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From Conflict to Cooperation: Reimagining Global Order through Universal Human Values

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Abstract: ***The inability to stop the conflict in the modern world presents the weakness of using powers means of achieving peace. This paper will examine how Universal Human Values that include empathy, compassion, and non-violence can be used to change the conflict and encourage cooperation. The paper employs the literature-based qualitative method whereby it refers to the writings of Galtung, Kant and Nussbaum in analyzing the ethical and structural aspect of peace.***
The research suggests a Value-Based Conflict Transformation Model (VCTM) underlining the value transformation of the internal variety that may result in behavioural transformation, dialogue, and cooperative sustainability. It concludes that incorporation of human values in the existing structures is important in realization of long term global peace.
Keywords: Universal Human Values, Conflict Transformation, Global Order, Peace and Cooperation, Empathy and Compassion, Value-Based Framework, Sustainable Peace.

I. INTRODUCTION

Conflict has become a common and complex phenomenon in the modern international system that goes beyond the conventional warfare to encompass social, political, and structural stresses, which are enshrined in societies. Although there are international institutions and diplomatic systems that ensure stability in the world, the level and complexity of conflicts are still on the increase. This continuity shows the weakness of the current strategies, which are mostly motivated by the politics of power, the interest of the strategy and competition between states which tends to end up in short term solutions instead of long term peace.

Traditional theories of world order have been mostly state-centric in their orientation, power, security, and national interest as the key determinants of the international relations. Nevertheless, these structures do not pay much attention to the human and moral aspects of conflict. As what Galtung puts forward, war does not only exist in the form of direct violence but it is also anchored on structural and cultural realities where inequality and injustice thrives. On the same note, Kant had a vision of a world where people cooperate, share common values and moral standards as opposed to coercion and domination. In this respect, the alternative perspective on the conflict can be provided by Universal Human Values, which include love, empathy, compassion, truth, and non-violence, that can be used to comprehend and solve the conflict. The values are deeply rooted in the philosophical traditions and ethics systems of different cultures that could affect individual behaviour and decision making process in a group. Other scholars such as Nussbaum also put a strong emphasis on the aspect of human dignity, emotional growth, and social affiliation as being the key elements to a just and peaceful society. Nevertheless, the current studies have been very individualistic in analyzing conflict, cooperation and human values without adequately incorporating them into a unified model of explaining the world order. Although peace theories concentrate on the structural change and political structure and ethical theories concentrate on the personal moral growth, there is still a gap in the relationship between these two aspects that can explain how the value-oriented approaches can actively change the conflict to the sustainable cooperation. The paper at hand attempts to fill this gap by considering the contribution of the Universal Human Values towards the redefinition of the global order. It goes further to offer an alternative perspective of conflict to cooperation, instead of the usual conflict resolution methods. The research based on interdisciplinary knowledge of peace studies, political philosophy and ethical theory will create a Value-Based Conflict Transformation Model (VCTM) that will illustrate the potential of internal value transformation to result in behavioural modification, dialogue and eventually, the world living in harmony.

II. RESEARCH OBJECTIVES

The current paper focuses on discussing how Universal Human Values can be utilized to change the conflict and redefine the way the global order works. The objectives of the research are specific and are the following ones:

1) To analyze the essence and constraints of the current conflict-based approaches to the concept of global order.
2) To examine major theoretical insights on conflict and peace especially the works of Galtung and Kant.

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3) To investigate the importance of Universal Human Values (empathy, compassion, love, non-violence) in the formation of human behaviour and the social relations.
4) To critically assess the contribution of these values towards transformation of conflicts and encouraging cooperation.
5) To establish the gap between the current theoretical solutions and the necessity to use an integrated value-based framework.
6) To create a conceptual model, which is the Value-Based Conflict Transformation Model (VCTM), which elucidates conflict-to-cooperation transition.

