



An Indigenous Knowledge of Mongolians for Education and its Literature Review

Jadamba Badrakh¹ (✉) and Tsogzolmaa Guruuchin²

¹ Fundamental Research Center for Education, School of Educational Studies, Mongolian National University of Education, Ulaanbaatar, Mongolia

b.jadamba@msue.edu.mn

² International Relations, Mongolian National University of Education, Ulaanbaatar, Mongolia

Abstract. The root feature that distinguishes Mongolian traditional culture from other nations is our nomadic culture. The our research question is how they understood education and its quality?. The main objective of this study was clarify the indigenous knowledge for education and its quality. In this study, we used Mongolian folk materials, Mongolian dictionaries, world three metaphors, and proverbs as our materials. We used desk review of documentation analysis, logical cognition, and cognitive linguistics methods to accomplish our objective. According to our findings, the term of education has been used intensively since the late of 1930s, and the Mongolians do not separate education from human beings and always consider it in relationship with wisdom, finally the term of education quality has been spreading rapidly in recent years, attracting public attention. The Mongolians have defined education since ancient times as wisdom. The wisdom is the vitality of the trinity structure, and its quality has been analyzed as wisdom quality. A person's manner, harmony, and active effort are the determinants of their wisdom's quality from Mongolian philosophical concept that describes opposite forces which are interconnected. In Mongolian philosophy the universe creates itself out of opposite forces which are masculine and feminine sides, all in all they are together the vitality of objects and lives.

Keywords: Wisdom · Ratio · Method · Harmony · Effort

1 Introduction

In recent years, in Mongolia, as in other countries of the world focuses on education quality, accessibility, equity, and lifelong learning opportunities. Of these, the most important globally accepted field is the quality of education [1]. In this study, we aimed to explore and clarify the background knowledge of education and its quality.

Ancient nomadic ancestors of Mongolians improved their wisdom by creating philosophy, expressions, actions, beliefs, concepts, perceptions, ideas, experiences, skills, and abilities. Furthermore, they have created their indigenous knowledge for education based on two oppositions of concept “arga” and “bilig”, which are strongly interdependent. The basis of Mongolian's indigenous knowledge, has constantly expanded through three steps of process, such as, blurred, epic, and rather intelligent steps. The blurred era

of Mongolian root philosophy was shamanism that based on ideation. Interestingly, this period's philosophy was opposing to main concepts *arga* and *bilig*, by its concepts, e.g. heathen and medicine-man, sky and ground.

Tengerizm (to pray for sky) is the philosophy of Mongolians in epic era [2], whose main concepts are Eternal Heaven, King's Trick or Treat, King's trick grace, and the notion of image [3].

The philosophy of intellectual era mainly described as One Universe Approach [4]. Indigenous knowledge of this period consists of the conceptions such as action, one, world, morality, wisdom, wisdom quality, vitality, being, consciousness, and life way [5], and life science [6].

Indigenous knowledge of education, derived from the philosophy, evolved through three stages and has gradually approached the values of the Mongols. The Mongolian's value is harmony, wisdom, compassion, friend's kindness, gratitude, honesty, ethical decision-making, loyalty to one's words, and forgiveness [7]. For example, N. Nagaan-buu, a researcher of Mongolian root philosophy said, "Traditional Mongolian philosophy does not esteem in the extreme all world phenomena distinguishing as real and spiritual. Only one truth reveals the concept of vitality, which symbolizes the perfect harmony of two things. In this sense, if all-physical things have thought, and thought has a physical body, it means alive. This complex symbolic idea is the Trinity of Man, Heaven, and Earth [8]". Researcher Tu. Ulzii "...

The core of indigenous knowledge that Mongolians valued wisdom than tangible things in the folk pedagogy works of the scholars mentioned above. However, there is a lack of emphasis on wisdom and encouraging learning in those works. They mainly focused on the Mongolian traditional culture of "Raising a human being as a good man," considering its content, process, and assessment in multifaceted detail of folk upbringing. In the indigenous knowledge of the Mongols, the fundamental philosophy is the mindset of the triple theory; that is, the paradigm third rises from two. Basic ideas and laws include the core notions as triple theory, the law of coexistence of oppositions, "vitality", the masculine and feminine sides. The root concept is masculine "arga," feminine "bilig," and their combination "agra bilig" or "vitality".

It is composed of Mongolian values such as harmony, knowledge, compassion, friend's principle, gratitude, honest work, ethical decision-making, loyalty to one's words, and forgiveness.

