

ETHICAL AND LEGISLATIVE RELEVANCE

The article examines the relationship between ethics and legal theory, ethics and law, legislation based on ethics, people's relationship ethical issues, legal and social values and all social relationships. It is intended to propose the right to consciousness of the law and to determine the correct legal basis.

Key word: Ethics, law, norms, social values, and relation

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ЭТИЧЕСКОЕ И ЗАКОНОДАТЕЛЬНОЕ СООТВЕТСТВИЕ

В статье рассматривается взаимосвязь между этикой и правовой теорией, этикой и правом, законодательством, основанным на этике, этических вопросах взаимоотношений людей, правовых и социальных ценностях и всех социальных отношениях. Автор предлагает определить правильную правовую основу.

Ключевые слова: этика, право, нормы, социальные ценности и отношения

I. Ethics and theory of the Law

Ethics is the "law" of the individual's life. Ethics is the norm of the society, community, group of written and unfulfilled rituals. The ethos of ethics is derived from the word "ethos", and L.Tsevel's "Mongolian Language Vocabulary" explains the "necessity of the thing to be". Early in the history of ethics, it is impossible to imagine the nature of all communication as the basis of religion, ideology, state, and nature.

Ethics are literally unwritten in the human mind. The nature of the human consciousness in human conscience is the law of the body and the brain. Ethics is "the nature of the mind to regulate the human society and to establish the content of the conduct" [Byambasuren, 1990, p. 190]. There is a natural law that is essential to ethical conduct in human brain. The noble qualities of a person, justice, embarrassment, courage, responsibility, ethics, kindness, dignity, true faith, kindness, patience, generosity, disobedience, revenge, envy and so on are the norms of internal law. The Code of Ethics is a natural attribute in every person, not a derivative data. The character of a person who follows his or her own ethical conduct and communicates the character of the relationship to a written law [Tsagaankhuu, 2017, p. 9].

Laws can be arose from ethics. 2500 years ago, the great Aristotle in Europe wrote that "the law is a good thing" [Aristotle, 2008, p. 191]. He argues, "As lawmakers need to act on the basis of good behavior, as lawmakers will follow those who have gone astray in good behavior, they must be punished and abused and disobedient and disobedient" [Narangerel, 2013, p. 227]. The idea is that the quality of the law should be ethically enforced by the law of compulsion.

The essence of the law is high ethics. High ethics include honesty, courage, truth, dignity, and kindness. Our laws passed by the Parliament are always in nature. In many Mongolian societies, it is time to establish justice. On the other hand, lawmakers, law users and lawyers themselves are unethical. So, how can we circumvent the law and how it can be violated? Based on monetary issues, we cannot afford the real effect on law and society.

Mongolian society must first be ethical. The Mongolian Empire of Chinggis Khaan has been used as a means of protecting ethics and ethics for serious violations. The National Program on the Ethics of

Mongolians with the involvement of the people and professionals in the Parliament should be adopted and approved. Both of our neighbors are deeply involved in ethics. For example, in China, the PRC was based on the Confucius Ethics mission and made it the state policy to become the state's policy. Over the past 20 years, Russia has organized a wide range of ethics in all areas of the country, and has organized multi-faceted events in all societies. The concept of state policy in the society of Mongolia should be a condition for the benefit of the people of the country and the resilience of the people. Purification of the person's ethics and development.

Lon Fuller (1902-1978), who contributed significantly to the modern law of contemporary law. He agreed with the producers of the natural law of ancient times, but the XVII-XVIII century rhetorical law was rejected. His ideas are very similar to Aristotle. Fully considered the "tribal and provincial differences" of various natural laws, and all of them considered social order. He argues that the new ethics of all the theory of natural laws are manifested as a social phenomenon and the purpose of the people with different goals is to become more sophisticated as the new goals reach him to see. In addition to Fuller's views, the principles of law are widely considered. These are: "Maintain the process of creating human goals" and "Keep the communication channels between people open." Later he proposed the sole, contradictory principle of natural law. It is worth mentioning that he has made an objective definition of "the correct order" in human relationships. In some cases the causal principle is based on human nature. Fully considered the relationship between legal principles and ethical values based on the views of the German sociologist Simmel. The Fully-developed Law should be sufficiently general, publicly recognized, progressive, clear, intelligible, and non-invasive, time-consuming, and not necessarily sustainable and impossible. These principles are called the "internal ethics" of the law. The reasons behind these principles are internal, reflecting the whole concept of the law. It can also be said "ethics". This is because it defines the standards of appraisal. What will be the result of the absence of some of the principles in any law system? According to Fuller, there is a violation within the law. On the other hand, if one of these principles is abolished, then the law cannot be called a law.