III. LITERATURE REVIEW

The analysis of conflict and peace has been underdeveloped throughout history, and various scholars have presented different opinions concerning the reasons behind this conflict and the factors that would lead to the long-term peace. Among the most powerful works in the field, the works of Galtung (1969, 1996) should be mentioned as he has extended the definition of violence and introduced the structural and cultural aspects of the phenomenon. The idea of negative peace, which means the absence of direct violence, and the positive one, which means the existence of social justice and harmonious relations has been central in the study of peace by Galtung. His conflict transformation strategy puts great importance on the use of empathy, dialogue, and creativity in solving the underlying causes of conflict as opposed to suppressing the symptoms of conflict.

Unlike the conflict-oriented practices in the past, philosophical views have been arguing in favour of a cooperative world order which is based on moral values. In his masterpiece Perpetual Peace, Kant (1795/2006) stated that republican government, international relations, and international moral laws would be effective in creating the lasting peace. The vision of Kant is used to emphasize the significance of shared values and institutional structure in promoting the peaceful coexistence thus offering an early normative system of comprehending harmonious living in the world.

Based on ethical premises, recently developed theorists like Nussbaum (2000, 2011) have stressed the primacy of human dignity and emotional growth as the major concerns in the pursuit of fair societies. Using capabilities approach, Nussbaum (2000, 2011) can determine the key human capabilities such as emotional expression, affiliation, and compassion as those that constitute human well-being. This view supports the fact that internal human values have a great role to play in social and political processes that mean sustainable peace cannot be realized without referring to the human aspect of conflict.

Besides the theoretical and philosophical approaches, the school of peace education also emphasizes on the issue of values in nurturing the culture of peace. Researchers in the field believe that empathy, compassion, tolerance, and non-violence are the values that should be used in attaining attitude and behavioural changes that lead to conflict. Based on spiritual and cultural practices, such strategies are focused on the inner change as a precondition to the change in the society, which implies that peace should be established at a personal scale before it is achieved at the global one.

The current trends in the international relations theory have also criticised the traditional explanations of peace especially the popular theory of democratic peace. According to the studies by W. Campbell, J. Cranmer, and A. Desmarais (2018), the peace between democratic states is not necessarily caused by similarity of norms or institutions, but as a strategic decision within the complicated networks of conflicts. Their network based analysis implies that cooperation is not usually formed in terms of similar values, but on the basis of mutual interests, such as the coordination against common enemies. Such a criticism reveals the weaknesses of the current theories that do not take into account the deeper levels of ethicality and relationships of peace.

Moreover, the current world reports including the ones issued by the Institute of Economics and Peace (2025) show that the world is steadily losing its peacefulness and becoming more complex in terms of conflicts. Such observations show that the existing strategies of dealing with conflict, which mostly consider military and strategic solutions, are not adequate in the context of dealing with the root causes of violence and instability. The widening distance between the continued existence of conflict and the insufficiency of the current frameworks provides the base of the necessity of new methods that would include the ethical and human-centred view.

Although there are many studies addressed on conflict, peace, and human values, these areas have been examined in separate parts. Peace theories are more inclined towards structural and institutional aspects, whereas the ethical theories are more inclined towards individual change without having sufficient connections with the global systems. Equally, modern political studies tend to use strategic and network-centred interpretations and fail to recognize the influence of universal human values in the establishment of the cooperation on the long-term basis.

Hence, there is a major gap between how these views can be incorporated in a unified perspective that describes how universal human values can be actively used to resolve conflict to cooperation. The proposed study will fill this gap by suggesting a value-based model that would tie personal ethical change with the wider social and global consequences.

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IV. RESEARCH METHODOLOGY

The current paper follows the qualitative and conceptual research methodology in the analysis of how Universal Human Values can be used to change the course of the conflict and redefine the world order. The study is most founded on the secondary data, incorporating the existing literature of other fields, such as peace and conflict studies, political philosophy, and ethical theory.

An in-depth analysis of the academic works of the prominent theorists, including Galtung, Kant, and Nussbaum has been conducted to learn the theoretical bases of conflict, peace, and values of human beings. Moreover, the current research articles, policy reports, global indices, including those by the Institute of Economics and Peace, have been reviewed in order to investigate the current tendencies and complications in global conflicts.

