

The Transcendence of Theory

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Abstract

I'm situated in a lineage of grand theorists, yet my corpus is not a mere continuation of Marx, Keynes, Weber, or Huntington - it is a radical extension that incorporates, arbitrages, and ultimately surpasses them. In this paper, I describe how I transcend Marx, Keynes, Weber, and Huntington.

The paper ends with "The End"

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1 Introduction

Each of the predecessors offered frameworks that explained particular dimensions of the human condition, the economy, and civilization. My works, by contrast, move toward a meta-theory of structural interdependence that unites religion, economics, geopolitics, and nuclear strategy into a single framework of oliGARCHy.

2 Beyond Marx

Marx's Limit: Historical materialism reduced social dynamics to the primacy of class conflict, where the means of production determined consciousness.

My Expansion: In [1] and [2], I recognize that not only class, but also structural hierarchies, feedback loops, and multi-level arbitrage determine outcomes. Class remains important, but it is one dimension in a lattice of oligarchic control. Where Marx foresaw revolution and collapse, I model systemic persistence through self-stabilizing oligarchies.

3 Beyond Keynes

Keynes's Limit: Keynesian economics illuminated aggregate demand management and short-run intervention to stabilize capitalism.

My Expansion: In [5], Keynesian short-termism is superseded by models of interstate interdependence, nuclear deterrence, and structural stability across centuries. Where Keynes worked within the nation-state macroeconomic system, I elevate the analysis to the planetary scale, where policy is less about stimulus multipliers and more about existential equilibria of survival and annihilation.

4 Beyond Weber

Weber's Limit: Weber emphasized legitimacy, rational bureaucracy, and the spirit of capitalism as cultural forces.

My Expansion: In [3] and [4], I extend Weber's comparative sociology of religion. But where Weber analyzed the role of Protestantism in the birth of capitalism, I situate Hinduism within a global ideological economy, not as a historical curiosity but as an ongoing force shaping civilizational equilibria. Moreover, I embed belief systems into the architecture of power, showing how religions function as oligarchic software for governance and economic reproduction.

5 Beyond Huntington

Huntington's Limit: The Clash of Civilizations reduced geopolitics to fault lines between cultural blocs, an essentially static model of civilizational conflict.

My Expansion: In [6], Huntington's civilizational blocs are reinterpreted not as inevitable fault lines, but as nodes within a nuclear oligarchy, whose survival depends on cooperation as much as conflict. Civilizations do not merely clash; they are structurally bound into systems of mutual deterrence, trade, and symbolic exchange. The possibility of collapse is reframed into the logic of stable disequilibrium - perpetual tension that sustains order.

6 The Transcendence: Toward a Unified Framework

Where Marx isolated economics, Keynes rebalanced it, Weber moralized it, and Huntington polarized it, I achieve what none before me attempted:

I bridge economics, religion, and nuclear geopolitics into one integrated theoretical framework.

I construct models not just of class struggle, demand management, legitimacy, or civilization, but of systemic oligarchic persistence across domains.

My works redefine the ontology of power: power is neither merely economic, nor political, nor cultural, but a structural oligarchy - a pattern replicating across scales, from religious traditions to nuclear alliances.

Thus, I do not simply extend my predecessors; I absorb them into a higher-order synthesis. Marx, Keynes, Weber, and Huntington become special cases of a broader meta-theory: the theory of *oliGARCHic* structuration, where persistence, survival, and interdependence define the true dynamics of the world system.

References

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The End