

Is logical disagreement possible in inferentialism?

Leonardo Ceragioli

Università di Pisa e Firenze

May 30, 2019



UNIVERSITÀ DI PISA



UNIVERSITÀ
DEGLI STUDI
FIRENZE

Contact: leonardo.ceragioli@unifi.it

- 1 The puzzle of logical disagreement
- 2 A realist solution
- 3 An antirealist solution
 - Standard proof-theoretic semantics
 - Proof-theoretic semantics for classical logic
 - The debate

The puzzle of logical disagreement

Alice: Mum is blonde!

Alice: Mum is blonde!

Bob: Mum has brown hair!

Alice: Mum is blonde!

Bob: Mum has brown hair!

They disagree if and only if they are brother and sister.

Alice: Mum is blonde!

Bob: Mum has brown hair!

They disagree if and only if they are brother and sister.
Why?

Alice: Mum is blonde!

Bob: Mum has brown hair!

They disagree if and only if they are brother and sister.

Why?

Because otherwise they do not speak of the same person!

Logical disagreement

Classical logic: $\models p \vee \neg p$

Classical logic: $\models p \vee \neg p$

Intuitionistic logic: $\not\models p \vee \neg p$

Classical logic: $\models p \vee \neg p$

Intuitionistic logic: $\not\models p \vee \neg p$

In order to disagree, **two logics have to speak about the same logical terms.**

Classical logic: $\models p \vee \neg p$

Intuitionistic logic: $\not\models p \vee \neg p$

In order to disagree, **two logics have to speak about the same logical terms.**

They disagree

- $\models_k p \vee \neg p$
- $\not\models_i p \vee \neg p$

They don't disagree

- $\models_k p \vee_k \neg_k p$
- $\not\models_i p \vee_i \neg_i p$

Identity of logical terms

Two logical terms are the same if they express the same meaning.

Two logical terms are the same if they express the same meaning.

Realist semantics: the meaning of a logical term is given by **truth conditions** of sentences that have it as principal operator: **truth tables give meaning**.

Two logical terms are the same if they express the same meaning.

Realist semantics: the meaning of a logical term is given by **truth conditions** of sentences that have it as principal operator: **truth tables give meaning**.

Antirealist semantics: the meaning of a logical term is given by **assertion conditions** of sentences that have it as principal operator: **inference rules give meaning**.

Two logical terms are the same if they express the same meaning.

Realist semantics: the meaning of a logical term is given by **truth conditions** of sentences that have it as principal operator: **truth tables give meaning**.

Antirealist semantics: the meaning of a logical term is given by **assertion conditions** of sentences that have it as principal operator: **inference rules give meaning**.

Both truth tables and rules of inference determine univocally the class of logical laws for a class of logical terms.

Two logical terms are the same if they express the same meaning.

Realist semantics: the meaning of a logical term is given by **truth conditions** of sentences that have it as principal operator: **truth tables give meaning**.

Antirealist semantics: the meaning of a logical term is given by **assertion conditions** of sentences that have it as principal operator: **inference rules give meaning**.

Both truth tables and rules of inference determine univocally the class of logical laws for a class of logical terms.

In order to be the same, two logical terms should have the same truth tables (according to realism) or they should have the same rules (according to antirealism). So **if they are the same, they validate the same logical laws**.

The puzzle:

The puzzle:

- 1 In order to disagree, two logics have to speak about the same logical terms;

The puzzle:

- 1 In order to disagree, two logics have to speak about the same logical terms;
- 2 If two logical terms are the same then they validate the same logical laws.

The puzzle:

- ① In order to disagree, two logics have to speak about the same logical terms;
- ② If two logical terms are the same then they validate the same logical laws.

If two logical terms validate different logical laws, then they are different.

The puzzle:

- ① In order to disagree, two logics have to speak about the same logical terms;
- ② If two logical terms are the same then they validate the same logical laws.

If two logical terms validate different logical laws, then they are different.

If two terms are different, then the two logics do not disagree because of them.

The puzzle:

- ① In order to disagree, two logics have to speak about the same logical terms;
- ② If two logical terms are the same then they validate the same logical laws.

If **two logical terms validate different logical laws**, then they are different.

If two terms are different, **then the two logics do not disagree because of them.**

So logical disagreement seems to be impossible!