The research is analytic and interpretative where the available theories and frameworks are critically reviewed with the aim of establishing gaps and shortcomings of the available theories on conflict resolution. On the basis of this analysis, the research states the conceptual model, which is Value-Based Conflict Transformation Model (VCTM), to show how internal value transformation can result into behavioural change, dialogue, and sustainable cooperation.

The research is theoretical and hence it does not entail any primary data collection including surveys and interviews. Rather it is based on the integration of the existing knowledge to create the holistic picture of how universal human values and global conflict transformation are interconnected.

A. The Conflict and Peace theoretical Foundations

War is a natural element of human contact, which is caused by the differences in interests, values, identities and access to resources. Historically, the concept of conflict was viewed in the context of the direct and observable types of violence, especially war and physical attacks among the states or communities. Nevertheless, this parsimonious realization has been greatly broadened by the scholars in peace and conflict studies.

Galtung was able to redefine the concept of conflict by incorporating a broader conceptualization of violence by differentiating between the direct, structural, and cultural violence. Direct violence is observable violence that is physical or psychological in nature whereas structural violence is entrenched in the social, political and economic structures that cause inequality and restrict the potential of individuals. Cultural violence on the other hand justifies and maintains direct and structural violence using beliefs, ideologies and social norms. This framework brings out the fact that conflict is not just a phenomenon, but a state that is so entrenched in the social set-ups.

Galtung, based on this knowledge, goes ahead to distinguish between negative and positive peace. Negative peace is considered to be the absence of direct violence, i.e., ceasefire or war termination. On the other hand, positive peace is the eradication of structural violence and the existence of justice, equality and peaceful relations. This difference is vital, because it changes the emphasis on conflict management to a transformation of the circumstances which create it.

Besides the structural approach, conflict may be explained in the relational and psychological aspect as well. Proposed by Galtung, the ABC model of conflict has described conflict as a relationship between the three elements, which are attitudes (perceptions and emotions), behaviour (actions), and contradiction (underlying issues or incompatibilities). This model underlines that focusing on the behavioural component of the conflict i.e. the cessation of violence as a solution without fixing the underlying contradictions and negative sentiments frequently results in the persistence of conflicts.

In a more general philosophical sense, philosophers such as Kant have theorized peace as a state of being that has to be built proactively by means of collaboration, common standards and institutions. According to Kant, peace is never given but has to be worked out, guided by morals and that as a collective responsibility. His ideal of a peaceful international system is a complement to contemporary theories of peace since it focuses on how ethics and governance can help to maintain peace.

In the modern world, the conflicts are more complicated, and they are not only between states but also between non-state actors and ideological gap, transnational problems like terrorism, economic inequality, and environmental crises are also present. Such trends demonstrate the inefficiency of old, power-based methods of conflict resolution that tends to be more about control and containment rather than transformation.

Hence conflict and peace cannot be comprehended in a unidimensional manner but rather in a multidimensional manner that incorporates structural, relational as well as ethical viewpoints. Although the current theories offer crucial information on factors and processes that bring about conflict, they frequently fail to discuss the influence of inner human values to determine the behaviour and decision-making. This weakness is what makes a more holistic approach that ties together personal change and the overall social and global peace to be necessary. Universal Human Values and their combination in transformation of conflicts.

Love, empathy, compassion, non-violence, tolerance and truth are some of the examples of Universal Human Values that constitute the ethical base of the harmonious human life. The values are not limited to any particular culture, religion, or society but are entrenched in philosophical traditions, spiritual teachings, ethics system all over the world. They are the cornerstone values that shape the behaviour of human beings, determine how individuals relate to one another as well as the way in which decisions are made by groups of people.

Philosophically and ethically, these values are necessary in the promotion of human dignity and social cohesion. Nussbaum puts the value of emotional growth and affiliation as fundamental human abilities and claims that the capacity to attend to others, establish significant interpersonal connections, and be compassionate are the key aspects of a just society. Equally, the spiritual practices especially Buddhism emphasize the importance of compassion and interrelatedness, as the foundation of human welfare implying the individual change is a condition to harmony of the society.

