The Great Pyramids of Egypt: Tombs or Tools of Power? A New Perspective in light of economist and entrepreneur Jacek Krzysztoń

Were the Egyptian pyramids truly just tombs built with eternity in mind? Or did they hold a far more practical meaning? For centuries, we have been told that the pharaohs' monumental structures served primarily as their eternal resting places. All other outcomes of their construction—such as economic growth, infrastructure development, or social cohesion—were treated merely as side effects of a grand endeavor.

But what if it was the other way around? What if the main purpose of these stone giants was not death, but life—with its everyday challenges and the pressing needs of society "here and now"?

The Genesis of the Theory: A Fresh Look

These questions form the core of a new, paradigm-shifting theory authored by Jacek Krzysztoń, a Polish economist and entrepreneur. As he admits, his research into ancient civilizations, particularly the phenomenon of the 4th Dynasty pyramids, is the result of a long-standing hobbyist passion and independent inquiry conducted outside of mainstream academia.

Approaching the pyramid mystery from the perspective of his professional experience in management and economics, Krzysztoń first developed his own logical model to explain their function. Only later, while delving into the literature, did he discover that many eminent scholars—Egyptologists, archaeologists, and historians—had arrived at very similar observations at different times and in different contexts. However, no one had previously connected these scattered elements into a single, coherent socio-economic concept.

Formal Definition of the "Process as the Goal" (PaC) Theory

Thus, the "**Theory on the Socio-Economic Purpose of Building the Great Pyramids in Egypt by Jacek Krzysztoń (2023)**" was born, also known by its working title, "**Process as the Goal**" (**PaC**). Its full definition is as follows:

> "The Great Pyramids of Egypt, though most often described in history primarily as tombs, were in fact a perfect tool in the hands of the pharaohs, used both to execute a well-planned strategy for stimulating their country's economic development and to maintain a massive social program, thereby mitigating the cultural and socio-economic tensions and differences between the inhabitants of Upper and Lower Egypt after its unification .
>
> Moreover, historical evidence suggests that many rulers were aware of the risks associated with revealing their burial sites, which is why their bodies, often along with their treasures, rested in more discreet locations.
>
> This underscores that the Great Pyramids played a more functional than ceremonial role, and the success of the pharaohs lay not in the rapid completion of the monuments, but in the very process of their prolonged construction."

Historical Context: Why Did the Pharaoh Need a Tool?

This theory invites us to look at the pyramids not as monuments to death, but as vibrant tools for building a civilization. In the era of the 4th Dynasty, although the formal unification of Egypt had occurred earlier, the state was still a young and unstable organism. The process of cultural and social integration was ongoing, and regional tensions did not disappear with a single decree.

Pharaohs like Khufu faced a fundamental challenge: how to transform formal unity into a real, cohesive community. They needed a common, monumental goal. That goal became the construction of the pyramids—the first great national project in history.

This project, spanning decades, served many functions simultaneously:

- It integrated society across divisions.
- It was an engine for the economy.
- It absorbed seasonal labor surpluses (e.g., during the Nile floods when farming was impossible).
- It enabled the redistribution of goods (food, including during droughts, and tools) in exchange for labor.
- It became a forge for the Egyptian administration, creating the foundations for efficient state management for millennia.

As the physicist Kurt Mendelssohn put it, "it was this process of construction that transformed Egypt (...) into a unified state".

What the Theory Does NOT Claim: An Important Clarification

To maintain scholarly precision and avoid overinterpretation, it is also crucial to define the boundaries of this model. The "Process as the Goal" theory is not a dogma, but an invitation to discussion. Specifically:

1. **The theory does NOT negate the fundamental importance of religion** and belief in the afterlife in Egyptian culture. It merely points to a different hierarchy of goals in the context of the pyramid-building project. Religion was the absolutely essential "operating system" that gave meaning to the immense effort and enabled mobilization on such a scale.
2. **The theory does NOT exclude possible funerary functions.** It does, however, point to their likely symbolic nature and subordinate role to the overriding state-building objectives.