The puzzle:

- ① In order to disagree, two logics have to speak about the same logical terms;
- ② If two logical terms are the same then they validate the same logical laws.

If **two logical terms validate different logical laws**, then they are different.

If two terms are different, **then the two logics do not disagree because of them.**

So logical disagreement seems to be impossible!

‘Change of logic, change of subject.’ (Quine, *Philosophy of Logic*, 1986, chapter *Deviant logics*.)

The puzzle:

- 1 In order to disagree, two logics have to speak about the same logical terms;
- 2 If two logical terms are the same then they validate the same logical laws.

If two logical terms validate different logical laws, then they are different.

If two terms are different, **then the two logics do not disagree because of them.**

So logical disagreement seems to be impossible!

‘Change of logic, change of subject.’ (Quine, *Philosophy of Logic*, 1986, chapter *Deviant logics*.)

- $\models_k p \vee_k \neg_k p$
- $\not\models_i p \vee_i \neg_i p$

A realist solution

Meaning and behaviour in realism

Meaning and behaviour in realism

| $A \vee B$ | T | F |
|------------|---|---|
| T | T | T |
| F | T | F |

| A | $\neg A$ |
|---|----------|
| T | F |
| F | T |

Meaning and behaviour in realism

| $A \vee B$ | T | F |
|------------|---|---|
| T | T | T |
| F | T | F |

| A | $\neg A$ |
|-----|----------|
| T | F |
| F | T |

These define the **meaning** for disjunction and negation.

Meaning and behaviour in realism

| $A \vee B$ | T | F |
|------------|---|---|
| T | T | T |
| F | T | F |

| A | $\neg A$ |
|-----|----------|
| T | F |
| F | T |

These define the **meaning** for disjunction and negation.

If we assume **bivalence** (every sentence is true or false) they lead to **classical logic**.

| $A \vee B$ | T | F |
|------------|---|---|
| T | T | T |
| F | T | F |

| A | $\neg A$ |
|-----|----------|
| T | F |
| F | T |

These define the **meaning** for disjunction and negation.

If we assume **bivalence** (every sentence is true or false) they lead to **classical logic**.

BUT if we do not assume bivalence they **they can characterise trivalent connectives in an incomplete way!**

| $A \vee B$ | T | F |
|------------|---|---|
| T | T | T |
| F | T | F |

| A | $\neg A$ |
|-----|----------|
| T | F |
| F | T |

These define the **meaning** for disjunction and negation.

If we assume **bivalence** (every sentence is true or false) they lead to **classical logic**.

BUT if we do not assume bivalence they **they can characterise trivalent connectives in an incomplete way!**

They also suit intuitionistic connectives if we do not accept bivalence. (McDowell, *Meaning, bivalence, and verificationism*, in Gareth Evans ed., *Truth and meaning: essays in semantics*, 1976, pp. 42-66.)

| A | $\neg A$ |
|-----|----------|
| T | F |
| U | U |
| F | T |

| $A \vee B$ | T | U | F |
|------------|---|---|---|
| T | T | T | T |
| U | T | U | U |
| F | T | U | F |

| A | $\neg A$ |
|-----|----------|
| T | F |
| U | U |
| F | T |

| $A \vee B$ | T | U | F |
|------------|---|---|---|
| T | T | T | T |
| U | T | U | U |
| F | T | U | F |

$\Gamma \models_{K3} \Delta \text{ sse } \bar{\forall}v((\bar{\forall}\gamma_{\in\Gamma}v(\gamma) = T) \Rightarrow (\bar{\exists}\delta_{\in\Delta}v(\delta) = T))$

designated value: T

| A | $\neg A$ |
|-----|----------|
| T | F |
| U | U |
| F | T |

| $A \vee B$ | T | U | F |
|------------|---|---|---|
| T | T | T | T |
| U | T | U | U |
| F | T | U | F |

$$\Gamma \models_{K3} \Delta \text{ sse } \bar{\forall} v((\bar{\forall} \gamma \in \Gamma v(\gamma) = T) \Rightarrow (\bar{\exists} \delta \in \Delta v(\delta) = T))$$

designated value: T

If we assume **gaps** in truth values, they lead to **Kleene's logic**.

| A | $\neg A$ |
|-----|----------|
| T | F |
| U | U |
| F | T |

| $A \vee B$ | T | U | F |
|------------|---|---|---|
| T | T | T | T |
| U | T | U | U |
| F | T | U | F |

$$\Gamma \models_{K3} \Delta \text{ sse } \bar{\forall} v((\bar{\forall} \gamma \in \Gamma v(\gamma) = T) \Rightarrow (\bar{\exists} \delta \in \Delta v(\delta) = T))$$

designated value: T

If we assume **gaps** in truth values, they lead to **Kleene's logic**.