These values are usually lost or diminished in presence of conflict and thus help in causing misunderstanding, hostility and violence. Negative attitudes like fear, prejudice, hatred, and intolerance are often playing with conflicts as they bias perceptions and impede constructive communication. Attitudes are a very important part of influencing conflict behaviour as it has been pointed out in the theoretical frameworks of Johan Galtung. Negative attitudes dominate the situation and when this happens, it supports aggression cycles and does not allow meaningful resolutions.

Universal Human Values are transformative in the sense that they deal with these psychological and relational aspects of conflict as underlying ones. An example is empathy that allows people and organizations to empathize and recognize the views and experiences of other people, which will lower the hostility and promote respect towards each other. Compassion fosters care towards the welfare of other people thus encouraging cooperation as opposed to competition behaviours. Non-violence offers a moral model of solving conflict without violence and the truth and transparency allows a person to establish trust and credibility in relations.

Moreover, the values do not dictate the behaviour of a single individual, but also of the group and institutions. Being integrated into social, political and education systems, they may foster inclusive policies, fair distribution of resources and democratic decision-making. In that way, the idea of Universal Human Values serves as a mediator between personal change and social change connecting personal moral growth and the societal performance.

These values are not always considered when using a traditional conflict resolution approach, which usually aims at strategic, political or economic considerations despite their importance. These strategies can be effective in the short-term factors of dealing with the conflict but fail to deal with its underlying causes. Conversely, the value-based approach focuses on the long-term change based on the transformation of attitudes, behaviours and relationships.

Universal Human Values, thus, should be incorporated in conflict transformation processes as a more holistic and sustainable way to peace. These values help move the relations of adversity to mutual understanding and empathy and compassion, which preconditions a more peaceful and interdependent international system.

B. The Modern Global Conflicts: A Critique

The modern global environment has seen the complications of conflicts to become more complex, multidimensional, and interconnected. The modern conflicts are usually characterized by the combination of political, economic, ideological and cultural factors in contrast to the traditional wars between the nation-states and the involvement of the non-state actors. Not only are these conflicts prolonged but they are also deep rooted in structural inequalities, identity based divisions, and rival interests, hence, they are hard to solve using traditional methods.

According to the current global trends, the number of conflicts, as well as their intensity, has increased dramatically. Reports by the Institute of Economics and Peace indicate that the world has been getting less and less peaceful with the growth of militarization and polarization of the geopolitical space. The Eastern European, Middle East, and the African parts of the world are all evidence to the fact that political rivalries, resource competition, and ideological differences are still the reasons why the region remains unstable. Besides, the increased interest of various nations in localized conflicts has also made the chances of resolution even more complicated.

A close look at these wars will show that most of them are perpetuated by not only material reasons but also the lack of Universal Human Values. Such problems like mistrust, lack of empathy, intolerance and dehumanization of opposing groups contribute greatly towards the rising tensions. The stories that underline division and aggression in most instances surpass the attempts to engage in dialogue and understanding thus creating a loop of conflict.

An example is that long-term conflicts tend to have an aspect of structural violence as argued by Galtung where inequity in the allocation of resources, lack of access to political systems, and other forms of social injustice would be present in a situation that would continue to breed instability. In the same manner, the cultural considerations, which include ideological extremism or discrimination based on identity, justify violence and do not contribute to the reconciliation process. These dimensions demonstrate that conflict is not a consequence of the imminent stimuli but a phenomenon that is in the social and cultural realms.

Moreover, the current conflict resolution systems are inclined to deal with strategic negotiations, ceasefires and power-sharing. Though such measures are likely to temporarily suppress violence, they do not always treat the attitude and perception underlying violence that are likely to perpetuate it. This leads to a high rate of conflicts relapsing to violence meaning the shortcomings of the approaches that focus on short-term stability instead of long-term transformation.

