

OBITUARY

Tiziano Raffaelli (1950–2016)

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Tiziano Raffaelli was Professor of History of Economic Thought in the Department of History and Philosophy at the University of Pisa. We were sad to hear that he passed away in Pisa on January 14, 2016, at the age of 65.

He was dedicated to studying the work of Alfred Marshall, which made him a renowned Marshall scholar in Japan. His first visit to Japan was in 1994 for the fourth conference of the International Society for Utilitarian Studies. From then on, he visited Japan many times and presented his work at the International Workshop of Hitotsubashi University and at some study groups. He also contributed to the JSHET, with a study titled “The Provisional Demise of Marshall’s Concept of Industry and of his Theory of Value” (*Annals of the Society for the History of Economic Thought*, 44, 2003).

Raffaelli contributed to various topics related to Marshall as well as to the Cambridge School. His contributions have created a new paradigm for studying Marshall. His works and contributions can be broadly categorized into three parts. The first refers to the editing and interpretation of the unpublished manuscripts of Marshall’s early philosophical and psychological papers. The second refers to evolutionary economics in general as well as Marshall’s evolutionary economics. The third and final part examines Marshall’s industrial economics as well as the Marshallian school. Moreover, Raffaelli was the managing editor of the *Marshall Studies Bulletin* and edited, with G. Becattini and M. Dardi, *The Elgar Companion to Alfred Marshall* (2006).

In 1975, J. K. Whitaker published *The Early Economic Writings of Alfred Marshall, 1867–1890* from unpublished texts in the Marshall Library, Cambridge. We focus on this early study of Marshall to understand the importance of the effect of his psychological studies on Raffaelli’s work.

Marshall’s centenary was in 1990, when many conferences were held and memorial essays published *Marshall Studies Bulletin*, 1, 1991. After that

memorial year, Raffaelli fully developed Marshall's early psychological papers in "The Analysis of the Human Mind in the Early Marshallian Manuscripts" (*Quaderni di Storia dell's Economia Politica*, 9, 1991) and "Editing Economists' Non-Economic Manuscripts: The Case of Marshall's Early Philosophical Papers" (*Revue Européenne des Sciences Sociales*, 30, 1992). Raffaelli edited four manuscripts in the Marshall Library with comprehensive introductions, which Marshall delivered to the Grote Club in the 1860s (*Research in the History of Economic Thought and Methodology*, Archival Supplement 4, 1994): "The Law of Parsimony," "Ferrier's Proposition One," "Ye Machine," and "The Duty of the Logician or System-Maker to the Metaphysician and to the Practical Man of Science." A significant feature of these philosophical papers is that Marshall analyzed the human mind in them.

Raffaelli pointed out that Marshall's third paper, "Ye Machine," was important for understanding his economic implications in early psychological studies. Moreover, Raffaelli insisted that numerous Marshallian themes are related to this early paper on his economic and social thought. Focusing on the evolution of human character, "Ye Machine" offers evidence of Marshall's most puzzling notions and sheds light on his statement that the more important side of economics is the study of man. This allows us to understand Marshall's organic growth and human progress (an increase in the "standard of life") in the labor class. From Raffaelli's point of view, there is consistency between Marshall's early psychological studies and his economics; for him, "Ye Machine" is the starting point of his study of Marshall, his core, and a landmark. As such, we can find his theories and ideas in Marshall's "Ye Machine."

With regard to evolutionary economics, Raffaelli published *Marshall's Evolutionary Economics* (Routledge, 2003), a study of Marshall's early philosophical and psychological papers. This book consists of three parts. One part discusses Marshall's early philosophical and psychological study. Another part is dedicated to evolutionary and industrial economics. The third and final part is Marshallian School of a research program and Keynes's Marshallian heritage. The three parts are closely related to Marshall's "Ye Machine."

Raffaelli's aim was "to advance, for this work is the more general and ambitious one of laying bare the evolutionary scheme hidden behind his system of thought." (*ibid.*, p. ix) In recent evolutionary economics studies, we can see these evolutionary ideas and concepts in the Austrian school, Schumpeterian and Institutional economics, but not in Marshall's work. However, Raffaelli made ambitious efforts to clarify the evolutionary ideas and concepts in Marshall's economics: "the concept of Marshall's evolutionary economics acquired a new meaning and was compared with the findings of recent critics of general equilibrium theory." (*ibid.*, p. x)

