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Justice in Eliza Fowler Haywood (1693–1756)

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Eliza Fowler Haywood was born in 1693 and died in London in 1756. She is known primarily for her scandalous fiction, which she began writing after having supported herself for many years by composing poetry and working as an actress. Most of her biographical information is highly conflicting due to her own manufacturing as well as defamations concerning her talent and gender. The latter were formulated by authors such as Alexander Pope and Jonathan Swift, who “heard of [her] as a stupid, infamous, scribbling woman” (Swift 153).

Despite Haywood’s claims to never have written anything remotely political, her works suggest otherwise, covering issues from political intrigue to institutional critique. In her utopian text *Memoirs of a certain island adjacent to the kingdom of Utopia*, Haywood directly mentions the deity Justice three times: Justice “inflict[s] [...] punishment” (*Memoirs* 4) and “Justice [does not] sleep [...]” (*Memoirs* 19) and she “denies [...] the privilege of blessing” people (cf. 71).

Apart from the deity, Haywood’s uses justice only in the context of social justice, be it connected to gender, class, and ethnicity. It is the focus, the “core value” (King 9) in almost all of her works. Justice, too, works on two levels. On the political as well as the private. Haywood connects both the private and the public sphere by demonstrating that injustice in one directly or indirectly influences the other. Otherwise, she defines justice mostly through describing its absence, its negation.

Haywood reflects upon various forms of justice such as economic justice (LINK ARTIKEL ECON. JUSTICE) and justice for women (LINK GENDER. JUSTICE). For instance, she amalgamates economic failure with gender and sexuality, arguing that rape, manipulation, and exploitation of trust are injustices women and men suffer whenever “narrow self-interest” (Kvande, 630) becomes central due to crises.

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