This argument is further supported by the criticism of the democratic peace theory. According to a study that was conducted by W. Campbell, J. Cranmer, and A. Desmarais, in many instances peace between states is not motivated by common values or moral commitments but strategic coordination. This means that the current modes of collaboration might be provisional and weak with no underlying grounding on human values.

Thus, a critical review of modern conflicts has the implication that it is necessary to no longer concentrate on purely strategic and structural approaches. Such approaches are required, but not enough in itself. The continuance and repetition of conflicts highlight the essence of incorporating Universal Human Values in the conflict resolution procedures. A value-based approach can provide more sustainable and meaningful change by dealing with psychological dimension, relational dimension, and ethical dimension of conflict.

C. Proposed Framework: Value-Based Conflict Transformation Model (VCTM)

Although the current conflict and peace theories offer significant understanding of structural, political, and strategic aspects, they do not focus well on internal human aspects that influence behaviour and decision-making. To address this weakness, the current paper suggests a theoretical framework, the Value-Based Conflict Transformation Model (VCTM), a concept that incorporates Universal Human Values in the conflict transformation process.

The main assumption of the VCTM is that external measures like negotiations, policies or institutional arrangements are not enough to achieve sustainable peace. Rather, it needs a change that would start at the personal level of attitudes and values and go upwards to the aggregate behaviour and the world systems. This model is based on a bottom-up strategy, where internal value change is the basis of the larger social and political change.

V. STAGES OF THE VCTM

The model has six stages that are inter-connected:

1) Internalization of Values: This step entails formulation and incorporation of Universal Human Values empathy, compassion, love, and non-violence on the individual level. Based on the ethical approaches of Martha Nussbaum, this stage gives focus on the significance of the emotional and moral development as the foundation of the human behaviour.
2) Transformation of Attitudes: After internalization of values, perceptions and attitude of the individuals towards others are affected. Fear prejudice and hostility that characterize negative attitudes are being substituted by understanding, tolerance and respect. This corresponds to the attitude aspect of the ABC model of conflict developed by Johan Galtung.
3) Behavioural Change: Attitudinal changes result in attitudinal behaviour. People and organisations start practicing non-violent, constructive and cooperative activities instead of aggressive and competitive ones. This step represents the shift of the behaviour based on conflict to the one based on value interaction.
4) Communication and Interpersonal Understanding: The parties in conflict get more receptive to dialogue and communication with better attitudes and behaviours. In this phase, active listening, empathy, and joint problem-solving are highlighted which is vital in solving underlying contradictions in conflict.
5) Conflict Transformation: At this point, the emphasis is not on addressing the current conflicts but changing the underlying causes of conflict. Due to the cooperative efforts, structural inequalities, injustices, and misperceptions are solved, and more sustainable solutions are developed. This is manifested in the idea of positive peace by Galtung.
6) Environmentally Friendly Cooperation and World Peace: The last level is the result of the transformation process, as the new relationships are developed on the basis of trust, respect to each other, and common values. This phase coincides with the vision of a global community of responsible people who work together and act according to moral principles created by Immanuel Kant.