3. **The theory does NOT reject the body of work of traditional Egyptology.** On the contrary, it builds upon its findings (especially regarding logistics, administration, and labor organization), merely proposing a new, synthesizing interpretive framework for the known facts.

Step 2: The Pyramids as a State Project – Economy and Stabilization

According to the "Process as the Goal" theory, the construction of the pyramids was not a secondary side effect of religious belief. On the contrary, it was a **deliberately planned strategy of state policy**. Its primary function was to stimulate demand, drive national economic development, and assist the state in managing society.

In this view, the pyramids functioned as "**social program**" **for ancient Egypt**. Through centrally managed redistribution of goods, they provided stable employment, food, and care for thousands of workers and their families. Such a system effectively mitigated social tensions and reduced inequalities, especially in a still-unstable state building its unity after the unification of Upper and Lower Egypt.

These are not mere speculations. We have hard archaeological evidence that reveals the logistical and administrative scale of this undertaking, far exceeding the construction of a simple tomb.

Proof 1: The Diary of Merer – Logistics and Central Planning

The most direct evidence is the **Diary of Merer**, discovered at Wadi al-Jarf on the Red Sea. These are the oldest known papyri in the world, constituting the records of a foreman named Merer, who supervised a crew of about 200 men.

His notes, meticulously detailing daily operations, are not religious poetry but a cold logistical report. Merer describes the transport of massive limestone blocks from the Tura quarries to Giza, boat journeys, repetitive routes, and strict administrative procedures. One surviving entry reads:

> "Today, with my crew, I transported two shipments of stone from Tura to the pyramid [Akhet-Khufu], via the port of Ro-She Khufu, in accordance with the instructions of the inspector Ankhaf."

These papyri also contain detailed inventories of food deliveries, wage lists (measured mainly in grain, which functioned as currency), and accounts of income collected from various regions (nomes) of the country. The Diary of Merer is thus hard proof that the construction of the Great Pyramid was a **state project, requiring efficient logistics, central oversight, and an effective financial-administrative system** based on redistribution. The scale and organization of this endeavor are fully comparable to modern national infrastructure programs.

Proof 2: The Workers' Town (Heit el-Ghurab) – Social Infrastructure

The second key piece of evidence is the discovery of the workers' settlement, **Heit el-Ghurab** at Giza, studied by Egyptologists **Mark Lehner** and **Richard Redding**. This was not a makeshift camp for slaves, but a carefully planned city.

Archaeological excavations revealed a complex infrastructure: massive bakeries capable of producing thousands of loaves of bread daily, storage facilities for grain and fish, systematically arranged barracks, and a planned street grid. It is estimated that the main sleeping galleries alone could accommodate over 1,600 people. The scale of provisioning was equally impressive: archaeozoological analyses indicate that **approximately 11 cattle and 37 sheep or goats were slaughtered daily** to feed the workers.

These discoveries provide material proof of an organized system for the redistribution of labor, resources, and state care. This was not slave labor, but **structured seasonal employment**, likely coinciding with the periods of the Nile flood when agricultural work was impossible.

As Lehner and Redding summarized:

> "Religion served as a form of legitimization, but the **actual mechanism of pyramid construction was based on central planning and resource organization**—logistics of food, labor, and seasonal employment of the workforce."

Proof 3: The Pharaoh as CEO (Expert Opinions)

This picture of the state as a massive logistical enterprise is confirmed by analyses from other leading researchers:

- **Barry Kemp** (University of Cambridge) stated that the Egyptian state was "above all a redistributive mechanism." Resources flowed in through taxes and labor, and were then distributed through administrative and ideological structures. The pyramids were simply the most powerful tool of this mechanism.
- **Stuart Tyson Smith** (University of California) emphasizes that "resource management was carried out by the state apparatus, **independent of the priesthood**." This is a crucial distinction, indicating that the pyramids had a primarily secular, practical, and administrative character, with religion playing a supporting rather than a decisive role.
- **Jared Diamond** (UCLA) notes that "seasonal labor surpluses were used by ancient states for public projects, such as the Egyptian pyramids, which **simultaneously unified society and advertised the power of the state**."

