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The Some Issues of Happiness and Constitutional Gap

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Abstract

The main goal of our study explored the concept of happiness and well-being from a legal perspective, focusing on Mongolia's context. While happiness is a universal desire often examined through philosophy, psychology, religion, and literature, its legal implications remain less discussed. The study begins by reviewing global constitutional approaches to happiness, followed by a comparative analysis of Mongolia's situation. It also explains the World Happiness Report and Happiness Index, highlighting their purposes and differences. The article further discusses the importance of integrating happiness into legal reforms, emphasizing the state's role in promoting citizens' well-being. By bridging scientific, philosophical, and legal viewpoints, the study aims to clarify the meaning of happiness and propose how it can be legislated to enhance societal welfare. This interdisciplinary approach provides a foundation for future legal frameworks that prioritize human happiness and social well-being in Mongolia.

Keywords: Constitution, Law, Happiness, Well-Being, Human, Society, Morality, Legal Reform, Gap.

1. Introduction

We Mongolians are a people who wish all good things for others, and we always wish happiness and well-being for our loved ones. This is related to the scientific understanding of the laws of physics and, from a religious perspective, the knowledge of the law of "karma." Everyone seeks and desires happiness and well-being for themselves, but there is often confusion about what exactly these concepts mean. To find answers to questions such as "What is happiness?", "What do people strive to find throughout their lives?", "Does the state have a role in this?", and "Is it possible to legislate happiness?".

We conducted a small amount of research and exploration. At first, when searching for works on this topic, we found many studies and books written from the perspectives of philosophy, psychology, religion, and literature, but one article written from the legal science perspective particularly caught my attention. Therefore, I wrote this article with the aim of comparing that article to the conditions in our country and proposing my own views on what can be created regarding happiness from a legal standpoint.

We studied that part one covers in the our study, "Constitutionalization of happiness: A Global and comparative inquiry." In part two compared the situation in Mongolia within the context of the first part. In part three explained what the World happiness report and happiness index are, including their purposes and differences. In part four discussed the relevance and reasons for incorporating happiness into legal reforms. In part five provided a brief conclusion in our study.

2. The Theoretical Framework Constitutionalization of Happiness

This is an article published in November 2023 in the electronic journal of Cambridge Law School, written by Trevor T. W. Wan, a master's student at that school and a lecturer at the University of Hong Kong, titled "Constitutionalization of Happiness: A Global and Comparative Inquiry." The main idea presented in the article was a comparative study of countries that have incorporated and regulated the terms "happiness" or "well-being" in their constitutions and constitutional glossaries[1]. These provisions reflect the phenomenon of "constitutionalizing happiness," which means elevating happiness to a constitutional level. Despite conceptual ambiguities, the article emphasizes that happiness

is a legally grounded concept. The author's stated purpose is to "unpack the functional and semantic distinctions, moving beyond philosophical and psychological explanations to propose a constitutional understanding of happiness."

The article stated, "As of 2022, the terms 'happiness' and 'well-being' appeared more than 20 times each in the constitutional interpretations (glossaries) of over 110 countries"[2]. It also noted that, as of the same year, a total of 36 countries' current constitutions include provisions containing the terms "happiness" or "well-being," and these provisions were selected and appended for reference[3]. "Happiness was first used at the constitutional level in 1791. Article VII of the Constitution of the Polish-Lithuanian Commonwealth dated May 3, 1791, declared that 'The happiness of the people depends on just laws, the effect of the law, and their enforcement.' Two years later, on June 24, 1793, Article One of the French Constitution proclaimed, 'The goal of society is the common happiness (Le but de la société est le bonheur commun) [4].

These documents were adopted after the modern American founders declined to include the right to pursue happiness—originally expressed in the 1776 United States Declaration of Independence—in the 1789 U.S. Constitution." "The 1948 American Declaration of the Rights and Duties of Man (known as the Bogotá Declaration) affirmed in its preamble that 'the national constitutions of the American (continental) peoples recognize that the legal and political institutions regulating human social life aim to achieve and acknowledge intellectual and material development of the individual, as well as to create conditions for happiness.' Recently, in 2012, the United Nations General Assembly endorsed this preamble's idea and declared happiness as a universal goal of human life."

The firstly, countries such as Eswatini, Thailand, Bhutan, Kenya, Armenia, Turkey, Azerbaijan, and Honduras have enshrined happiness as a primary goal in their constitutions. The provisions regarding happiness in these countries are found either in the preamble sections that express the highest aspirations the country seeks to achieve or in sections listing the foundational or general principles of the state. These provisions reflect that the happiness clauses are "concentrated and can be harmonized with other important related parts of the constitution," thereby allowing for a more precise and balanced articulation of their constitutional framework.