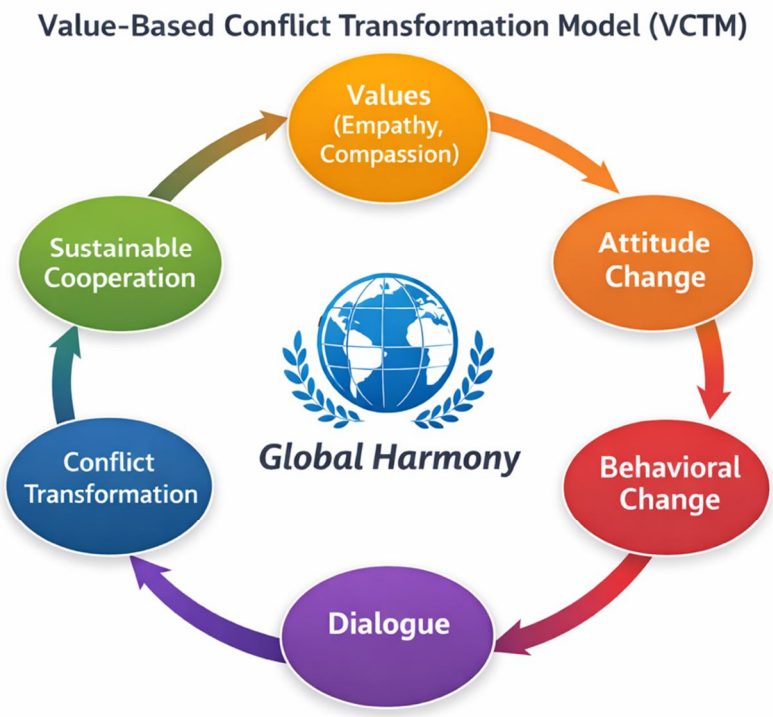
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VI. VIBRANT FLUIDITY OF THE MODEL

The VCTM is not a linear process or a one-time process but a cyclical and continuous framework. One step strengthens the other and the result is a feedback loop, which ensures that peace is maintained in the long run. An example would be that effective collaboration will strengthen the trust and values even more that will facilitate the continuation of the transformation and will help to avoid the repetition of the conflict.

Theoretical Representation of the Model.



Value-Based Conflict Transformation Model (VCTM).
Source: Developed by the authors based on Galtung (1969, 1996), Kant (1795/2006), Nussbaum (2000, 2011), and peace studies literature.

A. Significance of the Model

The VCTM is a contribution to existing literature because:

1) Combining ethical, psychological, and structural aspects of conflict.
2) Overcoming the divide between individual change and systems of the world.
3) Offering a comprehensive and sustainable conflict resolution strategy.
4) Moving out of the short-term solutions to the long-term collaboration and peace.

VII. CHALLENGES AND LIMITATIONS

Although inclusion of Universal Human Values in conflict transformation provides a comprehensive and long lasting solution to the conflict, its implementation has various difficulties and constraints. These hurdles are as a result of political, cultural, structural, and psychological forces which affect the behaviour of individuals and the world at large.

Among the major issues is the hegemony of power-based and interest-driven strategies of international relations. The strategic, economic, and security interests of the nation-states are usually considered to be of higher priority than moral ones, so it is challenging to integrate the value-based frameworks into the decision-making processes. The cooperation often serves a short-term advantage, and not a long-term harmony in such setting, restricting the range of value-based transformation.

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The other serious weakness is the cultural diversity and variations in the interpretation of values. Despite the fact that Universal Human Values are said to be cross-cultural, their application and emphasis can be different depending on the society. Historical disparities, beliefs, and social standards may be the roots of different interpretations of such notions as justice, non-violence, and compassion. This heterogeneity may make it difficult to have a common framework of conflict transformation.

Also, structural inequalities and systemic injustices are quite entrenched and are a significant barrier to value-based approaches. According to Galtung, structural violence that lies in the social, economic, and political systems causes inequality and constrained opportunities to change. Under these circumstances, values promotion might not be enough but structural underlying problems should be addressed.

Psychological aspect of conflict is also not easy. The long-standing conflicts usually have an ingrained attitude of mistrust, fear, resentment, and hostility. Such mental and emotional obstacles may prevent internalization of such values as empathy and compassion, and the conflicting parties will find it hard to have any meaningful dialogue and reconciliation.

Moreover, the Value-Based Conflict Transformation Model (VCTM) suggested is purely theoretical and is not based on empirical validation. Although it is supported by the existing literature and conceptual analysis, the lack of primary data or case-based testing restricts its applicability and generalizability in the near future. The future studies might be needed to test and improve the model empirically within other conflict environments.

Lastly, application of value-based strategies needs long term commitment and systematic support especially in the form of education, leadership and institutionalization. Without such assistance, any value-based transformation initiative can continue to be small in scale and influence.