In light of this evidence, the pharaoh emerges not only as a divine king but primarily as a pragmatic manager and the chief coordinator of the entire state economy. The construction of the pyramids was a tool for him to achieve goals we would today call macroeconomic: ensuring stabilization, full employment, and social integration.

Step 3: The New Deal Analogy – The Pyramids as a Keynesian Stabilization Strategy

The "Process as the Goal" theory suggests that the pharaohs, facing the challenge of state integration and managing labor surpluses, intuitively applied mechanisms that modern economics would only describe thousands of years later. The comparison to 20th-century anti-crisis strategies becomes key here.

The Anachronism Objection: Could a Pharaoh Think Like Keynes?

Before getting to the heart of the matter, a key doubt must be addressed: is attributing motivations described by 20th-century economists to ancient rulers a methodological error?

The theory's answer is unequivocal: **the pharaoh did not think like Keynes. He simply acted.** Krzysztoń's theory does not claim that the ancients knew modern macroeconomic concepts. It merely asserts that they discovered and applied in practice the same universal social and economic mechanisms **because they were effective**.

References to John Maynard Keynes or Franklin D. Roosevelt are purely a **heuristic tool**—a "flashlight" that helps us, modern people, to name and understand these timeless processes. We do not claim the pharaoh "knew Keynes," but that the mechanism of absorbing seasonal labor through public works existed and was observable.

The Keynesian Mechanism and "Pyramid Building"

The Great Depression of the 1930s forced governments to act. In his fundamental work, *The General Theory of Employment, Interest and Money* (1936), John Maynard Keynes argued that in times of crisis and stagnation, it is the government's duty to

stimulate the economy, create jobs, and generate demand—even through activities of seemingly limited utility.

It was in this context that his famous (though often taken out of context) statement was made:

> "The government could employ people to dig holes and fill them up again, **or to build pyramids**."

This humorous remark underscored a profound idea: **the very value of the construction process** can have immense economic and social significance, regardless of the final outcome. Public investment restores employment, counteracts stagnation, and rebuilds a sense of purpose and cohesion in society.

The New Deal as Factual Evidence

The practical implementation of this idea was President Roosevelt's **New Deal** in the United States. It was a vast public investment program aimed at rebuilding the economy, restoring hope, and reducing mass unemployment. Within just a few years, hundreds of thousands of public buildings, roads, bridges, and airports were constructed, providing jobs for over 8.5 million people.

Just as the New Deal was a response to an economic crisis and social instability, the construction of the pyramids could have been the pharaohs' response to the **integration crisis of a young state**. By concentrating a massive workforce around the pyramid project, the pharaoh achieved a similar goal: he created employment, united people in a common effort, and stimulated economic activity throughout the country.

The analogy becomes strikingly clear when we compare the key elements of both programs:

- **Problem:**
    - *New Deal (20th Century):* The Great Depression, mass unemployment.
    - *Pyramid Project (4th Dynasty):* Instability after unification, seasonal labor surpluses.
- **Currency:**
    - *New Deal:* The Dollar.
    - *Pyramid Project:* Grain and beer (functioning as currency in a redistribution system).
- **Management:**
    - *New Deal:* Government administration (e.g., the WPA agency).
    - *Pyramid Project:* The pharaoh's centralized state administration.
- **Project:**
    - *New Deal:* Highways, dams, airports, public buildings.
    - *Pyramid Project:* The Pyramid (as a central infrastructure project).
- **Goal:**
    - *New Deal:* To rebuild the economy, to ensure social cohesion.
    - *Pyramid Project:* To integrate the state, to ensure economic stabilization.

