

# **Flora Tristán: su papel en la constitución del socialismo y de la clase obrera francesa**

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*UNA*

## **Introducción**

El solo hecho de que una mujer esté presente entre los fundadores del socialismo, antes de la aparición fulgurante de Marx y Engels y antes de la Primera Internacional, ese solo hecho, repetimos, debiera llamar la atención acerca de la estrecha relación que une al socialismo con una reivindicación de un nuevo estatus de la mujer con respecto a la sociedad masculina que la oprime. Recíprocamente, incluso al socialismo muy por encima de todas las doctrinas políticas liberales, que ensartaban consignas de igualdad y libertad, pero sólo a regañadientes, y tras penosas luchas, le fueron concediendo a la mujer los derechos que le correspondían. Si alguna mujer ocupó en su época un lugar prominente dentro del liberalismo, lo hizo en el ámbito peyorativamente femenino de la "literatura": desde Madame de Staël hasta George Sand, en Francia, o desde Mary Shelley hasta George Eliot, en Inglaterra.

Flora Tristán no solamente fue una mujer que escribió y creó ideas nuevas en el nascente socialismo francés de la década de 1840, sino que además, y fundamentalmente, condensó en su pensamiento las mejores concepciones que habían elaborado sus antecesoras, le agregó a los obreros franceses la experiencia más importante de organización proletaria que era el cartismo inglés, planteó la necesidad de una constitución política de la clase obrera y desplegó un enorme esfuerzo militante por poner en práctica esta idea en una veintena de ciudades de Francia. Flora Tristán no fue una socialista revolucionaria. Al contrario, su idea de constitución de la clase obrera la entendía dentro de una política pacifista y reformista, y afirmó reiteradas veces (entre toda en su libro *La unión obrera*) que su intención era "impedir las revoluciones, porque las revoluciones son contrarias a la libertad y a los verdaderos intereses del pueblo" (Tristán, 1993: 178). Pero

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