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“A specter is haunting Europe...” and it is not socialism, or not the official established by Marx and Engels (*The Communist Manifesto*, 1848). This is how this book begins, to clarify how in the turbulent 19th century, due to the transition from the Old Regime to the New Regime, outstanding relevant figures, but forgotten or not correctly treated. That is the case

of Flora Tristán: a heterodox intellectual, self-taught and traveler, self-classified as an “outcast” and “apostle.” She is a complex character full of nuances, who cannot be reduced to mere current labels or roles, such as “feminist” (since she considers herself an “emancipator,” as an heir to the Hispanic humanism that she was part), nor “economist,” “sociologist,” or “communicator” (at least not in current scientific-academic terms), but she has a fuzzy influence in those movements and disciplines. When reviewing this figure, the author has conducted an exercise of Global History, analyzing the relationship between Tristán’s thought, with the evolution of her work, her life, and her times. Furthermore, the review offered has served to question the sustained categories related to orthodoxy-heterodoxy.

The author of this review (more than a classical biography) is Begoña Pérez Calle, Economic Professor in the Area of Economic Analysis at the University of Zaragoza-UNIZAR, and coordinator of subjects like Fundamentals of Economics and Economic Journalism. She is principal researcher of the *Grupo de investigación en Comunicación e Información Digital-GICID (Digital Communication and Information research group)* and member of

Asociación Ibérica de Pensamiento Económico-AIPE (Association of Economic Thought). Her concern for Flora Tristán has intensified in the last five years, also publishing other contributions (in various languages and countries): Begoña Pérez Calle, “Flora Tristán: las investigaciones y el apostolado de una economista autodidacta”, en Natalia Reyes Ruiz de Peralta, Pilar Díaz Cuevas y Lorena Da Silva Vargas (coords.), *Gestión de la Cultura, lo que nos hace humanos*, Barcelona: Tirant Humanidades, 2020, 363-377; Begoña Pérez Calle, “Aportaciones al análisis del discurso de Flora Tristán: la forja de un pensamiento a resultados de una vida”, en Simona Pisanelli y Guglielmo Forbes Davanzati, *Percorsi di Storia del Pensiero economico e del Pensiero Sociologico. Atti in onore di Vitantonio Gioia*, Macerata: EUM, 2020, 95-110; Begoña Pérez Calle, “Consideraciones sobre el pensamiento económico de autoras pioneras y sus objetivos educadores”, en Belén Puebla Martínez, Elena Bandrés, Raquel Vinader-Segura y Juliet-Sussi Oliveira, *Avances en investigación y estudios de género en comunicación*, Madrid: Fragua, 2022. 331-351; Begoña Pérez Calle y Estrella Trincado Aznar, “Derechos de la mujer y sentimiento religioso: la esclavitud invisibilizada denunciada por Wakefield, Wollstonecraft, Tristán y Luxemburgo”, *Derecho y Religión*, (18), 2023, 107-122.

The book is prefaced by José Luis Malo Guillén, also Professor of Economic History and Economic Thought, and doctoral supervisor of the author’s thesis (at UNIZAR, 2011). The structure of the book is canonical, with an introduction, five chapters (with an average of a couple of epigraphs each, except for the third, which is the longest), and a conclusion (called here “final reflection”). It follows an evolutionary logic of Tristán’s thought (as an exposition of an economic cycle, of expansion, boom, and recession): from its formation to its splendor and legacy (almost fallen into oblivion – or without due relevance, now recovering). The introduction presents the Creole

Flora Tristán, the historiography about it and a value proposition about who she was. Chapter I addresses the first thirty years of Tristán, as a growth phase of the character's life cycle; it is then that she becomes aware of herself and her turbulent times. Chapter II, as part of the development of the character, tells of Tristán's trip to Peru, to reconnect with his family origins and thus complete himself (emancipating and defending this idea for his peers), thereby having greater critical and comparative capacity, as it is their own marginalist revolution. This addresses the development of your personal scientific-intellectual apparatus. Chapter III reconstructs the *path of Ulysses*, that is, the difficult return home, Europe prior to the *Spring of Nations* (according to Lord Byron); hence it is described as the pilgrimage of a pariah. Chapter IV, already at the height of his life cycle, narrates Tristán's apostolate, via *Unión Obrera* and *Tour de France*. Chapter V is the one related to the decline or recession, because paradoxically, although Tristán leaves a rich legacy (a New Testament or catechism, as almost all the utopians of that time did), it has a late and scarce reception. All of this is completed with an interesting final reflection (about Tristán's socio-economic thinking) and a wide variety of references.

As for the final reflection, what it recapitulates is interesting, but more interesting is what it hints at

or invites us to consider: the orthodoxy-heterodoxy relationships. Tristán, as a self-taught and experimenter of life, does not start from *dogmas* (imposed beliefs), but from *somas* or materializations (shared experiences). For this reason, it is heterodox compared to Classical Economics (denouncing certain irrationality and market imbalances, especially in the labor market); against scientific socialism (proposing a social philosophy of miscegenation close to Hispanic humanism and far from the conflict foundation of Marxism); against male intellectualism (proving their emancipation and own thinking), etc. Tristán's heterodoxy is based on foundations and experiences, so in times of crisis and revisions (like the current one), it has been a success for Prof. Pérez to recover and offer the reference of Flora Tristán.

Reading the book is recommended for its agile exposition; for the scientific-academic and social interest it arouses; for the presentation of a rich and complex character, who may well serve as a reference today; for the contribution of heterodox approaches and, nevertheless, of foundations, so they could well become *mainstream* in the face of certain dead ends towards which dominant thought is driven. This book is recommended for economists, feminists, hispanists, heterodox, etc.