

## The Methods of Appropriation and Elaboration of Scarce Resources and Their Influence over the Social Status of Women: A Paleographic Investigation

Ludovico Lalli<sup>1</sup>

### Abstract

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In this text, I will argue that the historical social inferiority of women should be substantially reduced to a side effect unleashed by our past methods of appropriation and elaboration of scarce resources whose nature was of the physical type. Gender egalitarianism is thus materializable only within a society whose methods of appropriation and elaboration of scarce resources prioritize the intellectual speculation over the physical activity.

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Keywords: gender egalitarianism, gender studies, scarce resources, segregation, comparative advantage, economic efficiency.

### (Section 1)

According to a stream of thought, gender egalitarianism should be substantially reduced to a pipe dream as History demonstrates on a systematic basis how the variety of human cultures animating our historical records have been ruled by men.

But, faced with this argument, the widening forces of "women's liberation" in America again revert to the talismanic argument about "brainwashing" by our "culture". For the women's liberationists can hardly deny the fact that every culture and civilization in history, from the simplest to the most complex, has been dominated by males...for if all genders are equal, how is it that male domination emerged in every case? (Rothbard, 2000, p.12)

Our social status is determined by our ability to contribute to the economic progress of the society; accordingly, those subjectivities who are labeled as highly productive will enjoy a remarkable social status while non - productive individuals will be segregated at the corner of the community. Our ability to contribute to the economic progress of the society is determined by our capacity to afford the contingent methods of appropriation and elaboration of scarce resources determining its economic speculation. Thus, subject B, in order to be productive, must possess a determined variety of physical - intellectual characteristics that are preparatory for his economic speculation; if subject B does not possess the suitable physical - intellectual characteristics to actualize the current methods of appropriation and elaboration of scarce resources characterizing a determined society, he will be automatically invested with the responsibility to express a different social function that is compatible with his inherent physical - intellectual skills. We exist as social subjects obliged to contribute to the welfare of the community according to our limits and possibilities. The welfare of the community exists as a set of pre - conditions that can survive only if systematically corroborated by a solid economic basis; it means that those individuals who are economically productive, i.e., those able to materialize the methods of appropriation and elaboration of scarce resources distinguishing a determined society, are qualitatively superior to those who are unproductive. The worth of the individual is thus determined by the principle of utility.

### (Section 2)

In order to analyze the phenomenology of the socio - political domination of men, we are required to start a paleographic investigation concerning the nature of the methods of appropriation and elaboration of scarce resources that characterized the societies of the past. In other words, we must understand how the human communities of the past were in a position to perpetually materialize successful economic progress. Our ancestors appropriated scarce resources through procedures whose nature was of the physical type.

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<sup>1</sup> Hong Kong Baptist University, Flat D1. 2/F, Block D 24 – 26 Kam Ping Street Fortuna Building North Point, Hong Kong  
17230160@life.hkbu.edu.hk +85293492793

The hunt based, agricultural based, and warfare based societies existed as communities where the welfare of the anthropological objectivity was determined by the ability of their strongest subjectivities to realize a series of operative duties that required sophisticated physical abilities. In other words, the incipient forms of human congregations were ontologically distinguished by the dominion of the male character as, at that time, only men were able to materialize the methods of appropriation and elaboration of scarce resources of the physical type. The economic worth of men was de facto superior to the one marking women as the economic speculation itself existed as an operative phenomenon which necessitated the perpetual intervention of the male character in virtue of his superior and inherent physical characteristics. At that time, the process of appropriation and elaboration of scarce resources required a typology of human effort that prioritized the physical functions over the intellectual speculation; the intellectual speculation was indeed structurally necessary but, as said, it was subordinated to the first cause of the economic speculation itself, that is the physical ability and readiness in converting a certain intellectual plan into concrete action. Hence, the human - economic communities of the past existed as congregations whose progress was determined by a physical pre - condition that expressed itself under different forms; economic operative methodologies such as agricultural cultivation, hunt, mining, military conquest were all forms of appropriation of scarce resources whose materialization required a remarkable physical effort. In the same sense, forms of incipient elaboration of scarce resources such as the fabrication of wood and metal made utensils were possible only through procedures of manipulation which were accessible only to those physically gifted. We arrive at the conclusion that the economic communities of the past were dominated by men as the procedures of economic speculation of that time were not affordable for women.