In the legislative process, the principles of internal ethics, regardless of the law, may have the following potential mistakes: First of all, the simplest and the obvious mistake is to decide on all the controversial issues, and it is a direct goal to create the law, rules and regulations.

In Asia, the Kunzans in Asia, 2500 years ago, have said that "the commandment is not to be executed in the flesh, but in the body of the body, not in its own right [Confucius, 2013, p. 124]." From these, it is evident that Aristotle in Europe and the Confucianism in Asia are presenting ideas of law and ethics in the near future before our era.

In the Mongolian folklore, there is an illustration of "the law is a man of fear, a sheep out of wolves" [Three thousand... 1999, p. 158]. From these, it is clear that the law is an instrument for enforcing a person who violates ethics without compulsion. The law is a state enforcement instrument that manages human beings. And the words of the Mongolian people are saying, "There is rule in the people, there is a law in the state"

As Temujin became elevated to the throne, he became the law of his solution. The Ikh Khural of Chinggis Khaan is the most important word of the Genghis Khan commemoration, decree, proclamation and military discipline [Chinggis Khan's, p. 394]. Chinggis Khan did not make it all aroused by emotionally. His proteins are based on the ethical authority of the conscience. It was justice, duty and responsibility, humility, compassion, truth, faith and harmony. People have the same understanding of ethical values, and therefore they are accepted as individuals in order to support the law based on them. All Mongolians, not just the people of Chinggis Khaan's rule of law, followed the world over.

There are many articles on the principle of ethics in the Ikh Zasag law. For example, "to respect the rich and poor and to distinguish the poor and the needy, to support the poor, to respect the sages and to the practitioners, to respect the noble, honest, upright, profound and wise people, and to be flattering and ineffective ethics must be abused" [History... p. 24-25].

If Rashid-ad-Din says that the Chinggis Khan ethics and rule of law will not change the law, salvation will come from heaven forever, and it will always be joyful and happy. It is a wonderful idea that humanity will be happy and peaceful. Where ethics are high, the people live happily in that country [Nitoba, 2007]. The ethno-based ethics of justice based on the Daoist-oriented Japanese peoples, justice, compassion, hard work, patience, kindness, compassion, kindness, prestige, and emotional excitement ... all of which are Japan's science, technology leader.

The ethical-based world is the immense legacy of Chinggis empire for today's people who are still in need of humanity.

Thinkers think that in the world there are three constitutional laws: Natural Law (Social), Social Law (Rules and Regulations), Ethical (Intelligence) and Law.

The legal and ethical theoretician. The purpose of the Law is to explain the ethical source of the ethos within the life of "The Law of Attraction and the Ethics of Ethics" which criticized the rights and sensitivity of ethics. The main subject of the legislative process was that it would be a matter of regulating and guiding public order. Legislation should be held in the best interests of the public and in the public interest. According to Mr.

Esquire, the ethical contention of the aspiration is that the desire to be contented with satisfaction is [Galindev, 2016, p. 61]. In addition to the laws and regulations adopted by the public and the established procedures, individuals are freely free and legally guaranteed freedom and the individual is free from any government pressure. The law regulates social management and establishes procedures for protecting the rights of individuals.

Why the law is brutal?. The worst part of what our law says is that people are building it. It is a "no brute brass" because it can be executed at any time of the law and neglected in its absence. No one writes the true law and does not follow it, but it all goes down and that's a strong side. This is a real law. What we're talking about is the "three-day-old thing" that can be abusive when it comes to unwanted things when they want to do what they want. That's why ordinary citizens are breaking the law even to their highest state. The law, the power, and the money cannot afford the ethos of a person who is strongly convinced, and one ethics (internal conviction) wins.