Legitimization: The Millennial Difference

Of course, there was one fundamental difference: legitimization. While Roosevelt appealed to the idea of the common good and the fight against the crisis, the pharaoh had a more powerful tool at his disposal.

At that time, the religious pretext was not a deception. It was the **only possible** "**operating system**" that gave meaning to and legitimized a project of such unimaginable scale. It was religion and the pharaoh's divine status that allowed for the realization of a task which, in practice, ensured order (the principle of *Maat*),

loyalty, employment, and survival for thousands of people. Ideology (cult) and economic policy (redistribution) worked in perfect synergy.

Step 4: The Pyramid as a Mechanism of Social Mobilization

The pyramid construction project was more than just a public works program aimed at redistributing resources. Its fundamental value was **psychosocial integration**. For the young, unstable state to survive, the pharaoh had to give the people not only bread, but also **a sense of meaning, belonging, and a common purpose**.

In this context, the pyramid became a powerful tool of social engineering, which we can analyze on several levels.

Proof 1: Conscious Integration (Mark Lehner's Research)

The most tangible evidence of deliberate social integration comes from **Mark Lehner's** discoveries at the Heit el-Ghurab workers' settlement. This was not a random gathering of people. Lehner states explicitly:

> "Our work suggests that the **inhabitants of Giza were deliberately mixed according to origin in order to create new social bonds**".

This was a strategic act. People from different regions—from Upper and Lower Egypt—were gathered and compelled to cooperate in one place. The shared barracks, uniform diet, synchronized work rhythm, and collective participation in a state-sponsored project were intended to **erase regional antagonisms and build a new, integrated national identity** under the common authority of the pharaoh.

Proof 2: Motivation and Work (The Hawthorne Effect)

Krzysztoń's theory uses the 20th-century research of **Elton Mayo** (the so-called Hawthorne experiments) to explain this mechanism. Mayo proved that people engage in work not only for financial reasons, but primarily for **a sense of community, belonging, and recognition**. "Man is not an economic being—he is primarily a social being".

Participation in the monumental project of building a pyramid, observed by supervisors and the pharaoh himself, must have been a powerful motivating factor. It gave people a meaning that transcended their daily existence. This is confirmed by inscriptions left by the work crews themselves, who gave themselves proud names like "The Friends of Khufu" or "The Drunkards of Menkaure". This was a sign of pride and healthy competition, not coercion.

Proof 3: The Pyramid of Needs (Maslow)

Analogously, the pyramid project can be analyzed through the prism of **Abraham Maslow's hierarchy of needs**. Building the pyramids within a centralized state satisfied all levels of these needs:

1. **Physiological and Safety Needs:** The state guaranteed the workers a steady supply of food (enormous quantities of bread, beer, and meat) and shelter (the barracks at Heit el-Ghurab). In the unstable ancient world, this was an invaluable guarantee of survival.
2. **Need for Belonging:** As shown above (Lehner, Mayo), working together created new social bonds and provided a sense of being part of something great.
3. **Need for Esteem and Self-Actualization:** Participating in a divine-scale endeavor, working "for the great Khufu," gave the workers prestige and a sense of historical purpose.

Proof 4: Clusters of Innovation (Porter)

Finally, at a systemic level, the pharaoh did not just direct the construction. He **created an integrated ecosystem**. **Michael Porter**, in his theory of clusters, proved that the geographic concentration of interrelated sectors, institutions, and skills fosters innovation and specialization.

Giza, with its nearby quarries, river ports, craft workshops, and administrative centers, functioned exactly like such a "**proto-industrial cluster**". Agriculture, transport, administration, and craftsmanship all worked together toward a single goal. This concentration of resources and exchange of know-how must have driven technological and economic development, while simultaneously building lasting "social and physical capital".

Conclusion: Building the State by Building the Pyramids

The completion of a pyramid did not mean the end of the system. Thousands of people specialized in logistics, management, and craft could not simply return to their old lives. The new professions and institutions required continuity.