The more the methods of appropriation and elaboration of scarce resources characterizing a determined community are of the physical type, the more women are socio - economically disadvantaged. The more a determined human community materializes its economic speculation through methods of appropriation and elaboration of scarce resources of the physical type, the more the female character is socially humiliated and seen as a burdensome figure. Accordingly, it is not a coincidence that in the ancient agricultural - based Chinese society, the female character was seen as a yin character, a ``negative`` figure in virtue of her unproductive status within a society whose progress was largely determined by physically demanding economic activities. In the same sense, the Nazi society, a modern example of warfare based society which, accordingly, looked at war as the most productive means to appropriate scarce resources, aprioristically intended the female character as anything but a mother obliged to give birth to new soldiers. In the past, women were segregated to the private sphere of the society as they were not in a position to effectively contribute to its economic progress in virtue of the physically demanding nature of the methods of appropriation and elaboration of scarce resources existing at that time; in this scenario, the social utility of women is better expressed within the domestic habitat as the latter was functionally, structurally, and operatively compatible with the inherent characteristics and deficiencies of women. The social equilibrium of those past societies characterized by the appropriation and elaboration of scarce resources of the physical type was based on the law of comparative advantage. Men systematically realized operative methodologies of economic speculation that were a priori unaffordable for the female character but the female character itself was positively affected by the physically demanding economic operate of the male figure; in this scenario, the phenomenon of "female homesteading" was crucial as it put men in a position to transcend the domestic environment and divert their operative focus toward the process of appropriation and elaboration of scarce resources of the physical type. If men had had the responsibility to use their forces for the organization and maintenance of the domestic environment, women would not have enjoyed any indirect economic benefit in virtue of their ontological inability to master the process of appropriation and elaboration of scarce resources of the physical type. In an economic community characterized by methods of appropriation and elaboration of scarce resources of the physical type, women are negative and passive characters who parasite on the economic speculation realized by the productive subjectivities, viz., men; in this scenario, the role of women is to exist as preparatory agents for the growth of future economically productive characters, i.e., rearing children is thus the proto - productive activity with which women molded new generations of economically productive agents and compensated the community of their ontological economic passivity. The historical social inferiority of women represents a sheer physical - economic phenomenon that has nothing to do with the intellectual worth of the female character. The economic passivity of women is a sociological phenomenon marked by further implications; as economically unproductive figures, women were de facto unable to join the political speculation. In most of the cases, the subjectivities who enjoyed political rights were exactly those members of the community boasting properties. In this sense, it is obvious that economically unproductive characters were not in a position to appropriate any property as the phenomenon of economic appropriation can be realized only by those individuals who are economically active or labeled by society as economically active. The economic subordination of women is not the aftermath of any process of brainwashing or arbitrary imposition realized by men as it is based on mere physiological pre - conditions which ontologically distinguish the two genders.

Economics presents itself as the first and most important cause determining the historical qualitative gap existing between men and women. The historical social inferiority of the female character should be conceived as an uncomfortable heritage that women carried for centuries in virtue of their inability to join the incipient process of economic speculation distinguishing the societies of our ancestors. The initial inability of women to join the process of economic speculation put the male character in a position to impose himself as a necessary economic agent and this kind of historical "birth privilege" became the mechanic and a priori condition with which men justified their superiority. In other words, the historical social dominion of the male character is based on his initial privileged economic - operative status, an original natural gift whose implications continued to exist for centuries on the basis of a principle of cultural inertia. The initial economic passivity of women represents the true starting point of the long social segregation of the female character.

### **(Section 3)**

The economic - social condition of women experienced an important betterment that continues in the present age. Women are now able to experience economic independence and reach remarkable social positions. Why did the socio - economic position of women encounter this positive revolution? The enhancement of the socio - economic status of the female character is the aftermath of the industrial revolution and the present phenomenon of technologization / computerization of the economic speculation. The industrial revolution dramatically changed the economic scenario 1. discovering new methods to aggrandize the number of scarce resources subject to industrial manipulation, 2. making the process of appropriation and elaboration of scarce resources less physically demanding in virtue of the appearance of machines, 3. enlarging the number of goods in the market, 4. creating ex - novo new kinds of operative methodologies and, consequently, 5. aggrandizing the demand for new employees involved in the industrial production; in addition, certain anatomic characteristics distinguishing women, i.e., smaller hands and arms, were preparatory for the realization of determined jobs associated, for example, to the maintenance of industrial machines etc. The process of economic emancipation of the female character reaches its peak within the contemporary phenomenon of technologization / computerization of the economic speculation as the latter converts the appropriation and elaboration of scarce resources into an intellectual process in which no remarkable physical quality is required. Gender egalitarianism is now perfectly achievable as the appropriation and elaboration of scarce resources of the intellectual type annuls any physiological qualitative gap existing between men and women; women are now economically and socially active in virtue of their effective participation within the process of economic speculation that, in our era, requires intellectual specialization and not, like in the past, physical strength. The age of economic egalitarianism is, at the same time, the era of gender egalitarianism; these two processes of social equalization are mutually connected as the absence of the former is equal to the negation of the latter. In a society whose economic speculation is regulated by a process of appropriation and elaboration of scarce resources of the intellectual type, the operative pre - condition of the economic speculation itself is intellectual and not physical; it means that a determined process of appropriation or elaboration of scarce resources can begin only if the agent endowed with the responsibility to realize the economic operation has enough intellectual skills to master it. In this sophisticated and technological scenario, the physical talent of the economic agent is pleonastic or even meaningless; the phenomenon of economic speculation presents itself as a sheer intellectual affair that is manageable by whoever possesses a solid intellectual basis. Well trained women are at the same qualitative level with their male counterparts and the most productive is nothing but the most clever and educated.

### **References**

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