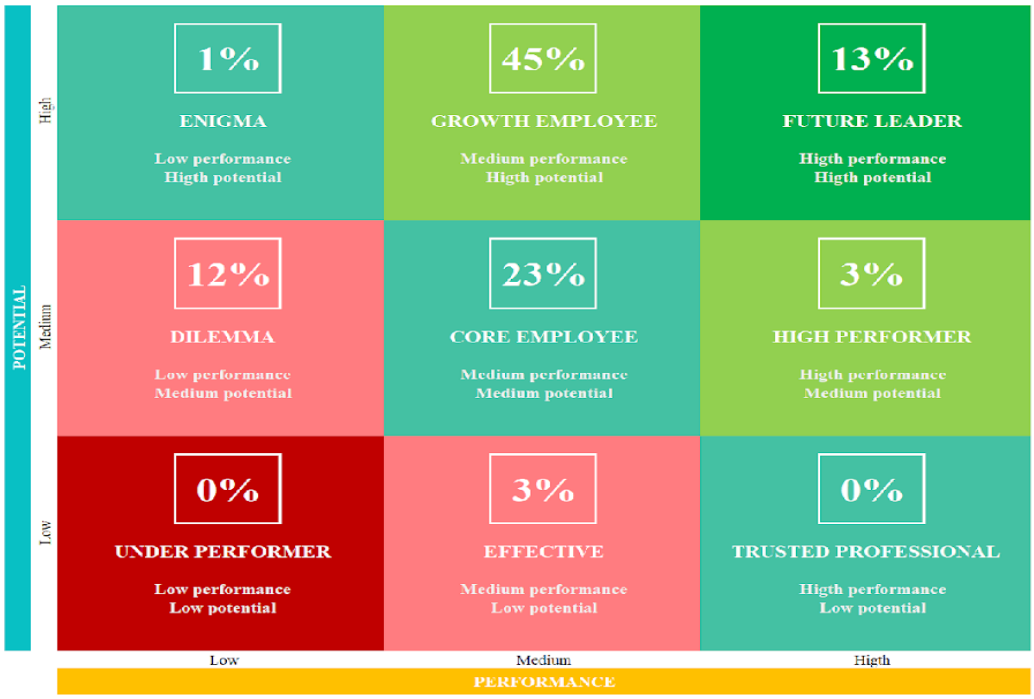
Compilation of evaluations of participants placed in a 9-grid box



Source: Developed by the researcher

After evaluating each nominated employee according to the following evaluation model, the summary results were obtained and placed in a 9-grid box.

Total number and percentage of the participants in the 9-grid box



Source: Developed by the researcher

From the summary above, 60.9 percent of the TOP TALENT group has registered talented employees who need to be retained as a priority, offer special training and development programs, health programs, work-life balance, and prepare the next successors.

24.6 percent of the FUTURE TALENT group are future talented employees, so training and development, attention to development, and proper management leadership are needed.

14.5 percent of employees in the FOCUS TALENT GROUP, or Red, need to be mentored by paying attention to whether they are properly evaluated, assigned to the right position, and the satisfaction of the employee. Psychological research and management of improvement requires attention to the characteristics of employees located in each of the 9 grid box. Developing lateral and out-of-the-box thinking is necessary to change employee mindsets.

Based on the competency assessment of entry-level management personnel, competency-based training and development needs are identified.

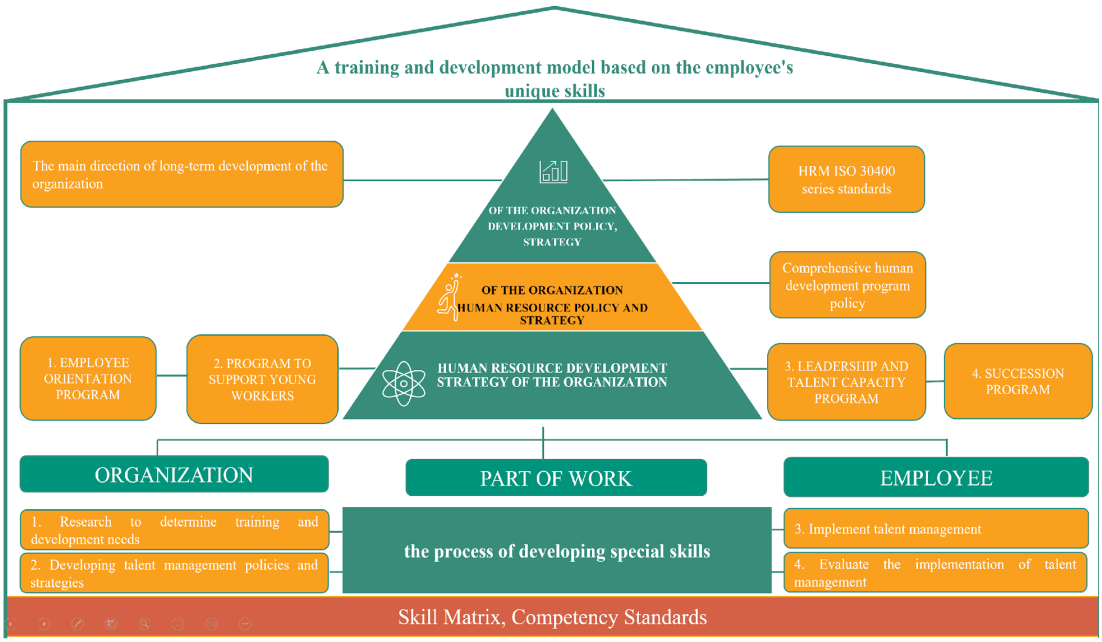
The need to train and develop participants

Source: Developed by the researcher

It was concluded that the training and development needs of the primary management personnel located in 9 grid boxes are different, so it is necessary to develop them in a different way according to their characteristics.

Based on the research of 9 grid boxes to evaluate the skills matrix, level of competence, and special skills of the primary management staff, the following model has been developed that integrates the comprehensive Human Resource training and development program reflected in the organization's policy and strategy with talent management.

Unigie skills management implementation model



Conclution

The following conclusions have been reached after conducting a study on the implementation of management of special skills in training and development of employees. It includes:

Within the scope of this research work, international research and trends in talent management, organizations implementing talent management in Mongolia, the problems they faced, and the necessary skills and development needs were systematically developed.

By having a competency or skill matrix model suitable for each position of each primary management employee, it became possible to develop a training and development program based on the competencies of each primary management and systematically develop employees and measure the results of the development process. Also, a skill pool has started to be created for the organization.

Having familiarized with the explanations on how to work with the talents located in each of the 9 grid box, it was possible to develop and improve the direction of training and development of future employees.

Systematically and rationally develop the skills that arise from the difference in competences. By creating the opportunity to develop a competence-based training program, wasteful costs will be reduced in the organization, and employees will be able to develop systematically.

A model has been developed that integrates the comprehensive Human Resource training and development program with talent management, which is reflected in the organization's policy and strategy.

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SOME FEATURES OF GRAND KHAN OGEDEI'S LEADERSHIP STYLE OF THE MONGOL EMPIRE

GANTULGA BATKHUREL[1]

Graduate School of Business

Mongolian University of Science and Technology
Ulaanbaatar, Mongolia

khongoruud@gmail.com

BOLORMAA AYURZANA[2]

School of Foreign Languages

Mongolian University of Science and Technology
Ulaanbaatar, Mongolia

abela1209@must.edu.mn

BATKHUREL GOMBODORJ[3]

Graduate School of Business

Mongolian University of Science and Technology

Ulaanbaatar, Mongolia

batkhurel@must.edu.mn

Abstract: *Based on historical facts, Ogedei Khan's experiences and features of managerial tactics in implementing functions towards the kingdom's development policy, administration organization, economy, business, industry, trade, society, and culture are examined and described while Ogedei Khan was governing the Mongol Empire from 1229 to 1241.*

Keywords: *economy, nomad, culture, communication, trade, tribute, policy, money, credit, scripture, relay station, Kharkhorum.*

INTRODUCTION

Chingis Khan's third son, Ogedei, was a great king who ruled the kingdom for 12 years from 1229 to 1241. After having discussed with his four sons, Chingis Khan bequeathed the fate of the Mongol Empire to Ogedei who inherited the throne on the basis of his erudition, skills, and moral maturity. Chingis Khan valued Ogedei's personality more than that of other boys as intelligent, self-confident, state-building, calm, courageous, and capable of spreading justice, which may have led him to make this decision.

It was recorded in the historical sources that in 1229 Ogedei had been unanimously proclaimed emperor of the Mongol Empire after several days of serious discussions at the great congress in Kherlen county.

As soon as Ogedei ascended the throne, he defined his policies and principles directly. He dictated, “Chingis Khan's decrees are valid and must not be changed. I will forgive the crimes and mistakes committed until the day of my accession to the throne, from now on anyone who violates the old and new commandments will be punished severely and accordingly’’ and declared that he would uphold the rule of law throughout the empire and make those who violated it to be held accountable for their actions.

King's activities executed on management and organization

The administrative structure of the Great Mongol Empire also had a traditional system, organized in groups of ten thousand, thousands, hundreds, and tens, that combined civil and military administration.

The supreme state body of the Mongol Empire, the “Khuraldai” and the sovereign king pursued this traditional system. This form of government in Mongolia was a featured adaptation to the unique social environment, rituals, and traditions of the nomadic nation.

In 1230, Ogedei Khan established a temporary secretarial committee, the central government, and appointed Eli-Tsu-Tsai as its secretary. In the same year, he began to separate military and civilian administration[1]. He stipulated that military commanders of ten thousand and thousands had to be in charge of only their military affairs and getting a tribute and held other areas’ affairs were conducted by specially appointed officials.

This was the outset of the first completely new relationship between military and civil administrations.

Major reforms were undergone in Ogedei Khan's central government and a ‘’darugachi[1] system of governors" ruled the occupied territories[2]. According to the Yuan Dynasty sutra, in August 1231, Ogedei Khan established the Ministry of Central Administration in China for the purpose of centralizing the administration there and appointed Yelui Chutsai as prime minister, Nyanhejunshan - a left-hand man, and Chingai - right-hand man.[3] According to Ogedei Khan’s decorum in the Yuan Dynasty sutra, Minister Yelui Chutsai presented a proposal to Ogedei Khan to strengthen northern China's civil administration, separate the rights and responsibilities of military chiefs, exclude them from the tax administration, and shape a civil administration and tax system. Ogedei Khan focused on strengthening the governor's office in the region, updated the system of governors in northern China, Maverannahr-Turkestan, and Iran, and established tax offices.[4] In 1234, the General Customs Department was built in Khar Khurem/ Khorum/, and in 1237, pharmaceuticals and hospitals were established in Mongolia.[5]

Conducting three censuses in September 1233, July, July 1234, and July 1236 in the territory of Northern China (Zhongzhou), which first became a part of the Great Mongol Empire by joining first in the majority and then entirely, the whole population was noted as common

[1] Darugachi was the exclusive representative of the administration or the governor's representative, specially appointed by the emperor in the occupied territories.
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[4] History of the Mongol Empire. Volume 1. UB., 2019, page 432
[5] B. Baljinnyam. A Summary of Complete History of the Mongols: The First Book. UB., 2005. p. 436

farmers, divided into administrative units and recorded as citizens of the country.[6] Two notable facts according to the census in 1233 were, "More than 73,000 households were surveyed in Zhongzhou," and "More than 110,000 households were surveyed in Zhongzhou." The census in 1236 revealed that 1,83 million families were counted and became citizens of the country as a result of the incomplete amount of three censuses held during 1233-1236 in Northern China.[7]

Ogedei Khan founded the Ministry of Central Reconstruction, which included the regional governor's offices in northern China, Turkestan, and Khorasan. Moreover, the Central Reconstruction office later became the main government ministry during the Yuan Dynasty and is believed to have been established in 1231 by Ogedei Khan. Therefore, it is possible that Ogedei Khan reorganized the central state administration or government in 1231.[8]

Ogedei Khan's appointment of 'darugachies' governors to rule the occupied territories and his emphasis on economic recovery and social service policies paid off, and as a result, orders were established and peace was restored. This was mentioned in the history of the global conqueror as follows:

"[The king] Trustworthy men and scribes for the occupied territories have been appointed and sent out. The sword drawn was rolled, and the feet of cruelty and tyranny were bound. But hands of justice and generosity are spread. The commandments and laws were spread in every land so that one would not harm the other and the strong would not bully the weak. The dust of unrest has subsided, and a time of peace has arrived. As the king's fame spread like a fragrant wind around the world, the news of his honesty and generosity reached the sky horizon and soared like an eagle"[9], it says.

Much attention has been paid to clarifying the military and civilian administrative functions in the region and establishing a civil administration system.[10]

During the reign of Ogedei Khan, the offices of the specially appointed governors (khakim) in the Great Khan's region were established mainly in three major regions: North China, Turkestan, and Khorasan, which developed into three main administrative, financial, and economic zones. As a result of Ogedei Khan's conquests, the territory of the Russian monarchs became a part of these three regions in 1240. Thus, the Mongol Empire consisted of its native Mongolia, the "river state" and the "individual state", the state belonging to the country, and developed governance of the great khan in Turkestan-Maverannahr (including Chagadai and Ogedei), Khorasan (part of Iran), and northern China.[11]

As Ogedei Khan tightened the discipline of the blessed persons (khishigten), the system for appointing high-ranking government officials from the blessed persons was improved, and the roles of the blessed persons as a pillar of central government increased dramatically. The

[6] History of the Mongol Empire. Volume 1. UB., 2019, page 439
[7] Ostrowski D. The tamma and the dual-administrative structure of the Mongol Empire – BSOAS. Vol. 61, No. 2. 1998, pp. 262-277
[8] History of the Mongol Empire. Volume 1. UB., 2019, page 433
[9] Juvaini, Vol, I, p. 199.
[10] History of the Mongol Empire. Volume 1. UB., 2019, page 433.
[11] History of the Mongol Empire. Volume 1. UB., 2019, page 434.

activities of the administration were maintained smoother, as the order of official records in the palace became more sophisticated, and more officials with multiple functions began to work.[12]

During the reign of Ogedei Khan, foreign relations and trade of the Mongol Empire were an important part of the state's economic policy.

In addition to appointing governors and seal men in nearby and remote areas, Ogedei Khan created positions such as the minister of court and legislation, the minister of animal husbandry, the minister of seals and pedagogy, and special ministry officials who are responsible for constructing chariots, building gers, the raising of flags and weapons, catering food, doing the hunting, and established a system for the purpose of shaping the prompt communication for the government of the great power. Mongolia's ‘’Ikh Zasag’’ (Great Governance) law was written and distributed over a wide area. In the capital, Kharkhorum, 64 steel boards with the law on them were erected to strengthen social order and the rule of law. This ensured the peace of the people. Ogedei Khan noted, "... I made my country rest on its feet ..."[13]

Ogedei Khan pursued a policy of expanding trade with traders via the traditional Silk Road to communicate with Western merchants and markets.

Trade promotion had also a long-standing tradition with separate policies for different types of goods. Bans and restrictions on the import and export of some goods have been inherited. Implementing policies to promote commercial and especially international trade, and increasing trade were among the needs of the nomads and one of the main goals of the kingdom.

ECONOMIC POLICY AND ACTIVITIES

During the time of Ogedei Khan, Mongolia had a unified system of socio-economic and state organization, as well as a system of information supply and control over the activities of nomadic people. Ogedei Khan paid special attention to economic management in expanding Chingis Khan's political reforms.

The structure of the state economic policy of the Mongol Empire can be described as follows:

Livestock development goals;

Ensuring proper environmental protection;

Expanding domestic and foreign trade;

Economic infrastructure development;

Regulating the public finance and tax system;

Extensive use of knowledge, skills, and technical and technological advances in business activities.

[12] History of the Mongol Empire. Volume 1. UB., 2019, page 434.
[13] Ch. Dalai. History of Mongolia. The Great Mongolian State (1206-1260).: Volume 2. UB., 1994. pp. 43, 86, 112.

Of all the herds, the imperial government paid special attention to horses. This is due to the fact that the herd of horses was not only for domestic needs and implications, and economic importance, but also for its strategic nature.

Ogedei Khan took many measures to strengthen the administration of the empire's affiliated regions, refine the tax system, and revive the economy.[14]

During the time of Ogedei Khan, the civil services and taxes were very diverse and varied in the native Mongolian lands and occupied foreign countries. It is believed that there were two main types of services in Mongolia at that time: physical implementation or services and product services. The most difficult part of the physical services was the universal military service. All men aged 16-60 were involved there. One type of physical implementation service was the royal guard, protection daemon, blessed people, and silk soldiers. This position was deliberately assigned to the sons of royal families in connection with the state reserve policy. If their sons were young, the royal officials could make their brothers and cousins provide this service until their sons turned 15 years old and when their sons reached the age of 15, they were appointed to replace them. They would be severely punished if they hid their sons and replaced them with others.

From the very beginning, the unified state of Mongolia was the supreme landowner, so recruitment was strong. In the Mongolian script, the royal or state payments were classified as a tribute for the official needs and tax for the personal needs of royal families.

Mongolia's herder people paid tributes to thousands, ten thousand, and state treasury funds, and Ogedei Khan established a state system to support and protect the poor. In 1229, Ogedei Khan enacted and enforced a unified tax law.

Ogedei Khan's customs and tribute policies had a significant impact on the country's economic development. In 1229, he enacted a law on the state service and tribute to be collected in the royal treasury fund, and established the amount and procedure for tributes from livestock and agriculture. In 1233, the state tax law was amended. In addition, he taxed one out of every 100 horses, cattles, and sheep. Taxes on traders were also tightened. In 1230, the law on salt tax, in 1234, the law on trade customs, and in 1236, the law on fiber ware was passed.

Ogedei Khan issued an order “We will also allocate the land and water to our citizens. The land can be divided and settled, and the inhabitants can be distinguished from every thousand units.” According to this decree, if we assume that the position of “localist” in charge of land and pasture was created from each thousand, only 95 thousand people were appointed and they regulated the land, pasture, and land relations.[15]

While leading the campaign against the Golden Kingdom, Ogedei Khan found out that the tax system in North China was inadequate, unorganized, and subjected to arbitrary tributes by the nobles, and realized that the system of collecting and transferring taxes to the royal treasury fund needed to be improved. Therefore, in the winter of 1230, Ogedei Khan decided to reorganize the tax system to collect taxes from North China and establish centralized tax offices in 10 provinces (chulgu/lu) including Yanjin, Xuande, Fu Xijin, Taiyuan, Fu Pingyang, Fu,

[14] History of the Mongol Empire. Volume 1. UB., 2019, page 433.
[15] Ts. Demberel. Genghis Khan's 88 honored people of 95 thousand nobles.: UB, 2001. pages 76-82.

Zhending, Fu, Dongping, Fu, Beijing, Pingzhou and Jinan Fu, and appointed officials in charge.[16]

When the emperor accepted Yelui Chutsai's claim that improving the tax system could generate significant revenues from northern China, he entrusted him with the task of collecting taxes from North China. With the permission of the great khan, Yelui Chutsai appointed tax officials to major administrative centers in northern China. Thus, during the reign of Ogedei Khan, the tax system was established by reforming the tax from the population of the empire. In 1234, when the census issue in North China was discussed at the royal palace and some officials suggested considering every adult as a household and levying the tax on each, Yelui Chutsai rejected this recommendation and explained that ‘’If men run away, there will be no one left to pay taxes, adding that taxes should be imposed on households``. Consequently, after a few arguments, they decided to impose taxes on households.[17]

When the 1236 census of North China was brought to the royal palace, the emperor decided to give the population of the ward / zhou to the golden clans and meritorious ministers.[18]

The emperor established the procedure to appoint a chief of staff/darugachi, collect taxes, and distribute them to shareholders at the end of the year. The withdrawal of troops and taxes without the permission of the king was prohibited.[19]

According to the Yuan Dynasty sutra, the tax rates in North China were set in 1236 as follows: 596,81grams of silk from every two households was to be used for state needs and 596,81grams of silk from every five households was given to the livelihood of kings and honored officials. The land tax is two and a half shens of grain for every poor plot of medium land, three and a half shens of grain for each high plot, two shens of grain for every low plot, and five shens of grain for every bad plot of the irrigated land. The trade tax is one-thirties, and the salt tax is 37.2 grams of silver for every forty 596,81 grams’.[20]

According to Yelui Chutsai's autobiography of 1230, when the tax rates were set, to 1234, when northern China was under full control, tax revenues continued to rise, and by 1238 the annual tax amount in silver had reached 1.1 million lans (or 40,92 kilos). Therefore, with the support of the Mongol kings and princes, Muslim merchants became more and more influential, renting taxes from the settlers and using various methods to make a profit. For example, when Muslim merchants such as Lyuhuduma, Shelefadin, and Lyutinyui demanded that the annual tax from North China be leased for 1,400.00 lans (51.08kilos) of silver, Eli Chutsai strongly objected. However, when Abdul Rahman, a swindler brought in by an interpreter named Ani Tianihe, offered to lease North China's taxes for 2,200,000 lans (81.84 kilos of silver) per year and the emperor accepted his proposal, Eli Chutsai lamented, "This is how the people's begging begins".[21] According to the report, the tax on livestock has been clarified and one out of every 100 sheep would be distributed to poor orphans. In addition, the decision was made to relocate

[16]History of the Mongol Empire. Volume 1. UB., 2019, page 437.
[17]History of the Mongol Empire. Volume 1. UB., 2019, page 437.
[18] History of the Mongol Empire. Volume 1. UB., 2019, page 434.
[19] History of the Mongol Empire. Volume 1. UB., 2019, page 434.
[20] History of the Mongol Empire. Volume 1. UB., 2019, page 438.
[21] History of the Mongol Empire. Volume 1. UB., 2019, page 438.

mares, milkers, and herders from thousands to special areas to provide food and drink for any congregations, assemblies, and blessed peoples, as a precaution against occasional tributes.[22]

A nationwide census and survey of farmland gave an opportunity to set realistic taxes. For example, the first census in northern China was conducted in 1233. According to Chapter 2 in the Yuan Dynasty sutra, in August of the 5th lunar calendar by Ogedei Khan (1233.9.6-10.4), the Atunges were appointed as distributors of tributes and court officials. They obeyed the king's order to conduct a census in Zhongzhou and registered 730,000 households. Also, according to a comparison of the inscriptions on the Eli Chutsai tomb and the Yuan Dynasty sutra, in July (1234.7.20-8.25) of the sixth lunar calendar by Ogedei Khan, Mr. Khutukhu (Mr. Shikhikhutag) was entrusted with the second census of the population of North China.[23]

Ogedei Khan's tax policy was aimed at nomadic herders and agricultural settlers in the empire, but it was also a special form of taxation for traders. According to *The Secret History of Mongolia*, his tax policy was aimed at the elderly and the poor to a certain extent, and "There are many historical facts and folk tales about the 13 years of Ogedei's rule when the poor, slaves and maids lived happily", said scholars.[24]

Researchers have noted that in the animal husbandry of the united Mongol Empire founded by Chingis Khan, the labor allocation (not only horsemen, cowherds, shepherds but also men in charge of the foal, stablemen, milkers, etc.) had results. This specialized labor resulted in the birth of entire Mongol tribes with these names.[25]

Economic and production policy. During the Mongol Empire, the traditional Mongol system of agriculture was transformed into a compact household system.

During the Mongol Empire, the production of military weapons expanded, ranging from the production of armor, uniforms, bows, arrows, shields, and weapons to destroying the strong walls of settlements, horse protection, and upright nails. Therefore, stablemen, bitters, blacksmiths, carpenters, and craftsmen began to work. In other words, there was a specialized production of military weapons.

Ogedei Khan had paid a lot of attention to animal husbandry. For instance, the state policy on horses was continued. Horses had been kept under state control, and camels had been registered in special accounts. Moreover, history records that red camels of the Alashaan lineage were bred in the Gobi Desert of Mongolia.

Ogedei Khan emphasized the importance of supporting the people from occupied territories, developing trade, rebuilding the ruined cities, and streamlining taxes, as he preferred neither nomadic or sedentary life.

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[22] History of the Mongol Empire. Volume 1. UB., 2019, page 439.
[23] Munkuev N.Ts. A Chinese source about the first Mongolian khans. Nalgrabnaya inscription on the grave of Elyuy Chu-tsayav,Translation research. M., 1965, pp. 77-78.
[24] History of the Mongol Empire. Volume 1. UB., 2019, page 440.
[25] J. Bayasakh. "A Study of Some Major Chinese Sources on Mongolian History in the Thirteenth Century." Thesis of Science Doctor (Sc.D) in History: Ulaanbaatar, 2004. pp.120-126.
J. Bayasakh. "A Study of Some Major Chinese Sources on Mongolian History in the Thirteenth Century." Thesis of Science Doctor (Sc.D) in History: Ulaanbaatar, 2004. pp.120-126.

Ogedei Khan considered trade and markets to be one of the drivers of development, made the capital Kharkhorum a major hub for trade between the West and the East, and expanded it. In addition to strengthening the nomadic culture, the industry was developed and the capital city of Kharkhorum was transformed into one of the world's centers. Ogedei Khan managed to dig wells in large areas that had not been settled since the Khunnu period, irrigate them, reorganize the local organization and distribution of water and pastures, and settled the Gobi Desert.

During Ogedei's reign, there was a boom in the construction industry by melting cast iron, processing metal, and making bricks in the city of Kharkhorum. They also established 17 factories, including weaving cloth, planted four crops on all four sides, and in a short period of time developed a strong stock and military crop, bringing agriculture into line with food policy. In general, the policy to supply food on their own had always been at the forefront of the government's black box policy.

During the reign of Ogedei Khan, handicrafts were widely promoted. In addition to running a military factory, such as making weapons, soot armor, and swords and bows suitable for horseback riding, much attention was paid to establishing factories for the needs of herders' households, such as ger carts driven by three, four, or more oxen, and ordinary carts, etc. Ogedei Khan established many handicraft factories in Mongolia and hired about 200,000 local and foreign artisans and builders[26]. Some researchers have noted that Ogedei Khan rewarded a farmer who planted carrots successfully with a large sum of money, as well as another person who planted many apricots and willows in the outskirts of the city with a silver coin for each tree.

Ogedei Khan tried to revive the “King's suffering country” by developing animal husbandry, which was the main sector of the economy, and created a multi-sectoral economy, developed a communication branch, which first introduced banknote transactions by improving money transactions.

Monetary policy and operations. There had been favorable conditions and demand to switch to paper money during the reign of Ogedei Khan. When paper money was put into circulation, measures were taken to prevent the exchange rates from inflation. Efforts were made to stabilize the monetary and financial affairs, centralize them on one hand, and create a unified monetary system.

In 1234, based on the wisdom of their ministers, Eli Chutsai and Qinghai Qinsan Ogedei Khan developed and reformed a tax policy to increase and guarantee the state treasury. In 1235, banknotes were produced by the order of Ogedei Khan. The rate at that time was as follows: 1 horse was equal to 6-7 sheep[27]. In 1238, Durgene (Ogedei's queen), a state affairs officer, had a silver coin cast with the inscription "Money of the Great Mongol Empire". During the reign of Ogedei Khan, a unified monetary and financial policy was implemented throughout the Empire. A census was conducted in 1233-1236. Tax and credit policies had been reformed. Traders were banned from lending money at very high-interest rates.

[26] Co-creation. Encyclopedia of Mongolian Rituals. Volume 1. I.M. 1997. pp. 231-241
[27] “History of Mongolia”. Volume 2. UB., 2004, page 150

Ogedei Khan freed the people from the obligation to supply airag (horse milk) for the needs of the state assemblies, and established a horse milk farm by combining horses from the thousands or the main administrative units.

SOCIAL, CULTURAL POLICY, AND ACTIVITIES

Ogedei Khan paid close attention to the social protection of the people, established a system in this area, expanded the orphanage fund established during the reign of Chingis Khan, and set up and complied with a system to help war victims and the poor.

In addition to the military fund, the Ogedei Khan State Fund had established a special fund to take care of orphans and the poor by pulling two-year sheep from every 100 sheep in the country's households. He was a king who emphasized decreasing the number of orphans and the poor, while increasing the number of big merchants and the rich in the country, and supported the market by considering that the more the rich, the stronger the country and the less the poor.

In 1236, Ogedei Khan had cultural work done by translating, reading, and copying *The Chronicles of Nine Species*. In 1237, a nationwide selection of scribes was organized. Ogedei Khan's values of preferring knowledge and education transformed the Mongol Empire into an exemplary world power. He was an educated person who was taught to write by Tatatungaa, a wise man. That's why the famous book "Secret History", a history of the Golden Families, was written in 1240. He allowed it to be passed on to next generations.

Ogedei Khan established two other large cities, called ‘’Welcome Settlement’’(Tosokh suurin) far from the capital Kharkhorin, developed distributed culture, science, industry, and agriculture evenly as he considered that too much concentration of population, culture, and science in one place put pressure on the development of productive forces and the development of the people.

According to *The Secret History of Mongols*, a new livestock tax was established and a charity fund was set up for the orphaned poor: ‘’Let's not bother the country that was founded by father Chinggis Khan. Let people put their hands on the ground and make them happy. Live in his area (settlement), without disturbing the people, and give them a two-year sheep as soup (food) from this country in the year! And when a group of brothers, many men, and horses (blessed people) are gathered, why do you get a beverage (food) from the people? Have mares taken by the thousands from each direction and milked by milkers, and have the foals looked after by the natives”[28].

Ogedei Khan developed policies to improve people's livelihoods. As the interest rate on money borrowed from traders had been increasing, it was common for people to get into debt several times more than they had originally borrowed, even if they sold their wives and children as slaves, resulting in an inability to repay their debts. It is stated that Ogedei Khan forbade the accrual of interest beyond the original amount of the loan, and firmly established that this

[28] Tserensodnom. Secret history of Mongolia. 279.

commandment should never be changed as well as paid off the people's debts from the royal treasury.[29]

A standard for the use of a unified scale was established and complied with, the people who would be served at the stations were organized, a system for issuing banknotes was built, and a system for transporting various food items to the royal palace was arranged. All these policies were aimed at preventing people from being dragged down, stopping the sudden payment of tribute, and supporting people's lives and economies.[30]

Establishment of a stable station. One of Ogedei Khan's most important policies was to remove the relay horses, build immovable stations, and connect remote regions of the Mongol Empire with the capital. Regarding the reasons for the construction of the immovable stations, *The Secret History of Mongols* said: ‘’And when we send a messenger, many people are involved. The messenger sent is slow. The citizens are suffering. Now if we have to start working (completely build), bring out middlemen (messengers), relay coachmen from the thousands in all directions, and build roads to settlements, wouldn't it be possible to guide the courier by the road by not letting the courier travel through any country”. When Chanai and Bulkhadar found out the importance of the affair and decided to let Brother Tsagadai know whether he thought it is right and sent a courier to him, Tsagadai replied, “Accepted, and I will do it.”[31] and built many stations in his territory. Then he sent a courier to Bat to build stations. From this, it can be seen that Ogedei Khan decided to send a courier only through the roads built by middlemen and relay coachmen from the thousands due to the following reasons ‘’it is slow to reach a destination’’ and “many people are suffering”. When the stations were being built, Tsagadai and Bat met in the middle of the stations, connecting the main parts of the Mongol empire.[32]

Twenty relay coachmen were hired in each town. It was stated that all necessary items for relay coachmen such as horses to ride, sheep for food, milking cows, oxen for carts and carts from here, from us, from the tribute..” [33]should not be insufficient.