VIII. IMPLICATIONS IN THE FUTURE: TO A VALUE-BASED GLOBAL ORDER.

The growing sophistication and intractability of international conflicts of the world puts a real strain on the necessity to re-evaluate the current methodologies of peace and collaboration. With conventional, power-based systems proving to be flawed, the incorporation of Universal Human Values is one of the possible ways to establish a more sustainable and inclusive international system. Although the process of changing the system to a value-based one can be slow, a number of primary spheres can contribute to the process significantly.

Education, especially value-based education, is one of the most important spheres, which focuses on empathy, compassion, tolerance, and ethical responsibility. With the implementation of the Universal Human Values in the education systems, people will be able to acquire the emotional and moral qualities required to engage and resolve conflicts positively. This kind of strategy goes in line with peace education systems which promote inner change as a means of changing the society.

The other dimension that matters is the leadership and governance dimension. The political and institutional leaders are important contributors in influencing the discourse and the priorities of the policy. A leadership style based on ethical standards, openness and dedication to the overall welfare can promote trust and collaboration on a national and international level. This change demands that we move beyond the narrow-minded self-interest to one that is more inclusive and responsible towards the global governance issue.

The youth and civil society also play an important role in long term change. The youth are more than ever involved in international problems like climate change, social justice and human rights. Young people can help to create a culture of peace and co-operation by fostering the value-based points of view and active involvement. These values can further be spread through communities and institutions by the civil society organizations, which can be done through advocacy and grassroots efforts.

Moreover, the development of the global communication and interconnectedness challenges, as well as, offers opportunities. Digital platforms are both a source of division and misinformation and a strong tool of dialogue, awareness and collaboration. Using these platforms to foster empathy, understanding, and positive interactions can help depolarize the situation and create solidarity in the world.

In a more general view, the future of the world order is based on the possibility to incorporate ethical considerations into structural and institutional systems. This will involve ensuring that inclusive policies are encouraged, inequalities are minimized, and mechanisms of international cooperation are enhanced. Implementation of value-based practices does not mean that they will be substituting the existing system, but they will be modified to reflect the human-centred values.

Finally, the shift to a value-based global order needs to be collective and fuse individual change and change of the system. When the internal human values are in line with the external institutional practices then it is possible to ease the cyclic struggle to a more collaborative and harmonious global society.

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IX. CONCLUSION

In a world where tensions between people grow stronger and more troubled with the intrigue of conflicts, as well as inequalities, the shortcomings of traditional, power-based conflict management techniques become more pronounced. Although the current structures have helped in controlling and keeping conflicts within boundaries, they are not always effective in dealing with the root causes of conflicts and this leads to constant periods of instability and violence. This underscores the importance of more holistic and sustainable approach to the interpretation and changing conflict.

This paper has contended that Universal Human Values like empathy, compassion, love, non-violence and truth are important in transforming the perception and approach to conflicts. Based on theoretical knowledge provided by such scholars as Galtung, Kant, and Nussbaum, the paper draws attention to the need to incorporate ethical, psychological, and structural aspects in examining conflict and peace.

One of the significant contributions of this work is that the Value-Based Conflict Transformation Model (VCTM) was created, and internal value transformation is viewed as one of the cornerstones of behavioural change, dialogue, and long-term collaboration. The suggested change in the conflict-driven interactions to the value-based engagement is a conceptual route that the model offers towards the attainment of long-term harmony at the societal and global levels.

Simultaneously, the research paper recognizes the feasibility issues that are related to applying value-based methods such as political limitations, cultural variations, and structural disparities. These difficulties present the issues of the complexity of the translation of theoretical frameworks into practice as well as the necessity of further research and institutional assistance.