In contrast, in some countries such as Bulgaria, Uruguay, Guinea-Bissau, and East Timor, the constitutions assign specific directions to state activities—for example, in implementing foreign policy, decentralization, or abolishing slavery—with the obligation to ensure the happiness of the people.

Secondly, countries such as Bhutan, Ecuador, and Bolivia have incorporated happiness into their constitutions and implemented it as a policy paradigm. They do not limit happiness solely as a national goal; rather, it is embedded across various sectors including the economy, social welfare, education, health, land, environment, cultural heritage, science, and labor. These provisions intersect and converge to form a comprehensive policy network centered on happiness. This approach is adopted because happiness-related provisions are unlikely to yield immediate results; therefore, to avoid being abstract or merely declarative, they are implemented as long-term policies to ensure effective and sustained outcomes.

In the case of these three countries, the constitution expresses indigenous or socio-cultural philosophies about happiness and well-being that existed previously. The broad scope and adaptability of these countries' expressions of well-being have served as a catalyst to enrich them further through constitutional drafting and parliamentary legislation.

Thirdly, countries such as Liberia, Haiti, Namibia, Seychelles, Japan, and South Korea recognize and implement the right to pursue happiness in their constitutions. This right is considered to have originated from the 1776 United States Declaration of Independence, which states that "life, liberty, and the pursuit of happiness" are inalienable human rights. Japan and South Korea have not only interpreted the essence and boundaries of this right in detail but also actively study and implement the right to pursue happiness. Moreover, the constitutional courts of these countries oversee the protection of this right and ensure its enforcement.

By reading Trevor T. W. Wan's scholarly article, one can gain a fascinating and well-organized understanding of human happiness from the perspective of constitutional studies.

3. Comparative Analysis of the Situation in Mongolia

We conducted a search to determine whether the words "happiness" and "well-being" appear in Mongolia's Constitution, relevant laws, and long- and medium-term policies. If you search for the exact words "happiness" or "well-being" in the current Constitution of Mongolia, which was adopted in 1992 and is still in effect, they do not appear. The first scientific commentary on this Constitution was published in 2022 by Doctor and Professor N. Lundendorj.

In his scientific commentary on the Constitution of Mongolia, the phrase "happiness" appears a total of four times in contexts such as "happiness for as many people as possible," "conditions for every citizen to live healthily and happily," "a child's environment filled with happiness, love, and understanding," and "creating an environment where children can develop happily, lovingly, and comprehensively within their families."

The phrase "well-being" appears a total of seventeen times in expressions such as "social well-being," "for the well-being of humanity," "concept of well-being," "living well," "for the public well-being," "to orient towards well-being," "living well," and "being well."

These words are found in the preamble of the Constitution, the sections explaining the fundamental principles of state activities, the functions of the state, and human rights.

Of course, theoretical and practical works on the Constitution of Mongolia produced within the framework of the "Respect and Reverence for the Constitution" by the renowned scholar and teacher B. Chimid, as well as constitutional commentaries such as Commentary on the Constitution of Mongolia (G. Sovd, N. Jantsan, J. Amarsanaa, S. Jantsan, Ulaanbaatar, 2000) and Commentary on the Constitution of Mongolia (Hanns Seidel Foundation, Academy of Legal Education, 2009), along with over 30 years of rulings (opinions, conclusions, resolutions) issued by the Constitutional Court of Mongolia during the effective period of this Constitution, were examined for the phrases "happiness" and "well-being." Drawing intellectual conclusions based on this search undoubtedly reveals an interesting picture.

In the Vision 2050 long-term development policy of Mongolia, approved by Resolution No. 52 of the State Great Khural dated May 13, 2020, the phrase "happiness" appears once. In the second section of this policy, titled "Human Development," it states:
"To develop socially active and healthy Mongolian citizens by creating opportunities for everyone to acquire quality education, which is the foundation of family life, a friendly environment for a happy life with social protection that guarantees a quality life, and the foundation of national development."

The phrase "happiness" is rarely included in ordinary laws. However, in the preamble of the Convention on the Rights of the Child, which Mongolia acceded to in 1990, it states once that "… growing up in a family environment filled with happiness, love, and understanding is recognized as essential for the full and harmonious development of the child." Additionally, Article 10, Clause 10.1.1 of the Law on the Rights of the Child stipulates that "creating an environment in which the child can live happily, lovingly, and develop in all aspects within the family" is the duty of parents, guardians, and caregivers.