Thus, the decree stipulates that everything needed for each station, such as middlemen, relay coachmen, horses, food, milking mares, and cattle in carts should be provided from the “crushed measure” or the tribute income. According to the scripture convention, “He commanded the construction of a grand city in the valley of the Orkhon River, it was called Kharkhorum. The stations (yams) built from the provinces of the Golden Kingdom to this city were called narrow roads (narin yams) that are different from the base roads (tayam yams). one station was built in every five trees (a unit used to measure land) area, resulting in a total of thirty-seven stations. Hazaras (heads of the stations) have been appointed at each station”[34], it said.

It was reported that during the reign of Ogedei Khan, there were 1,500 stations in incomplete numbers. The stations were divided into large, medium, and small ones. There were more than 1,000 middlemen at important large stations, about 500 middlemen at medium stations, and

[29] History of the Mongol Empire. Volume 1. UB., 2019, page 441.
[30]History of the Mongol Empire. Volume 1. UB., 2019, page 441.
[31] Secret history of Mongolia, 279.
[32] History of the Mongol Empire. Volume 1. UB., 2019, page 435.
[33] Secret history of Mongolia. 280.
[34] Compendium of Chronicles, Part 2, pp. 328-329.

nearly 100 middlemen at small stations."[35] Ogedei Khan's major road and economic reforms, as he described, was one of the four most important measures implemented in the country. It is obvious that it required a lot of costs and spread nationwide. On the other hand, it can be concluded that the stations were not only an expression of the power of the royal governance and the economic power of the state but also a clear measure of political instability. It is important to note that the stations built within the territories of the empire during the reign of Ogedei Khan were a clear sign of the economic and trade boom at the time when the empire was relatively united internally.[36]

Construction of Kharkhorum. During the reign of Chinggis Khan, in 1220, Kharkhorum became the capital of the Great Mongol Empire, but it underwent major development and had the features of the capital of the empire, becoming a center of trade and culture due to Ogedei Khan.[37]

The station road which connected Kharkhorum with northern China was called a narrow road to distinguish it from the main road of the station. Every day five hundred carts loaded with food and drink were ordered to be brought from the provinces to Kharkhorum; there were built large carts driven by six oxen to carry them. [38] In addition to the station road, the city of Kharkhorum was connected to an improved road for loaded carts, so this created conditions for trade and commerce to flourish.

Ogedei Khan began the reconstruction of Kharkhorum, the capital of the Great Mongol Empire, in the first month of autumn (7.17-8.15), 1235, and decided to build the Tumen Amgalant (Public Peace) Palace. In the month of White Moon (Tsagaan Sar) (2.9-3.8), 1236, after the completion of the Tumen Amgalant Palace, a grand wedding was held and many guests and delegates were involved there.

The Great Khan's Tumen Amgalant Palace was a luxurious palace that attracted the attention of foreign ambassadors. Regarding the royal palace of the Mongol Empire, Rubric noted: "The station has a temple-like central section with two rows of columns with two sloping wings, and three doors facing south. There is a recent tree inside the middle door. To the north of the station, the king sits on a high platform that is visible to anyone. There are two steps to the king's seat, and the waiter who serves him with a drink climbs one step and descends the other one. There is a gap between the silver tree and the stairs to the king. The king's waiter, as well as the apostles who brought ready-made gifts, took their places at that distance. The king sits like a god. There are men on the right and women on the left. The palace is wider from north to south. Adjacent to the pillar on the right is a high plateau for the king's son and his brothers, and the queen and princess on the left. There is only one queen sitting next to the king, and the seat is a little lower than the king's one.``[39]

In addition to the royal palace, Kharkhorum was divided into sections like the Persian merchants' and apostles' districts, the district for Chinese merchants, Buddhist, Muslim and

[35] Dalai Ch. Great Mongolian State. UB., 2006. p. 211.
[36] History of the Mongol Empire. Volume 1. UB., 2019, page 436.
[37] History of the Mongol Empire. Volume 1. UB., 2019, page 440.
[38] Compendium of Chronicles, Part 2, pp. 328-329.
[39] Rubrik G. Visiting the Mongol Empire. Translated from French by T. Tumurkhuleg. UB. 2000, pp. 107-108.

Christian temples, trade markets, and the artisan district. During the reign of Ogedei Khan, Kharkhorum gained the features of the capital of the empire, developed and expanded into the metropolis where handicrafts and trade flourished, and ambassadors, and religious and cultural figures gathered.[40]

V. OGEDEI KHAN'S MANAGEMENT METHOD

In 1218, Chingis Khan bequeathed Ogedei to inherit the throne of the Great Mongol Empire (the custom of appointing the next successor to the previous king dates back to the time of Habul Khan). Chingis Khan told his lords, "Anyone who strives to uphold symbols and customs, laws, symbols and discipline, royal formality should follow Tsagaadai, others who wish to be rich and peaceful should follow Ogedei Khan, those who prefer being polite, courageous, and educated, possessing weapons should follow Tului", he pleased.

The fact shows that in July 1221, Deputy Minister of State Ceremonies Ugusun-Chjun and Duan arrived as envoys and presented their state document to Chingis Khan, revealing there was a position of deputy minister in the state ministry.

During the reign of Ogedei Khan, the Muslim merchant Abdulrahman (Odulkhman) became close to Queen Durgene, and in 1238, Abdulrahman became an official with the right to collect customs and tributes from many conquered territories.

Ogedei Khan was a great master of incentives. Ogedei Khan regularly visited temples, military bases, and markets to meet people. Once, he was walking in the market when he met a man selling fruit. When he asked him whether he imported the fruit from abroad, he explained that he only brought the seeds to Kharkhorum and planted them himself. The next day, the king ordered him to plant a fruit and vegetable garden. Another poor man was wandering to sell a beautiful trophy made of ivory when he met the king. He presented it to the king as a gift. Ogedei was overjoyed to meet such a talented person, paid him fifty silver coins instead of five coins offered for the artwork, and encouraged him to meet him at any time. When the wheat was ripe, a sudden hailstorm struck and people became very upset. When the farmers stopped selling their grain to the state even at the highest price, Ogedei Khan said: "There is no need to fear and bother, the fund will pay for the damage", adding that plant it again, if it does not grow next year, the seeds will be given again for free. People were encouraged, and planted the crops, harvesting so much wheat that it was difficult to estimate. Mr. Tumur, who organized this measure well, was greatly honored and appointed as the mayor of Kharkhorum.

There is also historical evidence that the organized system of communication that came from Chinggis Khan was no less rapid than that of the modern system. There was a case where the news of the fighting far away in southern China reached Ogedei Khan a few hours later. They used the speed of light to transmit smoke signals.

Ogedei Khan issued an order to establish a permanent station for the horse station, abolishing the relay station in which any horse was utilized to relay information by building a horse station

[40] History of the Mongol Empire. Volume 1. UB., 2019, page 441.

base with 22 messengers, planting trees and shrubs along the road to prevent them from getting lost in the vacant land.

Ogedei Khan's introduction of a new organization was a history of setting a clear direction for a permanent station, repairing roads between stations, building a stationary station, and creating conditions for its existence, providing costs, saddle animals, and tools. When the stations were built throughout the great power, all countries of the Great Empire were involved in this campaign at the same time, and all sides rushed to meet each other to build stations. As a result, 37 fixed stations were initially built. Tsagaadai Khan decided to build stations from the Central Asian side and Batu Khan from the Golden Horde-Russian side by connecting these areas. The stations from central China built by Ogedei Khan reached the Russian territory occupied by Batu Khan. A station and communication system was established that connected the central government of the Mongol Empire with all its territory. Historians revealed that in 1232, during the reign of Ogedei Khan, there was a network covering the entire territory of the Great Empire with more than 1,500 large, medium, and small stations. Assuming that the average distance between the two stations was 30 km, the total length of the station network was approximately 45,000 km. The information transmitted through the stations was delivered using a short path in the shortest time. The station organization of Chinggis Khan's empire was beam-shaped, and there was the shortcut to any end.

In 1234, Ogedei Khan established the Ministry of Station. Initially, each of the thirty-seven stations had twenty messengers, a hundred households and ten carts[41].

There were a number of unavoidable reasons why Ogedei Khan expanded the construction of the stations in the Mongol Empire. First, it was necessary to connect all parts of the vast empire to the center, provide it with operational control, gather information, maintain control, and improve the efficiency of governing. Second, Mongolia had become a major center of international trade, transportation, and ambassadorial relations. Third, the horse relay used in the past caused a great deal of suffering to the people. Therefore, Ogedei Khan issued an order to build stations throughout the Mongol Empire.

The famous Mongolian horse stations were a comprehensive system divided into three categories in terms of distance: large or remote, medium and small. The structure and organization of Ogedei Khan's Mongolian horse stations, especially their reliability, attracted global attention.

CONCLUSION

The state economic policy of the Mongol Empire was aimed at strengthening the foundations of Mongolia's state independence, eliminating some degrees of dependence on other countries, eliminating the causes of such a situation, and maintaining the independence of the national economy.

The economic policy of Chinggis Khan and Ogedei Khan was beyond the scope of a country with a nomadic pastoral economy. They managed the economy of the Mongolian Empire, such as how to govern the economy of the Mongol Empire, in terms of taxes from which country to

[41] History of Mongolia: Volume - II. UB., 2004, p. 198.

get tribute, how much subsidies to allocate, and under what name, how long, when, and where to distribute coins, and so on.

Ogedei Khan enriched Chinggis Khan's government mainly with economic and farming reforms. Ogedei Khan had a long history of governing the grand empire without horses founded by Chinggis Khan who ruled with the help of horses.

Considering Ogedei Khan's economic concepts and policies, he continued to implement and develop his father's military-political and economic concepts. Deals such as irrigation and extension of pastures during his reign, the protection of wildlife by putting limits on hunting, the construction of stations, the emission of banknotes in circulation, and an increase in weapon production were expressions of his economic policies[42].

Summarizing some milestones and changes that contributed to the development of Mongolian economic administration, and managerial mentality during the reign of Ogedei Khan, the following conclusions can be reached:

Ogedei[43]/1229-1241 / Khan's leadership: In the last two years of his reign, Ogedei Khan openly criticized himself for his good and bad deeds and bequeathed it to all the rulers after him to criticize themselves and let it be a lesson for the future. Ogedei was as follows:

A humble leader with knowledge, courage, and compassion;

Even though I often asked strangers for advice, I trusted my own people more and made decisions elaborately by judging on my own.

His policy to build a self-sustaining economy and make cities better than those of the world's top ones was his long-term thinking ability;

Realized that great power is more destructive than a striking enemy;

Most leaders have a tendency to look for faults in others and to justify themselves, but he had seen his shortcomings such as addiction to alcohol, killing loyal people who devoted their lives to the government since the time of his father by accounting on gossip a sorcerer and taught to future kings and princes;

His passion for science transformed Mongolia into a world-class empire as he was a man of learning and open-mindedness;

It was his instinct to live not only for himself but also for others, and his preference of the human spirit for gold and silver;

A leader who rewarded and encouraged rather than punished;

Innovative, and well organized;

From the time when ascended the throne, he worked tirelessly, handling the affairs of the state without bias and controlling them personally.[44]

[42] D. Tumurtogoo. "History of Mongolian economic thinking". The First Book. UB. 2007. p. 144.
[43] Chinggis Khan's third son, Ogedei, ruled for 12 years.
[44] Lhaashid D., The Art of Management of Mongolian Kings.: UB, 1997. pp. 142-148.

Ogedei Khan gathered Chinggis Khan's Mongol Empire, enacted and complied with the rule of law ''Grand Governance'', implemented the "Millennium System" by dividing the population into three ten thousand or 95 thousand, made the Uighur script the Mongolian state script leading to the basis of cultural development and international communications. He made land-related issues an integral part of state policies, as well as continued and developed the state welfare policy.

Ogedei Khan established a unified tax system, enacted and enforced tax laws, established the Ministry of the Interior and the Interim Secretariat, which is the central government, made some changes in the organization of the state, legislated sovereignty relations in the ''Huraldai''(like the parliament), implemented trade customs laws, issued an order to organize the horse stations throughout the empire, organized the selection of wise scribes, initially issued banknotes, and implemented the state monetary policy.

Ogedei Khan pursued policies of resolving the internal problems of the Mongolian state, establishing an effective managerial structure to govern the occupied countries, reviving the empire's economy, and establishing peace in the frontiers.

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Bureau of key historical milestones related to the managerial tactics of Ogedei Khan of the Mongol Empire

Year	Historical Milestones	Contributions to Mongolian Management Thinking
Chinggis Khan		
	The highest state body was the ‘’Khuraldai’’. The unique rituals of the preparation and organization of the convention and the unique royal ceremony were created.	Established and implemented the first form of supreme body of government, the parliament.
Ogedei Khan		
1229-1230	The Ministry of the Interior and the Temporary Committee, the central government, were established and the ministers in charge were appointed.	The administrative structure of the ministry was established at the kingdom administration. The first form of central government was shaped.
1229-1236	The TAX LAW was passed. An integrated tax system has been formed.	Developed a state tax policy.
1230	In the centre of Mongolia, the Ministry of General Punishment was established by Zhong-Shu-	There was an onset of changes in the organization of the state. A new position called Chinsan has been created in the public organization.

	Shen and built Chinsan in the east and west.	
1232	Established the Great Mongolian Boys' School (18 students) in city of Yanjin at the Golden Kingdom.	This was the beginning of the preparation of the Mongolian state's management resources by schools.
	There were 1,500 stations that were classified as large, medium, and small ones.	Expanded public administration communication network.
	Taxes have been raised to one in 100.	Implemented the state tax policy.
1234	Elui Chu-Tsai developed a TAX POLICY that was SUITABLE for the SETTLED COUNTRY.	
1234	The Ministry of Stations was established. An order was issued to organize a HORSE STATION OFFICE throughout the Empire. Өртөөний яам байгуулагдав.	It was a major decision to develop infrastructure in the state economy.
	Implemented the TRADE CUSTOMS LAW.	
1236	The chronicle of nine things was translated, read and transcribed. He gave permission to write the Secret History of Mongols and pass it to future generations.	Laid the foundation of Mongolian state cultural management and policy.
1237	An Institute of Scripture and Writing was established in Mongolia.	SELECTION OF PEOPLE WITH WRITING SKILLS was first organized.
	It was said that BANKNOTES were issued for the first time by the order of Ogedei Khan.	The foundation was laid for doing business with money.

NEW PRODUCT DEVELOPMENT PERFORMANCE OF COLLABORATION BETWEEN UNIVERSITY AND ENTERPRISES

(AN ANALYSIS OF COLLABORATION AND TECHNOLOGY MANAGEMENT CAPABILITY)

BULGAMAA GANZORIG[1], NAMUUDARI JARGALSAIKHAN[2], ODMAA DANGAASUREN[3]

[1] School of Business Administration and Humanities, Mongolian University of Science and Technology, Ulaanbaatar, Mongolia

[2] Mongolian State University of Education (MSUE), Ulaanbaatar, Mongolia

[3]School of Business Administration and Humanities, Mongolian University of Science and Technology, Ulaanbaatar, Mongolia

odmaadangaa@gmail.com[3]

Abstract: *The purpose of this paper is to investigate the possibility of university-industry collaboration in different phases of new product development in companies. From 2016-2017 year, the analysis was conducted on the new product development of the 13 projects Asian development bank funded by the Mongolian ministry of education and culture. This paper combined a qualitative methodology (five enterprises case studies) with a qualitative one (a survey of 13 companies). The results obtained through the qualitative analysis. The development of advanced companies led universities to participate in the analytical phase to a more complex stage of research. Furthermore, technological management capability is an essential prerequisite for managing complex forms of collaboration with universities. It also provides a general understanding of how to deepen the importance companies can manage and develop their relationships with universities.*

Keyword: *Universiry-Industry collaboration (UIC), New product, Technology-Based firms, Innovation, Mongolia.*

INTRODUCTION

The manufacturing industry has undergone a significant transformation in the previous 20 years. The only thing that is certain about the future is the acceleration of change in the manufacturing areas. The rise of new manufacturing technologies, driven by fierce rivalry, is and will continue to drive the development of new goods and processes. Business enterprises and university researchers may collaborate on research projects, and the results of this shared scientific output, more precisely new product development performance, may be shared.

University-industry collaboration (UIC) activity has a positive impact on the commercialization of academic research [1] and product innovation within firms [2], [3]. Many studies have shown of alliances to acquire external knowledge, R&D projects with universities are regarded as an important source of external knowledge [4], [5], [6], [7], [8], [9], [10], [11], [12], [13], [13]. Stimulating UICs is one of core policy issues in this line. Recently, systemic reforms to

strengthen the collaboration of universities and enterprises with businesses have advanced substantially. Furthermore, how to foster innovation in enterprises is a priority in many countries, and is of particular importance to Mongolian policy-makers due to the relevance of enterprises for economic growth, innovation, employment, and social integration. The university's R&D projects could provide noble knowledge resources; these projects manifest themselves in different research priorities, values, and time horizons for implementation of the R&D collaboration. For instance, the universities pursue academic objectives, such as publishing research outcomes in academic journals and helping students attain degree qualifications, but large firms pursue proprietary use of knowledge by patenting research results rather than making them public [14], [15], [9]. However, this potential is far from being fully exploited because there are obstacles to university-industry collaborations [16]-[18].

Scholars have identified some mechanisms that should increase the likelihood of achieving the expected outcomes of collaborations with universities [19], [16], [20], but such mechanisms are defined mainly with reference to large firms and do not take into account the specificities of enterprises, such as a lack of financial and labor resources as well as managerial capabilities [21]. It is widely acknowledged that enterprises have difficulty innovating without leveraging external sources of knowledge, particularly technical ones [21]. Thus, universities can play a major role in strengthening the innovation performance of enterprises. By collaborating with universities, firms can make up for their limited internal technical resources, split the cost and risk of research activity, and accelerate the innovation process by utilizing external, adaptable resources [22], [1]. Enterprises must therefore create particular strategies to engage in beneficial relationships with universities [23]. Based on these factors, we seek to comprehend how enterprises can enhance their management of university collaborations, with an emphasis on those that are committed to the development of new goods, as this particular sort of collaboration is the most prevalent among enterprises [23]. Starting with a review of the literature on university-industry partnerships, we emphasize the significance of unique technology management skills for managing partnerships.

Distinguishing itself from existing studies, this study focuses on qualities and quantitative evidence from projects in Mongolia, that relevance technology management capability increases moving from the easiest collaborations to more complex collaborations. With qualitative evidence from the Mongolian context, we show that the relevance of technology management capability increases moving from the easiest collaborations to more complex collaborations (e.g. during the research phase). We argue that these partnerships are dynamic across the many stages of the new product development process, with a particular emphasis on interactions between businesses and universities. For instance, depending on what stage of the innovation process the collaboration occurs in, the collaboration's actual breadth may be extremely different. It might range from the investigation of potential novel concepts to the evaluation of finished goods [24]. As a result, working with universities during various stages of the innovation process presents unique difficulties for enterprises [16]. Additionally, it is logical to assume that, although a company's technology management capabilities are crucial throughout the entire process, they play diverse roles throughout the different phases of the collaboration process itself. Starting from these considerations, we want to answer two research questions:

How can enterprises sustain their collaborations with universities in the different phases of the new product development process?

The technology management capability do enterprises need to leverage the collaboration in the different phases of the new product development process?

Although most Mongolian companies are still labor-intensive and produce low-value-added products, their focus on innovation is increasing. Mongolia is one of the fastest growing economies when it comes to R&D and innovation, and the number of companies that have the potential to collaborate with academia is increasing continuously, which is why the Mongolian situation provides us with an opportunity to examine the early effects of innovation-based strategy and university cooperation on firm performance. This paper is organized as follows. In the next section, the relevant literature is introduced, and the specific research questions are described, after which the research scope and the methodology are presented. In the case results section, the results are described and discussed. Finally, the last section conclusion of the study and the ideas for further research.

RESEARCH SCOPE

Based on the objectives of the paper, two aspects of UICs must be taken into account. The first is the potential for companies and firms in general to collaborate with universities during different phases of the NPD process, each of which may entail specific challenges [16]. The second is what capabilities companies must develop to benefit from UIC's. In the following paper, these two aspects will be briefly reviewed.

Collaboration phases

The literature has identified a set of steps that firms must follow to develop new products successfully. We focus our analysis on a simplified new product development (NPD) process composed of three distinct phases:

Applied research-the set of activities with accessing and using the knowledge, methods and techniques of the scientific community for a specific, commercial, client-driven purpose.

Development-The actual design and development of the product, resulting in the final design and prototype.

Testing-The set of activities devoted to testing product performance and fine-tuning before the market launch.

The literature has shown that collaborations with universities can be beneficial in all three phases [27], [26] but has not focused on how companies could establish collaborations with universities during the different phases.

Technology management capability

Based on this brief analysis, we see the importance of technology management capability for UIC management. On the other hand, firms must be able to identify relevant technologies and integrate university knowledge into their processes, i.e. In order to manage technology

effectively, firms must develop specific technology management capability. This scope is based on the three NPD phases (research, development, and testing), and technology management capability. It can be used as a guide for collecting and analyzing data. Various studies were applied to facets of the discipline in the early 1970s, which is when technology management first emerged. R&D management, which concentrated on managing research and development (R&D) activities, was one of the most well-known labels. In addition, phrases like engineering management, strategic management, and innovation management were all in vogue at the time. The literature has frequently emphasized the significance of cultivating particular skills that support innovation as dynamic capabilities; [28], [29].

Clarifying the parameters of technology management has been a recent research priority. Additionally, a number of publications offer an overview of technology management and examine how the topic has evolved. A few empirical studies can provide fresh perspectives and concepts for the field of technology management. We now have a better understanding of the technology management competence field because of this research. According to [23], in order to reap the benefits of collaborations with universities, enterprises must develop ad hoc capabilities. However, evidence on such capabilities for enterprises is limited, whereas a larger body of literature is available for large firms. According to [30], an adequate level of absorptive capacity is required to acquire and develop university knowledge and integrate it into firm processes [30], [31]. This capability can be developed through R&D investment and connections with the scientific community in general [30], [31]. [32]. According to the model, TMC entails searching within and outside the firm, selecting valuable information to create strategic plans, and putting these plans into action, with all of these activities linked by learning. They propose four sub-level TMC capabilities: searching capability, selecting capability, implementation capability, and learning capability.

Organizational schedules moreover play a critical part within the administration of UICs. [33] Point out that the organizational structure, planning/controlling forms and co-ordination frameworks have a profound effect on the result of collaborations. In this vein, the nearness of both college and firm champions plays an imperative part in building up productivecollaborations [26].

Champions advance modern item thoughts [33] and make an interface between individuals and organizations [33]. Besides, university-industry collaborations are ventures, and subsequently the development of venture administration hones inside a firm can impact comes about of the collaborative NPD prepare.

RESEARCH METHODOLOGY

To support the preliminary results obtained, all 13 industries were surveyed. The case studies focused on two main areas related to the two main research questions:

(1) Phases of collaboration

(2) Technology management capability.

In particular, regarding the complex issue of assessing capabilities, we investigated technology management capabilities by asking companies the following:

Whether they had devoted human resources to research activities (at least part time);

Whether if they had graduates among their employees;

Whether they had hired individuals with technical/scientific degrees during the previous two years;

Whether they designated an individual to be officially in charge of relationships with universities and research centers.

Table 1. University – Industry collaboration: Most significant project

Firms	Firm description	Most significant collaborative project
Firm 1	Firm 1 operates in the medical sector, producing medicines, cosmetics and health production manufacturing.	Firm 1 had purposed a product Identification of acne in Mongolian. During collaboration process the professor and Medical enterprise discuss become one of Mongolia's renewable biological resources suitable for Mongolian people. Firm 1 decision to continue the project producing antibacterial activity extract from Comarum Salosoviarum plant import substitution products with value, knowledge and technology.
Firm 2	Firm 2 is producing maintenance services of agricultural machine and their trading own mechanical workshop for agricultural sector.	Firm 2 had purposed a collaboration with university development of research from mutually beneficial of production, introduction of research results, and capacity building of academic staff. Making new technology based on the research. University – industry between collaboration for a longtime.
Firm 3	Firm 3 is produce organic products to improve soil fertility	The principal innovation developed with the university was a new disinfestation process for Firm3's skill. This new process enabled the firm not to completely stop the mill. The new process, which helped the mill to avoid completely stopping work, allowed consistent cost savings
Firm 4	Firm 4 is measuring the climate of the agricultural	Firm 4 is collaborated with universities just to test products. There is a lack of co-operative practice with universities. The project was a joint incubator for new products research.
Firm 5	Firm 5 is manufacturing meat products as sausages in food sector.	Firm 5 offered to university study the food-biological value of thickened broth of cows and horse bones. It's effort to universities publication and research work for graduate students.

The case to define whether each enterprise had (or lacked) technology management capabilities. The eight questions were binary. An aggregate measure was created for technology management capability constructs by taking the average of the four respective answers. Enterprises were determined to have a capability if the value of the construct was above the mean for the whole sample [25].

Due to the limited number of firms, the questionnaire was administered by phone by one of the authors. Thus, we had the option of adding any qualitative comment that might be made during the call. All of the firms contacted answered the questionnaire. Table 2 indicates the industry distribution of the companies in the sample.

The overall sample of 13 companies is too limited for theory testing. Hence, this paper is exploratory in nature, and we rely on quantitative data simply to support the evidence that arises from the qualitative analysis. In particular, we show that the findings of the case studies are not specific to the cases selected but represent a more general trend within the overall sample. Furthermore, we increase the robustness of the results by controlling for size and industry variables. Such variables could have a significant impact on the behavior of companies in their collaboration with universities [26].

RESEARCH RESULT

This section presents several successful case studies using technology management capabilities and collaborative procedures from project results. It should be noted again that there were some unsuccessful cases before this model was developed.

Collaboration phases

Table-3 showed evidence regarding the phases (research, development and testing) during which the five industrial companies interviewed had collaborated with universities, and takes into account all UIC projects they had undertaken.

Table-2. Enterprise distribution within industries

Industry	*Number of Enterprises*
Non-food biotechnology	*3*
Food biotechnology	*2*
Climate of the agricultural	*2*
Medical sector	*2*
Chemical	*1*
Technical	*3*

Table-3. Summary of the collaboration efforts involving universities during the different phases of the NPD process

Firms	Applied research	Phase in which firms engage in collaboration with universities Development

		Development	Test
Firm 1	We are currently working with universities on research projects for one new product. The research projects are designed together. We both concentrated on the novel applications of the study that it can most significantly advance.	We work with academic institutions to create and enhance our fresh new products.	We work together with academic institutions primarily to validate innovative goods. Through the supervision of a thesis written by recently graduated students, we work with universities to test innovative products. Additionally to the creation of new products, papers for new products were also prepared.
Firm 2		We work together with universities primarily to validate innovative products. Through the supervision of a thesis prepared by recently graduated students, we work with universities to test innovative products. Additionally to the creation of new products, papers for new products were also prepared.	We work with universities to test already-developed products. But occasionally, the university will get in touch with us to use the company's equipment for some research.
Firm 3		We worked with the university to produce a specific kind of organic product to increase soil fertility.	Through the supervision of a thesis prepared by a recent graduate, we work with universities to test our current products.
Firm 4		We collaborated with university in university's research result to develop a particular type of for climate and soil fertility	We work with universities to test their current products under the supervision of their study graduates.
Firm 5		We offered to university study the food-biological	We collaborate with universities to test our existing products through

		value of thickened broth of cows and horse bones.	the supervision of a thesis of graduated students.

A explained that analysis of Table-3 reveals a common pattern, a progressive behavioral model of the phases of the NPD process in which industrial companies collaborate with universities. More specifically, firms that collaborate during the research phase have normally already collaborated during the development and testing phases on other previous projects. In the same way, industrial companies collaborating with universities during the development phase tended to collaborate with them also during the testing phase. One of the important underlines is that in case. Include Firm 1 collaboration with the university offering to produce new products in the joint project. It's as well each other companies in particular have context research and development in new products.

This result agrees with case studies and is consistent with the patterns visible for the sample of 13 companies (see Table-4). Taking into account the characteristics of the sample as described in the "Research methodology" section, we ensured that the companies that follow the progressive behavioral model did not have similar characteristics in terms of size or industry, concluding that enterprises show a progressive pattern independent of their size or industry.

In particular, we observed that 13 companies out of 13 follow the progressive behavioral model previously identified and just three companies collaborating during the development phase without having done so in the testing phase. We also noticed that only three companies collaborated with universities during the testing and development phases. It seems that the companies are polarized in their approach to working with universities: either they only perform testing activities together or they collaborate throughout the entire NPD process.

This evidence can be interpreted through the lens of the transaction cost theory developed by Williamson (1998) and the "total cost" model for services proposed by Womack and Jones (2005). The total cost is defined as the sum of all costs that the client has to sustain to benefit from a service. It includes the cost of accessing the service (e.g. the costs sustained in identifying the best university and defining the transacted service), the costs of managing the relationship (interface), including those related to co-ordination meetings, and direct costs (e.g. the price paid to the University for the Collaboration). Working from these theories, we can state that the total cost a enterprise has to bear in order to collaborate with universities increases by moving from the testing phase to the research phase. Indeed, in discussing testing (e.g. wind tunnel tests), companies are able to define their needs clearly and precisely and to assess the quality of the services that are receiving. Hence, it is easy to define such contracts with universities, which are often standard.

Enterprise's technology management capabilities

The other variable that affects the success of companies in managing complex collaborations is based upon the companies' technology management capability. The importance of technology management capability was also confirmed in the case studies:

We need to maintain a certain amount of research within our internal R&D laboratory. Otherwise, it is not possible for us to guide the university research or understand how to integrate their technologies within our products (CEO of Firm 2).

University professors are not used to working with strict deadlines. Hence, in addition to our research effort, we must also schedule and control the university work to keep it on time with our business deadlines (CTO of Firm 1).

We investigated the relationship between these capabilities and the firms' ability to manage complex collaborations (e.g. during the research phase). Show on table-4, it appears that companies perform differently on technology management capability. Some firms, such as Firm 1, have a high level of technology management capability. Other firms, like Firm 2 and firm 4, perform poorly in technology management capabilities. Based on the evidence from the progressive behavioral model of industrial companies-university collaboration, we find that these capability is intimately related to the phases of the NPD process in which these collaborations take place (see table-5).

For instance, Firm 1, the only firm in the sample that collaborates successfully with universities during the research phase, presents a high level of technology management capability. In contrast, collaboration during the testing phase seems to require a lower level of technology management capabilities, as in the case of Firm 4.

Finally, collaboration during the development phase requires at least a high level of one of technology management capabilities, as Firm 3 possesses. Firm 5, the industrial companies that declared itself to be unsatisfied with its collaborations with universities, has the lowest level of technology management capabilities. The quantitative analysis supports the qualitative evidence. Again, we observed no significant relationships between the capabilities of the companies and their size. Instead, there is a relation between the technology management capability and the phases during which the companies engaged in collaboration with universities.