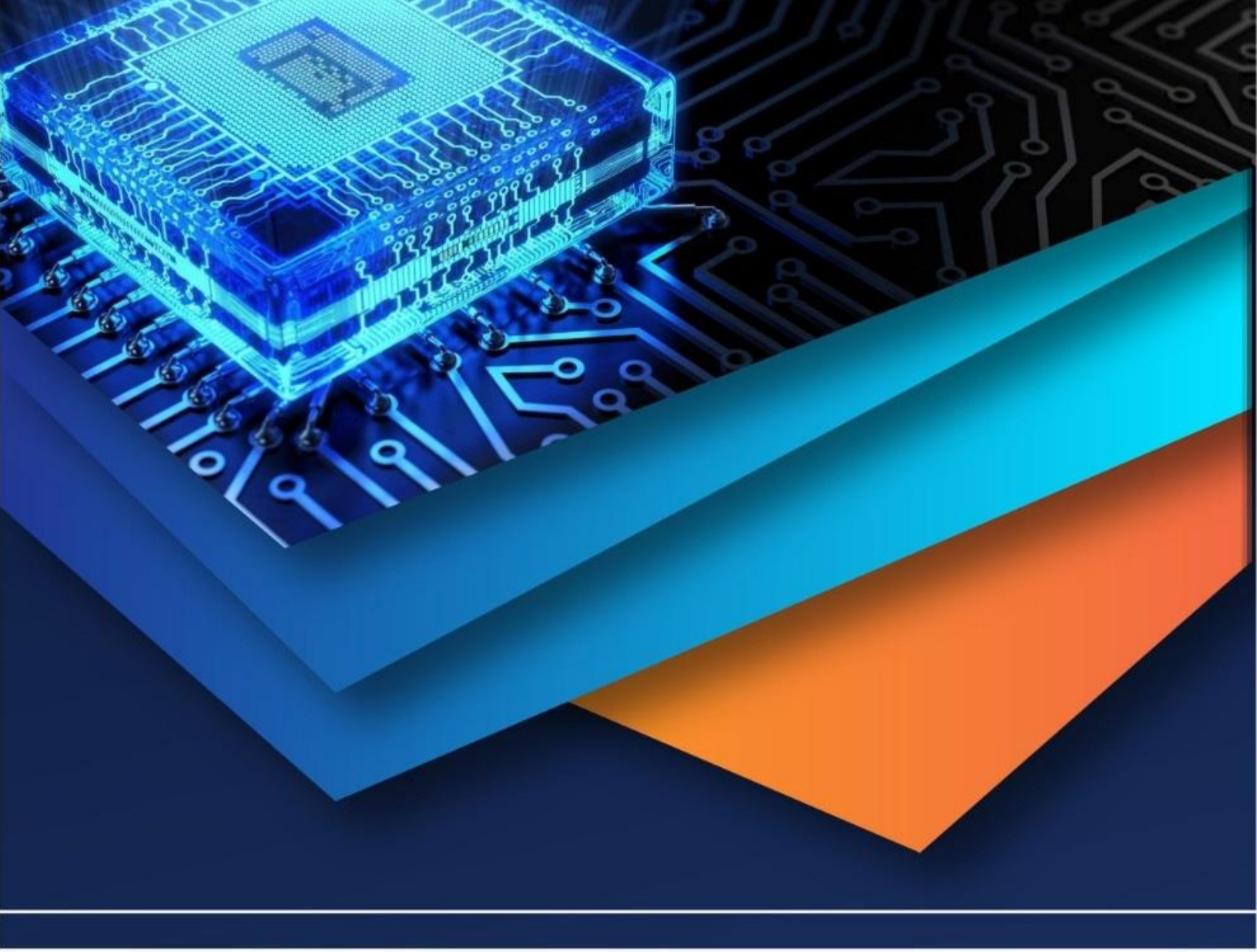
In the future, the implementation of the Universal Human Values in education, government, and the world order can be seen as a feasible way of redefining the world order. Although the world founded on value may be a slow process, the development of human sympathy, understanding, and collaboration on personal and group levels can help to achieve significant and sustainable change.

To sum up, the problem of conflict-cooperation conversion can be successfully achieved only through structural and institutional changes as well as the essential change in human attitudes and values. The accompanying changes in internal transformation and external systems allow being guided towards a more peaceful, just, and connected global society.

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