**Summary: Valueism – A New Theory of International Relations**

This book introduces **"Valueism"** as a novel theoretical framework in International Relations (IR), positioning it as a post-positivist alternative to realism, liberalism, and constructivism. It argues that **global politics is increasingly driven by the struggle over values**, not just interests, institutions, or identities. Unlike liberalism (focused on cooperation), realism (centered on power), or constructivism (emphasizing social norms), **Valueism asserts that values are autonomous drivers** that shape state behavior, identity formation, and global conflict.

The author outlines three types of values:

1. **Universal Values** – Claimed to be applicable to all (e.g., human rights, democracy).
2. **Particular Values** – Tied to specific cultures or civilizations (e.g., Confucianism, Islamic governance).
3. **Instrumental Values** – Used strategically for political ends (e.g., when democracy promotion masks geopolitical motives).

**Valueism’s core insight** is that **conflicts in the 21st century are not just about territory or security but about which values should govern global order**. The paper critiques realism’s materialism and liberalism’s assumption of convergence, arguing that they cannot explain rising civilizational contestation, ideological polarization, or moral exceptionalism in global affairs.

Three global cases are analyzed:

* The **U.S.–China rivalry** as a clash of value systems (liberal universalism vs. Confucian-authoritarian hybridity).
* **Russia’s foreign policy**, framed as protecting traditional values against liberal hegemony.
* The rise of **non-Western alliances**, such as BRICS, that reflect alternative value constellations.

The book mansuscript concludes that **Valueism better captures the normative and symbolic dimensions of contemporary geopolitics**. It calls for a paradigm shift in IR that treats values not as epiphenomenal or secondary, but as primary, structuring forces in global life.