Table 4. Progressive industry collaboration with universities

Testing	Testing and development	Testing and development and research	Case the collaboration was a failure
3	3	7	0

Table-5 shows that only those companies that collaborated with universities during the entire NPD process show a high level of technology management capabilities. Furthermore, all the companies that collaborate during the testing and development phases have developed at least one of the technology management capabilities considered. Finally, half of the firms that engaged in testing activities do not present significant levels of either technology management capabilities, compared to zero firms and one third of the firms for the categories. Once more, this pattern may stem from the different transaction costs associated with the different phases of NPD. The more collaboration takes place during the research phase, the greater the complexity of the collaboration process and the greater the uncertainty of the expected outcomes. Hence, it is particularly difficult for a firm to define what activities are necessary (access costs), predict the progress of the activities and anticipate those exceptions that might affect their development (interface costs). According to the information-processing contingency theory [33], [1], under these conditions, the information needed to coordinate the

collaboration is difficult to codify and exchange without misunderstanding and high costs. This difficulty increases the challenges that companies

Table 5. Technology management capability of industrial companie's

Firms	Firm 1	Firm 2	Firm 3	Firm 4	Firm 5
Capability level	High	Low	High	Low	Low
Brief description	R&D activity is one of the strengths of frim. The research and development is made up of 6 people, who are committed to research full-time. 4 people in sales are dedicated to research. Another 10% is used to improve collaboration with universities.	The enterprise has a internal R&D department that employees about thirty people. 50% of them do testing, whereas the other 50% do the real research. The employees are graduates, except for the technical staff working in the test laboratory. Between 11% of sales proceeds are investigated in the enterprise.	The enterprise has no internal R&D laboratory because of the high cost it would entail.	The enterprise has no formal R&D laboratory. The research activities are performed in the laboratory used for testing finished products.	The enterprise has not an internal R&D department due to the progressive downsizing of the firm.
Progressive behavioral model (phases in which collaborations took place)	Research Development Test	- Development Test	- Development Test	- - Test	- Development -

Must face to engage in successful collaborations. Thus, technology management capabilities increase their value. Absorptive capacity alone is no longer sufficient to guarantee a fruitful collaboration.

CONCLUSIONS

The findings of this study offer some insight on a crucial yet understudied subject: corporate and academic partnerships. The study's findings have some management and policy implications that are pertinent. We observed that the relationships between enterprises and universities vary across the different phases. More specifically, the total cost of the collaboration changes along with the complexity of the transacted service: it is lower for testing (a process in which it is easier to define the expected results in terms of quality and the activities to be performed) and higher for research (where it is difficult to determine the final outcome from the beginning and therefore to assess project success). Specifically, there is a need for real results for the UIC in Mongolia.

From the managerial point-of-view, we observed that identified have significant managerial and political implications. First, the technology management capability identified have shown a relevant impact on collaboration success and deserve special attention from both firm managers and policy-makers. Many ways of fostering UICs have been studied, but limited attention has been devoted to increasing the capabilities required for firms to manage these relationships successfully. Second, the progressive behavioral model introduced suggests new strategies for fostering UICs. Firms who have not had previous collaboration experiences with universities on simple project (e.g. testing) might begin by collaborating on the first phases of the NPD process rather than immediately attempting complex collaborative projects, which can have a detrimental effect on the results attained and on the partner interest in future relationships.

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A STUDY ON ADVENTURE TOURISM RESOURCES BASED ON SAND DUNES OF MONGOLIA

ALTANKHUYAG BATTUVSHIN[1], OYUNTSETSEG LUVSANDONDOV[2], ZAYA MASHLAI[3]

School of Business Administration and Humanities

Mongolian University of Science and Technology

Ulaanbaatar. Mongolia

mongol0412@gmail.com[1], l.oyuntsetseg@must.edu.mn[2], zaya@must.edu.mn[3]

Abstract: *One form of the natural landscape, the Gobi Desert and sand dunes, create a unique shape and sound under the influence of wind, and are included in the mix of tourism products, attracting a lot of tourists and travelers. Therefore, the Middle East is successfully implementing a variety of sand dune-based tourism programs. Mongolia has many world-famous Gobi and sand dunes, which account for more than 3% of our total land area. This means that our country has reasonable resources for tourism in the Gobi Desert. Энэ говь цөлийн аялал жуулчлалын байгалийн багагүй нөөцтэй гэж үзэх боломжтой юм. This paper presents some of the results of the study of the possibility of using large sand dunes such as Khongoryn Els, Mongol Els, Ikh Mongolyn Els, Bor Khyar Els, and Boorog Del Els as adventure tourism resources and developing them with less pressure on nature.*

Keywords: *Natural landscape, Gobi, desert, sand, natural resources, tour operator.*

INTRODUCTION

Attractive properties or attributes of tourism resources can be: recreational, tempt the curiosity, prominent and esthetic. Recreational tourism resource attribute is an attribute of the resource, though certain properties affect the physiological function of the tourists [1].

Landscapes are central in many rural tourism destination studies. The landscapes provide both assets and bounds for tourism development and indirectly provide the framework in which tourism is often envisaged as a regional development tool [2]. Rural tourism participates in the paradigms of local and sustainable development. Both try to give answers to some social, economic, and environmental problems in rural areas. It is therefore an innovative economic activity that appropriates and consumes territory, which highlights the close relationship between tourism and the space in which it is developed. In this study, attention is focused on those resources linked to the landscape, in a territory in which tourism has grown at an accelerated pace [3]. Desert regions are becoming popular tourism destinations. The word "desert" does not only refer to hyper-arid areas with sand dunes although those are certainly important. "Desert tourism" can be regarded as a form of niche tourism, where specific types of people (usually a minority of tourists, although the numbers are substantial) enjoy visiting unusual kinds of places, which offer location-specific actions or activities. Some tourists get a

kind of special pleasure in going where their friends and peers have not yet gone; they want to be pioneers, and a degree of physical challenge is part of the enjoyment [4].

The purpose of this research is to study the natural resources for the development of adventure tourism based on some sand dunes in Mongolia and to identify some types of adventure tourism based on them.

LITERATURE REVIEW

Natural landscape

*T*he landscape does not only refer to a complex phenomenon that can be described and analyzed using objective scientific methods. It also refers to a subjective observation and experience and thus has a perceptive, aesthetical, and artistic meaning as well. It is also a factor related to the landscaping and organization of the area by ethical and aesthetic values by the environmental and social needs [5]. F. Richard described the landscape as a not heterogeneous area that is not repeated similarly. These are determined by factors such as geological form, soil type, animal and plant species, diversion, land use, and population density [6]. Landscape and tourism are closely related concepts. The landscape is an attractive factor in the tourism market, and tourism in turn has a positive and negative impact on the landscape [7]. S. Terkenli considers the landscape to be a key factor in increasing the value of the region which tourists visit. It affects the demand for tourism and attracts tourists, as well as the cognitive process of tourists [8].

Features of sand dunes

Approximately one-third of the Earth's land surface is desert, arid land with meager rainfall that supports only sparse vegetation and a limited population of people and animals [9]. The area of the earth’s surface occupied by deserts and semi-desert (excluding glacial deserts) is about 31.4 million km2 (22% of all of the land) [10]. These arid regions are called deserts because they are dry. The regions of sand or vast areas of rocks and gravel peppered with occasional plants may be hot as well as cold. But deserts are always dry. Deserts are natural laboratories in which studies of the interactions of wind and sometimes water on the arid surfaces of planets are performed. The deserts contain valuable mineral deposits that were formed in the arid environment or that were exposed by erosion. Because deserts are dry, they are ideal places for human artifacts and fossils to be preserved. Deserts are also fragile environments [9]. The diversity of sand dunes makes them hard to classify.

A.S. Walker in his study “Deserts: Geology and Resources” divided sand dunes into the following 5 types according to their shape and formation [9]. These include Crescentic, Linear, Star, Dome, and Parabolic.

Researchers around the world interpret sand dunes differently depending on the country's natural geography and zones. In the case of Mongolia, researcher T.Baasan described the depressions and convexity of wind erosion and sand accumulation in Mongolia as sevkhuul sand or a (positive) form of accumulation; in terms of size, primary small form, intermediate (transitional) form, large; in the mobile form vegetated fortified, mobile bare sand. In terms of shape and form, they are classified as sand waves, flat cup-shaped transverse dunes, sarsen, hillock sand, tassel sand, longitudinal sand and dunes [11].

Gobi desert and sand dune tourism

The desert is a unique place for tourism and recreation and is home to a wide range of tourism activities [10]. Gobi desert tourism has become world-renowned and attracts a growing number of tourists due to its natural beauty, tranquility, and fresh air [12]. The development of tourism in the Gobi Desert requires the rational use of space and resources to ensure long-term sustainable development [13]. The concept of "desert tourism" includes a wide range of products, experiences, and environments. There is no single market for desert tourism, and it consists of markets characterized by complex interactions with the natural, social, and cultural environment [14].

Mahdi Eshraghi, Mohd Ekhwan Toriman & Habibah Ahmad [15] identified 30 types of tourism in the Iranian desert. Beniamino Murgante, Mohammad Eskandari Sani, Sara Pishahi, Moslem Zarghamfard, and Fatemeh Kahaki have developed 16 factors that affect tourism in the Lut Desert in Iran [16].

From these indicators, we study the Sports approach to the Lut desert (rally, off-road competitions), the Existence of special geomorphological factors, the Existence of the Kal Shor river in the heart of the desert, Emergence of a new lake in the heart of the desert, Clean and pollution-free climate, Adventure trips (difficult routes).

M. Sabokkhiz & S. Sabokkhiz in their "Sustainable development through desert tourism planning: a SWOT approach" study considered 9 factors such as the existence of sand hills, space of sand hills, access to the main road, camel riding, traditional houses for accommodation, wildlife observation, night sky, planning of desert sports, and attraction of route images [17].

A. Asghar Norouzi and Nosrat Moradi used the following indicators in their study "Land Suitability Evaluation for Tourism Development in Desert Areas (Case Study: Eastern Regions of Isfahan Province)" [18].

TABLE 1. EVALUATION CRITERIA AND THEIR FORMAT

Row	Criteria	Row	Criteria
1	Altitude	13	Mines
2	Slope	14	Industries
3	Slope Directions	15	Road networks
4	Average annual temperature (°C)	16	Urban and rural settlements
5	Average annual rainfall (ml)	17	Emergency road services
6	Percentage of crown land cover	18	Camping
7	Land cover	19	The infrastructure of residence (traditional residences)
8	Animal species diversity	20	Earthquake-prone areas

9	Man-made historical-cultural attractions	21	The severity of soil erosion
10	Natural attractions	22	Faults
11	Tourist destination villages, Special tourism areas	23	Flood plains
12	Non-hunting and preserved areas		

Source: Asghar Norouzi, Nosrat Moradi "Land Suitability Evaluation for Tourism Development in Desert Areas (Case Study: Eastern Regions of Isfahan Province)", 2018.

M Mehran Maghsoudi, Anvar Moradi, Fatemeh Moradipour & Mohammad Ali Nezammahalleh studied desert tourism on the following indicators: [19

TABLE 2. CRITERIA AND SUB-CRITERIA EFFECTİVE IN GEOTOURISM DEVELOPMENT AND FINAL WEIGHTS IN THE HIERARCHY ANALYSIS

Factors	Criteria	Unit	Suitability rating				Weight of significance
			Suitable	Moderate	Marginal	Not suitable	
Landscape/naturalness	Visibility	Value Range	Near	Middle	Far	Not visible	0.046
	Land use/cover	Class	High	Moderate	Marginal	Not	0.102
Topography	Elevation	Meter	900-2100	2100-3500	>3500	57-900	0.024
	Slope	Degree	0-5	5-25	25-35	>35	0.096
Accessibility	Proximity to cultural sites	Kilometer	0-20	20-40	40-60	>60	0.135
	Distance from roads	Kilometer	0-5	5-15	15-25	>25	0.166
Water resources	Distance from rivers (perman	Kilometer	0-5	5-15	15-25	>25	0.129

	ent and seasonal)						
	Proximity to qanat and spring	Kilometer	0-2	2-4	4-8	>8	0.198
Geology	Erosion	Class	Not/low	Moderate	Marginal	Much	0.38
	Proximity to geosites	Kilometer	0-3	3-6	6-10	>10	0.154

Source: M. Maghsoudi, A. Moradi, F. Moradipour, and M. A. Nezammahalleh, "Geotourism Development in World Heritage of the Lut Desert", 2019.

In the development of adventure tourism in the sand dunes, issues such as the geomorphological characteristics of the sand dunes, landscape formation, environmental protection (soil, plants, animals), accessibility, infrastructure development, and the availability of tourism services are important.

METHODOLOGY

In the scope of this study, the following 4 studies were conducted. An extended descriptions of the studies are:

Geomorphological study of some sands in Mongolia: The study used parameters such as total sand area, length, average height, highest point, and shape.

Survey on the current situation of sand dunes tourism in Mongolia: In this context, a survey of sand dunes-based travel programs of tour operators and a survey of sand dunes festivals and events organized by aimags and localities were conducted.

As of October 2020, the number of foreign tourists in Mongolia decreased by 90 percent compared to the previous year, and the sector's deficit reached 507.7 million US dollars or 1.4 trillion MNT. In the same year, 520 hotels, 526 tourist camps, and 570 tour operators were registered, including 380 inbound tour operators, 50 outbound tour operators, 28 domestic tour operators, 17 international tour operators, and 25 tour agents [21].

The Mongolian National Center for Tourism's "Directory of Tourism Service Organizations" [22] lists information from 310 tour operators, with 93 tour operators listed as having websites, but 34 of their websites operating normally and 59 not operating (COVID- 19 possible plagues). Of these 34 tour operators, 23 organized trips to the Gobi Desert. They offered a total of 91 travel programs to tourists in duplicate. This study examined 91 travel programs from the latter 23 companies.

The survey of tour operators' at sand dunes was conducted based on the information on the companies websites, and the survey on the local sand dunes and events was based on the reports of the aimag and local government organizations and the information on the websites.

Conditions and feasibility study for the development of adventure tourism in the sand dunes: The study was developed using the expert evaluation method on the following indicators. Evaluation indicators:

Opportunity to organize adventure sports activities in the desert

Preserved historical and cultural monuments

Existence of special geomorphological factors (Sand area, mound height, wind effect)

Impact on water activities

Health and medical attractions

The charm of the environment in the sand dunes

Exploration trips for astronomy, zoology, and archeology

Customs and traditions in the settlements around the sand dunes

Security and safety provided in the desert

Located in the main tourist destination

Accessibility (transport, infrastructure, roads) - Remoteness from Ulaanbaatar

Tourism service organization and infrastructure

Reflection of travel products by travel companies

Appropriate media advertising and illustration of the desert (branding)

The surveyed experts included researchers on sand dunes, entrepreneurs with at least 5 years of experience in the field, and local environmental experts. The experts rated the conditions and opportunities for tourism development in the sand dunes on a scale of 1-5 (1 point very poor, 3 points moderately, 5 points good enough).

A study to identify specific areas for adventure tourism in sand dunes. Sand dunes are constantly changing their shape under the influence of wind and water, and the process of environmental degradation can be accelerated by active human activities. Therefore, the following 9 indicators are used as a basis to develop adventure tourism. Specifications:

Accessibility;

No adverse effects on springs, streams, rivers, and lakes;

Do not cover pastures and green walls with sand;

Do not chase away wildlife;

Be geomorphologically capable of performing adventure activities;

Not too far from the infrastructure of tourism services;

Ability to provide security;

Wind direction and impact;

The collapse of the sand dunes may be compensated by the wind; and so on.

Using the above indicators, a survey was conducted using expert evaluation methods to identify specific points.

Five large sand dunes in Mongolia were selected and surveyed. These are Khongor sand (the most visited destination by foreign tourists to Mongolia), Mongol sand (the largest sands in Mongolia. Located across Zavkhan and Gobi-Altai aimags), Ikh Mongol sand (the main tourist destination of Mongolia. is located across Bulgan, Uvurkhangai, and Tuv aimags), Boorog Del sand (Mongolian Strictly Protected Sand), and Bor Khyar Sand (which in recent years has become a new destination for domestic tourists heading to Ulaagchiin Khar Lake).

RESULTS

Geomorphological study of some sands in Mongolia

About 3 percent of Mongolia's total area, or more than 40,000 square kilometers, is covered. They are distributed in the form of hillock sand, tassel sand, transverse sand, longitudinal sand, and dunes. The sand is transported by the wind and changes its location, covering the land, roads, wells, springs, and lakes, causing significant damage to economic activities.

Mongolia covers a total of seven provinces and twenty-seven areas, from the Khuvsgul Darkhad Depression to the Great Lakes Depression, Selenge, Tuul Valley, Trans-Altai, Onon, Kherlen, Khalkh River, Buir Lake, Dornogovi Oosh, Galbyn Gobi, and Moltsog Sands [11][20]. Researcher T.Baasan conducted a field study from 1981-1985 and estimated the area of desertification. It accounted for 2.52% of the total area. Researcher G.Danzanchadav and other researchers mapped the distribution of sand in Mongolia in 2014 using satellite data from the study, they attribute that increases in desertification were linked to technological advances [20] (Table 3). The increasing area of desertification indicates that environmental degradation and desertification are increasing in our country.

TABLE 3. CHANGES IN MONGOLIA'S DESERTIFICATION

Year	Desertification area, hectares	Percentage in the total area, %
1984	3954357	2.52
2014	4680960	2.98
Changes	726603	0.46

Source: G.Danzanchadav, Kh.Nomintsetseg, S.Shiirev-Adiya, D.Sainbayar, D.Altantuya, U.Munguntuul, JinKhugjilt, "Study on changes in sand distribution in Mongolia", 2017.

Although much of Mongolia is covered by the Gobi Desert, Desert, and Sand dunes, its tourism potential is limited. This is because most of them are in the form of transverse dunes. The types of sand that can be used for tourism are sand in the form of dunes, tassel sand, transverse sand, longitudinal sand, and star dunes.

Some of the geomorphological parameters of the sand dunes considered in the study are summarized (Table 4).

TABLE 4. GEOMORPHOLOGICAL CHARACTERISTICS OF SOME SANDS IN MONGOLIA

№	Name of sand	Distribution of sand	Total area	length /км/	Average height	The highest point /м/	Form
1	Khongor sand	Trans-Altai Gobi	965 км^2	180	10-50	195	Parabolic and transverse sand dunes
2	Mongol sand	Great Lakes Depression	8172.1 км^2	300	5-60	149	Parabolic and transverse sand dunes
3	Ikh Mongol sand	Selenge, Tuul Valley	891.1 км^2	100	4-6	25-30	Transverse and parabolic sand dunes
4	Boorog Del sand	Great Lakes Depression	3900 км^2	180 км	3-50 м	910 м	Transverse and parabolic sand dunes
5	Bor Khyar Sand	Great Lakes Depression	5300 км^2	350 км	1-50 м	170 м	Transverse and parabolic sand dunes

Source: Developed by a researcher

Of the 5 largest sand dunes in Mongolia, Khongor sand and Mongol sand are Parabolic and transverse sand dunes, while other sand dunes are Transverse and parabolic sand dunes. The highest points of the sand dunes can show the beauty of the surroundings, while the average height is suitable for a variety of adventure trips.

A study of the current situation of sand dune tourism in Mongolia

Research on travel programs of tour operators

According to a survey of 91 travel programs by 23 companies surveyed, the vast majority of tour operators have developed and offered travel programs to Khongor sand (70.3%) and Ikh Mongol sand (17.6%).

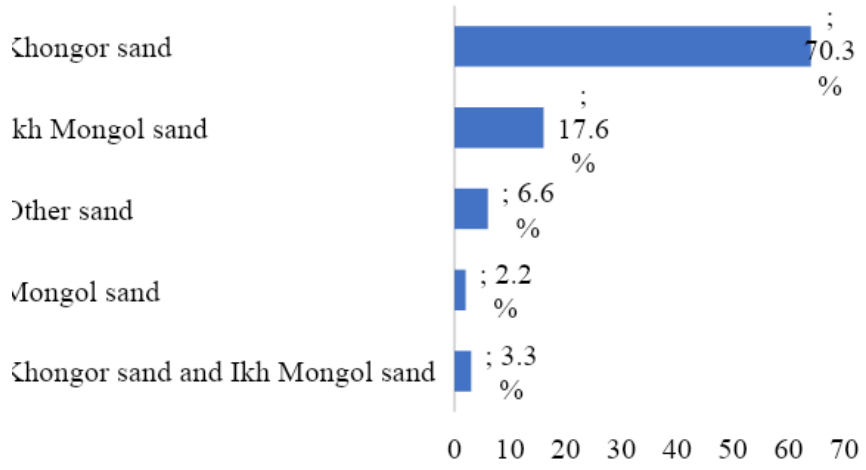

FIGURE 1. SAND DUNES IN TRAVEL PROGRAMS

In terms of days traveled, the majority were 7-9 days (26.4%), 10-13 days (22.0%), and 14-18 days (22.0%).

TABLE 5. DURATION OF THE TOUR

№	Tour days	Frequency	Percentage of total
1	1-3 day tour	4	4.4
2	4-6 day tour	17	18.7
3	7-9 day tour	24	26.4
4	10-13 day tour	20	22.0
5	14-18 day tour	20	22.0
6	19-23 day tour	6	6.6
	Total	91	100.0

To study the continuation of the tour around the sand dunes, most of the travel programs arrived at the sand dunes during lunch and headed to the dunes after lunch, and continued the journey to the next destination the next morning or before lunch.

TABLE 6. TIME SPENT NEAR THE SAND DUNES

№	Time	Frequency	Percentage of total
1	1-15 hours	27	29.7
2	1 day	56	61.5
3	1-2 days	7	7.7
4	More than 2 days	1	1.1
	Total	91	100.0

According to the survey, most of the travel programs include camel riding, hiking, and visiting herder households.

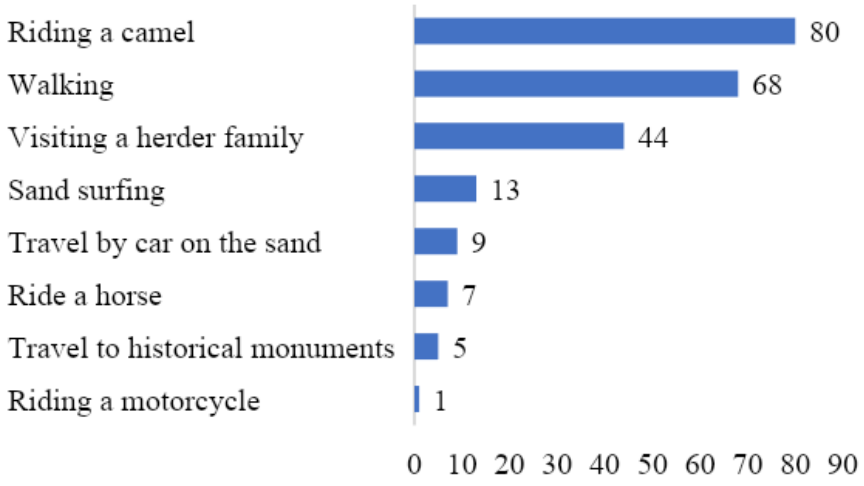

FIGURE 2. TRAVEL ACTIVITIES IN SAND DUNES (IN DUPLICATE)

A survey of local sand dune festivals and events

It is unknown at this time whether the Boorog Del and Bor Khyar sands are used for tourism. While, reports from Gobi-Altai and Umnugovi aimags show that Mongol sand, Khongor sand, and Ikh Mongol sand are used for tourism. In recent years, Gobi-Altai aimag has been organizing "sand dune festival" events to introduce Mongol sand and Umnugovi aimag Khongor sand to tourists and the public. The events organized in these sand dunes are compared (Table 7).

TABLE 7. COMPARISON OF SAND FESTIVALS ORGANIZED BY AIMAGS

№	Indicators	Mongol sand	Khongor sand
1	Years	Since 2015	Since 2017
2	Duration	3-5 days	3 days
3	Organized events	Horse Racing, Art Performance, Sand Volleyball, Sand Skiing, Sand Surfing, Sand Mountain Peak Competition, Sand Horse Polo Competition, Sand Art, Sand Festival Closing, Fire Festival, Jargalan, Bayan-Uul, Khukhmorit Soums Show Concert, Exhibition	Sand sculpture, Sand volleyball, Car racing, Sand Mountain Peak Competition, Gobi song contest, Sand marathon, Sand sculpture race
4	Number of spectators and participants/average/	500	1000

5	Total number of tourists visiting the region, 2019	Not clear	Gobi Gurvan Saikhan National Park has 30,557 foreign and 24,415 domestic tourists

Source: Developed by a researcher

According to the above research, our country offers a small number of soft adventure travel services such as camel riding, horseback riding, hiking, and non-dedicated snowboarding based on sand dunes.

A study of the conditions and feasibilities for the development of adventure tourism in the sand dunes

The following table summarizes the results of a study to determine the conditions and feasibilities for the development of adventure tourism based on sand dunes (Table 8).

TABLE 8. RESULTS OF A STUDY ON THE CONDITIONS AND RESOURCES FOR TOURISM DEVELOPMENT IN SAND DUNES

№	Indicators	Khongor sand	Mongol sand	Ikh Mongol sand	Bor Khyar Sand	Boorog del sand
1	Opportunity to organize adventure sports activities in the desert	Yes	Yes	Yes	Yes	Yes
2	Preserved historical and cultural monuments	Yes	No	Yes	No	No
3	Existence of special geomorphological factors (Sand area, mound height, wind effect)	Sufficient	Sufficient	Sufficient	Sufficient	Sufficient
4	Impact on water activities	Khongoryn river	Ereen, Dorgon, Sangiin dalai lakes,	Tarna, Elst, Shiluut rivers	Khar, Baga, Bayan lakes, Ulaagchnii, Tatuurga rivers	Bayan, Baga, Shavart lakes, Guramsan,

			Zavhan river			Zel, Khoid rivers
5	Health and medical attractions	Yes	Yes	Yes	Yes	Yes
6	The charm of the environment in the sand dunes	Attractive	Attractive nature	Attractive	Attractive nature	Attractive
7	Exploration trips for astronomy, zoology, and archeology	Available	Available	Available	Available	Available
8	Customs and traditions in the settlements around the sand dunes	Nomadic household culture	Nomadic household culture	Nomadic household culture	Nomadic household culture	Nomadic household culture
9	Security and safety provided in the desert	No	No	No	No	No
10	Located in the main tourist destination	Yes	Remote	Yes	Yes	Remote
11	Accessibility (transport, infrastructure, roads)- Remoteness from Ulaanbaatar	650+115 км	1050+127 км	286 км	940+116 км	1284+85 км
12	Tourism service organization and infrastructure	5 tourist camps with about 300 beds	Ereen Lake tourist camp	15 tourist camps with 900 beds	3 tourist camps	No
13	Reflection of travel products by travel companies	Most	Few	Whole	Few	Very few
14	Appropriate media advertising and illustration of the desert (branding)	Very good	No	Very good	A little	No

According to the survey, Khongor sand has the most favorable conditions for tourism development, and for Ikh Mongol sand, the location along the main tourist route is an advantage, and experts estimate that it is also possible to develop tourism there. However, experts underestimated Mongol Els, Bor Khyar Els, and Boorog Del Els due to their remoteness from Ulaanbaatar, lack of access to tourist services, and inadequate planning and management of tourism development by local governments.

A study to identify specific areas for adventure tourism in the sand dunes

In this context, specific areas for the development of adventure tourism were identified and reflected in the 5 sand dunes selected according to the 9 indicators developed within the research methodology.

Khongor sand coordinates $103^0 60^{'}$ E $47^0 39^{'}$ N

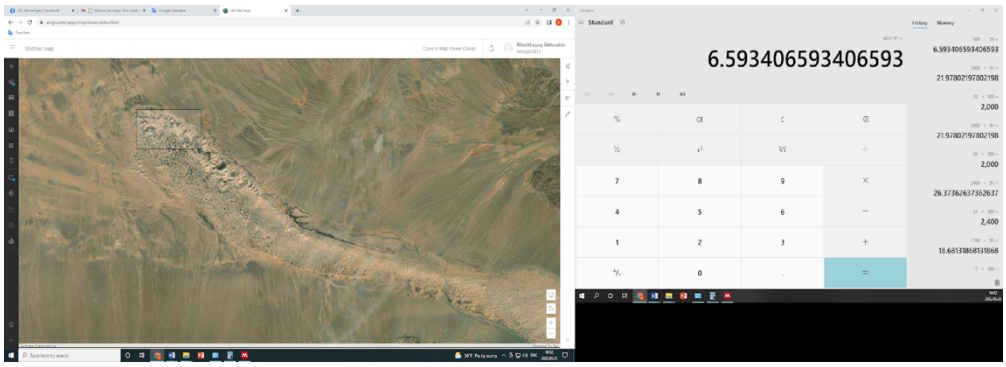

FIGURE 3. ADVENTURE TRAVEL DEVELOPMENT AREA AROUND KHONGOR SAND

Mongol Sand $95^0 58^{'}$ E $47^0 32^{'}$ N

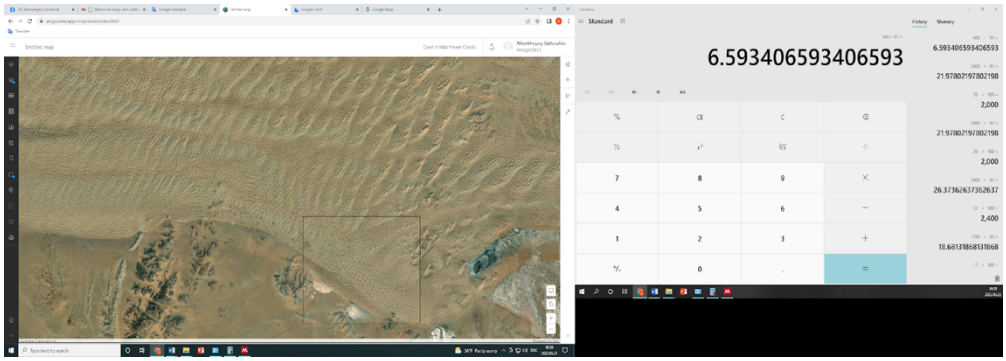

FIGURE 4. ADVENTURE TRAVEL DEVELOPMENT AREA AROUND MONGOL SAND

Ikh Mongol Sand 103^0 E $47^0 39^{'}$ N

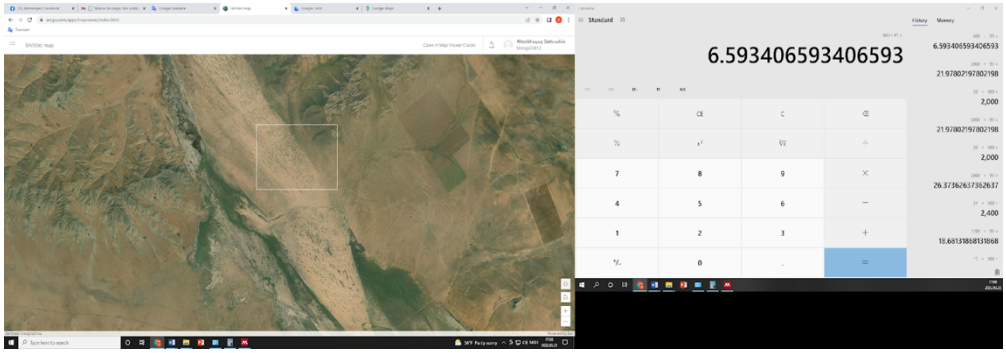

FIGURE 5. ADVENTURE TRAVEL DEVELOPMENT AREA AROUND THE IKH MONGOL SANDS

Bor Khyar Sand coordinates 95^0 E $48^030'$ N

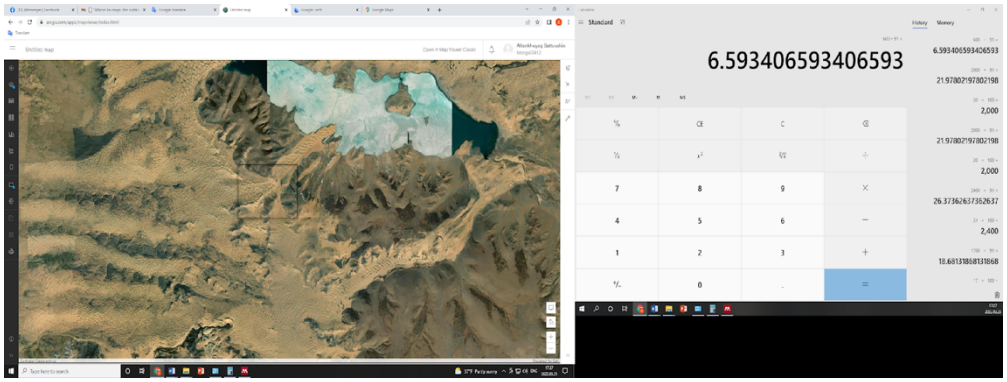

FIGURE 6. ADVENTURE TRAVEL DEVELOPMENT AREA AROUND BOR KHYAR SANDS

Boorog Del Sand coordinates 95^0 E 50^0 N

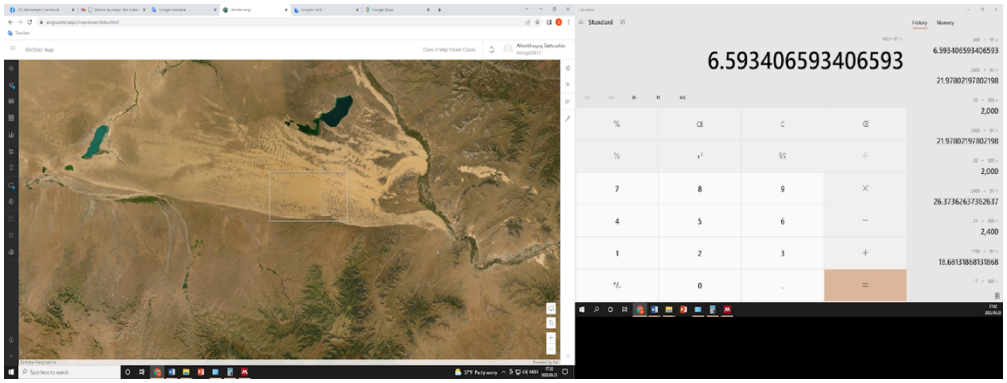

FIGURE 7. ADVENTURE TRAVEL DEVELOPMENT AREA AROUND MONGOL SAND

CONCLUSION

A study of Mongolia's five largest sand dunes suggests that they are geomorphologically feasible for the development of adventure tourism. However, taking into account the negative impact of sand dunes on the environment, specific areas need to be identified and tourism activities implemented.