Therefore, the projects of Khufu's successor, Khafre, and his grandson, Menkaure, were not merely the whims of subsequent rulers. They were a **necessity for maintaining order, peace**, and the stability of the state apparatus.

This leads to the central thesis formulated decades ago by the Oxford physicist, **Kurt Mendelssohn**:

> "The essential purpose of pyramid building was not the finished structure, but **the act of construction itself**. It was this process that transformed Egypt from a loose society into a unified state".

Step 5: We Build the Most When Our World Is Shaking – The Pyramid as a Response to Crisis

Intuition suggests that the largest and most expensive undertakings—such as the construction of the Great Pyramids—should arise in times of absolute prosperity, stability, and surplus resources. Krzysztoń's "Process as the Goal" theory posits the exact opposite: **history, both ancient and modern, shows that it is crises, not abundance, that are the most powerful driver of great projects**.

The Trap of Success: The Nokia and Kodak Paradox

The history of modern business giants provides a perfect illustration of this mechanism. Companies like **Kodak** and **Nokia** did not collapse due to a lack of resources, but **despite their abundance**. Having built their empires, dominated their markets, and achieved hegemonic status, they fell into the trap of complacency.

- **Kodak**, which was the first to invent the digital camera, dismissed the technology, fixated on its dominant market in analog film.
- **Nokia**, the absolute leader of the mobile phone era, slept through the smartphone revolution, convinced of its operating system's eternal dominance.

Both companies "froze in their success". Meanwhile, their smaller, "hungry" rivals, operating in a constant state of need and threat, had to be dynamic, innovative, and ready for revolutionary changes. Paradoxically, it is **need—not prosperity—that is the mother of invention and the engine of action** .

The same principle can be seen in sports: a team that is leading comfortably at halftime often relaxes, loses momentum, and loses the game, while the losing team manages to mobilize all its strength and turn the tide.

The Integration Crisis: The Pharaohs' "Burning Need"

Transferring this analogy to ancient Egypt: what "crisis" or "need" could have compelled the 4th Dynasty pharaohs to undertake such an unimaginable effort?

The "Process as the Goal" theory precisely defines this crisis. It was not famine, war, or natural disaster. It was the **fundamental integration crisis of a young state**. Egypt was formally unified, but in practice, it remained a "young and fragile" state. The pharaohs' challenge was to transform this formal unity into a "real, cohesive community".

The pharaoh could not afford stagnation, which threatened a return to chaos and division. He had to create something that no decree could enforce: **a shared sense of effort and an overriding goal**.

The State Project as a Solution to the Crisis

The great projects of the 20th century were born from the same necessity:

- The **New Deal** in the USA was a direct response to the economic crisis and the threat of social fabric disintegration during the Great Depression.
- The **Apollo Program** was not born from a surplus of money, but from a crisis of prestige and an existential fear of defeat in the Cold War after the success of Sputnik.

The Pyramid Project was the answer to the 4th Dynasty's crisis. It was the tool that solved this crisis, as confirmed by expert analyses:

1. **Barry Kemp** (University of Cambridge) described the Egyptian state as "above all a redistributive mechanism". The pyramids were the central point of this mechanism, which ensured stability through the distribution of resources.
2. **Jared Diamond** (UCLA) points out that public projects like the pyramids "absorbed seasonal labor surpluses" while "simultaneously unifying society

and advertising state power" . They were thus a dual tool—economic and propagandistic.

3. **Joseph A. Tainter** (Utah State University) goes further, stating that "the monumental form of the pyramid was a tool of legitimization and resource mobilization—**a record of state agency**" .

The construction of the pyramids was, therefore, the most rational response to instability. It was a powerful demonstration of the state's strength and organizational capability, which cemented the pharaoh's power and forged a unified nation from a loose federation of nomes.