If we look for provisions containing the phrase "well-being" in ordinary laws, it appears once in Article 29 of the Universal Declaration of Human Rights:
"2. Everyone has duties to the community in which alone the free and full development of his personality is possible. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society." In the Law on the Rights of the Child, the phrase appears twice:
Article 9, Clause 9.1 states, "Raising a child is a continuous process of developing the child's good personal qualities, right behavior, and moral values, and the following guidelines shall be followed in raising a child."

Article 201, Clause 201.5.3 states, "To propose and implement initiatives aimed at ensuring the child's well-being."

In the Law on Child Protection, the phrase appears six times:
Article 1, Clause 1.1 states in the law's purpose, "...aims to ensure the child's well-being."

Article 4, Clause 4.1.1 defines "child's well-being" as "the conditions that meet the child's physical, mental, social, cognitive, educational, and economic needs and support the child's development."

In the Law on Health, the phrase appears once in Article 3, Clause 3.1.1, which defines "health" as "a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity." Taken together, although the words "happiness" and "well-being" do not appear in the Constitution of Mongolia, they are reflected in scientific commentaries explaining the Constitution, in Mongolia's long-term development policies, and in ordinary laws, where they are associated and formulated in connection with the themes of "human," "child," and "health."

If you are interested in how the words "happiness" and "well-being" are explained with similar meanings in the Mongolian language lexicon: the term "happiness" is defined in Ya. Tsevle's explanatory dictionary (as a compound word) as "zol" and "zavshaan" (meaning good fortune or opportunity); in the Mongolian Explanatory Dictionary as "zol jargal" (good fortune and happiness) and "sain saikhan" (well-being); and in the Mongolian Compound Words Dictionary as "the highest joy and delight." The term "well-being" is defined in Ya. Tsevle's explanatory dictionary as "pure," and in the Mongolian Explanatory Dictionary as "a pleasing, satisfactory state of mind."

The Mongolian Explanatory Dictionary explains that "happiness" and "well-being" have the same meaning, which confirms the statement in the article by Trevor T. W. Wan, a lecturer at the University of Hong Kong, who noted that "from an empirical strategic perspective, provisions containing the term 'well-being' ... are often used interchangeably with 'happiness' as a general expression of well-being," thus justifying their combined study.

We concluded that the exact terms "happiness" and "well-being" do not explicitly appear in Mongolia's 1992 Constitution but are reflected in its scientific commentaries and foundational principles. These concepts are embedded in Mongolia's long-term development policies, such as Vision 2050, emphasizing quality education, social protection, and a healthy, active citizenry. While rarely mentioned in ordinary laws, "happiness" and "well-being" appear notably in child rights legislation and health laws, linking them to human development and social welfare. Linguistically, Mongolian dictionaries treat "happiness" and "well-being" as closely related or synonymous concepts, supporting their interchangeable use in legal and social contexts. This integrated understanding aligns with international scholarly views, highlighting the importance of combining "happiness" and "well-being" in constitutional and policy frameworks for holistic human development.

4. The World Happiness Report, the Purpose and Differences of the Happiness Index

The reports titled the World Happiness Report and the Happiness

Index share the common goal of drawing attention to governments' policies aimed at people's happiness, well-being, and global welfare. However, they are produced by different organizations and differ in their criteria and methodologies.

The World Happiness Report was first initiated and promoted by the Kingdom of Bhutan, with the support of the United Nations General Assembly. On July 19, 2011, Bhutan sponsored the adoption of the UN General Assembly resolution 65/309 titled "Happiness: Towards a Holistic Approach to Development." This resolution encouraged governments worldwide to recognize the importance of how to achieve happiness and well-being, as well as the necessity of measuring social and economic development accordingly[5].

On April 2, 2012, at the United Nations General Assembly's decision-organized event titled "Defining a New Economic Paradigm: High-Level Panel on Happiness and Well-being," the first World Happiness Report was presented. This report was introduced by a team led by Bhutan's Prime Minister Jigmi Y. Thinley and Jeffrey D. Sachs, aiming to summarize the scientific evidence on happiness.