According to the survey, tourism activities are currently concentrated in the Khongor Sands and the Ikh Mongol Sands (Elsen Tasarkhai). Camel riding and hiking are the main activities there. We would like to emphasize that there is an opportunity for our country to develop tourism based on other sand dunes in the future. Tour operators, on the other hand, need to look for opportunities to offer tourists a variety of travel activities.

In our country, it is possible to develop the following types of adventure travel based on sand dunes. Including Land sailing, Zorbing, Bubble soccer, Zipline, Dune Buggy, Quad Bike, Sand surfing, Sand hiking, and Fat tire bike.

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A STUDY ON THE OPPORTUNITIES OF DEVELOPING VIRTUAL TOURISM

AMARTUVSHIN LKHAGVASUREN[1]
Department of Technology Management
School of Business Administration and Humanities
Mongolian University of Science and Technology
Ulaanbaatar, Mongolia
amartubshin@hotmail.com

ICHINNOROV SARUUL[2]
Graduate School of Business
Mongolian University of Science and Technology
Ulaanbaatar, Mongolia
saruulichinnorovcom@gmail.com

B. OTGONZUL[3]
Graduate School of Business
Mongolian University of Science and Technology
Ulaanbaatar, Mongolia
ozone2355@gmail.com

***Abstract**: For Mongolia, the tourism sector is the third most important exporting sector behind mining and agriculture in terms of contribution to the economy. Nowadays, technology is changing and developing at a rapid pace. New gadgets and applications have emerged, such as smartphones, tablets, computers, and multi-dimensional audio-visual devices. These devices have been developed in combination with the Internet, and the opportunity to create a virtual environment that looks real has become widely used in the tourism industry. There is a high need and demand for the development of virtual tourism in order to develop Mongolia's tourism sector and increase the interest of tourists. The purpose of this study is to analyze the current situation of using virtual technology in the Mongolian tourism industry and identify opportunities and ways to develop virtual tourism. Case studies, questionnaires, and statistical research methods were used in the research.*

***Key words**: Tourism; Virtual Reality; Technology; Virtual Tourism.*

I. Introduction and background to the research

Before the global Covid-19 (COVID-19) pandemic, in 2019, the number of international tourists increased by 4 percent from the previous year to 1.5 billion, and the income of the tourism industry increased by 3 percent from the previous year to 1,481.0 billion US dollars

(UNWTO, 2020). The World Tourism Organization (WTO) estimates that between 2009 and 2019, revenues from the international tourism industry grew by 54 percent, outpacing global economic growth of 44 percent over the same period. This shows that the economy of the tourism industry has grown faster than the average growth of the world economy. The tourism industry accounts for 10 percent of the world economy, 7 percent of total exports, and about 10 percent of jobs. According to the World Health Organization's estimates, the number of international tourists dropped by 74 percent to 381 million in 2020, when the pandemic broke out, and the international tourism industry lost 1.3 trillion dollars in revenue, which shows that the pandemic has seriously damaged the tourism industry. According to UNWTO estimates, the tourism sector will gradually recover from 2021 and return to 2019 levels in 2024 (UNWTO, 2021). Right marketing policies and strategies will play an important role in the recovery of the tourism industry today, when the world is adapting to the pandemic.

According to statistics of 2019, the main markets of tourists who came to our country are China (29.2%), Russia (24.6%), Japan (4.2%), USA (3.3%), Kazakhstan (2.8%), Germany (2.1%), Germany (1.8%), Australia (1.2%), United Kingdom (1.0%), and Taiwan (1.0%). As of 2019, 270 tour operator companies, more than 460 hotels, and more than 400 tourist centers operating in Mongolia have created 34,000 jobs in the industry. 34 percent of foreign tourists coming to Mongolia travel for nature, 24 percent for traditional nomadic farming culture, 12 percent for adventure, 11 percent for wildlife watching, 10 percent for Mongolian history, and 9 percent for other reasons. Foreign tourists spend an average of 9 days in Mongolia and spend about 1,460 USD per trip (excluding international transportation) (Government Tourism Development Policy, 2020). In 2020, when the epidemic broke out, the number of foreign tourists registered in our country reached 58,859, which is a decrease of about 90 percent from the previous year. In 2021, the number of tourists continued to decrease to 33,100 (National Statistics Committee, 2021).

Virtual tourism is a growing trend worldwide. The term virtual tourism is defined as follows: "Virtual tourism is the use of technology to artificially enhance or create a travel experience." The travel industry has seen slow but steady growth in the use of virtual reality in recent years. A report by Research and Markets published in 2019 predicted that the travel industry will see strong growth in virtual travel in the coming years.

Traditionally used as a marketing tool, virtual tourism is known as virtual reality tourism and has recently become increasingly popular among tourism industry stakeholders. Fueled by the advancement of technology and the worldwide use of the Internet, closely linked to the concept of smart tourism, we now see virtual tourism in many parts of the travel industry. Middleton (1994) pointed out that the process of travel decision-making is sequenced and affected by stimulus inputs, which are formal communication like advertising, internet, and sale promotion as well as informal channels of information. Montinho (1987) indicated that mass communication creates a favorable attitude that will lead to positive feelings toward a product in the travel decision-making process. Surfing the travel destination in the virtual world provides consumers with a source of vicarious experience, as well as vital information for making a travel decision (Crotts, 1999).

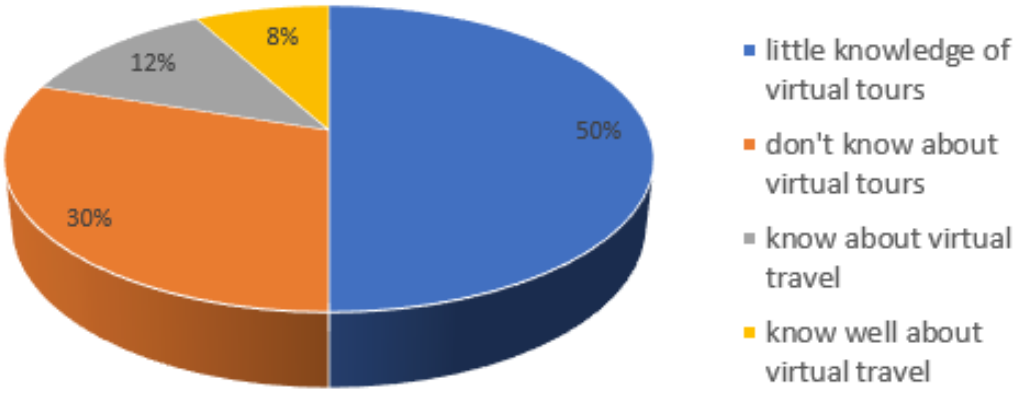
In the tourism industry, virtual reality (VR) is often used as a marketing tool. Destination Management Organizations (DMOs), tour operators and tourist attractions are using VR as a marketing tool. VR experiences are attracting tourists and bringing in new business. Globally, especially in the travel and tourism industry, travel companies are investing in AR and VR to stimulate consumer motivation as the 'try-before-you-buy' trend grows. Virtual technology is widely used to promote travel products and attract tourists (Voronkova, 2018). Technologies based on virtual reality, which create a sense of reality, are attracting tourists and greatly stimulate the motivation to travel by allowing them to explore and evaluate the environment of the destination of interest. After the global outbreak of the Covid-19 pandemic, the use of digital technologies in the tourism industry has become stronger. According to researchers, there is a strong tendency to increase the use of virtual technology in the tourism industry (Akhtar et al, 2021). Park et al. (2008) declared that virtual worlds, such as Second Life, are a natural extension of the existing Internet, potentially increasing the richness of virtual experience and social interaction.

The rapid development of Internet technology continues to bring great changes in all areas of life, and it has begun to bring benefits and changes in the field of tourism. With the start of the digital tourism museum, it will increase the number of tourists in a short time, support the tourism industry, and make a real contribution. Also, the digital museum will introduce Mongolia to the world in a digital way, not limited only to museums. Promotion of the traveling exhibition will be intensified after the pandemic. There is a high need and demand for the development of virtual tourism in order to develop Mongolia's tourism sector and increase the interest of tourists. The purpose of this study is to analyze the current situation of using virtual technology in the Mongolian tourism industry and identify opportunities and ways to develop virtual tourism. Case studies, questionnaires, and statistical research methods were used in the research.

II. RESEARCH RESULTS

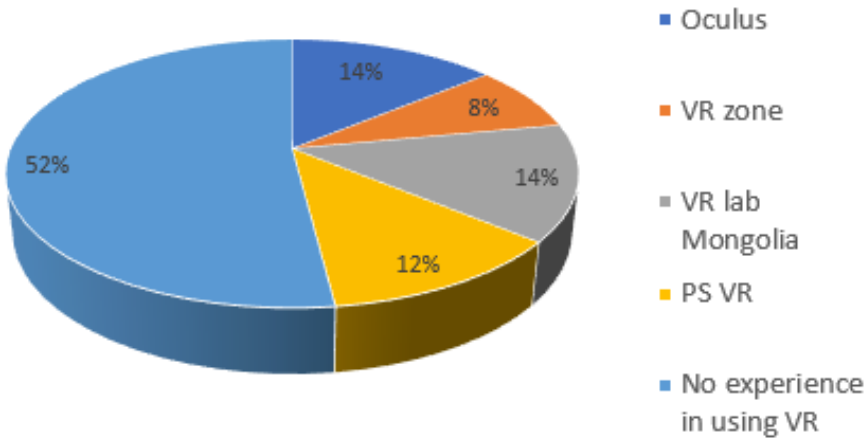
A total of 100 tourists participated in the research on the possibility of developing virtual tourism. 54% of the participants were between the ages of 18-25, 40% were between the ages of 26-44, 4% were between the ages of 45-65, and the remaining 2% were 66 and older. ages up to and above respectively. The target segment that is interested in virtual travel and wants to test it to some extent is people aged 18-44. In terms of gender, 66% were women, 34% were men and attended this survey.

When asked how much they know about virtual tours, 50% have little knowledge, 30% don't know, 12% are good, 8% are very good, 52% have never used virtual equipment, and 48% have used it (See Figure 1).



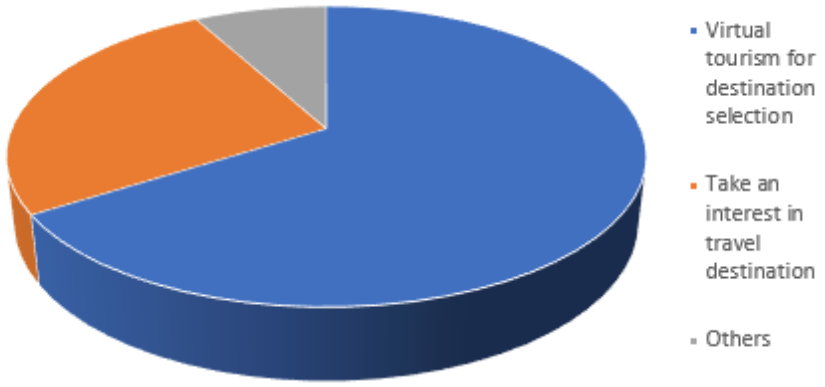
The level of knowledge of tourists about virtual tourism

When asked about the experience of virtual travel, 52% of the participants had never used it, 14% of users used Oculus and VR lab Mongolia, 12% used PS VR, and 8% used VR Zone (See Figure 2).



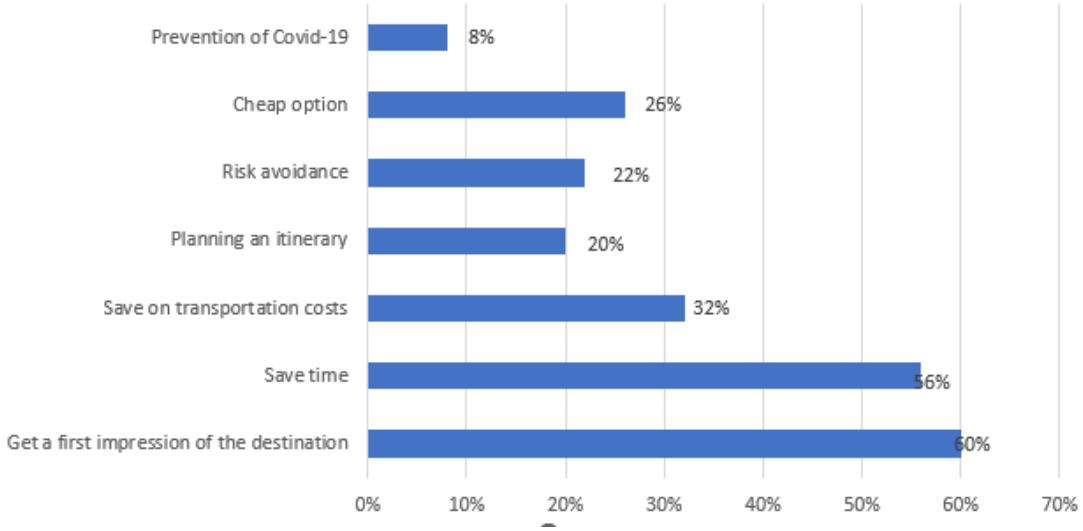
Experience of participants with VR devices

When asked whether virtual technology can be used for tourism purposes, 66% said that it was for the purpose of making a decision to choose a travel destination, and 26% said that they would be interested in the travel destination (See Figure 3).



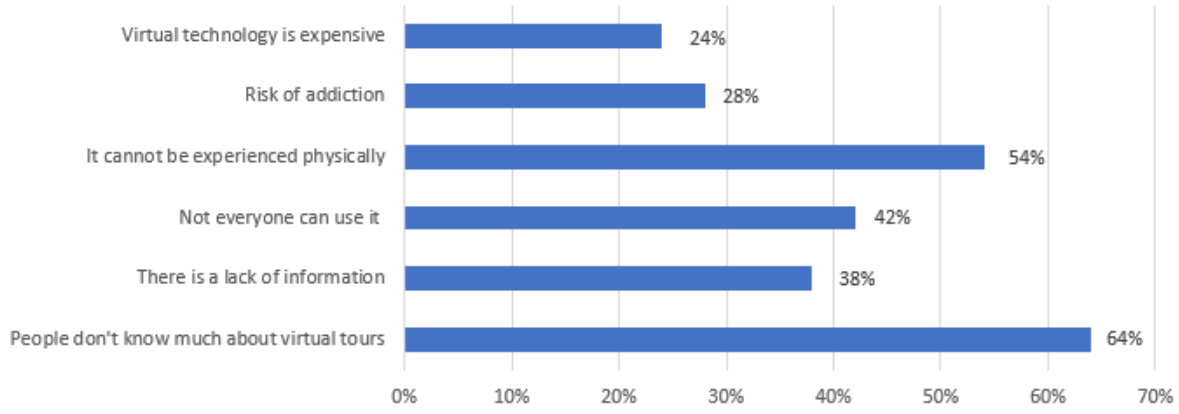
Purpose of using virtual tourism

When asked what people like most about virtual tours, 60% said getting a first impression of a destination, 56% saving time, and 32% saving on transportation costs (See Figure 4) .



Advantages of virtual tourism

Regarding the disadvantages of virtual travel, 64% said that people do not know about the possibilities of virtual travel, 54% said that it is not possible to experience it physically, 42% said that it is not available for everyone, and 24% said that virtual technology is expensive (See Figure 5).



Disadvantages of virtual tourism

The respondents gave the following answers about the proposals and opportunities for the development of virtual tourism.

Virtual tourism can be used to develop Mongolia's tourism industry and increase the number of foreign tourists.

It is necessary to increase the content about virtual tourism and create interest and motivation to travel to Mongolia.

As for Mongolia, there is a lack of companies in virtual tourism, so it is necessary to invest in this direction.

Include the policy of developing virtual tourism in the government's policy in the tourism industry.

It is economically important to develop virtual tourism aimed at increasing the number of tourists coming to Mongolia

Conclusions

According to the research results, there are advantages and disadvantages in the development of Virtual Tourism in Mongolia. With the development of virtual tourism for tourists, it is possible to choose a travel destination by getting travel information and satisfy their cognitive interests by taking a virtual tour. Disadvantages include the lack of people's understanding and knowledge of virtual tourism, the high cost of creating virtual technology for personal use, and limited opportunities for virtual tourism information and virtual travel.

According to the results of the research, it has been seen that there are wide opportunities for the development of virtual tourism in Mongolia. With the development of virtual tourism, it is possible to stimulate the interest of foreign tourists, advertise tourist destinations and thus make an important contribution to increasing the number of tourists. The development of virtual tourism in Mongolia requires investment from the public and private sectors. Tourism companies can increase their competitiveness in the international tourism market by widely using modern technologies and opportunities for the development of virtual tourism.

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FACTORS AFFECTING VALUES OF MONGOLIAN YOUTH

OYUNBILEG TUMURBAATAR[1]
School of Business Administration and Humanities
Mongolian University of Science and Technology
Ulaanbaatar, Mongolia
oyunbileg@must.edu.mn

Abstract: *By helping social norms to be internalized, values are indirectly sources of relationship behavior. Likewise, cultural traditions, religion and language have different meanings that shape values and influence social life. It seems important to reevaluate the role of values in social life in a society which is extremely distinguishable in religious terms. An adaptation of Schwartz's value survey was used. Correlation analysis revealed significant differences between Mongolian youth's in ten value types (self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence, universalism) and in religion. Altogether, it seems most important to investigate more in detail on the historical and social influences that shape individual and communal identities with regard to questions of religion and values.*

Keywords: *Youth's system value parameter's, education, employment, education, sex, religion, income, family.*

I. INTRODUCTION

Culture is a way of life. Values are a core component of culture (Hofstede, 1980; Schwartz, 1999). Different societies have different ways of life and even in the same society there are variations in the behavior, thinking, attitude and action of groups based on class, caste, ethnicity and age, amongst other factors. Young people, normally including adolescents and teenagers, have their own culture which most of the time differs from the mainstream societal culture. Their way of life has much influence on society and its development. The goal of this paper is to study Impact of Religion on Mongolian young youth's values.

Literature review

Research work called "Traditional and modern values of Mongolian younger generation", investigated the correlation between tradition and values. (Ts.Tsetsenbileg, 1998)

"Mongolians through sociology" survey shows that Mongolians give importance to health, job, and convenient apartment space. (O.Sarantuya, Ts.Urtnasan, Ts.Tsetsenbileg, 2007)

Activities organized by churches and monasteries are not limited by only religious teaching, they organize events related to education and civilization specially constructed by considering children's age and mentality. Children first get involved in those events to spend their free time,

to communicate with other kids and to develop their talent and interest and eventually they start studying religious work, start believing and start worshiping. (S.Tsendsuren, T.Oyunbileg, 2014).

Dr. Kherlen.B, an associate professor at Department of Sociology and Social Science Research methodology at National Academy of Governance, in his paper “Values of Mongolians", defined the most important values to be firstly taking care of others, secondly work position and personal achievement, thirdly, personal and social safety and fourthly, welfare of society using Schwartz method. (Kherlen, 2017)

Even though there are various religious organizations entering Mongolia and operating under a non-government organization status, there is lack of mechanisms and legislation methods to regulate activities of such organizations (P.Amarjargal, 2018).

II.CONCEPTUAL FRAMEWORK

When we think of our values, we think of what is important to us in our lives (e.g., security, independence, wisdom, success, kindness, pleasure). Each of us holds numerous values with varying degrees of importance. We can summarize the main features of the conception of basic values implicit in the writings of many theorists and researchers as follows:

- Values are beliefs. But they are beliefs tied inextricably to emotion, not objective, cold ideas.

- Values are a motivational construct. They refer to the desirable goals people strive to attain.

-Values transcend specific actions and situations. They are abstract goals. The abstract nature of values distinguishes them from concepts like norms and attitudes, which usually refer to specific actions, objects, or situations.

- Values guide the selection or evaluation of actions, policies, people, and events. That is, values serve as standards or criteria.

- Values are ordered by importance relative to one another. People’s values form an ordered system of value priorities that characterize them as individuals. This hierarchical feature of values also distinguishes them from norms and attitudes. Each of the ten basic values can be characterized by describing its central motivational goal: (Shalom H.Schwartz, 2007)

Openness to change:

1. Self-Direction. Independent thought and action; choosing, creating, exploring.

2. Stimulation. Excitement, novelty, and challenge in life.

Self enhancement

3. Hedonism. Pleasure and sensuous gratification for oneself.

4. Achievement. Personal success through demonstrating competence according to social standards.

5. Power. Social status and prestige, control or dominance over people and resources.

Conservation

6. Security. Safety, harmony, and stability of society, of relationships, and of self.

7. Conformity. Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.

8. Tradition. Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self.

Self transcendence

9. Benevolence. Preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group').

10. Universalism. Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature. (Shalom H.Schwartz, 2007)

On the basis of this theory, any level provides a different texture for looking at the world and creates a different content for interpreting the world. When the individual expands the texture, the content is also expanded in such a way that he/she understands the topics that he has not already realized and have been outside his capacity of mind. The value systems are the systems that control the behavior and motivate decision taking. Although Graves primarily used English letters for specifying the levels of his value system, but Beck and Cowen (1996), his students, coded them in eight colors for more comprehensibility and facilitating in understanding better the value systems which bear no special indicator or code. Table 1 shows the eight levels of Graves' Value System on the basis of the classification of colors.

Table 1: ***Summary of value systems codes***

Summary of value systems codes								
Level	Learning System	Thinking	Motivational System	Specific Motivation	Means Values	End Values	Nature of Existence	Problems of Existence
A-N	Habituation	Automatic	Physiological	Periodic physiological needs	No conscious value system	No conscious value system	Automatic	Maintaining physiological stability
B-O	Classical conditioning	Autistic	Assurance	Aperiodic physiological needs	Traditionalism	Safety	Tribalistic	Achievement of relative safety

C-P	Operant conditioning	Egocentric	Survival	Psychological survival	Exploitation	Power	Egocentric	Living with self-awareness
D-Q	Avoidant learning	Absolutistic	Security	Order, meaning	Sacrifice	Salvation	Saintly	Achieving ever-lasting peace of mind
E-R	Expectancy	Multiplistic	Independence	Adequacy, competency	Scientism	Materialism	Materialistic	Conquering the physical universe
F-S	Observational	Relativistic	Affiliation	Love, affiliation	Sociocentricity	Community	Personalistic	Living with the human element
G-T	All learning systems open	Systemic	Existential	Self-worth	Accepting	Existence	Cognitive	Restoring viability to a disordered world
H-U	All learning systems open	Differential	Experience		Experiencing	Communion	Experientialistic	Accepting existential dichotomies

Resource: Levels of Existence as Seen by Dr. Clare W. Graves from... "Human Nature Prepares for a Momentous Leap," The Futurist, April 1974

Research Method. An adaptation of Schwartz's value survey (Portrait Values Questionnaire-PVQ; Schwartz, 2003), Havryluk B.B, Tricos, H, A "Code of value system" questionnaire'' was used.

Table 2: ***Hypotheses***

Independent variable	Dependent variable
Income Education Marital status Employment Religion	Youth's values
Impact of Religion on Mongolian young youth's values	

Resource: Developed by the researcher

RESULTS

The survey covers around 160 people from several sums of Arkhangai province including Undur-Ulaan, Erdenemandal, Tsetserleg, Tsenkher, Erdenebulgan and Tariat where "sum'' is a region for the smallest administrative unit.

Among those people, 56.3% were in the age group of 18-30 years old. 45% of participants have a high school education, and 28.7% of them have a university degree.

In terms of gender, the participant population contains 61.3% of women, 38.8% of men. Furthermore, the work statistics show that 22.5% are self-employed, 20% have full-time jobs, 17.5% are not employed and 52.5% of them are married.

In terms of religion, 43.8% of the participants are Buddhists, 5% follows shamanism, 1.3% is Christian, 1.3% is Muslim and 32.5% of them are non-religious.

Table 3: ***Dynamics of Mongolian youth's value (*****Document analysis)**

	2005	2007	2012	2015	2017	2019 countryside	2019 city
1	Good live	Health	Parent	Family	Mutuality	Respect parent's and elderly	Family
2	Family	Employment	Health	Good live	Power	Good live	Benevolence
3	Freedom	House	Nation	True	Security	Personal organization	freedom

Resource: Developed by the researcher

The correlation between the mutuality and equity was r= -.5, benevolence and equity, family was r=-.5.

Table 4: ***Hierarchy of youth's values***

System of value code	*2005*	*2015*	*2018*	Cronbach's Alpha
Values of live	*City*		*countryside*	
Freedom	3	4	1	.90
Beauty	4	6	5	.91
Benevolence	6	5	2	.91
Family	2	1	3	.90
True	5	3	6	.91
Life	1	2	4	.91
Values of the Vital system				
Health	1	1	1	.90
Security	2	2	2	.90
Communication values				
Mutuality	2	3	4	.90
Benevolence	3	4	3	.90
Family	1	1	1	.91
Equity	4	2	2	.91
Values of the social system and socialization				
Integration				
Live like others people	9	9	6	.91
Comformity	4	3	4	.90
To align your life with your peers	8	6	9	.91
live in your home country	5	10	2	.91
Donate to protect your environment	6	4	3	.90
Deferintation				
Different from personal identity	1	1	7	.90
Creative	2	2	1	.90
Assess your life with personal criteria	3	5	5	.91
live in your favorite country	7	8	8	.91

Adapt to the environment	10	7	10	.91

Resource: Developed by the researcher

First, we calculated the correlation between components of values. Then we eliminate weaker correlations and calculate the correlation values with significance correlation.

Table 5: ***Correlations between Mongolian youth's value***

	Universalism	Hedonism	Power	Security	Benevolence	Self-Direction	Stimulation	Achievement
Achievement	.45	.42	.45					
Conformity	.50							.50
Tradition					.58			.40
Universalism								
Self-Direction			.40					
Hedonism			.47	.42				.41
Security							.40	

Resource: Developed by the researcher

Traditional rituals and tradition guarding correlates to benevolence, achievement, equality, and justness significantly. Hedonism correlates to power, security and achievement significantly.

Based on the calculation of correlation between values of participants and religion, the following elements of values have weaker correlation.

Table 6: ***Correlations between Mongolian youth's value and religion***

Values	Questions	Pearson coefficient
Tradition	Religious belief is important to him/her. S/he tries hard to do what his religion requires.	.331
Self-Direction	Thinking up new ideas and being creative is important to him/her. S/he likes to do things in his/her own original way.	-.193
Tradition	S/he thinks it is best to do things in traditional ways. It is important to him/her to keep up the customs s/he has learned.	.147

Power	It is important to him/her to be in charge and tell others what to do. S/he wants people to do what s/he says.	.121
Power	S/he always wants to be the one who makes the decisions. S/he likes to be the leader.	.112

Resource: Developed by the researcher

Religions has a weak influence on keeping traditions and devoting authority and power. But, religion shows very weak indirect influence on self-direction, freedom and creativity.

When we correlate values within a religious type, conformity, security, hedonism have higher value among younger people who follow Buddhism. But non-religious people agree with conformity, universalism, hedonism which could be because Buddhism very much influences Mongolian tradition.

Conclusions

The statistically significant correlations found between frequently value and demographic characteristics are as follows: ʙenevolence and income (r=-.35), self direction, creative and employment (r=-.35), tradition and sex (r=.30).

Buddhist ideology rooted in Mongolian tradition and heritage indirectly influence the process that Mongolian youth find their values. That could cause non-religious and Buddhist younger people to have similar values.

When we correlate values within a religious type, conformity, security, hedonism have higher value among younger people who follow Buddhism.

But non-religious people agree with conformity, universalism, hedonism which could be because Buddhism very much influences Mongolian tradition.

Religion weakly influences traditional view, devotion to power and it very weakly and indirectly influences self-direction, freedom and creativity.

Table 7: ***Hierarchy of youth's values***

Schwartz's value survey (Portrait Values Questionnaire-PVQ; Schwartz, 2003),	Havryluk B.B, Tricos, H, A "Code of value system" questionnaire''
1. Respect parents and elders. 2.Enjoy life. 3. Cleaning and Organizing 4. Could to have fun. 5. Success	1. Family 2. Benevolence 3. Freedom 4.Health 5.Creative

Resource: Developed by the researcher

Mongolian youth barely respond to the following: religion, risk, leader, helper, tradition. Since the study doesn't show strong correlation between religion, education, employment, income

and youth's value, further study is required for which we need to continue our research to determine factors that influence and shape Mongolian youth's values.

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WHAT IS THE MISSION OF THE UNIVERSITY?