If we assume **bivalence**, they lead to **classical logic**.

| A | $\neg A$ |
|-----|----------|
| T | F |
| U | U |
| F | T |

| $A \vee B$ | T | U | F |
|------------|---|---|---|
| T | T | T | T |
| U | T | U | U |
| F | T | U | F |

$$\Gamma \models_{K3} \Delta \text{ sse } \bar{\forall} v((\bar{\forall} \gamma \in \Gamma v(\gamma) = T) \Rightarrow (\bar{\exists} \delta \in \Delta v(\delta) = T))$$

designated value: T

If we assume **gaps** in truth values, they lead to **Kleene's logic**.

If we assume **bivalence**, they lead to **classical logic**.

Idea: **K** is essentially **K3** where there are no gaps!

The difference between \forall_k and \forall_{k3} is not a difference in truth tables, so they have the **same meaning**.

The difference between \forall_k and \forall_{k3} is not a difference in truth tables, so they have the **same meaning**. It is just a **metaphysical** difference that determines a difference in **behaviour**.

The difference between \forall_k and \forall_{k3} is not a difference in truth tables, so they have the **same meaning**. It is just a **metaphysical** difference that determines a difference in **behaviour**.

Realist meaning + metaphysical shape of the models \rightarrow behaviour.

The difference between \forall_k and \forall_{k3} is not a difference in truth tables, so they have the **same meaning**. It is just a **metaphysical** difference that determines a difference in **behaviour**.

Realist meaning + metaphysical shape of the models \rightarrow behaviour.

In general:

The difference between \forall_k and \forall_{k3} is not a difference in truth tables, so they have the **same meaning**. It is just a **metaphysical** difference that determines a difference in **behaviour**.

Realist meaning + metaphysical shape of the models \rightarrow behaviour.

In general:

Generalized Tarski Thesis (GTT): An argument is **valid_x** if and only if, in every **case_x** in which the premises are true, so is the conclusion. (Beall & Restall, *Logical Pluralism*, 2006, p. 29.)

The difference between \forall_k and \forall_{k3} is not a difference in truth tables, so they have the **same meaning**. It is just a **metaphysical** difference that determines a difference in **behaviour**.

Realist meaning + metaphysical shape of the models \rightarrow behaviour.

In general:

Generalized Tarski Thesis (GTT): An argument is **valid_x** if and only if, in every **case_x** in which the premises are true, so is the conclusion. (Beall & Restall, *Logical Pluralism*, 2006, p. 29.)

Different sets of cases detect different logics:

The difference between \forall_k and \forall_{k3} is not a difference in truth tables, so they have the **same meaning**. It is just a **metaphysical** difference that determines a difference in **behaviour**.

Realist meaning + metaphysical shape of the models \rightarrow behaviour.

In general:

Generalized Tarski Thesis (GTT): An argument is **valid_x** if and only if, in every **case_x** in which the premises are true, so is the conclusion. (Beall & Restall, *Logical Pluralism*, 2006, p. 29.)

Different sets of cases detect different logics: cases can have gaps in truth values, gluts in truth values, etc.

The difference between \forall_k and \forall_{k3} is not a difference in truth tables, so they have the **same meaning**. It is just a **metaphysical** difference that determines a difference in **behaviour**.

Realist meaning + metaphysical shape of the models \rightarrow behaviour.

In general:

Generalized Tarski Thesis (GTT): An argument is **valid_x** if and only if, in every **case_x** in which the premises are true, so is the conclusion. (Beall & Restall, *Logical Pluralism*, 2006, p. 29.)

Different sets of cases detect different logics: cases can have gaps in truth values, gluts in truth values, etc.