Furthermore, on June 28, 2012, the UN General Assembly adopted Resolution 66/281, designating March 20 of each year as the "International Day of Happiness." The World Happiness Report is published annually around March 20 to coincide with the celebration of this day[6].

his report is jointly produced by Gallup, the Oxford Wellbeing Research Centre, the United Nations Sustainable Development Solutions Network, and the Editorial Board of the World Happiness Report. Starting from 2024, the report will be published by the Wellbeing Research Centre at the University of Oxford in the United Kingdom.

Research support for the report is provided by the Sustainable Development Center of Columbia University, the Centre for Economic Performance at the London School of Economics and Political Science, the Vancouver School of Economics at the University of British Columbia, and the "Aid and Happiness Laboratory" at Simon Fraser University[7в].

Since 2012, the annual World Happiness Report has included data from approximately 150 countries, with Mongolia's information incorporated from the first report onward. Although the report began publishing indicators by year in 2012-2013, it did not rank countries initially, so Mongolia's position could not be determined from those early reports. The 2014 report was not publicly released. From 2015 onwards, Mongolia's rankings and scores were as follows:

Year	Rank	Score
2015	100th	4.874
2016	101st	4.907
2017	100th	4.955
2018	94th	5.125
2019	83rd	5.285
2020	81st	5.456
2021	70th	5.677
2022	68th	5.761
2023	61st	5.84
2024	77th	5.696
Noted by: The results of our study.		

Table 01: The list of Mongolia's ranking in World Happiness report

Overall, Mongolia's ranking has generally improved over the years except for a decline in 2024. However, it remains unclear whether there is an agency responsible for monitoring this policy research or providing data and statistics for the report, as no such information was found during the search.

Happiness Index: The "Happiness Index" is an indicator that measures what is important for sustainable well-being worldwide. It shows the process by which nations achieve a long-lasting, happy, and sustainable life. This project has been implemented by the "Hot or Cool" institute, which also publishes reports on the subject.

In 2016, the National Statistics Office of Mongolia conducted a study titled "Comparative Study of Mongolia's Happiness Index with International Levels." The report noted that the world is facing multiple crises, and one of the interconnected causes is that governments prioritize economic growth as their main goal while neglecting other objectives. Citizens tend to elect political parties promising to build strong economies, and policymakers prioritize increasing GDP—the standard measure of economic growth—above all else.

This focus on GDP growth is often short-term and overlooks social deterioration and pressing issues like climate change. The report

emphasizes that GDP growth alone cannot represent a country's development or the well-being of its people. It concludes with recommendations stressing the need to pay attention to happiness and well-being as rights for current and future generations. According to this report, as of 2016, the Happiness Index was calculated and ranked for 140 countries, with Mongolia scoring 14.3 and ranking 136th. There was no clear information about whether Mongolia provides data and statistics for this Happiness Index or whether there is an official agency responsible for it. We compared Asian 20 countries' average happiness score (AHS) in our study at table 02 as below:

Rank	Country	Region	AHS	Rank	Country	Region	AHS
27	Taiwan	Asia	6.7	83	Indonesia	Asia	5.6
34	Singapore	Asia	6.6	88	Hong Kong	Asia	5.5
46	Vietnam	Asia	6.4	92	Nepal	Asia	5.3
49	Thailand	Asia	6.2	93	Laos	Asia	5.3
55	Japan	Asia	6.1	118	India	Asia	4.4
57	Philippines	Asia	6.1	124	Cambodia	Asia	4.3
58	South Korea	Asia	6	126	Myanmar	Asia	4.3
64	Malaysia	Asia	6	133	Sri Lanka	Asia	3.9
68	China	Asia	5.9	134	Bangladesh	Asia	3.9
77	Mongolia	Asia	5.8	AHS--Average Happiness Score (2022–2024)			
Noted by: The results of our study.							

Table 02: The comparisons Average Happiness Score (2022-2024)

The average happiness score in the World Happiness Report is calculated based on responses to a single life evaluation question known as the Cantril Self-Anchoring Striving Scale (Cantril Ladder). Survey respondents are asked to imagine a ladder with steps numbered from 0 at the bottom (worst possible life) to 10 at the top (best possible life) and to rate their current life on this scale.

The reported national average happiness score is the mean of these individual responses collected through nationally representative samples by Gallup World Poll. This subjective life evaluation reflects people's own perceptions of their well-being rather than external judgments. To explain differences in average happiness scores between countries, the report uses six key variables in regression models:
GDP per capita (logarithm), Social support (having someone to count on), Healthy life expectancy, Freedom to make life choices, Generosity, Perceptions of corruption. These factors collectively explain over three-quarters of the variation in national happiness scores.