ENKHTSOLMON ENKHRAVDAN[1]

School of Business Administration and Humanities

University of Science and Technology

Ulaanbaatar, Mongolia

e_tsoomoo@yahoo.com

Abstract: *This work is devoted to the study of the mission of the university from the moment the first universities appeared in Europe until the end of the 20th century. Find out the main tasks of the university over the centuries and analyze the principles, norms and values of the academic community, fix new trends in their evolution. The comparative-historical, descriptive methods were used in the article.*

Keywords: *University, ethical regulations, value, academic community, mission of university.*

INTRODUCTION

Currently, the question of education and the mission of the university, its role in Mongolian society is topical. The values and ideals of the academic community are currently undergoing some changes. The idea of the university and its ideals are transformed. Ethical regulations have been introduced and further developed in universities, professors' associations, student unions and research groups over the last two decades, e.g. For example, codes of ethics are drawn up and ethics committees formed. Internationally adopted higher education reform documents also contain moral demands on the academic community. Similarly, some universities in Mongolia have set up their own ethics committees and adopted their own ethical regulations.

The values and ethical standards they follow will not only have a lasting impact on the scientific, cultural and political development of their academic staff, students and staff, but will also shape the morality of society as a whole. Universities, especially prestigious universities in the world, have their own missions. These missions differ from each other, each of the educational institutions strives to explain its values and ideals, its role in society. The mission also allows the university to stand out from the crowd, show your individuality and your assets. Modern universities and colleges in all countries of the world have adopted codes of ethics or other documents with ethical content in recent years. Universities in the USA, Europe and Asia implement ethics regulatory systems, the ethics committees and commissions, centers for the study of applied ethics. A few years ago, codes of ethics and ethical regulations were scarce in universities.

Discussions about the values of the academic community have not stopped since the Age of Enlightenment. Philosophers of the period reflected in his writings views on the academic's organizational culture, mores, traditions and ideals. In the 19th and 20th centuries, the idea of

the university and its core values were the subject of research by authors such as Fichte J.G., Nietzsche F., Weber M., Ortega y Gasset X., Heidegger M., Jaspers K. Higher education institutions, especially universities, are directly related to the production of scientific personnel and scientific knowledge, and therefore the scientific and academic communities are inseparable. The 20th century saw a growing interest in the sociology of science, the ideals and values of scientists, and the process of producing scientific knowledge. At the beginning of the century, the sociology of knowledge began to develop in Germany, and Max Weber's work Science as a Profession also influenced scientific ethics.

THEORETICAL-METHODOLOGICAL BASIC

The question of the purpose of the university and the role of the state in its management was raised in I. Kant's work “The Conflict of the Faculties”, published in 1798. The philosopher does not speak about the mission of the university, but about the goals of each of the traditional faculties: theological, philosophical, medical and legal. Higher faculties (theology, medicine, law) are called to serve the state, and the activities of the graduates of these faculties are controlled and standardized by state institutions. Each of the higher faculties fulfills its function in achieving state goals (1). The philosophical faculty, according to Kant, is subject to the legislation of reason and not to the legislation of government. At that time, philosophy was understood not only as a whole of philosophical disciplines, but also as a science. The government, in turn, is interested in the Faculty of Arts so as not to conflict with reason in conducting public order. Ignoring the utterances of philosophers can harm the state. The goals of the Philosophical Kant Faculty actually correspond to the mission of the University of Göttingen, and years later the same values formed the basis of Humboldt's university model. Statesmen often did not share Kant's view of the role of the philosophical faculty in the state.

Up until the 20th century, the structure and ideals of the Humboldt University model were almost never criticized. Since the 20th century, individual articles and books have criticized the extent to which the Humboldt University fulfills its tasks, namely the search for scientific truths and "education through science". It is worth noting that the goals and ideals of Humboldt University are not called into question. Schopenhauer was already dissatisfied with the teaching of philosophy at the university, and philosophy was then one of the main university disciplines, including the natural sciences, which are now considered independent. According to Schopenhauer (“Über die Universitäts-Philosophy” 1851), the advantage of university philosophy is that intelligent and capable students receive an impulse to study philosophy independently; but “the stated benefits of university philosophy are outweighed by the harm done by philosophy as a profession to philosophy as a free search for truth, or to philosophy on behalf of government philosophy on behalf of nature and humanity”. Schopenhauer states that philosophy, having ceased to be the servant of theology, often becomes the servant of the state (2). Essentially, Schopenhauer accuses university professors of deviating from the moral ideals of philosophy teachers but does not criticize the ideals of the universities themselves.

M. Weber also pointed out the contradiction to the moral ideal by stating that the image of the teaching scientist was becoming a career goal. The fixation on career goals is bringing the academic community back to medieval guild corporations. As higher education becomes more

widespread and accessible, it becomes more difficult to follow the lofty ideals of a scientist and teacher (3).

F. Nietzsche in his lectures “On the future of our educational institutions-1872” noted that the expansion and spread of education led to its weakening. Higher education is increasingly seen as the easiest way to make money and no longer as an end. The university, according to Nietzsche, is necessary to produce geniuses: “The educational level of an epoch is judged by the lonely marching heroes of the epoch” (4).

Ortega y Gasset takes a different view of the university's goals. In ``TheMission of the University'' he writes that the university should first and foremost educate the average person and not the scientific or creative person. The Spanish philosopher considers the separation of teaching and research professions to be necessary, as researchers are often not very good teachers and see teaching as a waste of time that could be devoted to scientific research. Good teachers are not always good scientists. There are people who combine both a researcher and a teacher, but they make up a negligible percentage. Therefore, Ortega y Gasset believes that the university must first of all integrate the student into the culture of his time, this is the primary and central mission of the university. He wrote that the scientist must be humanized to complement his specialization with comprehensive education (5). This enables a stronger integration of knowledge and contributes to the development of a holistic world view.

Two prominent German philosophers of the 20th century, M. Heidegger and K. Jaspers also dedicated themselves to the historical mission of the university. The very attention to this topic indicates that all was not clear in the fulfillment or definition of that very mission. Both Heidegger and Jaspers lean toward the Humboldt University model. In a 1933 speech on “The Self-Assertion of the German University”, Heidegger put forward the thesis that the essence of the university lies in its future, in where we “want” it. To be a scientist, to be a philosopher, you must have spirituality (6). In Heidegger's understanding, the spiritual world is “the will to greatness against permission to decline”. The university follows the ideal of science and thus the ideal of philosophy, because, according to Heidegger, every science is linked to the beginning of philosophy, every science is philosophy. This aspiration or spiritual intention must underlie the university. In his speech, Heidegger does not oppose the current university model, he only calls for living up to the high ideals of the scientist in order to avoid “going down”, because without spiritual aspirations, work at the university becomes meaningless.

Jaspers also believes that the moral principles of teachers and students are the only guarantee for the successful functioning of the university. Neither funding nor a well-coordinated structure will protect the university from dogmatism and formalism if the people who make up the university lack an existential compassion for the search for truth. “The university is an institution with real goals, which can only be achieved by raising the spirit that transcends all reality in order to return to it more clearly and unflinchingly” (7). Jaspers supports the principles of the Humboldt University model, but at the same time regrets that the university has become a mass phenomenon. The aristocracy of spirit, according to the philosopher, is always in the minority that has to get the masses behind them. This minority should be concentrated in the universities. The idea of higher education as a privilege of the elite was also present in the state universities of the German principalities and has its roots in the Middle Ages.

The American philosopher John Dewey made a significant contribution to the development of specialized colleges and universities. The main thesis of Dewey's educational philosophy is the following determination. The field of education should not be sluggish and conservative, it must respond quickly to changes that are taking place in the world and learning should be an exciting process. Don't waste learning time with “unnecessary knowledge”. The overloading of the curriculum with theoretical and general education subjects takes time away from the practical subjects that the student needs in his daily life or later profession (8). Dewey did not write about the moral principles of the academic community or the professional ethics of teachers, but in his writings he points out the importance of ethical education of students and describes the methods of this education. Education to respect moral standards should be built organically into the learning process and, if possible, integrated into the student's daily life. Pupils should have external confirmation of the usefulness and necessity of a morally justified behavioral variant throughout the entire learning process. To instill a sense of morality in students, Dewey suggests introducing team sports, completing group projects and assignments that unite the team and encourage moral behavior. John Dewey's approach is not to know any ethical theory, but to be moral. He also argues that lectures on ethics are useless for the further activities of students, it is impossible to teach morals to a person by lecturing him.

Such an applied approach to ethics within the walls of an educational institution became popular in the 20th century, particularly at specialized universities eschewing many non-core disciplines. Even though many universities of applied sciences subsequently did not include any theoretical or professional ethics lectures in their curriculum, since the mid-1980s professional training based on professional ethics standards has been one of the tasks of a university of applied sciences.

RESULTS OF THE STUDY

The first universities in Europe were established more than eight hundred years ago. They quickly spread to Western and Eastern Europe, and later universities opened in China, Japan, North America, and other countries and continents. The first university in Mongolia was founded 80 years ago (10.05.1942). Modern universities differ greatly from their medieval counterparts. The medieval university was an association of teachers and students. The process of university formation required two conditions: internal self-organization and external sanction from supreme power. The latter was expressed in the privileges of the university. First, these were land holdings from which universities could receive income, “sinecures” - positions in local churches held by professors, beneficiaries - a portion of the church's income. Second, the university was given academic freedom. This concept included: 1) the right to judge members of a university association (university corporation) according to internal university laws in their own right, 2) selection of new professors-members of the university society, 3) self-government (election of the rector), 4) Independence in the distribution of income, 5) the right to award scientific degrees. Universities also enjoyed other privileges, such as the right to censor books published in a particular area, import goods into the city without excise duty, and more. The privileges granted to the medieval university testified to the authorities' great trust in the academic community, but the universities were responsible for the entrusted liberties of the State, the Church (represented by the Pope) and society. The quality of education depended

almost entirely on the members of the university community. Students could move freely from one university to another, and professors could also change jobs.

The autonomy of the universities could exist with the consent of the secular and ecclesiastical authorities (the Roman Catholic Church). Universities spread in the German states. Founded by princes and electors, they did not develop through the collaboration of teachers and students like the Universities of Paris and Bologna and were partly funded directly from the treasury. Universities were beneficial to local voters: the elite could now get an education in their home principality without taking money to other countries, universities trained civil servants, and universities attracted those who wanted to become students and thus invigorated the economy of the principalities. After the Reformation, the influence of the church on the universities declined, while the state, on the contrary, increased. In the 16th century, for example, the aims of the university shifted from imparting cultural heritage to training state personnel.

In the 17th century the authority of the universities began to wane. By this time, science had almost left the universities, and the old program of most universities did not correspond to the modern level of scientific knowledge. Finally, corporate solidarity and internal conflicts between professors contributed to the fact that the ignorance of the teaching staff and the rigidity of the educational program became the norm in the university system of the time. The student also left a lot to be desired, for the most part, the youth did not strive for knowledge, but for "student life" at the university.

At that time, educated people had the impression that only the state could "repair" the university, which could no longer bear the responsibility entrusted to it – for the dissemination of culture – and meet the new demands on the universities. In the 18th century the influence of the states not only on the universities but also on public life began to grow, but the influence of the ecclesiastical university declined. The modernized University of Göttingen (the inauguration of the university took place in 1737) served as an example of how state intervention in the traditional administrative structure of the university can have a positive impact on the quality of education there. The traditional privileges of self-government were left to the new university, freedom of teaching, judicial immunity for scientists, the right to hold lectures for a fee. A library was opened in Göttingen, which could be used not only by teachers but also by students. In contrast to the old universities, the professors in Göttingen were appointed by the state; there were no preset departments. Control over the university and the distribution of funds within the university was taken over by the state (Hanover).

Austria has taken a different path in modernizing its universities. In the 1750s-80s, first Maria Theresa and then her son Joseph II carried out educational reforms that largely changed the face of the university. The Austrian Empire saw the university as a personnel workshop for the state machine, a higher educational institution for the elite. The Austrian university thus became primarily a state university. In 1784, by decree of Joseph II, the German language became obligatory for teaching and not Latin as before. Uniform programs and textbooks operated at Austrian universities. Despite the great attention paid by the authorities to the higher education system in the Austrian Empire, there was a need to slowly move away from reform as early as the 1790s. In 1792 Austria started a war with France and the issue of higher education was not given due attention by the authorities. The new Emperor Leopold II turned away from reforms

and expanded the academic freedom of the universities. The experience of the Austrian Empire shows that a university without academic freedoms does not develop and prosper like a university with medieval rights.

Another higher educational institution project was proposed by Napoleonic France. The French higher education system was established at the turn of the 18th and 19th centuries, and in 1806 Napoleon signed the Law of the University of France, which laid down the administrative structure of the education system for almost a hundred years. The university was divided into specialized highly specialized colleges, which were assigned only educational functions, research tasks were assigned to other institutions. The high schools were divided into districts and controlled the lower schools. The learning process and the activities of the teachers were placed under strict bureaucratic control, and all secondary schools were subject to the same curriculum and examinations. Such a training system was justified because it made it possible to quickly fill public services with trained personnel. Of particular note is the Polytechnic School in Paris, which has achieved great success in education. And yet, despite the successes of the French higher education system, at the end of the 19th century (1896) France switched to the Humboldt University model, which in the 19th century boasted great achievements in the field of science and philosophy.

The reasons for this transition can be explained by the advantages of the German classical university compared to the very successful French model. This advantage is academic freedom and the opportunity for teachers and students to participate in research work. In 1877, the Rector of the Friedrich Wilhelm University G. Helmholtz described the shortcomings of the French model, namely the lack of academic freedom. Helmholtz believed that the French university is similar to a school, a student is obliged to attend all classes of professors from his faculty, and the salary of teachers does not depend on their popularity with students, and therefore the quality of teaching remains in question and the learning process becomes an obligation, not an outcome.

The solution that made it possible to overcome the university crisis in the 19th century was the University of Berlin, in the founding of which W. Humboldt played a major role. It should be noted that the ground for the emergence of a new university was already prepared, the works by Kant “The Conflict of the Faculties”, from 1798, Steffens “On the Idea of the University” from 1809, the positive experiences of the universities in Göttingen and Hall. The supreme principle of the new university was the unity of teaching and research. Every teacher must be a scientist, must have publications in scientific journals, and must participate in research projects. This principle stems from the position that in order to teach others to seek scientific knowledge, the teacher must be successful in the scientific field. The second principle, the unity of freedom of teaching. The teacher has the right to shape the program of his course and the student has the right to choose the courses he deems necessary. These two principles underlie the characteristics of Humboldt University.

First, universities function as educational institutions and research organizations. The criterion for admission to the department is the scientific achievements of the candidate. Second, the task of the university from now on is to search for methods of scientific knowledge and not for encyclopedic knowledge, as was common in the Middle Ages. In 1810 the Berlin University

was opened according to Humboldt's principles. The philosophical faculty in the new university occupied a central place, in contrast to the medieval universities, where he was content with the position of a lower faculty, intended to serve as the initial preparation for admission to higher faculties. Humboldt created the principles of the university based on the central task of the university – "education through science", constant scientific research. Such an approach to science meant not only academic freedom, but also compliance with certain ethical principles of conduct, which will be discussed below. Soon after the opening of the University of Berlin, it became one of the leading universities in the world in Germany, France, Europe, England and the USA, and the old ones were modernized along the lines of the University of Berlin.

In the 19th century, the Institute of Private Lecturers belonged to the University of Berlin. Associate professors charged students for courses, which kept competition among German professors alive. Often it was associate professors who presented the most relevant courses. In the Middle Ages, the University of Bologna was run by students, and the rector was also elected from among the students.

Despite France's transition to the Humboldt University model at the end of the 19th century, specialized colleges have not disappeared and were even widespread in the 20th century. A profile university trains specialists in a specific profession. The purpose of such a university in the 20th century is usually either the state's need for specialists of a certain profile; or the popularity of this profession in the labor market, the desire of students to master the profession they need.

CONCLUSION

Often universities were not limited to one of the main tasks. The mission of the university has its own dynamics. Over the centuries, there have been three main missions of the university: 1) The search for truth, the acquisition of knowledge for its own sake, the transfer of knowledge (classical medieval university, W. Humboldt's university model); 2) Training of civil servants and highly qualified personnel for state needs (Austrian, French education system); 3) Elite education, higher education as the prerogative and hallmark of the aristocracy (the ancient universities of Britain: Oxford, Cambridge). One of the most successful universities in Germany, the University of Göttingen was focused on the search for truth and relied on students from the nobility.

Universities in the 19th century were often built on the model of Humboldt University and the values of Humboldt University were supported by such prominent philosophers and scientists as G. Helmholtz, M. Weber, M. Heidegger, K. Jaspers. In the 20th century J. Derrida is moving towards economic and technical expediency, and scientific truth fades into the background. The 20th century also became a century of democratic values, human rights regardless of race, religion and gender, animal rights were recognized almost universally in economically developed countries, the USA, Europe, Australia, etc. These values are reflected in the works of the philosopher and university professor J. Dewey "Ethical Documents of the University". Democratic values and the focus of many 20th century universities on economic and technological expediency are related trends. University students and staff have the right not to aspire to the lofty ideals proclaimed by Humboldt. Freedom of conscience, one of the

fundamental human rights, justifies the pursuit of profit and entrepreneurship in the field of education. Undoubtedly, professional and material interests have always existed in higher education, but in the 20th century, economic expediency permeated the academic environment and stood next to the traditional values of the university, the disinterested search for truth - the ideal of fundamental science, the introduction of knowledge.

Every time there was a conversation about the insolvency of the university, it was connected with the institutions of power: the church, the state. When the first universities appeared, they were directly connected with the church. After that, the power and influence of the church began to leave, and the programs of universities included old problems and old material based on the church's vision of the world. Subsequently, universities moved away from church dogma. In the 17th-19th centuries, the central idea was that only the state could reanimate the university. In the 20th century, a number of researchers believed that in order to rehabilitate the university, it needed to gain independence from the state.

It is curious that in Mongolia in the 21th century, the state appoints university rectors and decides the fate of universities with the participation of the state, which undermines academic freedom and its values. As a result of this, distortions have arisen in the field of education, science-based development policies have been lost, and the knowledge-transmitting university is unable to fulfill its role, and there have been many ethical violations. By studying the university's development, historical achievements, its role and values, I wrote this article to expand the understanding of the university in our society, not to go back to historical times, but to avoid repeating mistakes.

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MOĞOL TARİH YAZICILIĞINA KAYNAKLIK EDEN ÜÇ ÇEŞİT ALTAN TOBÇİ VE SAGAN SEÇEN'İN ERDENE'YİN TOBÇİ ESERLERİ HAKKINDA

OCHIRPUREV DUGER[1]
Moğolistan Bilim ve Teknoloji Üniversitesi
İşletme ve Beşeri Bilimler Fakültesi
Ulaanbaatar, Moğolistan
ochirpurev@must.edu.mn

Özet: *Bu makalede Türkiyede pek bilinmeyen ama Moğol tarih yazıcılığı içerisinde önemli bir yeri olan 17. yüzyılda eski Moğolca ile yazılmış üç çeşit Altan Tobçi ve Erdene-yin tobçi denilen dört kaynak hakkında genel bilgileri vereceğiz. Bu üç çeşit Altan Tobçi de "Qad-un ündüsün quriyangyui altan tobçi neretü sudur". (Özetlenmiş Altın tobçi), Lu Altan Tobçi, Çinggis Ka'an'ın Altan Tobçi Nerti'yin Çadig adlarındaki üç kaynak eseri kapsamaktadır. Bunun dışında Sagan Seçen Erdeni-yin Tobçi adlı eser, 17. yüzyıl Moğollarının tarihi kaynakları arasında en çok yabancı dile tercüme edilmiş ve farklı bölgelere en çok yayılmış olanıdır. Moğol tarihinin üç temel kaynağından birisidir. Moğol ve Türk tarih yazıcılığı için çok önemli olan bu kaynaklar, dünyanın birçok ulusu tarafından kendi dillerine tercüme edilmiştir. Bu kaynaklarda Moğolların Gizli Tarihi ve Fazlullah Reşîdü'd-din Fazlullah-ı Hemedânî Câmiu't-Tevârîh gibi ünlü kaynaklarda bulunmayan bilgiler yer aldığı için bu eserler, Moğol tarih yazıcılığında birinci el kaynak olarak kullanılmaktadır.*

Anahtar kelimeler*: Çinggis Ka'an, Moğolların Tarihi, Moğol, Tarih yazcılığı. Qad-un ündüsün quriyangyui altan tobçi neretü sudur, Lu Altan Tobçi, Çinggis Ka'an'ın Altan Tobçi nerti'yin çadig, Erdene-yin Tobçi.*

IDENTIFYING THREE ALTAN TOBÇI AND SAGAN SEÇEN ERDENEYE TOBÇI FOR MONGOLIAN HISTORIOGRAPHY

Abstract: *This article presents information on three lesser-known 17th century historical sources written in Old Mongolian referred to as the Altan Tobçi or Erdene-yin tobçi. The texts within these three Altan Tobçi are entitled "Qad-un ündüsün quriyangyui altan tobçi neretü sudur," Lu Altan Tobçi, Çinggis Ka'an'ın Altan Tobçi nerti'yin çadig and includes an abridged version of the Altan Tobçi. In addition to these texts is also the 17th century Sagan Seçen Erdeni-yin Tobçi, arguably among the three most central chronicles for Mongolian history with its numerous translations and well-known geographical dispersion. While these texts of Mongol and Turkic history have often been translated to the vernacular, they contain content which The Secret History of the Mongols and Fazlullah Reşîdü'd-din Fazlullah-ı Hemedânî Câmiu't-Tevârîh overlook and are therefore significantly used as primary-sources in Mongolian history.*

Keywords: *Chinggis Khaan, Mongolian History, Mongolia, Historical Writings, Qad-un ündüsün quriyangyui altan tobçi neretü sudur, Lu Altan Tobçi, Çinggis Ka'an'ın Altan Tobçi nerti'yin çadig, Erdene-yin Tobçi*

Türkiye'de pek bilinmeyen 17. yüzyılda Eski Moğolca yazılmış üç çeşit Altan Tobçi ve *Erdene-yin Tobçi* denilen dört kaynak hakkında genel bilgiler vereceğiz. Bu üç çeşit Altan Tobçi de *Qad-un ündüsün quriyangyui altan tobçi neretü sudur*. (*Kısaltılmış Altan Tobçi*), *Lu Altan Tobçi*, *Çinggis Ka'an'ın Altan Tobçi nerti'yin çadig* kaynaklarını kapsamaktadır. *Qad-un ündüsün quriyangyui altan tobçi neretü sudur, Lu Altan Tobçi* gibi *Cengiz Kağan* döneminden başlayıp *Moğol* hükümdarlığının son *Han* olan *Ligden Kağan* dönemine kadar süren tarihi olayları anlatmakta ve *Monggol-un Niguça Tobçiyan* (*Moğolların Gizli Tarihi*) ve Fazlullah Reşîdü'd-din Fazlullah-ı Hemedânî'nin *Câmiu't-Tevârîh*i'nde olmayan veriler de bulunmaktadır. Bunun dışında *Çinggis Ka'an'ın altan tobçi nerti'in çadig* adlı eserin içerisinde bulunan on beş tane destanın rivayet olarak *Moğolların Gizli Tarih*inden daha erken olması gerektiğini bilim adamları söylemiş ve *Kubilay Kağan*, tahta oturduktan sonra 1260 yılından sonra yazılmış olabileceğini ortaya koymuşlardır. *Erdene-yin Tovçi* ise 17. yüzyıl Moğolların tarih kaynakları arasından en çok yabanci dile tercüme edilen ve en çok yayılan eserdir. Moğolların üç temel tarih kaynağından birisidir. Batıda *Moğolların Gizli Tarihi*'nin bilinmesinden daha kırk yıl önce *İ. Y. Shmidt*, *Erdeni'in Tobçi*'yi Almanca olarak yayınlamıştır. O zamandan günümüze değin bu eser, Moğolların tarihi, dili ve eski edebiyat araştırmalarında temel kaynak olarak kullanılmaktadır. Ünlü araştırmacı *B.Y. Vladimirtsov, Moğolların İçtimai Teşkilatı* (Moğol göçebe feodalizmi) adlı eserini yazarken temel kaynak olarak bu kitaptan faydalanmıştır. Bunun dışında ünlü Moğol bilim adamı *Sh.Bira*, *Монгольская история графия (XIII-XVII век)* eserinde *Erdeni-yin Tobçi*'nin *Moğolların Gizli Tarihi*'ne benzetebilecek bir kaynak olduğunu ortaya koymuştur. Eski Moğolca yazılmış Moğol tarihi kaynakları arasında en önemli ve nadir bulunan eserler olan *Altan Tobçi* ve *Erden-yin Tobçi*, Moğolların tarihi ve Orta Asya Türk tarihi açısından oldukça önemli ve birincil kaynaklar arasında yer almaktadır. *Türkiye*'de bu eserlerden sadece "*Qad-un ündüsün quriyangyui altan tobçi neretü sudur*"-u *Charles Bawden*'ın İngilizce tercümesi Moğolca aslı ile karşılaştırılarak *Tuncer Gülensoy* tarafından *Altan Tobçi* başlığı altında tercüme edilmiş ve *TTK-Belleten*i'nin 151, 196 ve 199. sayılarında, giriş+notlar+dizin halinde, 3 bölüm olarak yayımlanmıştır. Bunun dışında bahsedilen eserler üzerinde yapılan araştırmalar şu ana kadar çok azdır ve daha çok araştırma gerçekleştirilmelidir.

1. "*Qad-un Ündüsün Quriyangyui Altan Tobçi Neretü Sudur*" *Kısaltılmış Altın Tobçi.*

Herhangi bir kaynak hakkında bilgi verirken en başında yazdığı sene ve yazar hakkında bilgi vermek zorundadır. Bunun dışında kullandığı kaynak hakkında da bilgi vermelidir. Bu *Qad-un ündüsün quriyangyui altan tobçi nḫeretü sudur*'un yazarına ait bilgi az bulunmaktadır ve yapılan araştırmalar da azdır.

Budizme ait olduğundan Budizm izlerini taşıyan *Kısaltılmış Altan Tobçi* adlı eserin yazılış tarihi hakkında farklı düşünceler vardır. Fakat 1604 senesinden daha öncesine ait olduğu var sayılmaktadır.

Bilim adam *Ch. Bauden* tarafından *Qad-un ündüsün quriyangyui altan tobçi neretü sudur'*un 1604-1634 yılları arasında yazıldığı görüşü ortaya atılmıştır.

Bilim adamı *Lyu Jin So Ordos*, Sagansecen *Erdeni'yin Tobçi*'yi yazarken yedi çeşit kaynak kullandığını belirtmiştir. Bu yedi kaynak arasında *Daramat* Şarvat'ın yazdığı *Qad-un ündüsün tu'uc* adlı bir eser yer almaktadır. 1618-1634 yılları arasında yazılan *Qad-un ündüsün tu'uc* adlı eserin *Qad-un ündüsün quriyangyui altan tobçi neretü sudur* diye bilinen eser olduğunu ortaya çıkarmıştır. Bunun dışında araştırmacı *S.Tsetsenbilig*, *Lyu Jin So*'nun görüşünün doğru olduğunu söyleyerek yazar olan *Şarva*'nın *Moğolistan*'da hükümdarlıkta olan *Ligden Kağan*'ın uzun zaman yanında kaldığını ve Moğolcayı çok iyi öğrendiğini belirtmektedir. *Ligden Kağan*'ın sarayda saklanmakta olan Moğolların eski tarihine ait çeşitli kaynaklara dayanarak *Qad-un ündüsün quriyangyui altan tobçi neretü sudur'*u yazmış olabileceğini ortaya çıkarmıştır.

Choimaa. Sh, *Qad-un ündüsün quriyangyui altan tobçi neretü sudur'un* 1604-1628 yılları arasında yazılmış olduğunu ortaya çıkardı. *Choimaa.Ş* bu görüşü *Sankt Petersburg Doğu Bilimleri Enstitüsü'nde* G-26 ve F-25 numaralarında yer alan iki nüshasının uygun kısımlarını karşılaştırarak bu sonucu çıkarmıştır. Bunun dışında *Qad-un ündüsün quriyangyui altan tobçi neretü sudur*'u yazarken hangi eserlerden faydalanmış olduğu sorusu ortaya çıkar. Bu eseri araştırırken *Choimaa*, *Moğolların Gizli Tarihi* ve *Câmiu't-Tevârîh'*in birinci el kaynak olarak faydalandığı *Altan defter* adlı eseri ikinci el kaynak olarak kullanıldığını ve yazıya geçirilmiş efsanelerin de kullanıldığını ortaya koymaktadır. Ayrıca eserde sözlü dildeki rivayetlerin kullanılmış olduğunu da ortaya çıkarmıştır.

Prof. Kheşigtogtokh tarafından hazırlanan *Çinggis qa'an'ın altan tobçi nert çadig'*ın adlı çalışmada eserin *yazıldığı* sene hakkında bilgi veren "*qubilai keüken üge öber-e bui tegüni ügeber yabuytun ta*" "*Kubilay Kağan'ın sözü başkadır. Onun sözüne göre hareket edin."* ifadesi bulunmaktadır. *Çinggis Kağan*'ın *Kubilay Kağan'ın* kendisinden sonraki kağan olmasını vasiyet edip vefat ettiği gibi bir ifadeyle yazılmıştır. Ama bu verilerin uygun olmadığını söyleyerek eserin *Kubilay Kağan'ın* tahta oturduğu 1206 yılından sonra yazılmış olması gerektiği ve yazarının da *Kubilay Kağan*'ın hizmetinde olan birisi olmak zorunda olduğunu belirtmiştir.

"Qad-un ündüsün quriyangyui altan tobçi neretü sudur"-da "*qubilai keüken üge öber-e bui tegüni ügeber yabuytun ta kemen jarliy boluyad: bing yaqai jil-dür jaran doluyan nasun-tur-iyan doluyan sarayin arban qoyar-a tengri bolba*'' diye "*Çinggis Ka'an'ın altan tobçi nert çadig*" eseri ile aynı şekilde yazılmış ve sonraki birkaç eserde de aynı şekilde yazılmıştır.

Prof. Kheşigtogtokh yazıldığına göre *Mönge Kağan* vefat olduktan sonra kardeşi olan *Arigbuga Karakurum*'da büyük toplantı yapıp Kağan tahtta oturmak üzereyken *Kubilay Kağan* önceden resmi olmadan 1260 yılında *Kaypin şehir*'de kendisini *Kağan* ilan edildi. Ondan dolayı kardeşler arasında savaş oldu. Bu olayı doğrulamak için *Cengiz Kağan*'dan sonraki *Kağan*'ın *Kubilay* olmasını vasiyet ettiği yönünde yazmıştır.

"Qad-un Ündüsün Quriyangyui Altan Tobçi Neretü Sudur"un Son Dönemde Yazılan Nüshaları Hakkında

Araştırmacılar tarafından bugüne kadar "*Qad-un ündüsün quriyangyui altan tobçi neretü sudur*"un birinci el kaynak olarak kullanıldığı *ve* transkripsiyonunun yapılarak birkaç yabancı dile tercüme edilerek tekrar tekrar yayınlanan üç nüshası vardır. Bunlar *Buriyad* lama

Galsan Gomboyev'in 1858 yılında *Petersburg*'da yayınlan nüshası ve *Harçin*'in *Temget'*in 1925 ve 1927 yıllarında *Be'ecin*'de yayınlan nüshalarıdır.