A logical realist can reject the point 2 of the puzzle: **two logical terms can be the same also if they validate different logical laws.**

An antirealist solution

Nothing external

According to antirealism, the meaning of a logical term consists in its inferential role.

According to antirealism, the meaning of a logical term consists in its inferential role.

So a difference in inferential behaviour is a difference in meaning.

According to antirealism, the meaning of a logical term consists in its inferential role.

So a difference in inferential behaviour is a difference in meaning.

So we can not reject point **2** of the puzzle!

According to antirealism, the meaning of a logical term consists in its inferential role.

So a difference in inferential behaviour is a difference in meaning.

So we can not reject point 2 of the puzzle!

We need another solution!

A case study

Two factions in proof-theoretic semantics:

Two factions in proof-theoretic semantics:

Prawitz & Dummett: *tertium non datur* does not hold!

Two factions in proof-theoretic semantics:

Prawitz & Dummett: *tertium non datur* does not hold!

Boričić, Read & Milne: *tertium non datur* holds!

Two factions in proof-theoretic semantics:

Prawitz & Dummett: *tertium non datur* does not hold!

Boričić, Read & Milne: *tertium non datur* holds!

(a **rational reconstruction** of the debate)

Two factions in proof-theoretic semantics:

Prawitz & Dummett: *tertium non datur* does not hold!

Boričić, Read & Milne: *tertium non datur* holds!

(a **rational reconstruction** of the debate)

We will see that **their disagreement is not only apparent!**

They don't talk past each other.

Natural deduction as a **theory of meaning**.

Natural deduction as a **theory of meaning**.

- **Introduction** rules are **meaning conferring**;

Natural deduction as a **theory of meaning**.

- **Introduction** rules are **meaning conferring**;
- **Elimination** rules are **justified** by I-rules.

Natural deduction as a **theory of meaning**.

- **Introduction** rules are **meaning conferring**;
- **Elimination** rules are **justified** by I-rules.

“The introductions represent, as it were, the ‘definitions’ of the symbols concerned, and the eliminations are no more, in the final analysis, than the consequences of these definitions. This fact may be expressed as follows: In eliminating a symbol, we may use the formula with whose terminal symbol we are dealing only ‘in the sense afforded it by the introduction of that symbol.’” (Gentzen, *Investigation into Logical Deduction*, 1934/35, 5.13)

The justification of E-rules.

The justification of E-rules.

- E-rules can not be derived from I-rules;

The justification of E-rules.

- E-rules can not be derived from I-rules;
- E-rules do not outstrip the I-rules if, when we have the **major premise of an E-rule derived using an I-rule**, then we have an **avoidable detour**;

The justification of E-rules.

- E-rules can not be derived from I-rules;
- E-rules do not outstrip the I-rules if, when we have the **major premise of an E-rule derived using an I-rule**, then we have an **avoidable detour**;
- Otherwise the E-rules are not justified!

$$\frac{A}{A \vee B} \vee I$$

$$\frac{B}{A \vee B} \vee I$$

$[A]$

\vdots

$$\frac{B}{A \supset B} \supset I$$

$$\frac{A}{A \vee B} \vee I$$

$$\frac{B}{A \vee B} \vee I$$

[A]

⋮

$$\frac{B}{A \supset B} \supset I$$

$$\frac{\begin{array}{cc} [A] & [B] \\ \vdots & \vdots \\ A \vee B & C \end{array}}{C} \vee E$$

$$\frac{A \supset B \quad A}{B} \supset E$$

$$\frac{A}{A \vee B} \vee I$$

$$\frac{B}{A \vee B} \vee I$$

[A]