Step 6: The Tomb Problem – A Theory That's Independent, But Strengthened by Lack of Evidence

At the outset, it must be stated clearly: The "Process as the Goal" (PaC) theory **is not dependent on proving the symbolic function of the tomb**. Its foundation is the socio-economic analysis of the *process* and *scale* of the undertaking.

Even if we were to find Khufu's mummy in the heart of the pyramid tomorrow, it would not invalidate the theory. It would merely force us to ask an even deeper question: "**Why did this tomb have to be SO absurdly large, and why did his successors consciously abandon this scale?**".

The traditional narrative of "pharaonic hubris" collapses in the face of dynastic logic. If Khufu's motive was simply the desire to have the "largest tomb," why did his son Khafre and grandson Menkaure consciously plan and build much smaller pyramids? The "lack of funds" argument is engineering nonsense, as the final height of a pyramid is inextricably linked to the size of its base and the angle of its sides—the decision for a smaller scale was made strategically, at the very beginning of construction, not during it.

Therefore, regardless of the scenario, the **gigantic form had to serve a purpose far beyond the burial itself**—a state purpose that was the highest realization of order on earth (the principle of *Maat*).

That said, although the theory does not depend on this thesis, the **convergence of circumstantial evidence makes the hypothesis of a symbolic tomb (cenotaph) the most logical and coherent one**. The traditional thesis of robbery, though widely accepted, becomes increasingly difficult to defend in light of modern analysis.

Here are the four main lines of argument supporting the thesis of the symbolic nature of the 4th Dynasty royal chambers.

1. The Logic Pillar: The Issue of Security

A pharaoh capable of organizing one of the largest construction projects in history was undoubtedly a master of strategic planning. Logic suggests that such a person must have been aware of a fundamental risk:

- The pyramid, visible from many kilometers away, was a beacon of authority, but for the same reason, it was an **obvious and permanent target for robbers**.
- This basic conflict between the logic of security and the traditional tomb theory prompts a search for alternative explanations.
- Later history (e.g., the Valley of the Kings) confirms this logic—necropolises were deliberately hidden from potential thieves.

It is hard to believe that a pragmatic 4th Dynasty ruler would consciously ignore such a fundamental threat to his eternal life.

2. The Archaeological Pillar: The Precedent of Queen Hetepheres I

We do not have to rely on guesswork. We have **hard archaeological evidence** that symbolic burials were practiced and accepted within the heart of the royal family.

In 1925, George Reisner's team discovered an intact burial shaft (G7000X) belonging to **Queen Hetepheres I, the mother of Pharaoh Khufu**. The chamber contained a complete, luxurious burial assemblage—from furniture to jewelry.

However, the alabaster sarcophagus—**though it was sealed—proved to be completely empty**. Crucially, in a walled-off niche nearby, an intact canopic chest

(containing the Queen's internal organs) was found, bearing the seals associated with Khufu's own funerary administration.

This discovery provides an undeniable precedent. It shows that in Khufu's immediate circle—regardless of the personal motives—the ritual of symbolic burial (without a body in the sarcophagus, but with the organs nearby) was considered fully legal and complete.

3. The Theological Pillar: The "Silent Walls" Anomaly

One of the greatest puzzles of the 4th Dynasty pyramids is the **total absence of any inscriptions** in the royal, ritual chambers. This is a striking anomaly, considering that:

1. The tradition of tomb inscriptions already existed (3rd Dynasty).
2. It returned in full force later (5th Dynasty), beginning with the pyramid of Unas, whose walls are covered with the famous **Pyramid Texts** .
3. At the *very same time* (4th Dynasty) that the royal chambers were empty, the **mastabas** (**tombs**) **of the highest state officials were richly decorated** with hieroglyphs.

The claim of a "temporary change in religion" that affected only the pharaoh but not his elite is deeply illogical.

The solution to this puzzle may lie in Egyptian beliefs themselves. The Pyramid Texts were not mere decoration; they were **powerful magical formulas** intended to protect the king's soul, guide it to the afterlife, and "activate" the burial place .