Bunların dışında 1941 yılında *Çu'ulalt Ha'alga şehir'*de '' *Altan tobciyan*'' (Altan tovchoo) adı ile 927 yılında *Temget*'in yayınlanan "*Bogda Çinggis Ka'an'ın çadig*" adlı "*Qad-un üdüsün quriyangyui altan tobçi neretü sudur*"-u hiç düzeltme yapmadan direk yayınlanmıştır. Bu eserin son sayfasının arkasında "*Bogda Çinggis Ka'an'ın yedi yüz otuz beşinci yılın on birinci ayda yazdı. Başlık noyan'ın sarayının inceleme ve yayınevi*" diye bir ifade bulunmaktadır.

*İç Moğolistan*lı bilim adamı *Lyu Jin So* tarafından 1980 yılında "*Qad-un üdüsün quriyangyui altan tobçi"* adı ile yayınlanmıştır. Sonra bu nüshadan faydalanarak *Cüfen, Ciy Cin Yan* Çinceye tercüme ederek eseri Moğolca nüsha ile beraber 1985 yılında *Höh şehir*'de yayınlamıştır.

*Rusya'*nın *Sankt Petersburg Doğu Bilimleri Enstitüsü'n*de *eski ve nadir kitaplar bölümün*de *F-25,* G-26 ve F-12 numaralarında kayıtlı üç nüshanın bulunduğundan *Tseveen.J*, *Puchkovski.L.S, Sazikin.A.G* başta olmak üzere bilim adamları kendi eserlerinde bahsetmişlerdir. F-12 numarada kayıtlı olan el yazması, 19. yüzyılın sonunda demir kalem ile Buriyad yazı şeklini kullanan birisi tarafından yazılmış ve yazarken birçok hata yapılmıştır. Bu yüzden bu el yazmasının birinci el kaynak olarak kullanılmasının mümkün olmadığını *Tseveen.J ve Puchkovski.L.S* dile getirmişlerdir. Ancak, F-25, G-26 numarada kayıtlı olan iki el yazmasının ise karşılaştırma yapılmasının zorunlu olduğu nüshalar olduğunu söylemektedirler.

Choimaa.Sh tarafından *Sankt Petersburg Doğu Bilimleri Enstitüsü'n*de *eski ve nadir kitaplar bölümün*de *F-25,* G-26 numarasıyla kayıtlı olan iki nüsha ile kendisinin yeni bulduğu el yazmasını karşılaştırmış, *Galsan Gomboyev*'in ise sadece G-26 el yazmasını kullandığını ve F-25 nüshasını hiç görmemiş olduğunu ortaya çıkarmıştır.(Choimaa 2015:16-17)

Yeni Bulunan El Yazması Hakkında: *Moğolistan*'ın *Govi-Altay il*'in *Rentsen*'in *Batmend*'in atasından miras kalan bambu kalemle yazılmış nadir bir el yazmasının şimdiye kadar saklandığını *Choimaa.Sh* bulup bu yazmanın "*Qad-un üdüsün quriyangyui altan tobçi*"nin bir nüshası olduğunu ortaya çıkarmıştır. Şimdiye kadar bizim elimizde olan bütün nüshalar arasından *Choimaa.Sh* tarafından bulunan bu nüsha, en iyi nüsha olararak kabul edilmektedir.

Moğolistan'da "*Qad-un üdüsün quriyangyui altan tobçi neretü sudur"* Üzerine Yapılan Araştırmalar

Perlee.Kh tarafından "*Moğolistanın devrimden önceki tarih yazıcılığının soruları*" adlı eserde *Qad-un üdüsün quriyangyui altan tobçi neretü sudur. (Kısaltılmış Altan Tobçi)* hakkında kısa bilgi vererek eserin 1604 yılında yazılmış olduğunu ortaya koymuştur.

Ünlü tarihçi *Gongor.D* tarafından *''Khalkh tovçoon''* adlı eserde *''Kısaltılmış Altan Tobçi'nin* yazıldığı tarih 1604 yılı olarak gösterilmiş ve yazar, *Perlee.Kh'in* görüşüne katılmıştır.

"Qad-un üdüsün quriyangyui altan tobçi neretü sudur"-un üzerine ayrıntılı araştırma yapan diğer bir bilim adamı *Ace. Bira.Sh*'dir. O kendisine ait Moğolistan'ın tarih yazıcılığı

(XIII-XVII) adlı eserde yazarı belli olmayan *Altan tobçi* başlığı altında ayrıntılı bilgiler vermiştir. Bu eserin birinci bölümü en eski zamanlardan *Yu'an imparatorluğunun* düşüşüne kadarki olayları kapsamaktadır. İkinci bölümün ise *Yu'an imparatorluğunun* düşmesinde *Ligden Han'ın* tahta oturmasına kadarki sürede geçen tarihi olayları kapsamakta olduğundan bahsetmiştir.

Ace Dalai.Ch "*Özetmiş altan tobçi*''-nin yazılış tarihi için *Lyu Jin So'*nun görüşüne katılmıştır. Bu *Altan tobçi*'nin Büyük Moğollar dönemine ait yeni bilgilerle dolu olduğunu söyleyerek "*Qad-un ündüsün quriyangyui altan tobçi neretü sudur"*-un bir nüshası olan -*Çinggis Ha'an'ın çadig"*-ta *Moğolların Gizli Tarih*inin 1-10, 27-39, 54-56, 60-68, 74-93, 130 (312) kısımlarıyla aynı olduğunu yazmıştır.

Ace. İşjamts. N "*Bizim araştırdığımız konu ile ilgili veriler, XVII-XIX yüzyılın tarih kaynaklarından bulunabilmektedir. Böyle kaynaklardan örnek olarak verirsek 1604-1624 yılları arasında yazılmış Kısaltılmış altan tobçi"* ve *Çinggis Ka'an'ın çadig'i adlı eserleri söyleyebiliriz"* demiştir.

Choimaa.Sh, bütün nüshalar arasında karşılaştırmalı bir çalışma yaparak "*Qad-un ündüsün quriyangyui altan tobçi neretü sudur"* adlı eseri, 2015 yılında *Ulanbator*'da yayınlamıştır. Bu çalışma, birçok bilim adamı tarafından kıymet verilen bir eser niteliğindedir. (Choimaa 2015:12)

Yabancı Ülkelerde *Qad-un ündüsün quriyangyui altan tobçi* Üzerine Yapılan Araştırmalar

Lyu Jin So "XIII-XYII yüzyılın tarih yazcılığı" adlı eserde *"Qad-un ündüsün quriyangyui altan tobçi"* başlık altında ayrı bölüm olarak yazmış ve eserin yazarı ve yazılış tarihi hakkında kendi görüşünü ortaya koymuş. Bunu dışında eserin içerikleri araştırırken yeni ve ilginç verileri üzerinde ayrıntılı çalışmıştır.

Bilim adam *Bulag* tarafından 1925 yılında *Temget*'in yayınlandığı "*Çinggis ha'an'ın çadıg*"-ın en önemli nüshası olan 1927 yılında yayınlan *Temget*'in yayın, 1858 yılında *Galsan Gomboyev*'ın "*Altan tobçi"* ve "*Lu Altan tobçi*"-ni uygun kısımları karşılaştırarak "*Qad-un ündüsün quriyangyui altan tobçi"* ad ile 1989 yılında yayınladı. Bu çalışma daha önceki çalışmalardan daha niteliklidir.

"Qad-un ündüsün quriyangyui altan tobçi"-yi tercüme etmek ve araştırmak çalışmalar *Japonya*'da iyi bir şekilde yapmıştır. 1935 yılında *Ymamoto Mamorü* "*Çinggis çadığ*"(*Jingisukan-no keifu*) ad ile "*Qad-un ündüsün quriyangyui altan tobçi"*-nin yarım kısımı tercüme ederek yayınlamış. Ondan sonra 1939 yılında *Kobayashi Takashiro* "*Altan tobçi*" (*Arutana topuçi*) ad ile yayınlamıştır. *Ozava.Sh Tokya*'nın Yabancı Dil üniversitesinde öğrenciyken *Kobayashi*'nin tercümeyi araştırıp *Temget*'in birinci yayın ve *Galsan Gomboyev*'in nüsha ile karşılaştırmıştır. Çalışmayı yaparkan *Temget*'in birinci yayın yanı 1925 yılında yayınlan nüshayı birinci el kaynak olarak kullanmış ve bunun yanında *Galsan Gomboyev* ve *Temget*'in ikinci yayını karşılaştırmış. (Choimaa 2015:13)

Yoshida Junichi "*Luvsandanzan'ın Altan tobçi" ve yazarı beli olmayan "Altan tobçi"* adlı makalede "*Qad-un ündüsün quriyangyui altan tobçi"*-ni yazıldığın sene XVII yüyılın eserlerden daha erken yazılmış olmasını ortaya çıkardı. *"Yazılış beli olmayan Altan*

*tobçi"-i "Luvsandanzan'*ın *Altan tobç"-'*i yazmak için birinci el kaynak olarak kullanmış ve *Luvsandanzan* da kedisinin eserin adı *"Altan tobçi"* olarak koymuştur diye bahsetmiştir.

Bawde.Ch Qad-un ündüsün quriyangyui altan tobçi hakkında çalışma yapıp *The Mongol chronicle Altan Tobci* (Text,translation and critical notes) adı ile 1955 yılında yayınlamıştır. O *Temget*'in birinci yayının yanı sıra 1925 yılında yayınlanan nüshayı da birinci el kaynak olarak kullanmış ve onu *Temget*'in ikinci yayınıyla, *Galsan Gomboyev*'in nüshası ve Luvsandanzan'ın *Altan tobçi*'nin uygun kısımları ile karşılaştırarak İngilizce yayınlamıştır. Bu çalışma, bilim adamları tarafından kıymet verilen bir araştırma eseridir.

Türkiye'de *Charles Bawden*'in İngilizce tercümesiyi Moğolca aslı ile karşılaştırılarak, *Tuncer Gülensoy* tarafından tercüme edilmiş ve *TTK-Belleten*'inin 151, 196 ve 199. sayılarında, giriş+notlar+dizin halinde, 3 bölüm olarak yayımlanmıştır. (Gülensoy 2008:196)

Luvsandanzan'ın Altan Tobçi (Lu Altan tobçi)

17. yüzyılın ortasında Moğol bilim adam *Gü'üş Luvsandanzan* tarafından yazılmış olan bu eser *Cengiz Kağan* döneminden başlayıp *Moğol* hükümdarlığın son Kağan olan *Ligden Kağan* dönemine kadar süren tarihi olayları anlatmaktadır. 1926 yılında *Moğolistan Bilimler Akademesi*'nin başkan *Jamyan Gün* tarafından ilk bulunmuştur. *Türk* ve *Moğol* tarihi çalışmalarından birincil kaynak olabileceği *Lu Altan Tobçi*, *Moğolların Gizli Tarihi* ile paralel gider ve içinde *Moğolların Gizli Tarihi'*nde hiç geçmediği önemli veriler de bulunmaktadır.

2.1. *Yazar ve Yazılış Tarihi*

Lu Altan Tobçi'nin yazıldığı tarih, araştırmacılar arasında tartışmalıdır. *Kh.Perlee, Lu Altan tobçi'nin* 1634 yılında yazılmış olabileceğini *Moğolistan Tarihi* eserinin I. cildinde dile getirmiştir.

2003 yılında yazılmış *Moğolistan Tarihi* adlı beş ciltlik eserin üçüncü cildinde *Gü'üsh Luvsandanzan, Lu Altan tobçi* adlı eserin 1634 yılında yazıldığını ifade ederek eski *Moğolistan Tarihi* adlı üç ciltlik eserdeki *Kh.Perlee*'nin görüşüne katılmıştır.

*İç Moğolistan*lı bilim adamı *S.Tsetsenbileg*, *Lu Altan tobçi*'nin yazıldığı tarihin 1720 yılı olduğunu söylemişir.

1958 yılında ünlü tarihçi *Sh.Natsagdorj, Altan tobçi* eseri hakkında bir makale yayınlamıştır. O *Luvsandanzan'*ın yazan *Altan tobçi* Moğol tarihinin en önemli kaynaklarından birisi olduğunu söyleyerek yazar *Luvsandanzan'*ın tam olarak kim olduğunun şimdiye kadar bilinemediğine dikkat çekerek *Ordos'*un *Dalad ilçinin Dashçoylin* Manastırın lama *Lhazyun Luvsandanzan* olabileceğini söylemiştir.

N.P.Shastina İşbaldan'ın''Erdeni-yin tobçi'nin verilerine dayanarak Kh.Perlee, Sh.Natsagdorj onlar *Ordos'*un *Dalad* ilçinin *Dashçoylin Manastırın lama Lhazyun Luvsandanzan* doğru olduğunu söyleyip onların görüşüne katılmıştır.

Sh.Choimaa, *Lu Altan tobçi*'nin *Qad-un ündüsün quriyangyui altan tobçi'*den sonra 17. yüzyılda yazılmış olduğunun eserin içeriğinin başka kaynaklarla karşılaştırıldığı araştırmalardan belli olduğunu ifade etmiştir.

Nüshalar

1926 yılında *Moğolistan Bilimler Akademisi*'nin başkanı *Jamyan Gün* tarafından ilk nüsha bulunmuştur. *Jamyan Gün,* elyazmasını bulduktan sonra kendisi bambu kalemle metni kopyalayarak Fransız bilim adamı *Peloy*'a göndermiştir. O bu metni kendi araştırmalarında kullanmış ve vefat ettikten sonra, 1946 yılında bu metin *Fransa Milli Kütüphanesi'ne* teslim edilmiştir. (*Jamyan'ın el yazmasıdır.*)

1932 yılında *Lu Altan tobçi'*yi *Rusya Bilimler Akademisi, Doğu Bilimleri Enstitüsü'n*e getirmiş ve fotografını çekmişlerdir. Şimdi bu nüsha, *Rusya'*nın *Sankt Petersburg Doğu Bilimi Enstitüsü'nün* el yazmaları bölümünde saklanmaktadır.

Jamyan Gün'ün bulduğu Lu Altan tobçi Eski Moğolca ile 1937 yılında *Ulanbator*'da iki cilt olarak yayınladı. 1952 yılında *ABD*li bilim adamı *Kleavis.F.V* , *Ulaanbaatar*'da yayınlanan iki cilt *Lu Altan tobçi'*yi ikisini *Moğolıstan'ın eski kaynaklar* ad ile *Harvard Üniversitesi*'nde fotoğraf olarak yayınladı. 1957 yılında günümüz Moğolcasına tercüme edip yayınladı. 1973 yılında *Rus* bilim adamı *Shastina.A,* 1937 yılında eser, *Ulaanbaatar*'da yayınlanan nüshaya dayanılarak Rusçaya tercüme edilmiştir. 1984 yılında *Çin* bilim adamı *Choiji Harvard Üniversitesi*'nde yayınlan fotoğraf tıpkıbasım dayanarak metni Eski Moğolcaya tercüme edip *Kök sehir*'de yayınlamıştır. *ABD*'de Moğolcaya tercüme edip yayınlamış ve *Zagchidsetsen* tarafında *Moğolların Gizli Tarihi'I* araştırmak sebeb ile *Lu Altan tobçi'*yi da araştırıp Çinceye tercüme edip yayınlamıştır. Bunun dışında eser, *Tayvan*'da da Çinceye tercüme edilip yayınlanmıştır.

Luvsandanzan'ın Altan Tobçi Hakkında Yapılan Araştırmalar

Ünlü bilim adamı Tseveen. J., 1936 yılında *XVII. Yüzyıl Moğol Kaynakları (''Монгольские летописи XVII века'') (M-Л,1936)* adlı eseri yayınlamıştır. Bu eserin beşinci bölümünde *Lu Altan* tobçi'nin her sayfası üzerinde durup bu sayfalar hakkında ayrıntılı araştırmalar yapmıştır.

1937 yılında *Ulanbator* şehrinde *Lu Altan Tobçi'yi* iki cilt olarak yayınladı ve bu yayını birçok araştırmacı tarafından birinci el kaynak olarak kullanılmıştır. Bu eseri kimin yayına hazırladığı ise belli değildir. Sadece Moğolistan Bilimler Akademisi ibaresi bulunmaktadır. (Choimaa 2015:12)

Kozin tarafından *Moğolların Gizli Tarihi* ile mukayese şeklinde neşredilmiş ve *Kozin*'in mukayeseli neşri neticesinde *Altan Tobçi*'nin % 83'ünün *Moğolların Gizli Tarihi* ile aynı olduğu anlaşılmıştır. Onun fikrince *Altan Tobçi*, *Moğolların Gizli Tarihi*'nin Uygur harfleriyle yazılmış bizce malûm olmayan herhangi bir yazılı nüshasından kopya edilmiş olabileceği ya da bu eserin Çin harfleriyle yazılı nüshasından tekrar Uygurcaya çevrilmek suretiyle meydana getirilmiş olma ihtimali üzerinde durur. *Kozin* bu ikinci ihtimali daha kuvvetli bulmuştur. (Temir 1986:24)

1959 yılında *Prof. Khaissig.B Die Familienund Kirchengeschichts-schreibung der Mongolen* adlı eserin bir bölümü XVI_XVII yüzyılın Moğoların kaynak araştırma ve *Lu Altan tobçi* için ayırlamıştır. *Onun yayınlan* eser hakkında *Shastina.N.P* iyi olduğunu bahseterek *Lu Altan tobçi'nin yazar ve yazıldığı tarih hakkında kendisinin görüşleri ortaya koymuş. Bunun dışından Luvsandanzan Altan tobçi'yi yazarken hangi kaynakları kullanmış olduğu hakkında*

da ayrıtılı araştırma yapıp kendisinin görüşleri ortaya çıkarmış iyi eser olmuş" demiş. *Shastina.N.P* 1973 yılında Rusçaya çevirmiştir.(Choimaa 2015:12)

Ace. *Bira.Sh* 1978 yılında yayınlan *Moğolistan'ın Tarih Yazıcılığı XIII.-XVII. Yüzyıl*, *İç Moğolistan*'ın bilim adamı *Lyu Jin So* tarafından 1997 yılında yapılan "*On üçüncü yüzyıl ve on yedinci yüzyılın Moğolistan'ın Tarih Yazıcılığı* adlı eserlerde *Lu Altan tobçi'yi* tarih yönünden ayrıntılı araştırıp ayrı bir bölüm olarak hazırlamıştır.

1979 yılında *ABD*'ın bilim adam *Zahchinsetsen Lu Altan tobçi'nin Çinceye tercüme edmiştir. O Lu Altan tobçi'*nin içindeki veriler *Moğolların Gizli Tarihi'*daki aynı olan veriler ile karşılaştırıp eseri yazmak için *Çince yazılmış Moğolların Gizli Tarihi'ni* değil eski Moğolca yazılmış *Moğolların Gizli Tarihi'ni* kullanmış olduğunu ortaya çıkarmıştır.

1984 yılında *Rus* bilim adamı *Orlovskay. M. N*, 1937 yılında *Ulanbator"*da yayınlan yayına dayanarak *Lu Altan tobçi'*nin dil özeliklerini günümüz Moğolcası ile karşılaştırıp *Lu Altan tobçi'nin dili* adlı eseri ortaya koymuştur.

1992 yılında *Pitsey.H.Kh Luvsan.G Tokya*'da *Lu* "*Altan tobçi"-nin* 1990 yılındaki tıpkıbasımı dayanarak transkripsiyon ve söz dizin çalışmaları yapmışlardır. Bu çalışma, alan araştırmacıları için yararlı bir eser olmuştur.

Çinggis Kağan'ın Altan Tobçi Nerti'yin Çadig

Elimizde bulunan ve 17. yüzyılın ilk yarısında kopyalandığı öngörülen bu nüsha, ilk kez 1958 yılında *İç Moğolistan Bilimler Akademisi Edebiyat Enstitüsü* araştırmacısı *Doronga* tarafından bulunmuştur. Eser, 49 varaktan oluşmuş olup her sayfada 14 satır bulunmaktadır. İçeriği aynı *Qad-un ündüsün quriyangyui altan tobçi neretü sudur* ve *Lu Altan Tobçi* gibi olup Cengiz Kağan döneminden başlayıp Moğol hükümdarlığının son kağanı olan Ligden Kağan dönemine kadar süren tarihi olayları anlatmaktadır. Moğolların tarihi ile ilgili diğer kaynaklarda bulunmayan efsaneler bu eserde bulunabildiği için eser, Moğol ve Türk tarihi çalışmalarında birincil kaynak olabilmektedir.

Çinggis Kağan'ın Altan Tobçi Nerti-yin Çadig'ta Bulunan Destanları

Yesükey Bahadır Ö'elen Ücin'i alması

Temücin ve Camuka'nın anda olması

Üç yüz Tayciyutları basması

Kasar'ın Cengiz Kağan'dan gitmesi

Çilgerböke, Temüjin'e kötülük yapması

Cengiz Kağan'ın yaşlı adama dönüşüp Kasar ve Belgütey'i sınaması

Argasu Horçi'nin destanı

Kasar Engüd'ün Uran Çengüy'e ihaneti ve onu basması

Kasar'ın torunu Haydu Şari, Galzu'u Çin Tayiş tümen kırlangıç ve bin kedi ile Vançun Han'ın şehrini alması

Yüce Tanrı'nın Çingis Kağan'a su kaynağı bağışlaması

Cengiz Kağan, Hulan hatun'u alması

Tangud ulusunun Şudraga Han'ı basması

Kasar'ı Haşa'at kuyusunda saklaması

Gürvelcin go'o hatun'un destanı

Cengiz Kağan'ın matem şiiri ve Sönüt'ün Gilügedey Bahadır'ın ona karşılık söylediği şiir

Eser üzerinde yapılan araştırmalar azdır ve *Erdenetogtoh*, *B.Nasanbaljir, Kheşigtogtoh* başta olmak üzere tarihçiler eser hakkında birkaç makale yazmışlardır. *Kheşigtogtoh*, *Çinggis Ha'an'ın altan tobçi nerti'in çadig* eserinin içindeki on beş destanı işaret ederek eserin *Moğolların Gizli Tarih*inden daha erken bir döneme ait olması gerektiğini söylemiş ve *Kubilay Kağan* tahta oturduktan sonra 1260 yılından sonra yazıya geçirilmiş olabileceğini ortaya koymuştur. Ancak, 1958 yılında *İç Moğolistan Bilimler Akademesi Edebiyat Enstitüsü'*nde araştırmacı olan *Doronga* tarafından bulunan nüsha, eserin 17. yüzyılın başında kopyalanmış olabileceğini ortaya çıkarmaktadır. Bunun dışında *Kısaltılmış Altın Tobçi* ve *Lu Altan* T*obçi* başta olmak üzere kaynaklar, bu *Çinggis Ha'an'ın altan tobçi nerti'in çadig* adlı eseri temel kaynak olarak kullanmıştır.

4. Sagan Seçen Erdeni-yin Tobçi

17.yüzyılda Moğolların tarih kaynakları arasından en çok yabanci dile tercüme edilen ve en çok yayılan eseridir. Moğolların tarihinin üç temel kaynağından birisidir. Batıda *Moğolların Gizli Tarihi*'nin bilinmesinden daha kırk yıl önce *İ. Y. Shmidt*, *Erdeni'in Tobçi*'yi Almanca olarak yayınlamıştır. O zamandan şimdiye kadar Moğolların tarih, dil ve eski edebiyat araştırmalarında temel kaynak olarak kullanılmaktadır. Ünlü araştırmacı *B. Y. Vladimirtsov, Moğolların İçtimai Teşkilatı (*Moğol göçebe feodalizmi) eserini yazarken temel kaynak olarak faydalanmıştır. Bunun dışında ünlü Moğol bilim adamı *Sh.Bira*, "*Монгольская история графия (XIII-XVII век)*" eserinde *Erdeni-yin Tobçi*'nin *Moğolların Gizli Tarihi*'ne benzetebilecek bir kaynak olduğunu ortaya çıkarmıştır.

Bu eser; Mançuca, Çince, Japonca, Almanca, Rusça, İngilizce ve Korece başta olmak üzere çeşitli dillere tercüme edildi ve *Moğolistan*'da *Ts. Nasanbalcir*, 1961 yılında *Moğolistan Milli Kütüphanesi*'nde bulunan *Erdeni-yin Tobçi*'yi dört nüshayı karşılaştırarak Eski Moğolca ile yayınlamıştır. Bunun dışında 2006 yılında *M. Bayrsaikhan, A.Tsanjid* tarafından Modern Moğolcayla yayınlandı.

Yazar ve Nüshası Hakkında

Eserin yazılış tarihinin tespiti için eserin sonunda bulunan tarihi değerlendirirsek *Cengiz Kağan*'ın 22. torunu *Sagan Secen, Erdenin Tobçi* adıyla eseri, 1662 yılının şubat ayının on birinde başlayıp haziran ayının başında bitirdiğini anlarız. Eserde *Kısaltılmış Altan Tobçi, Luvsandanzan'ın Altan Tobçi, Şar Tu'uc*, *Altan Ka'an'ın Tu'uc* adlarındaki eserlerde ve Çince kaynaklarda olmayan birçok önemli veri bulunmaktadır. Bunun dışında yazar olan *Sagan Seçen* eserin sonunda yedi çeşit kaynaktan faydalandığından bahsetmiştir.

Erdeni-yin Tobçi Moğolların tarih kaynakları arasında en çok yayınlanan kaynaktır. Yazıldığı zamandan beri Moğolların yöneticileri ve soyluları bu eseri kopyalamaya devam etmişlerdir. Şu ana kadar kaynağın 30 tane nüshası bulunmaktadır ve bunların çoğunluğu

kopyalamış nüshalardır. Bu nüshalar arasında en eski olan nüsha, *Tsengünjav* tarafından bulunan bir nüshadır ve *İç Moğolistan*'ın *Dil ve Edebiyat Araştırma Kurumu*'nun kütüphanesinde bulunmaktadır. Bu nüsha, *Ülemj* tarafından 1766 yılında Mançuca olarak yayınlamıştır. 1777 yılında *Shüketa* ve *Küylen* ikisi Çinceye tercüme edip yayınlanmıştır. Bunun dışında 1777 yılında *Erdeni-yin Tobçi*; Moğolca, Mançuca ve Çince olmak üzere üç dil ile tercüme edilmişti.

*Moğolistan Milli Kütüphanesi'*nda *Sagan Seçen*'in *Erdeni-yin Tobçi*'nin bir nüshası bulunmaktadır. Bu nüshaya *Örgö'ö* nüsha denir.

19. yüzyılın başında *Be'ejin*'de oturan *Rusya*'nın din temsilcisi B.Novoselov, *Erdeni-yin Tobçi*'nin bir nüshasını *Rusya*'ya getirmiştir. Onun getirdiği nüsha, *İ.Y. Shmidt* tarafından 1820 yılında *Doğuların Mirası* adlı dergide yayınlanmıştır. Ondan sonra *İ. Y. Shmidt*, Almancaya tercüme edip St. Petersburg'ta yayınladı.

Sagan Seçen'in *Erdeni-yin Tobçi*'nin *Yayınlanan Nüshaları*

Chiodo.E ''*Saġang Seçen*, *Erdeni-yin tobçi*'' A Manuscript from Kentei ayimaġ Edited and commenten on by Elisabetta Chiodo, with a study of the Tibetab glosses by Klauss Sagater, Wiesbaden, 1996

Çidaltu (oduki kelen-dür baġulġaba), *Oduki kelen-ü Erdeni-yin tobçi,* Öber Monġol-un Arad-un keblel-ün qoriy-a, 1987.

Fujioka Katsuji 'K'e-la-ch'in hon Möko genroü, Tokyo.1940 (t*ranskripsiyonu yapılarak Japoncaya tercüme edilmiş Erdenin tobçi.)*

Gö Minoru, Möko genroü, Tokyo 1940. (*Go Minoru Japoncaya tercüme etmiş ve yanına Mançuca tercümeyi eklemiştir.)*

*Gö M.,Rachewiltz I. de, Krueger J.R., Ulaan.B., Erdeni-yin tobçi. (*Precious summary*)*Saġang Secen, A Mongolian Chronicle of 1662. I. Canberra, 1990, 270 p. (B*ambu kalem ile yazılmış Örgö'ö nüshasının transkripsionunu yayınlamıştır.)*

Haenisch Erich, Monggo han sai da sekiyen, Die Mandschufassung von Secen Sagang's Mongolischer geschichte, Leipzig, Verlag Asia Major GMBH, 19333. 123 pp. (*Ülemj'in Mançuca tercümesinin transkripsionunu yapmıştır.*)

*Haenisch E., her., Eine Urga- Handschrift des mongolischen Geschichtswerkes von Secen Sagang (*alias Sanang Secen*),* Berlin, 1955, 102p*. (Moğolistan Milli Kütüphanesi'nde bulunan Örgö'ö nüshası fotoğraf olarak yayınlandı.)*

Haenisch E., her., Der Kienlung-Druck des Mongolischen Geschichtswerkes Erdeni-yin tobçi von Sagang Secen, Wiesbaden, 1959, 271 pp. *(Tsengü'ün jav'ın gönderdiği nüshanın Kağan'ın emri ile 1777 yılında kopyalanmış nüshasıdır.*)

Haenisch E., Qad-un ündüsün Erdeni-yin tobçiya, Eine Pekinger Palasthandscrift, Wiesbaden, 1966. (*Be'ejin'in Kağan'ın sarayında bulunan nüshadır*.)

*Heissig W., Saġang Seçen, Geschichte der Mongolen undihres Fürstenhauses, Z*ürich, 1985, 701 p. (*Almanca tercümesi*)

Kökeöndür ġarġuġulun tayilburilaba, ‘*’Erdeni-yin tobçiy-a’’* Begejing 1987. (*İç Moğolistan’ın Baynnu’ur ilinin Urad’un batı bölgesi Jargalant süm’den bulunan nüshayı diğer beş nüshayla karşılaştırıp yayınlamıştır.)*

Krueger J.R., Sagang Sechen, Prince of the Ordos Mongols, The Bejewelled summary of the Origin og Khans (Qad-un ündüsün-ü Erdeni-yin tobçi) Part one; Chapters one through Five, Newly translated from the Original Mongolia. Second edition. 1967, Bloomington, 89 p. *(Örgö’ö nüshasını kullanarak Erdeni-yin tobçi’nin 1-5 bölümlerini İngilizceye tercüme etti.)*

Mostaert A., Erdeni-yin Tobçi, Mongolian chronicle by Sayang Seçen, editor’s foreword by Francis Woodman Cleaves, Harvard University Press Cambridge, Massachusetts, 1956, Part I-298 p, Part II-272 p, Part III-135p, Part IV-270 p. *(Ordos’dan bulan Ü’üshin bölgesinin Dugarjav Tayiş’ın sakladığı nüsha ile Hangin bölgesinin nüshasını, Otog bölgesinin Tümen-Ölzi’i Meyren’in sakladığı nüsha ile ‘’Ezen Bogd Çingis Ka’an’ın Shar tü’üh orshiv.’’ adlı üç eseri bir arada yayınlamıştır.)*

Rachewiltz I.de, Krueger J.R., Erdeni-yin tobçi *(*Precious summary), Sarang Secen, A Mongolian Chronicle of 1662, II. Word index to the Urga text, Canberra, 1991, 258 p. *(Örgö’ö nüshasının dizini)*

Schmidt İsaac Jacob, Geschichte der Osi-Mongolen und lhres Fürstenhouses, verfasst von Ssababg Ssetsen Ghungtaidchi der Ordus, St. Peterburg, 1829, 509 pp, (*St. Petersburg’ta bulunan nüshasıdır. Bu nüshayı Novoselov bulmuştur*.)