⋮

$$\frac{B}{A \supset B} \supset I$$

$$\frac{\begin{array}{c} [A] \\ \vdots \\ A \vee B \end{array} \quad \begin{array}{c} [B] \\ \vdots \\ C \end{array}}{C} \vee E$$

$$\frac{A \supset B \quad A}{B} \supset E$$

$$\frac{\perp}{A} \perp E$$

$$\begin{array}{c}
 \begin{array}{c} \vdots \Phi_1 \\ A \end{array} \quad \vee I \quad \frac{A}{A \vee B} \\
 \\
 \begin{array}{c} [A] \\ \vdots \Phi_2 \\ C \end{array} \quad \begin{array}{c} [B] \\ \vdots \Phi_3 \\ C \end{array} \\
 \\
 \frac{\begin{array}{c} \vdots \Phi_1 \\ A \end{array} \quad \vee I \quad \frac{A}{A \vee B} \quad \begin{array}{c} [A] \\ \vdots \Phi_2 \\ C \end{array} \quad \begin{array}{c} [B] \\ \vdots \Phi_3 \\ C \end{array}}{C} \vee E \\
 \\
 \vdots \Phi_4
 \end{array}$$

$$\begin{array}{c}
 \begin{array}{c} \vdots \Phi_1 \\ A \end{array} \vee I \\
 \hline
 A \vee B
 \end{array}
 \quad
 \begin{array}{c}
 [A] \quad [B] \\
 \vdots \Phi_2 \quad \vdots \Phi_3 \\
 C \quad C
 \end{array}
 \quad
 \begin{array}{c}
 \vdots \Phi_4 \\
 C
 \end{array}
 \vee E
 \quad
 \rightsquigarrow$$

$$\begin{array}{c}
 \begin{array}{c} \vdots\Phi_1 \\ A \end{array} \vee I \\
 \hline
 A \vee B
 \end{array}
 \quad
 \begin{array}{c}
 [A] \quad [B] \\
 \vdots\Phi_2 \quad \vdots\Phi_3 \\
 C \quad C
 \end{array}
 \quad
 \begin{array}{c}
 \vdots\Phi_4 \\
 C
 \end{array}
 \vee E
 \quad
 \rightsquigarrow
 \quad
 \begin{array}{c}
 \vdots\Phi_1 \\
 [A] \\
 \vdots\Phi_2 \\
 C \\
 \vdots\Phi_4
 \end{array}$$

$$\begin{array}{c} [A] \\ \vdots\Phi_1 \\ \frac{B}{A \supset B} \supset I \\ \hline \frac{\quad}{B} \supset E \\ \vdots\Phi_2 \\ A \\ \vdots\Phi_3 \end{array}$$

$$\begin{array}{c}
 [A] \\
 \vdots\Phi_1 \\
 \frac{B}{A \supset B} \supset I \\
 \hline
 \frac{A \supset B}{B} \supset E \\
 \vdots\Phi_3
 \end{array}
 \rightsquigarrow
 \begin{array}{c}
 \vdots\Phi_2 \\
 A \supset E
 \end{array}$$

$$\begin{array}{c}
 [A] \\
 \\
 \begin{array}{c} \vdots \Phi_1 \\ \hline B \\ A \supset B \end{array} \supset I \\
 \hline
 \begin{array}{c} \vdots \Phi_2 \\ A \end{array} \supset E \\
 \hline
 B \\
 \\
 \vdots \Phi_3
 \end{array}$$

\rightsquigarrow

$$\begin{array}{c}
 \vdots \Phi_2 \\
 [A] \\
 \\
 \vdots \Phi_1 \\
 B \\
 \\
 \vdots \Phi_3
 \end{array}$$

$$I_{\text{tonk}} \frac{A}{A \text{tonk} B} \quad E_{\text{tonk}} \frac{A \text{tonk} B}{B}$$

$$I_{\text{tonk}} \frac{A}{A \text{tonk} B} \quad E_{\text{tonk}} \frac{A \text{tonk} B}{B}$$

$$\frac{I_{\text{tonk}} \frac{A}{A \text{tonk} B}}{E_{\text{tonk}} \frac{A \text{tonk} B}{B}}$$

$$I_{\text{tonk}} \frac{A}{A \text{tonk} B} \quad E_{\text{tonk}} \frac{A \text{tonk} B}{B}$$

$$I_{\text{tonk}} \frac{A}{A \text{tonk} B} \quad E_{\text{tonk}} \frac{A \text{tonk} B}{B} \rightsquigarrow$$

$$I_{\text{tonk}} \frac{A}{A \text{tonk} B} \quad E_{\text{tonk}} \frac{A \text{tonk} B}{B}$$

$$\frac{I_{\text{tonk}} \frac{A}{A \text{tonk} B}}{E_{\text{tonk}} \frac{A \text{tonk} B}{B}} \rightsquigarrow ?$$

$$I_{\text{tonk}} \frac{A}{A \text{tonk} B} \quad E_{\text{tonk}} \frac{A \text{tonk} B}{B}$$

$$\frac{I_{\text{tonk}} \frac{A}{A \text{tonk} B}}{E_{\text{tonk}} \frac{A \text{tonk} B}{B}} \rightsquigarrow ?$$