Other words, the average happiness score is a simple mean of self-reported life evaluations on a 0–10 scale, interpreted alongside socioeconomic and social factors to understand underlying causes of happiness differences.

5. The Reason for Incorporating Happiness into Legal Reform
Nowadays, we are going through a transitional period of freeing ourselves from established core values and concepts and thinking differently [8]. Since 1990, Mongolia has chosen the path of natural development for humanity and strengthened the foundation and principles of genuine social and state organization with a new democratic Constitution[9].

Over the past 30-plus years, Mongolia has systematically initiated the first phase of legal reform, which has yielded results. In recent years, studies have been conducted to evaluate this first phase, and discussions at the policy level have begun on starting the next phase. Consequently, a working group has been formed, and stages of research, analysis, and deliberation are underway.

Following the results of the 9th parliamentary election, the new Parliament is aiming to develop a "human-centered" rule of law and is formulating related policies. It is interesting to consider how "human-centered" is understood and intended to be implemented. Naturally, we should look for this in the Constitution[10].

The preamble of the Constitution of Mongolia, which declares the meaning and purpose of its creation and adoption, states in its fifth clause: "to make it a noble goal to develop a humane, civil, and democratic society in our homeland."

Doctor and Professor N. Lundendorj, in his scientific commentary on the Constitution of Mongolia, interprets "humane" as aiming to develop a "human-centered society." The concept of a "humane" (humanitarian) society does not merely refer to a compassionate and kind society but rather to a social model that places humans at the center, where political, economic, legal, and cultural systems are human-centered.

Specifically, a human-centered economy requires that profit and self-interest be regulated and limited by social justice, morality, fair wealth distribution, and a commitment to social welfare. A

human-centered legal system means that laws are free from the whims and desires of lawmakers and instead are based on and grounded in human rights and freedoms. In other words, the law is not the foundation of human rights and freedoms; rather, human rights and freedoms are the foundation.

On the other hand, understanding what "human-centered" means raises the question: what do we understand by "human"? According to Darwin's theory, is a human simply an evolved primate—weak and mortal? Or is a human a higher form of intellect carrying some yet undefined mystery at the scientific level? This question has persisted to this day.

The German philosopher Martin Heidegger said, "Never before in any era have people known so little about who exactly a human being is as our generation does".

Academician V.P. Kaznacheev remarked that humanity is "falling into a black hole" in terms of understanding itself. Today, 95% of knowledge pertains to inanimate objects, 5% to living organisms, and only 1% to the study of humans (N.N. Moiseev, 2006).

Nevertheless, there is little new for us to discover; by studying and applying the teachings of ancient sages, it is possible to build a society of perfect intellect and humanity. The great 21st-century scientist Stephen Hawking humorously remarked in frustration that "progress is not replacing a wrong theory with a right one, but replacing an old wrong theory with a newer, more precise wrong theory[11]".

Олон зууны тэртээ Европт Николай Коперник дэлхий нарыг тойрч эргэдэг гэсэн нь тэр үедээ "эвэртэй туулай" гэдэг шиг юм болж.12 Альберт Эйнштейн "Бид шинэ асуудлыг түүний бий болгосон тэрхүү сэтгэлгээгээр шийдэж чадахгүй", "шашингүйгээр шинжлэх ухаан доголон, шинжлэх ухаангүйгээр шашин сохор юм."13 гэсэн үгээ тэртээ 100 жилийн өмнө хэлж байжээ.

Centuries ago in Europe, when Nicolaus Copernicus proposed that the Earth revolves around the Sun, it was considered as absurd as "a hare with horns" at the time. Albert Einstein said over 100 years ago, "We cannot solve problems with the same thinking that created them," and "Science without religion is lame, religion without science is blind." Einstein and other great scientists meant that, especially in science, we should learn to see the seemingly impossible as possible. They also pointed to the integration of religion and science as a way to advance human society to a completely new level.

Quantum mechanics studies motion and its origins, and similarly, social relations and the forces that create them should be studied in connection with "humans," leading to legal regulations based on this understanding. From this perspective, the essence of humanity and the reasons for happiness and peace should guide the Constitution and state policies.

For thousands of years, philosophers have written about this, and for centuries, many experiences have been reflected in Constitutions. Specifically, "The happiness of people depends on just laws, the effectiveness of those laws, and their implementation."