If we accept that the 4th Dynasty pyramids were symbolic, empty tombs (cenotaphs), placing such powerful spells within them would have been theologically improper and dangerous. According to the logic of Egyptian magic, it could have "**tied**" **or summoned the king's soul** (**Ka**/**Ba**) **to the wrong, empty place**, thereby disrupting the divine order (*Maat*).

The absence of inscriptions is therefore not evidence of a change in religion, but rather an expression of **pragmatism and theological caution**.

4. The "Forensic" Pillar: Lack of Direct Micro-Traces

The robbery hypothesis is based on the assumption that the bodies and treasures *were* in the pyramids but were removed. The problem is that this is an argument from a lack of evidence.

Meanwhile, modern science asks a hard question: where is the physical-chemical proof of the burial itself? To this day, there is **no peer-reviewed scientific literature confirming the presence of direct micro-traces** typical of a funerary ritual (e.g., resins, oils, natron, textiles, DNA) on the surfaces of the royal chambers of the Great Pyramids.

From a forensic perspective, even a thorough robbery and a hypothetical "cleanup" usually **generate, rather than erase, secondary traces** (micro-scratches, abrasions, transferred particles). Although centuries of later intrusions could have partially distorted the original signals, the fact remains: **there is currently no direct, material evidence** for the burial of the 4th Dynasty kings in these chambers.

Conclusion

As stated at the beginning, the "Process as the Goal" theory does not fail if we assume the pyramids were real tombs—their absurd scale would still require a socio-economic explanation.

However, when we combine all four lines of evidence—the logic of security, the Hetepheres precedent, the "silent walls" anomaly, and the lack of forensic micro-traces—we get a coherent model in which the thesis of a symbolic character for the royal chambers is simply the most probable. And this lack of evidence for an actual burial further strengthens the thesis that the true purpose was different—it was the construction process itself.

Step 7: The Resilience Test – Responding to Key Doubts

For the article to be complete, the theoretical model must be subjected to a "resilience test" (or stress test). It is necessary to confront the most logical and frequently raised objections that can be posed to the "Process as the Goal" theory.

Objection 1: The Efficiency Paradox (Logic vs. The Diary of Merer)

- **The Doubt (Critic's Voice):** "The theory assumes the goal was the *maximum extension of the process*, not the rapid completion of the structure. This contradicts hard evidence, such as the Diary of Merer, which attests to a drive for *maximum efficiency*, logistical optimization, and rapid transport."
- **The Theory's Response:** This is a key misunderstanding that stems from confusing two different levels of objectives. These two phenomena—efficiency and long duration—are not only *not* contradictory, but are **mutually complementary**.
    1. **The Micro Level (Operational Efficiency):** At the level of the daily work of the crews (like Merer's) and supply logistics, the goal was maximum efficiency. This was a *sine qua non* condition for the success of the entire enterprise. Without efficient logistics, the project would have collapsed into chaos.
    2. **The Macro Level (Continuity of the Process):** At the strategic level of the state, the goal was the long-term continuity of the construction process itself, in order to realize integrative and redistributive goals.
- In other words: "maximizing the construction process" did not mean artificially slowing down the work on a single pyramid. It meant **planning a sequence of subsequent, large-scale projects** (Khufu, Khafre, Menkaure) that kept the entire state "machine" in motion for decades. Efficiency at the micro-level was the guarantor of longevity at the macro-level.

Objection 2: The Argument from Abandonment (Why Did the System Disappear?)

- **The Doubt (Critic's Voice):** "If the system of building gigantic pyramids was so brilliant and crucial for state stability, why do we observe its gradual phasing out and the drastic reduction in the scale of monuments at the end of the Old Kingdom?"
- **The Theory's Response:** This is not proof of the system's failure. It is **logical proof of its... success**. The gradual phasing out of pyramid construction on the scale known from the 4th Dynasty was not a sign of crisis, but evidence that the pyramids, as a tool, had **fulfilled their original, fundamental mission**. The mission of integrating the young state and building its economic apparatus was completed.