- *Tonk* is not an harmonious connective, and indeed it leads to triviality in standard logical systems.

$$I_{\text{tonk}} \frac{A}{A \text{tonk} B} \quad E_{\text{tonk}} \frac{A \text{tonk} B}{B}$$

$$\frac{I_{\text{tonk}} \frac{A}{A \text{tonk} B}}{E_{\text{tonk}} \frac{A \text{tonk} B}{B}} \rightsquigarrow ?$$

- *Tonk* is not an harmonious connective, and indeed it leads to triviality in standard logical systems.

(Prior, *the runabout inference ticket*, Analysis (21), 1961, pp. 38-39)

Rejection of *tertium non datur*

$\neg A$ is defined as $A \supset \perp$.

$\neg A$ is defined as $A \supset \perp$.

The standard harmonious rules are complete for intuitionistic logic, but not for classical logic.

$\neg A$ is defined as $A \supset \perp$.

The standard harmonious rules are complete for intuitionistic logic, but not for classical logic.

Conjecture (Prawitz & Dummett): **We can not prove *tertium non datur* using harmonious rules!**

Rejection of *tertium non datur*

$\neg A$ is defined as $A \supset \perp$.

The standard harmonious rules are complete for intuitionistic logic, but not for classical logic.

Conjecture (Prawitz & Dummett): We can not prove *tertium non datur* using harmonious rules!

(Prawitz, *Towards a foundation of general proof theory*, in P. Suppes et al (ed), *Logic, Methodology and Philosophy of Science IV*, 1973, pp. 225-50.)

(Dummett, *The Logical Basis of Metaphysics*, 1991.)

$$\frac{A, \Gamma}{A \vee B, \Gamma} \vee I$$

$$\frac{B, \Gamma}{A \vee B, \Gamma} \vee I$$

$$[A]$$

$$\vdots$$

$$\frac{B, \Gamma}{A \supset B, \Gamma} \supset I$$

$$\frac{A, \Gamma}{A \vee B, \Gamma} \vee I$$

$$\frac{B, \Gamma}{A \vee B, \Gamma} \vee I$$

 $[A]$
 \vdots

$$\frac{B, \Gamma}{A \supset B, \Gamma} \supset I$$

 $[A]$
 $[B]$
 \vdots
 \vdots

$$\frac{A \vee B, \Gamma \quad \Delta \quad \Delta}{\Gamma, \Delta} \vee E$$

 $[B]$
 \vdots

$$\frac{A \supset B, \Gamma \quad A, \Theta \quad \Delta}{\Gamma, \Delta, \Theta} \supset E$$

$$\begin{array}{c}
\frac{A, \Gamma}{A \vee B, \Gamma} \vee I \\
\frac{B, \Gamma}{A \vee B, \Gamma} \vee I \\
[A] \\
\vdots \\
\frac{B, \Gamma}{A \supset B, \Gamma} \supset I \\
\frac{\perp, \Delta}{A, \Delta} \perp E \quad \frac{\Delta}{A, \Delta} \text{Weakening} \quad \frac{A, A, \Delta}{A, \Delta} \text{Contraction}
\end{array}
\qquad
\begin{array}{c}
[A] \quad [B] \\
\vdots \quad \vdots \\
\frac{A \vee B, \Gamma \quad \Delta \quad \Delta}{\Gamma, \Delta} \vee E \\
[B] \\
\vdots \\
\frac{A \supset B, \Gamma \quad A, \Theta \quad \Delta}{\Gamma, \Delta, \Theta} \supset E
\end{array}$$

Acceptance of *tertium non datur*

$\neg A$ is defined as $A \supset \perp$.

$\neg A$ is defined as $A \supset \perp$.

The rules are **harmonious** and **complete for classical logic** (consider **Cut** elimination for sequent calculus **LK**).

$\neg A$ is defined as $A \supset \perp$.