Ula’an B., Erdeni-yin tobçi-yin sudulul, Liyoning-un Ündüsüten-ü keblel-ün qoriy-a, 2005, 822 tal-a (Ula’an Çinceye tercüme edip tarih açısından değerlendirme yapmış ve bunu Altanbagana Moğolcaya tercüme etmiştir. Ula’an’ın bu çalışması Erdeni-yin Tobçi üzerine yapılmış en iyi çalışmadır.)

Nasanbaljir. Ts yayına hazırlandı. Sagang Secen, Erdeni-yin Tobçi, Ulaanba’atar, MCMLVIII. 341 sayfa. *(Moğolıstan Milli Kütüphanesinde saklanmakta olan bambu kalem ile yazılmış Sagan Seçen’in Erdeni-yin Tobçi’nin Örgö’ö nüsha, tarihçi Jamiyan Gün’ün Diş Moğolistan’dan getirdiği nüshayı ve nereden kimin bulduğu belli olmayan nüshayı karşılaştırarak yayına hazırlamıştır.*)

Bunların dışında yayınlanmayan birkaç nüshası bulunmakta ve bunların gerçek sayısını bilen yoktur.

Sagan Seçen’in Erdeni-yin Tobçi’nin İçindekiler

ERDENİ-YİN TOBÇİ genel olarak aşağıdaki bölümleri kapsamaktadır:

Dünyanın ve insanlığın yaratılış tarihi.

Hindistan’ın Kağanlarının şeceresi

Tibet’in Kağanlarının şeceresi

Moğol’un Kağanlarının şeceresi

Mançu’nun Kağanlarının şeceresi

Sonuncu beyit

MOĞOL'UN KA'ANLARIN ŞECERESİ alttaki başlıkları kapsamaktadır:

Börte Çine'den *Yesükey Bahadır*'a kadar tarih

Cengiz Kağan'ın tarihi

Ögedey Kağan'dan *Togo'on Temür Kağan*'a kadar tarih

Yuan ulusunun tarihi

Bat Mönge Dayn Kağan'ın şeceresi

Barsbold Conon'un biraderleri ve *Ordos* ve *Tümed* tümenlerinin tarihi

Sonuç

Bu üç çeşit *Altan tobçi* ve *Sagan seçen*'in *Erdene-yin tobçi* hem dil bakımından hem de tarihnevislik bakımından çok önemli eserlerdir. Eserlerde bulunan *Monggol-un Niguça Tobçiyan* (Moğolların Gizli Tarihi) ve Fazlullah Reşîdü'd-din Fazlullah-ı Hemedânî Câmiu't-Tevârîh'de olmayan veriler ve destanlar Moğol ve Türk Tarih'da cok büyük bir katkı salayacaklardır. Bu yüzden Moğol ve Orta Asyadaki Türk tarihi araştırmalarında karşılaştırma yapmak zorunda olan birinci el kaynaklar arasında yer alan kaynaklardır.

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A STUDY ON ATTITUDE OF MONGOLIAN ELDERLY TOWARDS FAITH AND DEATH

[1] TUYA SUKHBAT, Ph.D, Associate professor,
Department of Social Science
School of Business Administration and Humanities
Mongolian University of Science and Technology
Ulaanbaatar, Mongolia

[2] ERDENECHIMEG ULZIISUREN (PhD. Candidate),
CEO & Founder,
Cognos International LLC – Research & Evaluation Company

Abstrac: *All of this, of which the target is older people who can really recognize their own death, to study explores the attitude and anxiety the elderly face in this stage of their later years in Mongolia. According to the Law on the Elderly, women aged 55 and above and men aged 60 and above are considered as the elderly. Though the proportion of the elderly aged 65 and above is small compared to that of developing countries, the share is projected to grow substantially, thus, Mongolia will shift to the aging society. In the midst of one's life, a person experiences many difficulties and unpleasant things. This study explores the attitude and anxiety the elderly face in this stage of their later years in Mongolia. In this study, quantitative data collection gathered from the elderly people above 55 years old with various faith such as Buddhism, Christianity and Muslim. Sample size is 100 composing from Ulaanbaatar city and rural areas. Analysis was done for 87 cases after cleaning the data. Equally important is to feed the spiritual state of the elderly and to provide social services addressing the spiritual needs among the elderly.*

Keywords: *spiritual, death anxiety, faith, religion, Mongolia*.

I. INTRODUCTION

In any country, the elderly are the ones who have devoted their life, intelligence and skills for the development of the country they live in. Due to technological advancements and improvements in life quality, life expectancy has been prolonged and the share of the elderly among the population has been increasing due to the decrease in fertility rate around the globe.

According to the Law on the Elderly, women aged 55 and above and men aged 60 and above are considered as the elderly. Though the proportion of the elderly aged 65 and above is small compared to that of developing countries, the share is projected to grow substantially, thus, Mongolia will shift to an aging society. According to the population projection for 2008-2030, the share of the population aged 60 and above will be increasing by 10 percent starting from 2025 (Challenging issues regarding population and development, 2010: 24), and the share of

those aged 65 and above will be composing 7.6 percent of the total population starting from 2030. Scholars note that fertility decline and an increase in life-expectancy affect population structure. As of 2021, life expectancy of a Mongolian person is 71.01 years, 67.05 years for men and 76.47 years for women (NSO, 1212.mn). Total number of the elderly will be 488.3 thousand by 2025 (NSO, 2018).

In the midst of ever-increasing demand for care for the elderly population, it is equally crucial to pay attention to the issues of spirituality, faith and fear of death related to the elderly.

Humanity has been seeking for the meaning of life from ancient times. Greek philosopher Socrates is known for his study on the meaning of life and discovering oneself, and Plato on happiness and immortality. German philosopher Arthur Schopenhauer made a foundation of a school that teaches that spirit transfers (https://myneato.ru/mn/smert-kak-filosofskaya-problema-filosofiya-o-smysle-smerti-kak/).

It is a tradition and legacy for Mongolians to take care of the elderly, and it is a responsibility of the young generation to provide care for the elderly. However, the care for the elderly has been decreasing due to transition from socialism to democracy, rural to urban migration, decrease in youth employment, instability of economy and increase in inflation. As such, the issues related to the elderly care have been growing as a complicated problem in response to changes at individual, family and social levels (S. Tuya, 2016). Demand for services to meet spiritual needs of the elderly besides physical is on the rise. Life satisfaction is an understanding that measures how satisfied a person is and a level of subjective emotion towards life experience so far (R.J. Havighurst, 1968). In the midst of one's life, a person experiences many difficulties and unpleasant things. This study explores the attitude and anxiety the elderly face in this stage of their later years in Mongolia.

II. LITERATURE REVIEW

Perception about death

Perception about death is complicated as it varies by culture, tradition, age, health, tolerance, identity and life condition etc. From the perspective of family studies, death is termination of living conditions (R., Kastenbaum 1996; Kalish, 1976).

Death, in broader terms, is defined as a process from birth throughout the life, and it affects individuals and society interrelatedly.

Occurrence of death is not clear to anyone. Death is not profitable to anyone, yet, it is unavoidable. People have a general tendency of not having a favorable attitude towards it and feel anxious to think about death. Therefore, people avoid talking about death. In particular, the notion of death affects people of old age with a peculiar anxiety and instability. If the elderly are prepared psychologically and informed accordingly about death, then they will be able to persist courageously until the last point of their life. Death is a change that transitions from a state of living to the state of dead. In other words, death is a process which is felt by the person until the person experiences its termination (Kalish, 1976).

Death is possible to have social symptoms. In other words, if a person becomes incapable of feeling emotions as a result of any accident, then it is called a death with social symptoms. Majority of people associate death with fear and suffering.

Religious views on death

Buddhist view on death

In Buddhism, death is inseparable from life and it is essential to have this ever-united view of life and death. A person is made of three elements i.e. breath, heat and consciousness. In early teachings of Buddhism, death was considered as temporary cessation of breath, loss of heat and consciousness.

Scholars have different views on the interrelationship between religion and death. A study by Wanger and Lorin notes that the majority of those who have a religion accept a notion of death calmly and have less anxiety and fear about death. Another study by Kim Tae Hyun and SonYang Sook (1984) suggests that the elderly who have faith receive a notion of death peacefully. In conclusion, do people who have faith tend to view death calmly without anxiety? Studies have confirmed that Christian and Catholic elderly people have positive attitudes towards death compared to fellow elderly people who have no faith. Those who have less faith compared to those who have devout faith experience more anxiety towards death (Ward, 1996) because they are not clear about heaven or eternal life. Therefore, the uncertaintiy about life after death leads them to a higher level of anxiety towards death compared to those who are devout believers.

Catholic view on death

In Catholic religion, death is not a terminal state of a person rather a person will be living with God eternally in heaven. Death is a process of cessation of function of heart and lung; thus, the brain stops operating.

Christian view on death

Christians believe that death is not an end, and they believe that they will overcome death as Jesus overcomes death. Death entered the world when Adam and Eve sinned against God. Thus, every person born after that is born with a nature of sin, and it has become inevitable that humanity does commit sin. Therefore, the Lord executed the salvation operation through Jesus Christ by sending Him to the world as a ransom for humanity's sin in order to save them from eternal hell. When Christ comes again into this world, there will be judgment of God based on their faith. Those who believed in Christ as Savior will be saved and live in heaven eternally with God. Therefore, death is not an end of life and not a fearful event for Christians.

III. METHOD

In this study, quantitative data collection gathered from the elderly people above 55 years old with various faith such as Buddhism, Christianity and Muslim. Data was analysed using SPSS-20.

In terms of methodology, death and anxiety questionnaires by Ainlay Kim Soo Yeon and by Smith. The questionnaire has the following sections: 1. General information about the elderly,

2. Position about death, 3. Anxiety about death, 4. Religious participation, and 5. Quality of life.

Reliability was assessed using Cronbach's alpha coefficient (α = .845). Findings revealed that the present scale was a valid and reliable instrument that can be used in assessment of death anxiety among Mongolian elderly.

Sample size is 100 composing from Ulaanbaatar city and rural areas. Analysis was done for 87 cases after cleaning the data. About 41.4% of the participants are male and 59.6% are female. In terms of age, 43.7% are aged between 55-65 and 56.3% are above 66 years old. As for education, 18.4% of the elderly have higher education, 23.0% have complete secondary education, 44.8% have secondary education and 6.9% have no education.

As for religion, 14.9% are atheist, 64.4% are Buddhist, 11.5% are Christian, 2.3% are Muslim and the remaining 6.9% are others.

IV. FINDINGS

Majority of the research participants (64.4%) responded that they are Buddhists, while 11.5% responded as Christians and 14.9% as having no religion. In the years 1921-1990, Mongolia was a dominantly atheist country during the Socialist era. In the years 1921-1944, the ruling Revolutionary Party of Mongolia carried out a policy to destroy Shamanism and took a series of measures to do so (Sh. Soninbayar, 2017). As a result, the religious belief of Shamanism was replaced with atheism, thus the majority of Mongolian population became atheist. However, the situation of religion has changed since 1990 when the country became democratic country. In other words, young people started becoming Christians, but it is rare among the elderly aged 50. However, people aged 60 are more open to Christianity due to the fact that people in this age group are in the later years of their life getting closer to death, thus they think about death and spiritual issues which lead them to be open to Good news (Martin Visser, 2019).

When asked about the level of their faith, 22.8% responded that the level of faith is deep, 33.3% said it is average, 31.0% noted as little. Though the majority of the elderly responded that they have some kind of faith, 33.3% of them said that they do not believe in religious teaching and life after death, 37.0% responded that there are many doubtful things and believe partially. As a result of restrictions about religion from the State until 1990, about a half of the population in Mongolia are still not able to identify their belief and tend to accept Buddhism as their national religion inherited from ancestors (Mongol mission index 2021:136).

The majority of the research respondents (65.5%) said that they had thought about death at least once in life, especially during this season of life in which they are getting closer to death, and they feel anxious and unstable when thinking about death. About 72.4% of the respondents noted that they would prefer to live longer if it was possible for them to choose when to die. Wish for eternal life is an ever existing topic among humanity, and Mongolia is not an exception. Mongolian have enshrined the topic of eternal life in fairy tales and Mongolians tend to avoid talking about death and deem it as taboo to talk about death. Nevertheless, it is necessary to think about the end of life and prepare for this fate. However, 81.6% of the

respondents said that they did not think in that way. This shows that it is related to the taboo of thinking about death. About 59.8% of the respondents noted that they feel anxious when talking about death and feel hurt deeply when they hear about an operation and sudden death. These people feel that time passes quickly and they carry a heavy burden on themselves.

Though religious teachings have topics on death, it is not prevalent among people to think about life after death. Two third (67.7%) of the research participants agreed that the duration of person' life is very short. They also noted that they are worried about waging of war or spread of pandemic, as well as feeling afraid when they see a dead person. About 75.8% said that life of faith becomes more important as they age, and they start to appreciate more involvement in church related activities. More specifically, they enjoy going to church in order to have friends, to talk with others, to share their opinions, to get away from their sadness and to read books and newspapers about their religion. When asked whether they feel happy in their old age, 18.4% of the elderly agreed, 17.2% did not agree and 63.2% declined to answer. In addition, with the statement 'my life is shining like a gold,' 10.3% agreed with the statement, 20.7% did not agree and 67.8% declined to answer.

V. CONCLUSION

In this study, the elderly people above 55 years old participated and the study explored the relationship between their faith and attitude toward death. Data collection was carried out using questionnaires developed based on death and anxiety questionnaires by Ainlay Kim Soo Yeon and by Smith.

Conclusion of research findings:

Before 1990, Mongolians lived in a society in which religion was prohibited for 70 years, and since 1990, freedom of religion became available. About 80% of the research participants said that they have some kind of faith, yet, it does not necessarily mean that they are devout and fully believe in teachings of those religions and believe their religion is real.

People tend to have fear about death and see it as a taboo to talk about death. Nevertheless, the elderly tend to think about life, God and existence more as they get older, and they are able to experience satisfaction and happiness from their faith life. Improving the life quality of the elderly, to ensure their life guarantee and happiness, to improve their health, income, accommodation and psychology are all important. Equally important is to feed the spiritual state of the elderly and to provide social services addressing the spiritual needs among the elderly.

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ABOUT ESOTERIC KNOWLEDGE OF CULTURAL HERITAGE

/On the example of the stone statue of human from Baga Ereen's/

L.Purevikham,
Ph.D candidate of Mongolian National University of Arts and Culture
Ulaanbaatar city, Mongolia
bsu.gazar@gmail.com

Ts.Byamba-Ochir (Ph.D)
School of Business Administration and Humanities
Mongolian University of Science and Technology
Ulaanbaatar city, Mongolia
esunbold@gmail.com

Abstract: *The energy of the stone figure at the Baga Ereen, a monument of the early Turkic period which was created in the V century A.D., is an esoteric phenomenon of human culture which has had an influence on the mind, thinking and life of the people of five soums as a cultural artifact.*

Keywords: *Magnetic wave, proper energy, thought energy, astral, teraphim, artifact.*

Introduction

The General Conference of the United Nations Educational, Scientific and Cultural Organization meeting in Paris from 17 October to 21 November 1972, at its seventeenth session.

Having decided, at its sixteenth session, that this question should be made the subject of an international convention.

Adopts this sixteenth day of November 1972 this Convention[1].

I. Definition of the Cultural and Natural Heritage. Article 1

For the purposes of this Convention, the following shall be considered as "cultural heritage":

Monuments: Architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;

Groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;

Sites: works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view.

Article 2. For the purposes of this Convention, the following shall be considered as "natural heritage":

Natural features consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view;

Geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation;

Natural sites or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation of natural beauty.

A Stone figureat the baga ereen is "cultural heritage".

Old Turkic memorial enclosures, which were often accompanied by statues, belong to one of the most numerous archaeological monuments of the Early Middle Ages in the vast mountain-steppe region, stretching from Eastern Mongolia to the Urals. They are marked by an especially large number and diversity on the territory of Mongolia, Altai, Tuva, Kazakhstan, Tian Shan, and Eastern Turkestan. The history of research into Old Turkic memorial structures and statuary monuments of the Altai has continued for over one and a half centuries. We can only speak about the approximate number of such investigated objects in this region (about 300), since many of them remain unpublished. Despite the significant number of studied Old Turkic enclosures of the Altai, many problems still remain unsolved: their signifi cant variability, dating and chronology, interpretation of structural elements, and possible reconstruction of these memorial structures. That is why further archaeological research into various types of memorial structures (single, adjacent enclosures, etc.), study of their materials using scientific methods, and their publication are needed [2].

An important archeological monument is the human stone. The earliest small-sized human stone carvings are considered in connection with the Old Stone Age. It was a symbol of the peaceful life of the members of the tribe at that time, and it was used to exaggerate the characteristics of women, and such relics can be found in the northern parts of Asia and Europe. The first large-scale man-made stones are found in Europe and date back to the eneolithic period. They are spread around the borders of southern and western France, Italy, Switzerland and Austria. Most of the stone statues of this period depict men. When making human stone statues, natural stones such as limestone, shale, gravel, sandstone, and granite are modified and made into the shape of the human body. Human stones are often erected as part of sacrificial structures to commemorate famous people such as heads of political tribes and military heroes. As an imitation of a real person who lived in a certain period of history, the human stone has a

scientific merit because it realistically depicts the clothes, hair, weapons, ornaments, and some items of that time. Currently, the known human stone monuments in Mongolia are divided into four chronological categories. It includes:

1. Bronze Age Stone Man (2600-2000 BC) In recent years, two bronze man-stone statues related to the Hemtse culture of the Bronze Age have been found in Bulgan Sum, Khovd Province. Researchers believe that these human stone statues are the same as some of the human stone statues scattered in the Xinjiang Uyghur Autonomous Region of China, or in the ai basin of the Altai Mountains.
2. Turkic human stone (VI-VIII century) and human stone statues left by the Turkic people are widespread in Eurasia, and currently they have been found in Mongolia, South Siberia, mountain Altai, Tuva, and Kazakhstan. A total of 785 stone monuments have been registered on the territory of Mongolia from 114 sums of 21 provinces. During the Turkic period, a human stone monument was erected to the east of the sacrificial structure. According to the design, the human stone statues of the Turkic period are divided into full representation, partial representation, and outline representation.
3. A human stone statue of a from the Uighur period (VIII-IX century). The Uyghur period human stone are located in the of Baga Hairga, Sagsai Sum of Bayan Ulgii Province, Ulaan Del Tip, Bituu, Tsagaan hköshöö of Bayannuur Sum, and the center of Hköhnuur Sum.
4. A stone statue of a human from the Mongolian period (XIII century). The characteristic feature of Mongolian period human stone statues is that is sitting on a chair, with a cup in his right hand and his left hand resting on the back of the chair or on his knees. Most of the human stone statues of the Mongol dynasty are located in the southeastern part of Mongolia. Currently, 74 human stone statues have been registered in 17 sum areas of 8 provinces in Mongolia[3]

18.9% of the human stone statues in Mongolia are in Hovd, 16.4% in Bayan-Olgii, 16.7% in Arkhangai province, 0.2% in Ulaanbaatar city, and 0.23% in Darkhan-Uul province. 3.1% of the total human stone statues are in Ovorkhangai province. In Hovd, Bayan-Olgii, and Arkhangai provinces, 52% of all human stone monuments are located.(*Appendix-1: Graphic-1*) In the area of Ovorkhangai province, there are human stone monuments belonging to the VI-YII centuries of the early and late Turkic period. One of them is the human stone statue of Baga Ereen's.

The cultural monument, which was intelligently created, has an influence on the life of the local people and connects them to space through an unknown energy and shows them the might of nature. Although they are highly respected and revered by the Mongols, some stone figures from the Turkic period touch upon a problem within national traditional culture and faith. On the one hand according to historical and genetic research it is probable that an individual with Mongolian genes of Hun origin created the monument. For that reason it is right that the tangible heritage of the Orkhon valley, which is of cultural value to the world, is protected. But

it is impossible to abandon the belief and worship of “intangible heritage” which is significant evidence of historical and cultural customs of the people.

Scientists have explained in their views and theories that a living environment depends on human activity and is connected to nature. It is correct to understand the fact that the energy of cultural heritage is real and is connected to nature and geography which is absorbed by a human culture or a complex of local people who believe it. From the perspective of cultural and esoteric studies I tried to explain the phenomenon with respect to the customs and thoughts of the people as well as how the phenomenon relates to and influences their subconscious.

Human stone statue of Baga ereen's.

The human stone statue is 19 km to the south of Baga Ereen mountain, 365 km to the west from Ulaanbaatar, 170 km northwest of the Aimag’s centre, and about 30 km to the southeast from Kharkhorin soum

(Width-47 centimeter, height 145 **centimeter,** thickness 20 centimeter) The archeological research established that the monument was created in V century A.D., during the early period of the Turkic State. It is a fallen stone figure the head of which faces north. The coordinates of its location is 47 01 39.6 longitude and 103 12 026 latitude. Although eyes, nose, cheeks, chin and beard were properly carved in relief on an oblong piece of soft shale, the arms and other appendages were not carved which in general makes analysis awkward.

A fallen human stone with the head facing north. There is a photo of it standing upright in the 1970s. The eyes, nose, chin and beard were clearly embossed on the long oblong sheets of soft black shale, but the hands and other body parts were not made out. Generally, the clumsily designed head piece has been worn away by the effects of nature, broken off from its position, and lies loose on the ground. On the north side, at a distance of 6 m from the monument, there is a hole dug very early. According to local people, this statue seems to have been made with stones from Baga Ereen mountain in the north.

Scientist D. Bayar conducted a study in 1989 and named it Baga Ereen's monument in the academic literature in connection with the Turkic period.

According to a historical point of view the Huns were an ancient line of Mongols; a nomadic tribe who left their trace on the history of central Asia. The Huns were powerful and first established their State from the ancient nomadic tribes of central Asia in the III century A.D. The palace of Modun, khan of the Hunnic State was located in the valley of Orkhon, in the Khangai mountain range. The town Luut was the capital of Huns and other main towns of the next States were along the basin of Orkhon. So the Huns have been considered the cradle and centre of the culture and civilization of the nomads. Today it is possible to study Hunnic culture according to archeological research. According to the spot check of the cultural heritage carried

out on the territory of Ovorkhangai province carried out in 1999 the Hunnic graves were rare or they were found only in an area southwest of Kharkhorinin.

The research of our working group found Hunnic graves were in considerable numbers in the territory above the five soums mentioned above as well as in the soums of Sant, Bayangol. Bayan-Undur and Tugrug. In particular more than 50 Hunnic graves were found at the same time in 2010-2011. It is evidence that the Huns largely inhabited the east, southeast and northeast territory of Ovorkhangai province and the basin of the valley southeast of the Orkhon River.

Turkic tribes were included in the Hun State in ancient times. The Turkic State existed independently for over 100 years and was under the domination of the Tang dynasty for more than 50 years. According to historical and genetic research the individuals who created the monuments lived in the early period of the Turkic State, but it is also possible that the people were of Mongolian origin living during the zenith of Hunnic Power. Every person has his or her own genetic resources inherited from one's parents. It is inherited through the tribe, its origin and innumerable generations from which his or her parents belonged. The genetic resources of the related tribe, ethnic group and nationality consist of the genetic makeup of individuals[4]. Dr.J.Batsuuri once proved that the basin of Orkhon was one of the largest genetic centers. where mankind first appeared and accumulated the energy during the powerful time of the Huns and its influence on their descendants. I It is probable that the genetic resources of the Huns who lived in II century B.C. were preserved for about 700 years up to the Turkic period of V century A.D. It is generally considered that one generation lasts 25 years. So descendants with Hunnic genes during the time of the Turks who created the stone figure at the Baga Ereen were of the 28" generation, representing the geographic peculiarities and the spirit of the places, mountains and water of their native land. During the Turkic period the stone figures were erected in honor of the ancestors and country who rightfully deserved the respect of the common people as well as of the aristocracy. So the Hunnic people created the monuments for the spirits of mountains and water. After many centuries the Mongolian people, descendants of those who created the monuments, still feel and accept their energy. These are the people of the five soums. According to the theory of L.N.Gumilev one cycle in the development of energy lasts for 7 stages or 1200-1500 years. According to this for the Mongolian people the first peak of energy is compatible with the beginning Hun Empire lasting for about 1200 years until the fall of the Khitan State. The time of the creation of the monument coincides with the time of relative decline of energy from its peak period. But the mind absorbed in the creation of the monument and the esotery it keeps are a subjective and inimitable feature of it. It is a phenomenon explained by the cultural artifact that only belongs to the local people who get a natural return from it. One example is the esotery found in the human stone statue at the Baga Ereen.

Some cases of human stone statues:

Case 1: In the 1970s during the socialist period the people knew that it would rain for several days when the fallen stone figure was moved. The guide of Kharkhorin museum confirmed the beliefs of the local people that when the youths making hay secretly put a stone or piece of wood under the statue it would rain for several days which would allow them to play.

Case 2: In October of 2010, during the work of a joint group from the Center for Cultural Heritage and the BEC in Kharkhorin soum the monument was transported to the museum for installation and protection. Then when we met to ask the local people how to get to the related sites in Jalbaa bag some old people spoke with regret that we would not be satisfied without first making an offering of tea to the statue. In the winter of 2010-2011 there was a great disaster caused by frost and snow in only five soums which worshiped the stone figure at the Baga Ereen, but the other soums in the area survived the winter well. When our cultural workers left Kharkhorin for the province center to submit the report to the BEC they got stuck in the snow on the way around Khujirt soum (one of five soums which worship the stone figure at the Baga Ereen) on the second day their life was saved by the Provinces Emergency services.

Case 3: When the stone monument was moved in the soum Stone monument was moved in the winter or 2011 the snow disaster happened the soums of Kharkhorin, Khuirt. Bat-Ulzii. Zuunbayan. Ulaan Burd, Yesonzuil and Ulziit. The people of these soums several times stated that the disaster was the result of moving the stone figure. The people of the five soums requested the MECS and the provincial authorities to return the monument to its original site. So the Governor of the province made the decision of putting the stone figure back to its site by enacting resolution 44 on May 26, 2011. The Governor submitted the request to the MECS in order to get its permission to return the monument to the slopes of the Baga Ereen. The permission was granted and the monument was put back at its original site in June 2011. A total of 15 million tugriks from the State budget was spent.

Case 4: Natsagnyam, director of the museum informed us: "When, according to the decision of May 2011, the stone figure was taken out from the museum to be transported to its site it was raining for about 30 minutes in the neighborhood. It was an interesting phenomenon because it was a day when it was unlikely to rain.

Esoteric interpretation of the stone statue Baga Ereen's

These cases show that the stone figure at the Baga Ereen has the hidden power or esotery which can be transformed into natural energy. The Russian scientist P.A.Florensky(1882-1937)[5] considered that judging from the point of culturology, human belief is a key for the human world to relate to the other world. The Russian philosopher N.A.Berdaev also has said: "... an object of cultural value with a cultural base has its origin in worship."[5] The German philosopher Oswald Schpengler(1880-1936) said: "... Culture is both a living organism and environment. Every culture has its fate, heart and central idea. The cultural heart is in symbolism, feeling, hope and expression with the culture itself as a symbolic body bearing its heart to a living realization ...."[5] It is considered that the paradigm of contemporary culturology is a general system in a relationship with humanity and the world. It is clear that the stone figure at the Baga Ereen was made using a stone from the mountain of Baga Ereen. The tradition of the Mongols who worship the natural world is very ancient and is connected to their belief that nature is animate and hears... It considers a mountain to be a living animal through its omen...[6]. Clod Levi-Stross, founder of structure science, established that all developing cultures depend on humans and its structures and features are suitable with human nature. But now it is only possible to explain the spiritual power which treats the stone figure

and its phenomenon transforming into natural energy through a connection with esotery. There has been another factor that does not depend on the life of the biosphere and not being perceived using scientific criterion in our world and that it exists not depending on time and space. This ancient secret knowledge sometimes shows the relationship of nature with human beings through the culture created by humans and expresses that besides the energy of the biosphere which we feel. This is the other hidden force. Elena Blavatskaya said: "I, as a human, am a microcosm of a gigantic space and the origin of the most powerful energy."[7] It may be explained by the phenomenon of the stone figure appearing in harmony and interdependence with thought energy and the rhythm of its magnetic space wave. The thought energy or proper energy[7] is not measured with horse power or electricity, but it is a special power to make humans able and competent[7]. Esotery is directly connected to the origin of the universe and the understanding of the unconscious mind. Thought energy exists on a natural basis affecting actions and it especially appears through men.

Esotericists consider that magnetic waves exist in very small spaces which are to feel with the five human senses creating a living layer of the entire ware It consists of the crystals of thought energy, which creates a sometimes called "astral" or "teraphym"[9]. Besides our life the spiritual words us of thought energy, which creates a magnetic wave and it is "astral" and "teraphym" of the thought energy exists, not depending on human influences the action. When it is necessary the astral and the teraphym are connected the real world and it is noticed by our sensitivity to it. The energetic light cover which covers the entire human body has a proper wave with a feeling which receives a magna wave from space making a man who feels it a genius who creates many remarkable discoveries and more spiritual power than similar individuals do. He connects to natural energy and sometimes creates natural power.

Conclusions

The human stone of Baga Ereen is one of the cultural relics of the Early Turkic period and an important archaeological find. The human stone is located in nature like other man-stones in the Ovorkhangai province. Local people worshiped him and tried to connect with him and made up legends. This is another cultural issue to consider. The case of the Baga Ereen's human stone statue shows that cultural heritage is a material value on the one hand and a spiritual value on the other. It is probable that the individuals who created the stone figure at the Baga Ereen was of Hunnic descent. The culture created by humans had an esoteric knowledge which influences the human mind, life, activity and it is right to study and to bring it in scientin attention, explaining it from a cultural point of view.

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A STUDY OF MONGOLIAN KNUCKLE BONE SHOOTING FROM A GEOANTHROPOLOGY PERSPECTIVE

MUNKHDELGER. J

School of Business Administration and Humanities

University of Science and Technology

munkhdelgerj@gmail.com

Abstract: *Knuckle bone shooting is a traditional game popular among many Mongolian ethnic groups, and 6-7 types are being studied.*

It has been determined that these types are clearly different from each other in terms of game rules, equipment, number of participants, and vocabulary. In this article, sought the opportunity to clarify the factors that had a major impact on the differences in Mongolian knuckle bone shooting from a geo anthropological point of view. One of the features of the current scientific research methodology is the development of new methodologies from the intersection of several sciences to make more appropriate conclusions. An example of this is the field of Geoanthropology, which considers the influence of geography, time, and living environment on cultural studies. This study presents the results of a study comparing the types of Mongolian knuckle bone shooting from a scientific perspective.

Keywords: *Hunt, Shagai (knuckle bone), life, geographical location, geoanthropology*

I. INTRODUCTION

There are many types of knuckle bone shooting in Mongolia, and the most widely developed types of knuckle bone shooting are Khalkh and Borjigon archery [1]. The sport has been developed for hundreds of years in the form of toirom (knuckle bone shooting festival) in the capital cities and provinces of the central region. It has been officially organized as a national championship since 1991, and as the 4th category sport of the National Naadam Festival since 1998 [2].

Currently, Uriankhai [3], Bayad [4], Durvud [5], Torgud [6], Uzemchin [7], Tuva [8], and Sartuul [9] ethnic groups known to us have their own local features and types of knuckle bone shooting. The knuckle bone shooting of other ethnic groups, such as Buriad, Zahchin, and Kazak, has not been studied at all.

