



Gendered Justice in Eliza Fowler Haywood (1693–1756)

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Haywood has an interactive understanding of justice insofar, as that in order for a relationship to be just, it must be reciprocal. Gendered justice, in this context, is then the reciprocal relationships between men and women, be it hierarchical, romantic, or platonic. Similarly to defining economic justice (LINK ZU ARTIKEL ECON. JUSTICE), Haywood defines gendered justice *ex negativo*: gendered *injustice*.

While in the past, men and women formed relationships out of desire and love for each other, they are now driven by greed: In the *Memoirs*, Haywood writes of a rich and respectable woman, Graciana, who is being financially exploited by the self-interested Romanus. After he wrongly convinces her people that she had been unfaithful to him, her life is in ruins (*Memoirs* 14). In another example, Romanus pretends to befriend Miranda, who he manipulates, pressurises, and finally rapes only to become sole owner of her finances. After having violated her, he tells her that “he would be ever true – secret – just” (*Memoirs* 31). This contradiction is Haywood’s main focus: pretence to be just, while acting unjustly. While most cases she describes are men acting unjust towards women, the reverse is mentioned also.

Haywood, criticising the injustice done unto women, decides against reversing roles and letting women inflict unjust acts upon men. Instead, she shifts the focus from a private level to the courtroom, reversing the 18th century standard of making femininity private and masculinity public. In *The Rash Resolve*, a trial, wholly formed by men providing unconvincing arguments for the infidelity of Emanuella, suddenly turns into an all-female trial providing strong arguments “wholly relying on the Justice of her Cause, and the Care of Heaven” (*The Rash Resolve* 29). In the end, the men with the weaker arguments win the case, while the all-female trial loses, despite the convincing arguments. Haywood uses this contradiction to strongly criticise the Chancery as an institution of justice, as she finds they do not serve every member of a society equally (cf. King 49).

Finally, Haywood connects gendered justice and economic justice. Crises, such as the financial crisis in 18th century England, reveal and reinforce the already existing

hierarchies and immoralities in relationships between men and women, she writes (cf. Muse 46). Haywood therefore sees justice as an interconnection between economic, class and gender, which have to be challenged as a whole.

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