The rules are **harmonious** and **complete for classical logic** (consider **Cut** elimination for sequent calculus **LK**).

Boričić & Read: We can prove *tertium non datur* using harmonious rules!

$\neg A$ is defined as $A \supset \perp$.

The rules are **harmonious** and **complete for classical logic** (consider **Cut** elimination for sequent calculus **LK**).

Boričić & Read: We can prove *tertium non datur* using harmonious rules!

$$\frac{\frac{[A]^1}{A, \perp} \text{ Weakening}}{A, A \supset \perp} \supset I_1$$

$\neg A$ is defined as $A \supset \perp$.

The rules are **harmonious** and **complete for classical logic** (consider **Cut** elimination for sequent calculus **LK**).

Boričić & Read: We can prove *tertium non datur* using harmonious rules!

$$\frac{\frac{[A]^1}{A, \perp} \text{ Weakening}}{A, A \supset \perp} \supset I_1$$

(Boričić, *On sequence-conclusion natural deduction systems*, Journal of Philosophical Logic (14), 1985, pp. 359-377.)

(Read, *Harmony and autonomy in classical logic*, Journal of Philosophical Logic (29), 2000, pp. 123-54.)

Objections to Boričić & Read's solution

- **Multiple conclusions are not commonly used!**

- **Multiple conclusions are not commonly used!**

[...] the rarity, to the point of extinction, of naturally occurring multiple-conclusion arguments has always been the reason why mainstream logicians have dismissed multiple-conclusion logic as little more than a curiosity. (Rumfitt, Knowledge by deduction, Grazer Philosophische Studien (77), 2008, pp. 61-84)

- **Multiple conclusions are not commonly used!**

[...] the rarity, to the point of extinction, of naturally occurring multiple-conclusion arguments has always been the reason why mainstream logicians have dismissed multiple-conclusion logic as little more than a curiosity. (Rumfitt, Knowledge by deduction, Grazer Philosophische Studien (77), 2008, pp. 61-84)

- **Multiple conclusions lead to non-constructivity!**

- **Multiple conclusions are not commonly used!**

[...] the rarity, to the point of extinction, of naturally occurring multiple-conclusion arguments has always been the reason why mainstream logicians have dismissed multiple-conclusion logic as little more than a curiosity. (Rumfitt, Knowledge by deduction, Grazer Philosophische Studien (77), 2008, pp. 61-84)

- **Multiple conclusions lead to non-constructivity!**

[...] this smuggles in non-constructivity through the back door. (Tennant, The Taming of the True, 1997)

- **Multiple conclusions are not commonly used!**

[...] the rarity, to the point of extinction, of naturally occurring multiple-conclusion arguments has always been the reason why mainstream logicians have dismissed multiple-conclusion logic as little more than a curiosity. (Rumfitt, Knowledge by deduction, Grazer Philosophische Studien (77), 2008, pp. 61-84)

- **Multiple conclusions lead to non-constructivity!**

[...] this smuggles in non-constructivity through the back door. (Tennant, The Taming of the True, 1997)

- **Multiple conclusions are just disjunction in disguise!**

- **Multiple conclusions are not commonly used!**

[...] the rarity, to the point of extinction, of naturally occurring multiple-conclusion arguments has always been the reason why mainstream logicians have dismissed multiple-conclusion logic as little more than a curiosity. (Rumfitt, Knowledge by deduction, Grazer Philosophische Studien (77), 2008, pp. 61-84)

- **Multiple conclusions lead to non-constructivity!**

[...] this smuggles in non-constructivity through the back door. (Tennant, The Taming of the True, 1997)

- **Multiple conclusions are just disjunction in disguise!**

[...] in a succedent comprising more than one sentence, the sentences are connected disjunctively; and it is not possible to grasp the sense of such a connection otherwise than by learning the meaning of the constant 'or'. (Dummett, Ibidem, p. 187)

Disagreements: common usages of multiple conclusions.

Disagreements: common usages of multiple conclusions.

According to Shoesmith, Smiley and Restall a common usage of multiple conclusions is
proof by cases:

$$\frac{A_1 \vee A_2 \vee \cdots \vee A_n}{\begin{array}{ccc} A_1 & A_2 & \cdots & A_n \\ \vdots & \vdots & & \vdots \\ B & B & & B \end{array}}$$

Disagreements: common usages of multiple conclusions.