Although international researchers as well as Mongolian researchers have created several works detecting the indigenous knowledge of Mongolians, there is a lack of creativity in defining and optimizing it and studying the basic concepts. Therefore, the following questions are posed. What was the earlier nomadic Mongols' root philosophy from the beginning? What was the fundamental concept of their root mindset and philosophy? How has their way of thinking evolved? What were some concepts related to education? How can education and its quality be understood in fundamental philosophy and thinking?

2 Research Design and Methods

We have developed a methodology for this study using document analysis, cognitive linguistics methods, induction, deduction, analysis, synthesis, and comparison. Firstly,

we studied following ancient documents such as the Secret History of the Mongols, Geser, and Jangar; Mongolian folk proverbs, the three universe words; the constitutions of Mongolia to answer our research questions by content analysis. We have used cognitive linguistics to define their education and its root concepts. Secondly, we compared the results with those of the local scholars of indigenous knowledge and stated that was based on philosophy and psychology and approved by life experience. Finally, the related notions of indigenous knowledge and its categories were analyzed, and the most important concepts related to education were optimized. Afterward, we defined which aspect of education are the most crucial concept and its usage, current status, and quality of education. Finally, the result reliability and validation were approved with the help of triple theories.

Additionally, the frequency, interrelationships, and compound words of the data collected from the literature works were analyzed and summarized. The tripled way determined the validation and reliability of the analysis results, such as comparing three sources, three scientists' ideas, and three tense applications.

3 Analysis

The analysis for The Secret History of the Mongols [9] found seven words related to wisdom, including, wise servant, wise men, without power and wisdom, with power and wisdom, wise brothers, with wise method, by wisdom and power. However, there were no words associated with the concept of wisdom. When analyzing the scripture Jangar [9], there were seven words related to wisdom who obtained ninety-nine wisdom, at each has wisdom, full of complete wisdom, a wise man, wise Cheej sayings, by the wise Cheej word, my wise chest. When examining the doctrine of a definite dictionary [10], there are six words related to wisdom: "wise men with wisdom, wise way, learned wisdom, learned wisdom, wise method, with wisdom." But there are no words related to education.

There are seven sentences related to the word wisdom in the book, Oyuntulkuur [11]. "Compassion is a very high level of wisdom in the mind of a very learned man. Compassion is paramount within the king's 35 wisdoms. Kindness is very top within the queen's 15 wisdoms. Peace is essential within the official man's nine wisdoms. If a man is perfect and does not have compassion in his heart, even he is immeasurably learned, but very insignificant. Two people are as strong as an iron fortress if they are harmonious, and twenty people are as fragile as a broken fortress if they are awkward." From this, it can be seen that wisdom is not only multifaceted but also a concept related to peace of mind and harmony.

An analysis of "One letter wisdom" [11] reveals seven ideas that "... from wisdom go miracles and virtues for all. Learning and working hard will help many people. This explanation is that man himself becomes well when doing good deeds. He may find himself good in serving the multitude without praising himself for benefit. Can he take blessing? If you want to be proud of your name, it is not success. It includes both tolerance and forgiveness." These ideas suggest that wisdom is not only excellent but also something that everyone should learn, then the wise person becomes good by doing good deeds.

An analysis of the Treasure Mirror Chronicle [13] reveals the following ideas.

The rule is the natural law of the heavens, the earth, and the incredible universe which creates all things. Also, it is called scripture air. Wisdom is to follow the rule that happened by its law. Following the rule is called wisdom quality. Wisdom quality is the space of enlightenment mind. It is also to perform both wisdom and rule. It is also said wisdom and knowledge. We have analyzed it in general; most of them are engaged in law and very few in wisdom. As long as a rule is the body of wisdom, wisdom is the rule’s tool, so the higher the wisdom, the more the rule is improved. The practicing rule is a part of wisdom. They are one thing, but not two extreme pieces. Therefore dealing with the wisdom means the rule is within it.“ It teaches not just the indigenous knowledge of Mongolians about rule and wisdom but also teaches everybody to learn for wisdom. If you don’t study it, you will lose morality. Also, it leads the way to knowing wisdom, and if you don’t obtain wisdom, you will lose your character.

An analysis of the twenty-eighth dictionary [12] reveals the following ideas; “wisdom is happening things under rule and mind. Wisdom is the findings in mind by following the rules. The greater is interest in knowledge, the sharper wisdom is emphasized. Also, in interpreting the scriptures, forgiveness, order, ordinance, being wise, and trust are the quality of wisdom. For instance, the man respected by all has literacy and power as he has wisdom. The knowledge that overcomes the power is wisdom; otherwise, power overcomes the knowledge is a weakness. The Oxford English Dictionary defines wisdom as “Capacity of judging rightly in matters relating to life and conduct; soundness of judgment in the choice of means and ends; sometimes, less strictly, sound sense and etc. (Table 1).