What makes man a person is ethics. "Gelwezie" Who is afraid of himself, not the law, is a man of ethics. The person's ethics are so great that the ability to make his own judgment in his own actions can be seen. There are people who do not have any kind of action, and those who have no idea that they are not breaking the law are the worst.

In today's society, there is a lack of ethical codes and terrible crimes and criminals are growing up. So, if the law applies to a person with ethics, it is a "legitimate law". The law is necessary. However, the law requires law. The law is human ethical. Laws for law enforcement constitute laws, but in our case it is a law that does not conflict with ethics.

II. Ethics ranked above laws

Honored lawyer S. Narangerel, one of Mongolia's best lawyers, says, "There is no legal requirement for high moral values. Ethics are stronger than the law, "as you are in our everyday lives and many families because of the government's failure to pursue a policy of life and compassion for human dignity, kindness, mutual love, divorce, child birth and domestic violence.

One of the ways in which human life has evolved is that social change is not a matter of the traditional family life, but the four walls and rounds of our own home have a long-term policy to eliminate ethical and correct behavior, it's a good idea to see today that we are beginning to make fun of our future.

Dr. Moore "The ethical framework is broader than the legal framework. It is our responsibility to ensure ethical coordination, rather than the rule of law of our country, to be done or done without ethics" [Moore, p. 328].

The law serves on the outward act of an individual, but the ethical behavior of an ethnically practiced person, not only on the outside of the mind. In other words, the ethics of the people are not permitted to contain such a sinful thought. Ethics and ethics cannot be overcome by law, power and money, and one ethics prevail. The strongest of ethics is simply this.

More than ethical law. Actually, people who are healthy and logically aware of what's right and wrong are legally aware of the law. In the United States, "jurisdictional court" is an institution consisting of those who make the most decisions on the court without legal

education and knowledge. They do not have the legal knowledge, but they have a lot of work experience, normal thinking, and honesty. They decide that the defendant is "guilty" (or innocent), and the judge only applies that decision on behalf of the law. So, the "jury trial" is a good logical argument with what we say.

Everyone is aware that the law is the law (the real law is ethical). In this society, criminal law will only diminish as well as other wickedness. Ethics, in some cases, is more powerful than the law, it is that people have set themselves up without self-determination and have been regulating their behavior for a long time.

III. Ethical and legislative relevance

Ethics and law are always linked to source and development. Ethics was originally created before the law and the content and form of ethical norms have evolved over the course of social development.

Both ethics and laws are similar to the regulation of people's behavior, and the other is different from the other. Ethics is a branch of philosophy and examines questions about ethics (good or bad, right or wrong, good or bad, law or criminal). The Code of Ethics is based on conviction and public conviction in the application of social life. However, the legal norms are legally guaranteed by state enforcement methods.

The legal norms are manifested in the form of laws, decrees, decrees, rules, orders. Ethical norms are not clearly defined in a predefined form.

The issue of ethics and law is one of the main issues of legal philosophy. Ethics and law are further developed on the basis of mutual influence in the life of society.

Studying and acquiring wealth from the Socrates, Plato and many dozen thinkers of Ethics and Ethics, especially the Hegel's philosophy of ethics, is a vital issue of social thought.

Ethics condemns the person for the sake of such a sinful nature even if he does not commit a crime. The difference between ethics and law is clear here. When the law applies to man's actions, the ethics serve as an internal mind in the outward act of man. In other words, ethics does not allow that person to have such a sinful mind in his mind.

The law regulates social relations with respect to other social norms and codes of conduct.

The legal rights of the subjects involved in the legal relationship and the fulfillment of the obligations under the law are clearly defined. It is not as clear as the legal rights of subjects who are subject to the Code of Ethics.

A legitimate idea, a legitimate idea of coping with ethical creature, is the first phase of a fundamental developmental phenomenon, both of which do not express the perfect fulfillment of ideology.

The similarity of law and ethics requires that the person be incompatible with his will. Your faith requires what you are demanding. It directs the behavior of people. Regulates relationships with people, organizations and societies other than individuals. There are similarities in law and ethics. Law and ethics regulate the behavior of two people. In other words, it regulates relationships with people, organizations and societies other than individuals. But there's a big difference between the two.

