

Introduction to the Synthese special issue on Hans Reichenbach, Istanbul, and *Experience and Prediction*

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Fleeing from the Nazi rise to power in 1933, Hans Reichenbach resigned his post at the University of Berlin and accepted a five-year position at the University of Istanbul. It was there that he wrote his first book in English, *Experience and Prediction*, which the University of Chicago Press published in 1938. Reichenbach left Istanbul in 1938 to take up a position at University of California, Los Angeles, where he taught until his death in 1953.

The papers collected in this Synthese special issue are the result of a conference that one of us (ES) casually suggested and the other (GI) organized, which took place at Boğaziçi University in Istanbul, in May 2008, to commemorate the seventieth anniversary of the publication of *Experience and Prediction*. The lectures presented at that conference are all represented here, with the exception of Alan Richardson's, and one of the paper included here, that of Frederick Eberhardt, was not presented at the conference. These papers are historical and philosophical in varying degrees. Some seek to situate Reichenbach in the political upheavals that drove him from Germany and the social transformations that led him to be welcomed to Turkey. Others connect Reichenbach's work to the historical development of scientific philosophy, linking Reichenbach's ideas to those of other scientists and philosophers who worked on induction, probability, and scientific realism. And still other essays are not historical in their fundamental orientation at all, in that they seek to draw from Reichenbach ideas that are of enduring importance in the attempt to solve philosophical problems in a scientific spirit.

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Reichenbach is now often lumped together with the logical positivists of the Vienna Circle, but his ideas, especially those in *Experience and Prediction*, were often developed in opposition to positivism. Reichenbach frequently sought to save concepts and problems from the many positivists who sought to discredit them. For example, he thought that causality has a place in science and that the problem of the external world is not a pseudo-problem. Indeed, Reichenbach always defended realism against positivism, and his defense was truly ingenious. It has been standard for decades to refer complacently to “the demise of logical positivism,” but the so-called positivists were more various than the standard stereotype would suggest. In addition, Reichenbach’s independent outlook connects in substantive ways with research agendas that now thrive in post-positivist philosophy of science. We hope that the essays collected here will be a resource for philosophers who work on the problems that Reichenbach addressed, and also that these essays will be useful to historians who want to develop a deeper understanding of Reichenbach in his historical context. We are grateful to Joshua Filler, Omca Korugan, Zeynep Savas, Tugba Sevinc, and Erturk Demirel for their help in organizing the Istanbul conference and in helping prepare these papers for publication.