Table 1. Wisdom definitions from different sources

Resources	Definition 1	Definition 2	Definition 3	Definition 4
Oxford Dictionary	good judgement, the quality of being wise	common sense	sagacity	using knowledge, experience
The Secret history of Mongolia	wise servant wise men wise brothers	power	wisdom	wise method
Jangar epic	wise chest	with wisdom	ninety-nine wisdom	each has wisdom
Sample of Mongolian Literature	learned wisdom	quality	theory	wise way
One letter wisdom	doing good deeds	Harmony	peace of mind	Practice
Treasure Mirror Chronicle	ordinance	morality	tolerance and forgiveness	follow the rule
Oyuntulkuur	Compassion	Kindness	Peace	Rule

God's prophecy rule is the wisdom of theory. Being taught is learning, and meditating in depth is wisdom. Hence, wisdom is the enlightenment mind, the harmony of ratio, learning, forgiveness, order, ordinance, faith, authority, and power. Wisdom has three aspects: quality, practice, and theory. It has been observed that being taught is learning, and meditating in depth is wisdom.

From all this, wisdom, the root concept of Mongolians' indigenous knowledge, is the most crucial feature of human beings. It seems that wisdom is human intellect, power, the strength of mind, enlightenment, existence, harmony, knowledge, discipline, intelligence, and the essential thing to learn.

Researchers today see the wisdom as a complex of knowledge learned through independent study in schooling" [13], "education, complex knowledge" [14], and "the power", (<https://mongoltoli.mn/dictionary/detail/117538>), "moral criteria" [7], and "harmony and mind" (Vocabulary of 21). Also, from the compound words such as wisdom and education, wisdom and culture, wisdom and knowledge, wisdom and power, wisdom and skills, wisdom and ability..., the meaning category of 'wisdom' consists of the concepts of education, culture, knowledge, ability, strength, power. The closest meaning related to wisdom's meaning category is culture, education, knowledge, and skills.

Culture is "a complex of wealth and intellectual achievements created by human in social development process" (Mongolian encyclopedia, 2008). "Education is noun named the action of the ripping process" "knowledge and profession acquisition" [13].

Some Mongolian dictionaries define compound words related to wisdom as follows. For example, in the Mongolian Language encyclopedia, education and knowledge is defined as "acquired knowledge, profession, and skills," wisdom and power as "knowledge and power". Education is defined as "the systematic knowledge and skills acquired by an individual; and consequences of any action. Knowledge and education are defined as "Acquisition of professional knowledge," "Acquisition of appropriate knowledge," and "Results and consequences of any action", the amount of learned knowledge. Culture and education is defined as "complex of science, art and education," culture as "complex of wealth and intellectual achievements created by human in social development process," and "cultured manner and upbringing". Culture and upbringing is defined as "Complex activity", upbringing as "Tiered influence of upbringing on children's growth," and "Practice, ability, and mature character to behave in social life," and education and upbringing as "knowledge and ethics and ability to behave in society" (<https://mongoltoli.mn/dictionary/detail/117538>). Wisdom and knowledge is defined as learned knowledge and skills in Mongolian dictionary of compound words. Wisdom and method is defined as "intellectual ability," and education and knowledge is defined as "acquired skills".

From the compound words "wisdom culture, wisdom education, and culture education" derived threefold words as "wisdom-culture-education", "vitality-being-consciousness" and "arga bilig-arga-bilig." The vitality or arga bilig in this triple union is "wisdom." The being is arga or "knowledge." The consciousness related to the human being, is bilig or "education."

Also, from wisdom and knowledge, wisdom and skill, knowledge and ability, there are threefold connection "wisdom-knowledge-ability" as "vitality-being-consciousness" or "arga bilig-arga-bilig." The vitality or arga bilig part of this triple union is "wisdom."

The being or arga side is “knowledge.” Consciousness or bilig associated with man, is “ability.”

Also, from wisdom and education, wisdom and knowledge, education and knowledge are the threefold connection “wisdom-education-knowledge” as “vitality-being-consciousness” or “arga bilig-arga-bilig.” The vitality or arga bilig part of this triple union is “wisdom.” The being or arga side is “education,” and consciousness or bilig associated with man, is “knowledge.”