The great Montesquieu proposed the idea of separating law from morality, and later thinkers consistently continued this view. However, Genghis Khan regarded the essence of law as morality—in other words, he legislated morality. Considering that law and legal systems regulate social relations, and social relations are fundamentally about people and their interactions, it follows naturally that the essence of human happiness and social well-being should be embedded in the Constitution and closely linked to a systematically organized body of legislation.

6. Conclusion

Over the last decade, scholarly research in legal science has increasingly focused on the intersection of happiness and constitutional law, addressing what is often termed the "constitutionalization of happiness." This emerging field examines how happiness and well-being have been explicitly incorporated into constitutional texts and the implications thereof. We stuided the main key concepts as below:

Constitutionalization of Happiness: The process by which happiness and well-being are elevated to constitutional status, appearing in national constitutions as either a national objective, a policy paradigm, or a human right. This phenomenon reflects diverse semantic, cultural, and jurisprudential meanings shaped by indigenous conceptions, judicial interpretations, and transnational influences.

Happiness as a Human Right: Some constitutions recognize the pursuit of happiness as an inalienable right, linking it to fundamental freedoms and social justice. This legal framing positions happiness not only as a personal aspiration but as a state obligation.

Legal and Political Implications: Embedding happiness in constitutional law influences policymaking and governance, often aligning with welfare state principles and the rule of law. For example, jurisprudence from the Turkish Constitutional Court views happiness as an outcome of a social state governed by legal frameworks that promote well-being, justice, and social solidarity.

Empirical and Doctrinal Analysis: Recent studies combine doctrinal legal analysis with empirical data, such as World Happiness Reports and socioeconomic indicators, to assess how constitutional happiness provisions correlate with actual well-being outcomes across countries.

Comparative Constitutional Law Approach: Researchers conduct both small-n and large-n comparative studies to map how different countries incorporate happiness into their constitutions and the resulting effects on social and legal systems.

Constitutional Gaps: Scholars investigate gaps where constitutions may mention happiness but lack effective enforcement

mechanisms or where legal frameworks do not fully address the multidimensional nature of well-being.

Overall, the scholarship highlights that constitutional provisions on happiness are not uniform but context-dependent, reflecting a dynamic interplay of cultural, legal, and political factors. This research area offers a novel lens to understand how law can contribute to enhancing human well-being and addresses the challenges of translating abstract concepts like happiness into actionable legal norms.The concept of happiness transcends philosophy, psychology, metaphysics, and religious understanding to become a constitutional concept that can be studied, as reflected in the constitutions of 36 countries and the interpretative provisions of over 110 constitutions.

The concept of happiness is associated with the rational (and possibly conscious) human being. It traces back to Aristotle's notion of happiness or eudaimonia (Eudaimonic happiness refers to the pursuit of a longer-lasting, meaningful happiness), which he emphasized as the ultimate goal of all human endeavors—a view that continues to this day.

Over the past decade, the United Nations has increasingly focused on human happiness and well-being by celebrating the International Day of Happiness and taking concrete steps to measure happiness. Additionally, since 2016, one of the 17 Sustainable Development Goals has been dedicated to promoting health and well-being for people of all ages, aiming to achieve positive outcomes.

Furthermore, various indices—including those measuring happiness, corruption, human development, e-governance, poverty, and judiciary performance—have been developed to assess our current status and provide recommendations for future actions. All these efforts are made for the sake of people, their happiness, social well-being, the rights of the Earth, and the rights of future generations.

Are these issues ones that have never been resolved in history? The answer is no. Especially for a people with a great history like ours, who established the vast Mongol Empire and ruled half the world, there were concrete solutions to these matters. Our ancestors, who were wrongly portrayed in the past century as illiterate, uncivilized, and barbaric, actually have a real history of how they conquered half the world. This history has been clarified through the works of Mongolian scholars from the perspectives of history, philosophy, law, and natural sciences. Notably, the works of the renowned scholar B. Chimid, The Duty to Respect and Uphold the Constitution; academician S. Narangerel's The Soul of Law: Genghis Khan and the Mongols; and technical science doctor G. Lkhagvaa's The Secret of Genghis Khan and the Conscious Mongol are readily available for us to read and study.

The Constitution of Mongolia is a natural and moral law ratified and accepted by the people as a whole. From the perspective of legal science, human happiness depends on just laws, the effectiveness of those laws, and their implementation—a fact that can be seen from the provisions of the first Constitution adopted over 240 years ago. Thus, by focusing on just laws and their essence—morality—as a reference point, it is possible to classify and systematize legislation and, through it, define and implement state policy. In other words, a "human-centered" law is a law aimed at protecting morality.

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Footnotes

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