While “Marshall’s evolutionary economics seems to have fallen on barren ground, . . . the recent revival of methodological interest in evolutionary economics looks to other sources, thought to be more relevant, crediting Marshall at most with a generous but false start, which ended with a generous but false start.” As such, Raffaelli’s aim was “to prove that Marshall’s core ideas are still of concern to contemporary human and social sciences.” (ibid., p. xi) He regarded Marshall’s economics as organization and knowledge economics. Moreover, to understand Marshall’s evolutionary economics, Raffaelli revealed the important notions of his economics: “differentiation and integration,” “innovation and standardization,” and “innovative and routine.” Additionally, he pointed out that the principles of substitution are also a key concept in Marshall’s evolutionary economics. According to Marshall, the applications of this principle extended over almost every field of economic inquiry. He directly presented his evolutionary idea on the principles of substitution.

Hence, these terms are used in modern evolutionary economics; Marshall’s evolutionary idea of an organization also helps one understand the theory of the firm. Raffaelli made efforts to apply Marshallian economics to modern economic issues and themes.

Subsequently, in the aftermath of evolutionary economics, Raffaelli discussed industrial economics. He identified a relationship between “Ye Machine” and industrial economics in Marshall’s works, and also emphasized the importance of Marshall’s *Industry and Trade* (1919). Raffaelli appropriately evaluated *Industry and Trade*, and correctly placed it in the Marshallian system. Furthermore, Raffaelli showed that Marshall’s “research program exerted a strong influence on his pupils, whose achievements were embedded in the Marshallian tradition, but confirmed that Marshall’s evolutionary ideas survived only in the neglected field of industrial economics, far from the main stage of high theory.” (ibid., p. xi)

Our concern with *Marshall’s Evolutionary Economics* (Routledge, 2003) was whether Marshall’s evolutionary economics was inherited by the Cambridge School or the Marshallian school. As such, Raffaelli prepared a paper and edited a book, titled “Whatever Happened to Marshall’s Industrial Economics?” (*European Journal of History of Economic Thought*, 2004) and *Marshall, Marshallians and Industrial Economics* (Routledge, 2011) with T. Nishizawa and S. Cook, respectively. He pointed out that the latter book develops the line of research that inspired *The Elgar Companion to Alfred Marshall*. He made efforts for the book to “be enriched by new considerations on Marshall’s thought, and by deeper attention to the school of industrial economics that took inspiration from it and to contemporary research related to that tradition.” (Raffaelli 2011, p. xvii)

According to Raffaelli, it seemed that when *Industry and Trade* “was issued, in 1919, it was considered to belong to a different and separate field of research, providing no backward insight into *Principles*.” (Raffaelli 2004, p. 211) Again, “Marshall’s industrial economics was considered peripheral, descriptive, and almost devoid of theoretical relevance, and *Industry and Trade* was shelved as a work in applied economics, of no interest for the development of economic theory.” (ibid., p. 211) Additionally, he indicated that undoubtedly this sharp separation would not have been to Marshall’s liking full of theoretical reflections. He pointed out that “while it is easy to follow the evolution (and dissolution) of Marshall’s theories of value and money, all centered in Cambridge, the issues of industrial organization, which loomed so large in his mind, seem to have disappeared from sight soon after his death.” (ibid., p. 211) However, we can find that “the establishment of a Marshallian school of industrial economics can easily be detected” (ibid., p. 221) from the works of Chapman and Macgregor, Marshall’s pupils. Further, Raffaelli regarded Layton, Lavington, Florence, Macgregor, Robertson, etc., as Marshallian industrial economists who have succeeded and further developed Marshall’s industrial economics. We can identify, in Marshall’s industrial economics, the origin of modern industrial economics. As such, we can find that “Coase’s approach has many points in common with the Marshallian analysis.” (ibid., p. 221) Therefore, his core idea is Marshallian revival and post-Marshallian revival in Marshall’s industrial economics. Raffaelli’s work has come to our attention through Marshall’s influence on modern and industrial economics, as he can teach us “all in Marshall.”

He also made efforts for the Italian revival of some Marshallian works, but his perspective was not that of an Italian economist, but a global economist of Marshallian studies. In this sense, he also edited a book titled *The Impact of Alfred Marshall’s Ideas: The Global Diffusion of His Work* (Edward Elgar, 2011) with G. Becattini, K. Caldari, and M. Dardi.

Further, Raffaelli made efforts to publish the *Marshall Studies Bulletin* to serve as a venue for discussion and means for exchanging information, and built an archive of yet unpublished Marshallian texts since 1990. Now, we can read it as an international online journal and thank him for his contribution to Marshallian studies.

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