Also, from wisdom and knowledge, wisdom and education, knowledge and education are the threefold connection “wisdom- knowledge -education” as “vitality-being-consciousness” or “arga bilig-arga-bilig.” The vitality or arga bilig part of this triple union is “wisdom.” The being or arga side is “knowledge.” Consciousness or bilig associated with man, is “education.”

From all this, wisdom is the vitality or arga bilig part of all the relevant trinity to its categories. Therefore, wisdom is the most critical concept as the vital part of the root philosophy, which is the third one that develops from the two things.

“Substance quality is in harmony; wisdom quality is in the method.” From the Mongolian folk sayings above, wisdom is triple-structure as “method-harmony-lesson” and “being-vitality-consciousness.”

Being the ‘method’ part of the triple structure is connected to the creative action of human performance by analyzing and understanding something. The essential characteristic of “harmony” or “vitality” is a person’s communication compatibility. Consciousness, the “lesson,” is the person’s active effort. Wisdom is analyzing and understanding from being, the arga part, and a person’s relationship compatibility in terms of vitality or arga bilig, and the active effort from the point of view of bilig or consciousness.

From the point of view of “doing something through analysis,” wisdom is, on the one hand, a person’s learning through action, and, on the other hand, the continuous regulation of the natural rule of things. By the definition of researcher Ch. Demchigdorj “wisdom is the following the natural rule. It is quality, too.” He considered wisdom from being part of the triple structure as following the rule according to the environment. The harmony with one’s environment creates communication compatibility. As our forefathers put it in metaphors: “Recognise the good of a man by friendship, know the fast of a horse by riding.” For this reason, the Mongols have indigenous knowledge considering a person’s education quality is in learning through action, the continuous following of the natural rules of things, and the wisdom quality.

Doing without wasting time and its meaning of the happened event through the cycle of observation-reflection-planning-doing as Kurt Lewin’s action research model is the continuous following of the natural rules of things and learning through action.

By “ratio harmony,” wisdom is the criteria of any person and the quality of their space, time, quantity, and quality [15]. Everyone has their own space, time, quantity, and quality. The harmony of each one, the space, time, quantity, and quality ratio is the quality of the person’s aspects. Ratio between those four aspects is the quality of the person. Therefore, wisdom is a criterion for a person’s quality and space, time, quantity, and quality. An indicator of a person’s quality, the compatibility of ratio and wisdom is the person’s perfection.

By “activity and effort,” wisdom is an individual’s diligence, effort, and participation. Only by trying, working, and participating can a person recognize things and phenomena, and relationships with others are improved.

Mongolians say, “if the master tries, he gets fortune.” Wisdom and its quality are fundamental to the Mongolian philosophical framework of education and its quality. Wisdom has a threefold structure: “method-harmony-effort” and “Being-vitality-consciousness.” Arga, the being side, is the harmonizing base of the relationship between man and the environment. Harmony, the vital side of the triple structure, is a criterion for the quality of human development, which is the harmony of man and the environment.

Mongolians and the whole world use the mindset that the third one develops from two interacting things. The widespread view of Western scholars that education is a culture and transmission process of culture is the evidence of the conception.

The compound words such as culture and education, culture and upbringing, and education are related in the triple structure: “culture-education-upbringing.” Its ‘arga bilig’ the vital part is “culture.” The ‘arga’ or being side is “education.” The “bilig” or consciousness part is “upbringing.” Wisdom is “discipline.” Education can be considered a “culture” in terms of triple theory. But there are other aspects behind that culture. Education must be not only a transmission of culture but also a provider of alternative views of the world and a strengthener of the will to explore them.

Although the basic concept of wisdom is often found in Mongolian dictionaries and the works of writers and scholars, it is not reflected in legal documents sufficiently.

For example, the First Constitution of Mongolia emphasized wisdom, but the 1940 constitution wrote it as a compound word “culture and education,” and in 1960, 1992, and 2002 constitution it was not mentioned.