Clarifying the nature, purpose, and origin of shagai culture in the sense of "Any game is a mirror of a people's social culture, it has a spirituality that contains customs, and it is a concept that distinguishes oneself from other ethnic groups, or national identity." is important for the cultural heritage of Mongolians. "The first form of ankle game was used as a model for hunting before the development of livestock farming, a game of "duel shooting (халз харвах)", “bugchig (бөг чиг)” was created with the ankles of antelope and deer, and a folk game with the content of

shooting was born. Since the life of early time was mainly based on hunting, therefore, it is possible to create a game modeled after life. [11].

First knuckle bone games were played anywhere in the wilderness with "a few knuckle bones". Moreover, it can be considered that the knuckle bones of gazelles and deers were often used as shooting games for hunting purposes, and this is clearly seen from the traditions and customs of knuckle bone games that have been handed down to this day.

According to the research, it is possible that knuckle bone shooting appeared before the emergence of livestock farming, and there is a full possibility to establish this hypothesis in detail by many disciplines such as art studies, sociocultural anthropology, etymology. Mongolian knuckle bone shooting was not only created during the Hunnic period [12], but it was widely spread and passed down as an important expression of customs among the Huns and the Mongolian ethnic group after that.

II. TYPES OF MONGOLIA KNUCKLE BONE SHOOTING

Commencement of the game: In Khalkh knuckle bone shooting, 30 khasaa (15 for each team) are placed on one zurkhai (wood court of game), in uryankhai shooting, 5, 7, 9 knuckle bones are placed and players sit side by side on one side, while on other, they shoot from two zurkhai facing each other. In doing so, the Uzemchin and Tuva players place their zurkhai side by side in the middle and shoot from both sides, while the Bayad, Durvud and Sartuul players place their zurkhai in front of them and shoot at the knuckle bones of the target in front of the other side. In addition, they shoot from a distance of 9 cubits from the zurkhai of the other side.

The distance and size of the shot is the same 9 cubits for all shots. In tuva, there are cases of shooting from 6 cubits. In Khalkh, they shoot from 9 cubits and 4 fingers or 4 meters 72.5 cm, while in other, they are shot from a distance of 9 cubits or more than 3 meters. When measuring the distance, Khalkhs use 52.5cm long cubit wood sticks, while in other ethnicities, the tip is stretched 9 times.

In Khalkh shooting, the players of both teams sit in the shooting area, and the other players of the team sit side by side on either side of the target, while in other shooting, the players sit side by side on the back of their own target.

In shooting, two teams shoot one bullet at a time in Khalkh and Oirad shooting, while in Uriankhai and Tuva shooting, they shoot 5 bullets, 7 bullets in Sartuul shooting, and in Uzemchin shooting 4 bullets are fired alternately. 6-8 players shoot as a team in Khalkh archery, 2-8 players in Uryankhai archery, 2-6 players in Sartuul and in Tuva archery, 2-4 players play as a team. On the other hand, in the Uzemchin archery, they shoot one by one without forming a team. In Khalkh archery, they take turns sitting in twos, while in Uriankhai and Uzemchin archery, they sit one by one, and in Oirad and Sartuul archery, depending on the number of team members, two or three people take turns sitting and shooting in close-range and long-range archery.

At the beginning of the game, one thing that is common in all archery is the chants of "Zee", "Zee hurai", "Zee sur hurai", "Zee sur ergen hurai". This is called “zeeleh”. After the “zee”, players will continue to chant, and there is a rule that it is strictly forbidden to talk during the

game, and only communicate through chanting. But for other archery, after the “zee”, the game starts with a blessing, and then the game continues with reminiscences and jokes. Cursing, disorderly conduct, consumption of alcohol and tobacco are prohibited during the game. Gambling is also strictly prohibited, and peace is valued among the people. A very strict discipline is observed in any archery during the competition. It is strictly forbidden to shoot more bullets, to place bullets in any team's zurkhai, or to distract others. If you miss a turn, the bullet does not count for any of the shots, and has a rule that skips that player on the next turn.

Even if you run out of arrows, you wait for your fellow archer to finish shooting, and it is tradition for archers sitting in the same seat to get up together when they run out of arrows. In Urug and Khalkh shooting, the team that finished all the knuckle bones or khasaa on the zurkhai and hits the most number wins, while in Sartuul and Uzemchin shooting, players have to shoot duel and who hits the most wins. In Khalkh shooting, no matter how many khasaa player hit in shooting, player will get only one point, and it will count for points wherever it falls on the zurkhai. In other shootings, points are counted for falling backwards and two sides from the zurkhai, and player should take all the falling knuckle bones. This is called counting the output, and when counting the outputs, it is common to win with fewer bullets. Even if both sides hit all the knuckle bones with all the bullets, the side hits with the fewest bullets wins.

Zurkhai:

In ancient times, in the Gobi region people used to shoot the knuckle bones on the ravines and ledges on the ground, and in the Khangai area (west Mongolia) people used flat stones with natural formations and later they started using wood. The wood was cut into vertical pieces, as well as plank-shaped and flat-cut, and now the hardest wood is industrially dried and deliberately compressed.

All types of knuckle bones shooting uses the same precious wood and the size of the zurkhai is generally identical. The zurkhai is placed at an inclination of about 15 degrees in all types, and the height above the ground varies. The height of the crossbow is 29-31 cm from the ground in Khasaa shooting, 15-20 cm in Uzemchin, Tuva and western Mongolian shooting, and 40 cm above the ground in Uriankhai shooting.

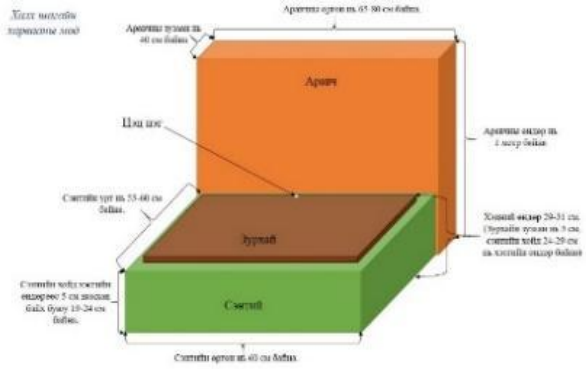

Table 1. Wood of Khalkha knuckle bone shooting

But in Uzemchin shooting, in some cases, players uses zurkhai with leg and in khasaa shooting players have a special seat. In Western Mongolian shooting, the zurkhai has the same design

that is inclined at about 15 degrees and is attached to the ground, but it is the same in Sartuul shooting, but the zurkhai has a gear-shaped wood on both sides.

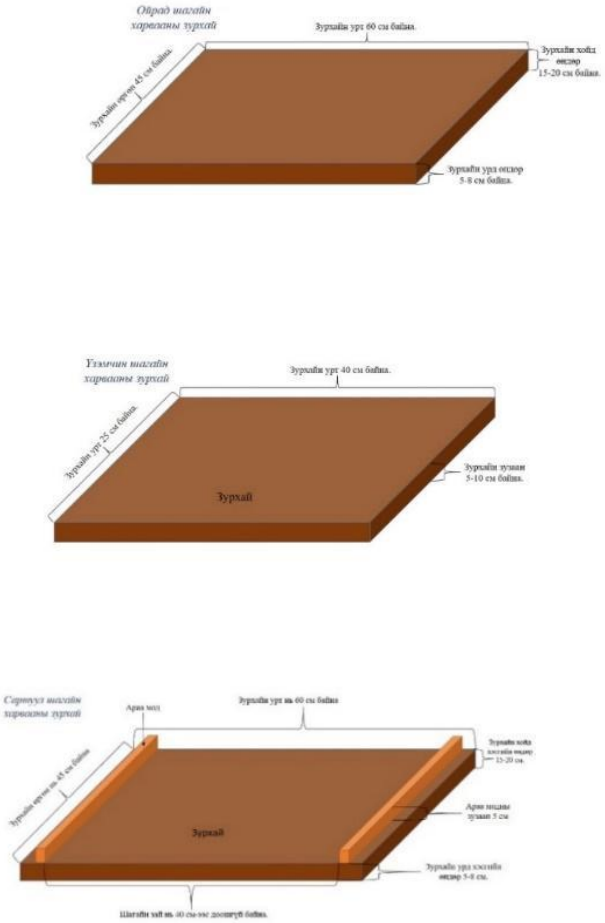

Table 2. Wood of Oirad, Sartuul knuckle bone shooting

Khashlaga:

In early times, the knuckle bone was shot from the hand, and later, animal scapula bone, natural wood, and in some cases, horn and bones were used as a khashlaga. Nowadays, most knuckle bone shootings use unique wooden khashlaga with their own characteristics. On the other hand, in Uzemchin shooting, players use two sticks instead of khashlaga, while the Uriankhai people still do not use a khashlaga at all.

If the Uriankhai people use a khashlaga, it is considered cheating, while it was common for Sartuuls to shoot unfired arrows by pressing their thumbs on their palms and making a shape like Khalshlaga nose.

Khashlaga in the early 1900s were typically 10-15 cm long, but later lengthened to anywhere from 20-30 cm, with an average of 30 cm in length. On the other hand, the Bayad people use suga khashlaga which is 30 cm to 50 cm long, and they shoot by pressing the rear end of the arm against the body, while the Uzemchin people shoot by holding two sticks side by side and away from the body. Currently, scapula and bone khasklaga are not used at all, and ebony,

mahogany, sandalwood, and snakewood khashlaga are widely used. In rare cases, there are players who use jeweled or metal khashlaga.

Table 3. Types of khashlaga

Bullet:

It is probable that in early times all bullets were made from gazelle and antelope knuckle bones. At present, Uriankhai, Tuva, and Uzemchin shootings have used bullets and knuckle bones, which have been preserved for generations, and one thing that remains common to this day is the use of knuckle bones in training.

In western Mongolia, “godil” or whip shaped bullets are mostly used, while square bullets are mainly used in the central and eastern regions. Round bullets can be used everywhere and are mainly used by players who have lost the fillip or are beginners and those who are recovering their fillips.

The Oirats make solid bullets mainly from the bone marrow of camels, and sometimes from the shin bones of small animals, with a hollow shaft made of wood. It is common for Sartuuls to use bullets made by argali (wild mountain sheep) and ibex (wild goat) horn. The Godil bullet is 5-8 cm long and weighs 10-15 grams. A square bullet is made of scab pieces of deer antler, the filling side – tailing peace is thick, the front is thin, and from the side view, it slopes forward and is triangular in shape. A square bullet weighs 10-20 grams, and most players shoot with 13-15 grams of bullets.

Table 6. Bullets of knuckle bone shooting

Target:

The reason for the name knuckle bone shooting is that the target of the shooting is the knuckle bone and it directly indicates the meaning of shooting and hitting it. At the beginning of the development, the knuckle bone was shot with the knuckle bone, and this custom has been preserved in Western Mongolian and Uzemchin people. Uzumchin people shoot with one

knuckle bone in the zurkhai, while Tuva, Uriankhai and Bayad people shoot with 5 and 7 knuckle bones, 6 knuckle bones in Sartuuls, 9 knuckle bones in Durvud and Uriankhai, and 20 knuckle bones in Oirad, Urug shooting.

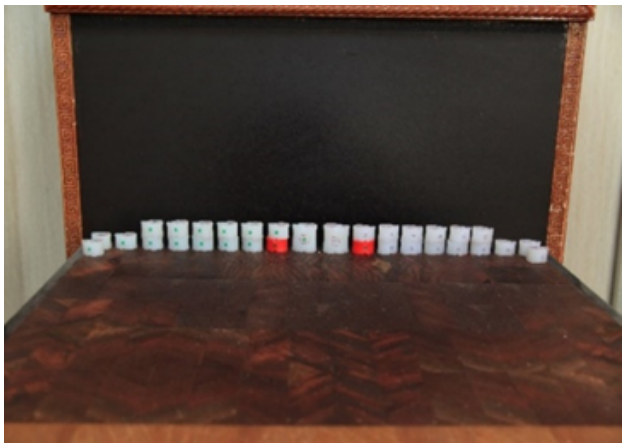

Table 7. Khasaa of knuckle bone shooting

However in Khalkh and Borjigin shooting, instead of knuckle bones, a cylindrical khasaa was used, made of a solid piece of deer antler tip cut across at the same height as the knuckle bone, and it is now known to have been in use for about 400 years. Also, there is a khana khasaa for royals and for the players who had passed their prime, which a rather tall, easy-to-hit khasaa was made by hollow tube at the root of deer's antlers. Khana khasaa is not used for shooting nowadays, but it is traditionally carried as a team shooting tool. Due to the brittle nature of bone khasaa, plastic khasaa have been used in the last decade or so, and the antelope knuckle bone-shaped splints have been completely replaced by non-degradable plastic khasaa.

Seven duel shooting

Antelope shooting

Oirad urug shooting

Өрөг харваа урдаас

Durvud bug shooting  	Bayad antelope shooting 

Table 8. Shooting types of Western Mongolians

III. GEOANTHROPOLOGY RESEARCH

Geoanthropology is a branch of science that studies any social phenomenon at the intersection of four main factors: geographic location, time, society, and ecology. It is a field of study that believes that geographical location has an important effect on the formation, creation and transmission of any culture.

By placing the types of Mongolian knuckle-bone shooting known to us on a map, and then comparing the rules and tools of the game, it was as follows.

Among the Mountain Urinakhai and Tuva, the number of knuckle-bones in the knuckle-bone shooting is the fewest, 3-5 pieces. Bayad, Durvud, Sartuuls have 7-9 pieces, while the Oirats use 20 knuckle-bones. 32 knuckle-bones are used as a target in knuckle-bone shooting spread across the eastern and Gobi regions.

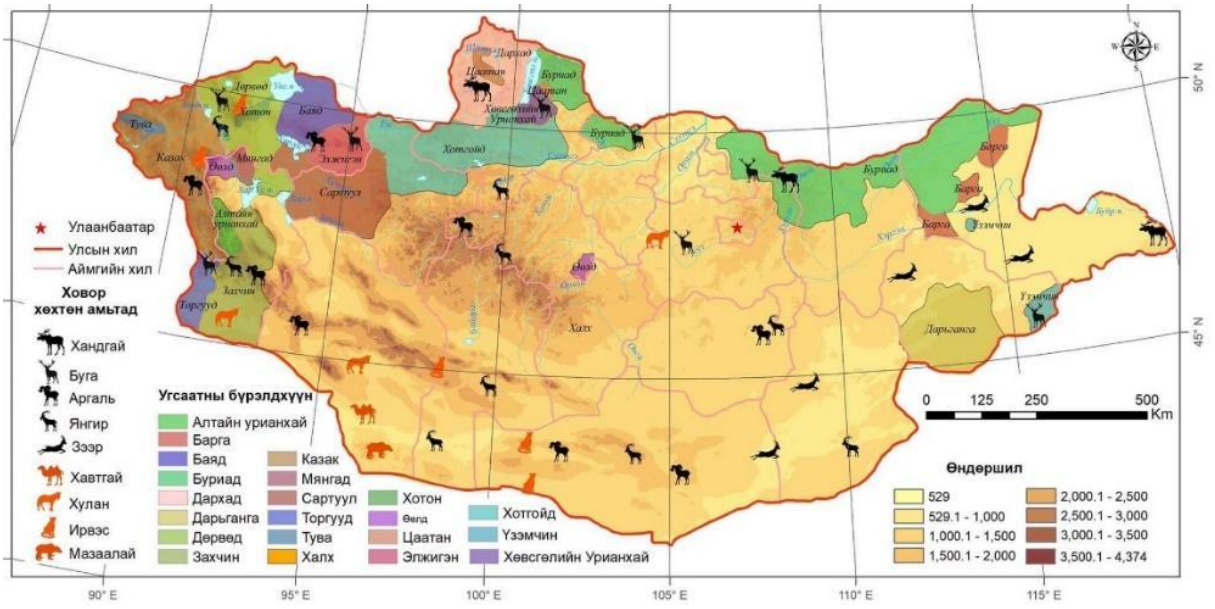

Table 9. Map of the highlands, ungulates and ethnic groups of Mongolia

(National atlas, drawings developed by Boldbayar.R)

(Үндэсний атлас, зураг боловсруулсан Р.Болдбаяр)

The main area of Uriankhai and Tuvas is the high mountains of Altai and Khuvsgol. They have traditionally lived mainly by hunting, and the main part of their hunting is wild sheep and wild goats. The fact that wild sheep and wild goats are in high and difficult places in the mountains, as well as traveling in small numbers and taking special care not to make mistakes while hunting, is probably reflected in Uriankhai's ankle archery. Because in knuckle-bone shooting, 3-5 knuckle-bones are placed parallel to each other at a distance, and a red knuckle-bone called bug is placed in the middle. It is very interesting that if a player hits the knuckle-bone of the middle, gets a higher points, and if they miss or has no point, there are rules such as reprimanding and refraining.

In Bayad, Durvud, and Sartuul knuckle-bone shooting, 7-9 knuckle-bones are used and they are shot in a certain order. For example, In Bayad Zeer knuckle-bone shooting, the knuckle-bones are shot from the right side without missing a sequence, while in Sartuul's duel knuckle-bone shooting, after shooting 6 knuckle-bones, a single red knuckle-bone called khalz is shot last. Deer and antelope occupy a special place in the main hunting of these ethnic groups, and they graze in larger numbers than high-mountain wild sheep and goats. Also, it can be considered that the practice of Mongolians avoiding hunting the leader of the herd when hunting deer and antelopes, and hunting the last and exhausted of the herd, is reflected in the game of knuckle-bone shooting.

Also, when the Bayad and Durvud gather in large numbers, they practice Oirad knuckle-bone shooting. They shoot at the targets out of sequence, and the number of knuckle-bones that hit each target counts as a point. The fact that this knuckle-bone shooting is played when the hunters are gathered together contains the basic characteristics of the ancient Mongolian hunting to a certain extent.

People living in the central and eastern parts of Mongolia hunt mainly antelope. In knuckle-bone shooting, which is popular in this region, 30-32 knuckle-bones are used. One of the characteristics of Khalkh knuckle-bone shooting is that the opposing sides shoot in one direction, and for the first point, a red knuckle-bone is given as a present. After that, regardless of which knuckle-bone was hit, the rule of reducing one by one from both ends is still in force.

It is believed that all types of knuckle-bone shooting known to us now have one knuckle-bone with a special red color, which is an expression of the ancient symbol of hunting. Also, all types of knuckle-bone shooting games are played with odd-numbered knuckle-bones, which reflects the ancient number symbols of the Mongols and the characteristics of the game to decide the victory.

IV. CONCLUSION

1. The preliminary results of the geoanthropological research show that the Mongolian knuckle-bone shooting its types have developed distinctly with the characteristics of "regions' ' that reflect the historical traditions of nomadic hunting and the characteristics between them.

2. According to the above, It can be considered that the wild animals distributed in the area and the special methods and forms of hunting theme is reflected in the types of knuckle-bone shooting and the rules of the game.
3. Also, traditional hunting is one of the main sources of food for Mongolians, but also because it was the main training and entertainment for men, knuckle-bone shooting is mainly played by men.

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AN OVERVIEW OF MONGOLIAN GER DEVELOPMENT AND CUSTOMS

ALTANKHUYAG ARIUNBOLD /Ph.D/,
Mongolian University of Science and Technology
School of Business Administration and Humanities, Faculty of Humanities.
bayn.boldoo@gmail.com
Phone: 99035930

Summary: *The Mongolian ger has evolved into its current state from over thousands of years ago. In particular, the origin and development of the Mongolian ger, many customs and rituals related to it have been created, and they have been regulating the daily life of Mongolians for a long period of history.*

Key words: *Mongolian ger, origin and development, customs.*

Main section: A ger is a traditional dwelling of nomadic people of Central Asia. Researchers believe that the Mongolian ger was formed to its current state about 3,000 years ago, and it has been handed down to the present day as it has become the main need of human life. A ger that is best adapted to a nomadic lifestyle is very interesting in terms of its structure. It is light, compact, long-lasting, and has a special design solution, which is the heritage of the world's nomads. Nomads built their gers facing the rising sun or southeast from the time of the Hunnu. This tradition has been handed down to us today.

The first information about the Mongolian ger was recorded in ancient Chinese sources in 629 BC. In the history, it is said that "Di and Zhong from the north (before the Hunnus, the Mongolian province was called Di and Zhong by the Nankhiads) live in Lu Zhan dwellings." Lu zhan means curtain tent. However, the first information about Hunnu dwellings was recorded as Hun-lu in Jia Yi's "New Writings" in 174 BC, while Sima Qian's "Historical Notes" recorded that the Hunnus lived in Hun-lu dwellings.

In addition, in the Chinese historian Huang Kun's writings written in 81 BC, it is said that the dwellings of Hunnu were covered with willow felt, called hong-lu. When the emperor of the Han Dynasty asked for a piece of land from the Hunnus, Wujului refused to give it, saying that it was a place with a tree to make shanyu hong-lu, which is written in the state history of the Han state "Qian Han Shu". In addition, the state histories of Wei, Tang, and Song states of ancient China also mentioned the ger. There is also news that the Nirun Mongols first used a wheelbarrow. During the imperial period, the French envoy Plano Carpino, the Pope's envoy Guillaume de Rubruck, and Marco Polo, who came to visit the great kings of Mongolia, mentioned the ger especially when they wrote about the work and culture of the Mongols at that time.

In the notes of the medieval tourists about a 13th-century Mongol ger called a ger carriage, it was noted that "the movement of a ger carriage looks as majestic as a large city moving."

Mongolia gers for permanent use are divided into two main categories: Mongolian and Turkic gers. Mongolian ger is divided into Khalkh, Southern Mongolian, Oirad Mongolian, and Buriad Mongolian ger. The Mongolian ger is easy to move and take down, suitable for the life of Mongolians, and contains a variety of traditional handicrafts. Ger craft involves the work of many people, such as carpenters who make the foundation of the ger, walls, doors, and pillars, painters who decorate them, woodworkers, carvers, craftsmen and tailors who make ger belts.

This craft, which requires the strict technique of technology matured over many generations, ingenuity, and time, has been passed down from generation to generation, enriched and developed according to the needs of the times. In Mongolia, the capacity of a ger is determined by the number of walls. In the past, the walls of the ger were fixed with odd numbers, but nowadays they are made with even numbers. For example, Mongolian gers have 4, 5, 6, 8, 10, 12 walls. Since ancient times, nomadic tribes in Mongolia have been living in gers of various shapes and designs depending on the conditions of the time.

Since ancient times, nomadic tribes in Mongolia have been living in gers of various shapes and designs depending on the conditions of the time. It include:

Eruke or pit ger	Floor based ger (shalan ger)
Urts	Zaraan tov
Alachug	Suijin ger
A grassy ger (embuul ger)	Bulgaasan ger
Willow ger (burgasan ger)	Holtson ger
Deglei ger	Carriage ger/gerlug (teregt ger)
Khoshlog	Ord ger
Jolom	Urgoo ger
Staircase ger (gishguur ger)	Ger

At the end of its development, the Mongolian ger can be easily assembled and disassembled with its main structural parts, and it is the easiest to carry and take down. The Mongolian ger is equipped with a rooftop to protect against rain, snow, and strong winds in the four seasons of the year, and to adjust the lighting. In the past, some Mongolians used to decorate the felt covers of their gers with patterns, but now the gers are mostly covered with white cloth and decorated with patterns.

The construction and dismantling of a Mongolian ger has a strict sequence. Therefore, the sequence of construction and dismantling of the ger is as follows:

1. Base the floor
2. Put the door
3. Circle the wall
4. Rope the inside of the ger
5. Put together crown-wheel and walls
6. Put roof poles

7. Put inner wall cover
8. Put outer wall cover
9. Put on internal cover
10. Put on a roof
11. Put on external cover
12. Set up a crown cover
13. Pull the rim
14. There is a sequence in which the strap is fastened with a belt and a strap.

Mongolian gers have an ancient tradition and have found their current form through many stages of development. Distinguishing the interior of a Mongolian ger by the entrance, the housewife’s side, and the landlord's side establishes the customs and space rules in the house. Mongolians place their hearth in the center of their ger. The hearth or the fire is imagined as the center of the world.

The right side of the space surrounding the fire pit is called the housewife’s side and the landlord's side due to the fact that men's belongings are placed on the left side and women's belongings are placed on the left side. From the hearth and fire room to naming the space inside the house by 12 years, indicating the direction, and symbolizing by color, everything in the ger is related to Mongolian customs, and it has some symbolic meaning behind it.

From the moment a Mongolian enters the house, you can see the features and customs of Mongolian life. A person who enters a ger should enter with the right foot, and a person who claims debt, gossips or quarrels should enter with the left foot. Khalkh, Oirad, Buriad and Southern Mongolians enter the ger by lifting the door from the right side with the right hand. On the other hand, the Khasags used to lift the door of their house from the wrong side with their left hand and enter the house.

The door of the Mongolian ger is symbolized as a human mouth, which means bringing blessings into the house. It is forbidden to build the entrance of the house facing sharp cliffs, mountain mouths, and hollow ravines. It is believed that if the set points are matched, the ger owner will lose their herds. Traditionally, the entrance of the ger is built to match the back of the mountain and the plain. At the same time, the symbol of threshold and constant will appear. Sitting or stepping on the threshold is forbidden because it is "harming the entrance". There are many ethnic differences that distinguish the gers of the Mongolians. Therefore, Mongolian ger can be distinguished as Khalkh, Oirad, Buriad, North Mongolian, and Khasag ger.

Rooftop of a ger play an important role in increasing or decreasing ger space, letting light into the ger, and crafting the structure and system of the ger. Numbers can be discussed in relation to Mongolian numerals or check marks. A round ring with a check mark in the center is used to bring light into the Mongolian ger, to let out smoke and to set the fire. The numbers are called Durvd, Bayadad kharach, Ould, Torgud, Uriankhai, Zahchind garats in Oirad Mongolian. Kharach has the same root as qaraqu, qarabci, qaraci, which means to see the stars, bright light, and the heavenly realm with the eyes.

Garaats and garadas may have the same root as the word for nomads' open fire, smoke from the hearth, or the steam of tea and food. The Mongolian ger number is represented by the sun and depicted in red and orange colors, which is related to the sun symbol. Because the number is symbolized by the sun, the ger roof pole is imagined as the rays of the sun.

In Mongolian tradition, it is forbidden to walk or step over the ger roof because the number is associated with the head of the house or the head of the person. Households are divided into three categories according to their structure: triangular, square, and peaked. Mongolians imagine the ger roof as a hat. It is forbidden to walk or step on the house roof, which is similar to the fact that Mongolians believe that if you step on a hat, you will lose your spirit.

Khalkh Mongolians call the wall as prison wall, foot wall, sting wall, grate wall, horse wall, sheep wall, and lamb wall, which is a variant pronunciation of the local dialect of Khalkh Yast. Shag terem and murun terem are dialect pronunciations. The bottom part of the walls and beams of the ger is called khaya. It is called Khalkh-Mongolian or Oirad-Mongolian for the items made of felt and wood that are wrapped around the ge. The color of the ger and the national color represents a certain ritual symbol of the tribe. In Hovd Miangad, there is a circle of black felt in honor of the ger and hearth, which symbolizes greatness, power, weight and grandeur.

In the center of the ger is a pillared fireplace. Because it is believed to connect with the spirits of the ancestors through the pillar of the ger, it is customary to refrain from leaning on or building the pillar, especially losing it. Also, because Mongolians believe that pillars carry the troubles of the ger, they believe that children could get grief and suffering from pillars. Mongolians imagine the column as the vertical axis of the world, as well as human legs and supporting organs. The symbol of the Mongolian ger is:

1. Symbolize with a micro model of the universe

2. Symbolize the human version

3. It was passed down in a double manner, which is to symbolize eight sacrifices, and this can be seen in Mongolian oral literature, traditional customs, domestic rituals and customs.

Symbolizing the Mongolian ger as a micro model of the world, which is a symbol of the Mongolian ger, will absorb more spatial meaning, and symbolizing it with a version of the human body will convey the meaning of time. The Mongolian ger is something that preserves and transmits the precious heritage of Mongolian artefacts and intellectual culture. Therefore, it is necessary to study the Mongolian ger in more detail from the point of view of customs, oral literature, ethnology, and linguistics.

The following customs are related to the Mongolian traditional ger:

A person who enters the ger comes outside and makes a noise and enters the ger. Before entering, fix your clothes, button up your shoes and clothes, and pull up your hat.

When entering a ger, first step on the threshold with the right foot, then stand for a while until the owner of the ger indicates a seat and sit in the designated seat.

You can’t try to button your lapels when you have entered the ger. It will mean that you are attracted to one of the women in the ger.

If the person who comes in the afternoon takes off his hat, it is an expression of his intention to spend the night there.

When a married son or daughter comes to visit their parents, they must bow to the god upon arrival and bow down when leaving. It's about honoring your ancestors.

It was customary for Mongolians to have their own cups at home, and a traveling person would take his cup with him and make tea and food in that person's cup.

Mongolians should not talk loudly and shout at home, especially when eating and drinking.

When adults from far and near gather and talk, children are sent out, and children do not participate in the adults' conversations.

If someone comes while the tea is boiling and the sheep's belly is being cooked, it is considered very lucky and blessed. In general, the person who joined the family should taste the food and leave.

The dung firewood chest near the family stove is considered to be the family's "fire pool", so sitting on it and littering should be avoided.

It is a good custom to respect the family's independence by not holding the family tree or pillar with both hands, not hanging on to it, and not going out in front of the god.

No one buttons up his lapels or rolls up his sleeves when he/she enters the ger. Also, he/she cannot carry a gun, a or a whip, but he/she hangs a knife from his belt.

People under the age of 18 who have joined the family do not sit above the middle of the ger rooftop. Males should sit on the right side, females on the left side, in order of age.

The bed is not left unattended, and if it happens to be unattended, an ax or scissor is placed on the bed as a precaution against losing the family's fortune.

A woman does not sit on a monk's bed and a man does not sit on a woman's bed.

The diligence of a man is examined through building a ger, and the diligence of a woman is examined through making a bed.

If a woman comes in while a family is sewing, she helps with the sewing. When there is work to build a fence, spin wool, or shear sheep, a man comes to the family to help.

There is a tradition of placing a saw on the top of the doorpost with the blade facing outwards. It is a symbol of preventing slander from entering the ger.

There is also a tradition of placing a bundle of cooked sheep's marrow bones on the right side of the house door. It symbolizes that the family's endowment will be enriched and the herd will grow and multiply.

There is a custom of placing a pair of scissors in the eyes of the right wall of the house door. It is a symbol of hope that when the family's livestock spend the night outside in the field or get lost in the mountains, they will protect them from wolves and wild animals and keep them intact and safe.

These traditional customs of the people are the manifestations of folk educational methods and wisdom aiming to be helpful, collective and respectful to the elderly.

Conclusion

Since ancient times, nomads have invented houses called ger due to their environment and living conditions. Ger has improved and developed over a long period of time, and due to the differences in the country, people and ethnic culture of the area, it has developed into two main parts, Mongolian ger and Tureg ger.

The ger not only met the needs of the nomadic people's life, but also became a significant representation of their culture, and also created rare and precious customs associated with it. In particular, it has developed as a source and tradition of living with love for the eternal blue sky and the golden earth, respecting parents, brothers and sisters, and educating children properly. It is a great cultural heritage.

Therefore, it is our mission to teach and pass on the historical development of the Mongolian ger, the structure of the ger, the way of building it, and the customs related to the Mongolian ger at the level of knowledge and research to our future generations...

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