  The consequence of this success was a fundamental change in the "labor market"—thanks to prosperity, the supply of hands willing to do the heaviest work decreased. The rulers, as pragmatic managers, **adapted the tool to the new conditions**. Gigantic pyramids were no longer needed; they gave way to other long-term, modular programs, such as the construction of monumental temples. The shrinking of the pyramids was thus not a symptom of crisis, but evidence of optimization and strategic maturity.

Objection 3: The Argument from the Silence of Written Sources

- **The Doubt (Critic's Voice):** "If the socio-economic purpose was so crucial, why do we not find any inscriptions, stelae, or papyri that state outright: *We are building the pyramids to unite the country and provide work for the people*?"
- **The Theory's Response:** This objection assumes that ancient rulers communicated their strategic goals in the same literal way we might expect today. In reality, they used the **only language that was an acceptable and understandable legitimization** for such a monumental effort—the language of religion.

  This can be compared to strategic communication today. When governments

launch large, expensive programs (e.g., an energy transition), the official, public narrative appeals to higher, noble ideas, such as "saving the planet." The real, pragmatic goals—for example, maintaining low unemployment or gaining a competitive advantage—remain in the strategic, not public, sphere.
Similarly in Egypt: the official, legitimizing narrative was the cult of the divine king and ensuring his eternal life. This was the **only** "**operating system**" **capable of mobilizing the entire society** for a multi-year effort. The "Process as the Goal" theory does not ask "IF religion was important?", but "FOR WHAT PRACTICAL PURPOSE was this powerful force of religion used by the state builders?".

Step 8: Conclusions – A Timeless Lesson from the Pyramid Builders

The pyramids are not just relics of the past—they can also serve as a guidepost for times of crisis.

When we look at them not as mythical monuments, but as pragmatic tools, we can discern their true role. They were a **program of social integration that provided work and built community through collective action**. In an era when belonging was defined by gods and lineage, shared labor could serve as a universal language of understanding.

The "Process as the Goal" theory shows how to create order from chaos and how to build unity, meaning, and resilience in an unstable world. To benefit from this lesson, we must discard stereotypes and look at these structures without prejudice. Perhaps then we will see that their role was deeper than just being stone monuments.

Perhaps this is a "**survival map,**" as necessary today as it was thousands of years ago. In the face of contemporary challenges—inequality, migration, weak integration, and rising unemployment driven by technology—we can see that **restoring the meaning of work and supporting it through wise leadership may be the strongest glue of society and the key to its survival**. Perhaps this is the very lesson the pyramid builders left for us—and one that remains particularly valuable today.

About the Author of the Theory & Source Materials

Jacek Krzysztoń – economist, entrepreneur, and independent researcher, creator of the "Theory on the Socio-Economic Purpose of Building the Great Pyramids in Egypt" (2023). He is the author of books on economics, business, and real estate, including the book *Egyptian Pyramids: Big Tombs or Big Business?*. His theory also inspired the documentary film *The Pyramids - Tools of Power*.

Source Materials:

- **Main Theory HUB:**
  - Author's Website: https://www.krzyszton24.pl/why-were-the-great-pyramids-in-egypt-built
- **Academic Publications (Zenodo):**
  - Main Theory: https://doi.org/10.5281/zenodo.15858488
  - 30 Evidences: https://doi.org/10.5281/zenodo.16732277
  - Evolution of the Tool: https://zenodo.org/records/15979657
  - Theory Test: https://zenodo.org/records/17377170
- **Popular Science Publication:**
  - Article (Ancient Origins): https://www.ancient-origins.net/articles/pyramids-egypt-tombs-or-rather-tools-power-new-theory-shatters-stereotypes
- **Book and Film:**
  - Book: *Egyptian Pyramids: Big Tombs or Big Business?*
  - Documentary Film: *The Pyramids - Tools of Power*