One (the law) requires that the person be submissive, and the other (ethics) requires what your faith requires. The worst part of what our law says is that people are building it. If anyone does not comply with the original law, it will be destroyed, and that's all there is to it. It's

something like law. The Law on the Law to Make the Law "The same as the other person does it as me" is considered to be the basis of good law [Bastia, 2007, p. 93].

Whenever the law and ethics conflict, people face difficulties with following their ethics or following the law. The law speaks to people that ethics are not the highest law.

Everybody knows that people who are ethical cannot steal what they have suffered.

Those who respect the law do not believe in anything other than the law. In order to do business, he would say, "I swear by my dignity." Dignity and trust are inherently ethical concepts, dignity, and trust. So they require official documents, such as laws, decrees, and court decisions. It comes with bureaucracy and corruption, and people come to ruin.

What makes man a person is ethics. Ethics say that people are ethics. Because the ethos are unethical, this is a very difficult thing to understand.

At the very least, people who are afraid of themselves, not the law, are ethical. It is possible to help someone who is tired on the street, but they will not be able to help. The person's ethics are so great that the ability to make his own judgment in his own actions can be seen.

So, according to Gelivets, "The ethics of human beings are ethical", "What makes a man unjust is the law." People who have built ethics in history and customs can be humanitarian [Bastia, 2007, p. 97].

The society seems to be "rule of law" rather than rule of justice. In other words, society must not rule out the rule of law. But we are living in a strange society where a police officer lives in a street with a profound knowledge of the meaning of life and the innermost spirit of the law and that it teaches us how to behave. In fact, people who know the law and the ethics teach how to live in the "wicked way".

In our society, there is a lack of ethical codes, and terrible criminals are growing. So if the law applies to an unethical person, then it is a "legal law". Need a law? you need to. However, the law requires law. Laws are the law that law is the law of the constitution, but for us it is a law that does not conflict with ethics.

The importance of human intellectual life and the value of ethics is to give importance to the practice of ethics by which it is based on the principles of law and law.

Eucharistic ethics and real political unity can only be based on the law. But this is a guarantee that this is possible [Gulyga, 1981, p. 239]. We need the true champions who are ethical in their own country and who are subordinate to their principles.

The world's most renowned philosophers and educators are "the most important thing to do to always do good deeds and to create good things", but society is the "criterion of human ethics", ethical education is from the youth and the individual, the idea that the family should be pragmatic.

Aristotle is the first to determine the significance of the law. He states that "the well-being of the state depends on the law, the law is the work of competence in government affairs, the law is compulsory and well-written laws should be as much self-evident as possible, and it should be as little as possible for the judge's will" [Dash-Yondon, 2012, p. 477]. It is because the "ethical and law-enforcement" of the law does not necessarily

reflect the law of the State in its own country, the law is to be the only qualified professional lawyer, and the lawmakers must do it for the sake of the country [Dash-Yondon, 2017, p. 131]. However, the relevance of these laws to our current laws is that there is a lot of uncertainty in the duplication of the law, and the elimination, deletion and cleaning of laws. There is no law nor ethics outside the constitution.

IV. Conclusion

If you want to be a country with the best governance of law, every country should practice ethical standards for every citizen, especially our young children, to use the values and fundamentals of society as a rule of law and ethics for adolescents to establish a humane, democratic society, to teach proper living, we can apply the legal basis to the right soil.

Incorporating a comprehensive set of humanitarian measures, adding a number of kindergartens and schools, employing parents, raising family and ethical curricula at all levels, establishing a psychological team, and establishing divisions of the Prevention of Crime

Prevention at law enforcement agencies. The shortage of family roles and responsibilities for newlyweds, and the development of ethics based on ethics has emerged today.

In order to nurture Mongolian children and to establish their morals, they must base their basic knowledge of the ethical principles, principles, and fundamental principles of the Mongolian people, their home, the state's traditions, and the individual's consciousness and culture. It is our duty to become a citizen of Mongolia with a flexible, pragmatic version of the kindergarten and school, to become a citizen of the nation "who has developed a humanistic and nationalistic ethics and acquired patriotism".

Ethics is the foundation of maturity of a person who is ethically correct, ethical, intellectual, and humankind, because ethics is a way to direct human activity and emotion to the right path and to prevent unrighteousness. We need to be aware of ethical values in dealing with people and to recognize the norms of all social relationships.

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