The First Constitution of Mongolia says, “... It is necessary to open for the multiple people the way to enlightenment in all wisdom and culture and must execute from the country education in multifaceted wisdom free of charge.” [16], “... culture, education.. culture and education... The people of the People’s Republic of Mongolia shall have the right to education. This right is ensured by the expansion of many free schools and technical colleges and the provision of education in schools in their national languages... Ministry of Enlightenment... wisdom and skill” [16], “...Citizens of the People’s Republic of Mongolia have the right to education. These include: This right will be ensured by providing free education, increasing the number of general education schools, specialized secondary schools, and universities, developing professional development, and paying salaries to students of specialized secondary schools and universities..... Educate the youth to be hard-working, disciplined, organized, cooperative, and respectful of the public interest. To love labor and socialist property from the communist view, the communist ideology and the principles of proletarian internationalism, to bring up all workers who are infinitely loyal to their socialist homeland and respect them without race and ethnicity discrimination.” [16], “The right to education. The state will provide general education free of charge. Citizens may establish and operate private schools that meet government requirements;” [16] (<https://legalinfo.mn/api/front/index.html>).

In the laws of education, wisdom has been reflected implicitly only from being, the “arga” part of the triple structure, not in terms of vitality, the “arga bilig” which is related to man. It is defined as “... research work, teachers with academic degrees, researchers, and dissemination associations” [17]. “Educational research and methodological organization, training-research-production organization, training-research level” [17]. “Maturity” means a set of students’ upbringing and beliefs; research-training-production, research-training, training-research, educational research and methodological organization”.

We get the impression that today we forget our indigenous knowledge, the root philosophy, and the concept of wisdom. In 1924, Dandaa Demchigdorj wrote about the situation of forgetting the indigenous knowledge “...If our moral country.... keeps the old way.... if it doesn’t know how to dismiss and renovate, it will be extinct, so I am afraid of it, not thinking of my fool, diligently remembering that we can support religion and the state together enlightening everything. He diligently quoted from the book of God as a doctrine in the classroom and wrote it in tens of thousands of letters with established rules... expressing the idea that the principle was established. Since religion is critical teaching to support the state, it should be read by all monks, men, women, and women... In general, I have analyzed it, most of them are engaged in rules, and very few are involved in wisdom...” [18].

The Chinese philosophers Lan and Feng Yu “... imitation, in one case, contributes to the prosperity and solution of an individual, a group of people, and a state; in another case, it causes decline, and in the third, it causes to complete destroy” [19]. Today, many scholars worldwide are widely using the root philosophy of the Mongols, the triple theory mind, which is the two develop the third one and spread their ideas. The following facts show that the Western idea about education as culture has been widespread for many years and has deepened in content. From the compound words such as culture and education, culture and upbringing, they have derived the triple structure: “culture-education-upbringing.” Its “arga bilig”, the vitality is “culture,” arga, the being is “education”, and the bilig is “upbringing.” Education can be considered a “culture” in terms of arda bilig. But there are other aspects behind that culture. “Education must be a transmission of culture and a provider of alternative views of the world and a strengthener of the will to explore them,” Bruner said.

4 Discussion

The mind ‘Third one develops from two’ is basic Mongolian philosophy, such as the consequences of the interaction between culture and education, knowledge and skill, and education and knowledge, the arga and bilig. The developed one from the two notions, the arga bilig, such as culture and education, knowledge and skills, knowledge and education is “wisdom” representing the perfection of their harmony. Wisdom is a fundamental Mongolian concept that is the “vitality” or “arga bilig” in education. From the point of view of Mongolian root philosophy, wisdom is neither culture, neither education, neither knowledge, neither skill, nor upbringing. The Mongolians’ indigenous knowledge about the quality of education is learning through action and continuously following the natural rules of things. Continuous adherence to the course of events and

following the natural directions by the cycle of “observation - (reflection - planning) - acting” is the process of learning, which is the “arga”, and wisdom quality. There will be harmony between the person and the environment in learning through action. The harmony of that interaction measures the person’s quality in space, time, quantity, and quality between those four aspects. Our research result reliability and validation are philosophically evidenced by the following different sources proposed by various scholars and the proverbs and sayings of the Mongolian world. [20]. Dozens of Mongolian proverbs and expressions, such as “The richest is wisdom and knowledge,” “Better to collect wisdom than wealth,” “Decorate your body with knowledge,” “Educated is right, right is wisdom,” “Wisdom and work are sisters.” The Mongolian folk sayings prove that learning is important: “Shame the person without any cow in the fall, shame unborn on the death, shame the foolish in the wises’ place ” [21]. The quality of higher education in different levels has a common one of “arga- arga and bilig-bilig” and “arga-bilig” or “action consequences” [22]. Today, the world pays particular attention to it, but it is not producing good results. One of the main reasons for this is that interest groups often describe education and its quality in terms of their angles. We believe that the Mongolian concept of education and its quality will help overcome this problem. Mongolians have created their indigenous knowledge while worshiping nature, relying on it to deal with animal husbandry and nomadic vitality. Respecting and depending on nature is the basis of today’s sustainable development paradigm. The advantage of our research is that it clarifies the root concepts of Mongolians about education and its quality. However, the root concept of the relationship between space, time, quantity, and quality, which is a criterion for the quality of a person’s education, has not been optimized. Our research cannot determine precisely when the Mongolians’ understanding of education and its quality was faded through which compound words and what terms are now used to represent and write them.

5 Conclusion

Based on our analysis of the sources on ancient Mongolian philosophy, its field of thought, theory, law, and concepts, we make the following conclusions.

Wisdom and its quality are the root concepts of Mongolians indigenous knowledge about education and its quality criteria.

- The fundamental view of education quality is learning through action and following the natural rules of things that connect the relationship between man and the environment harmonized.
- learning through action and following the natural rules of things and phenomena has a cycle of “observation - (reflection- planning) - acting.”
- After the 1924 Constitution, Mongolians’ indigenous knowledge about basic education concepts and its quality have been changed and forgotten in both the constitution and education laws. At a time when the world is focusing on the quality of education, we need to re-apply our core concepts of education and its quality criteria and our fundamental views on them.

Acknowledgments. The authors wish to gratefully thank Dr. Narantsetseg D, the Vice president of Research and Innovation, Mongolian National University for fruitful discussions and suggestions.

References

1. Y. Cheng, W. Tam, Multi - models of quality in education. *Quality Assurance in education*, 22–31, in: Declaration, I. Incheon Declaration Framework for Action for the implementation of Sustainable Development Goal 4, 2016.
2. Sh. Bira, *Some issues of history and ideology of Great Mongolia*, Ulaanbaatar, 2006.
3. B. Jadamba, The traditional “Eternal Heaven” view of Mongolians. *Conference on Mongol Studies*, Ulaanbaatar, 2009, 4 (39), pp. 271-285
4. B. Jadamba, *One world view*. Lava (9), Ulaanbaatar, 2013, pp. 7-17.
5. P. Khorloo, *Folk philosophy in Mongolian folklore*, Ulaanbaatar, 2002.
6. B. Jadamba, *Vitality skills*, Vol. 20, Ulaanbaatar, 2017.
7. M. Zolzaya, *Features of the moral values of Mongolians in the XIII-XIV centuries*, Ulaanbaatar, 2016.
8. N. Nagaanbuu, *The First, Peace and Eternal Vitality of Mongolians*. Ulaanbaatar, 2009.
9. Kh. Chilkhaajav et al., *Bureau of Mongolian Literature*, Vol. 1, Vol. 2, Ulaanbaatar, Soyombo Press, 2007.
10. Ts. Damdinsuren, *Sample of Mongolian literature: Hundred pearls of Wisdom*, Ulaanbaatar, 2002
11. Ts. Damdinsuren, *Sample of Mongolian Literature: The Hundred Wisdom*, Vol. I, Ulaanbaatar: Bambi Foundation, 2000.
12. B. Namjilmaa, *Twenty-eighth dictionary*, Hohhot, People’s Press Committee of Inner Mongolia, China, 2014.
13. Ya. Tsevel, *Mongolian Concise Dictionary*, Ulaanbaatar, 2013.
14. Sh. Odontor, M. Battögs, *Dictionary of Thirty Mongolians*. Ulaanbaatar, 2008. .
15. B. Jadamba, G. Tsogzolmaa, *The Commonality in Higher Education Quality Models*. *Quality Assurance in Higher Education*, EDUPRESS, Ulaanbaatar, 2012.
16. *The constitutions of Mongolia: 1924, 1940, 1960, 1992*, Ulaanbaatar, Academy of Sciences, 2009.
17. *Education Law of the People’s Republic of Mongolia, Law on Education*, Ulaanbaatar, 2002
18. Ch. Demchigdorj, *Story Erdenet Tol*. Ulaanbaatar, 1995.
19. F. Yu. Lani, *A Brief History of Chinese Philosophy*. Ulaanbaatar, 2004. T.
20. Ulzii, *Ancient Mongolian culture and mentality*. Ulaanbaatar, 2011, pp. 252-253
21. Sh. Sukhee, *Some issues of Mongolian pedagogical tradition and progress*, Ulaanbaatar, 1988.
22. B. Jadamba, G. Tsogzolmaa, *A common quality of higher education*. *Proceedings of the International Conference on Quality Assurance in Higher Education*, Ulaanbaatar, 2021, pp. 33-47.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