According to Shoesmith, Smiley and Restall a common usage of multiple conclusions is
proof by cases:

$$\frac{A_1 \vee A_2 \vee \cdots \vee A_n}{\begin{array}{cccc} A_1 & A_2 & \cdots & A_n \\ \vdots & \vdots & & \vdots \\ B & B & & B \end{array}}$$

Rumfitt and Steinberger disagree, and consider some single-conclusion formulations of the same proof.

Disagreements: common usages of multiple conclusions.

According to Shoesmith, Smiley and Restall a common usage of multiple conclusions is
proof by cases:

$$\frac{A_1 \vee A_2 \vee \cdots \vee A_n}{\begin{array}{cccc} A_1 & A_2 & \cdots & A_n \\ \vdots & \vdots & & \vdots \\ B & B & & B \end{array}}$$

Rumfitt and Steinberger disagree, and consider some single-conclusion formulations of the same proof.

Shoesmith & Smiley, *Multiple Conclusion Logic*, 1978.

Restall, *Multiple conclusions*, in Petr Hajek ed., *Logic, Methodology and Philosophy of Science: Proceedings of the Twelfth International Congress*, 2004, pp. 189-205.

Rumfitt, *Ibidem*.

Steinberger, *Why conclusions should remain single*, *Journal of Philosophical Logic* (40), 2011, pp. 333-355.

Disagreements: constructivity.

A theory of meaning should use a constructive logic? This is so controversial, I will neglect discussing it!

Disagreements: multiple conclusions and disjunction.

Disagreements: multiple conclusions and disjunction.

Milne's formulates classical logic with:

$$I \supset_{Mln} \frac{\begin{array}{c} [A] \\ \vdots \\ B\{\vee D\} \end{array}}{(A \supset B)\{\vee D\}} \quad I \neg_{Mln} \frac{\begin{array}{c} [A] \\ \vdots \\ D \end{array}}{\neg A \vee D}$$

Disagreements: multiple conclusions and disjunction.

Milne's formulates classical logic with:

$$I \supset_{Miln} \frac{\begin{array}{c} [A] \\ \vdots \\ B\{\vee D\} \end{array}}{(A \supset B)\{\vee D\}} \quad I \neg_{Miln} \frac{\begin{array}{c} [A] \\ \vdots \\ D \end{array}}{\neg A \vee D}$$

If **harmony** holds for this formulation of classical logic, then the identification of multiple conclusions with disjunction is not problematic!

Disagreements: multiple conclusions and disjunction.

Milne's formulates classical logic with:

$$I \supset_{Mln} \frac{\begin{array}{c} [A] \\ \vdots \\ B\{\vee D\} \end{array}}{(A \supset B)\{\vee D\}} \quad I \neg_{Mln} \frac{\begin{array}{c} [A] \\ \vdots \\ D \end{array}}{\neg A \vee D}$$

If **harmony** holds for this formulation of classical logic, then the identification of multiple conclusions with disjunction is not problematic!

(Milne, *Harmony, Purity, Simplicity and a "Seemingly Magical Fact"*, The Monist (85), 2002, pp. 498-534)

$$\begin{array}{c}
 [A] \\
 \\
 \begin{array}{c}
 \vdots\Phi_1 \\
 \frac{B}{A \supset B} \supset I \\
 \hline
 B
 \end{array}
 \end{array}
 \supset E
 \begin{array}{c}
 \vdots\Phi_2 \\
 A
 \end{array}
 \supset E
 \begin{array}{c}
 \vdots\Phi_3
 \end{array}
 \rightsquigarrow
 \begin{array}{c}
 \vdots\Phi_2 \\
 [A] \\
 \\
 \vdots\Phi_1 \\
 B \\
 \\
 \vdots\Phi_3
 \end{array}$$

$$\begin{array}{c}
 [A]^1 \\
 \vdots \Phi_1 \\
 \frac{B \vee C}{(A \supset B) \vee C} \supset I \\
 \hline
 \end{array}
 \quad
 \begin{array}{c}
 \frac{[A \supset B]^2 \quad A}{B} \supset E \\
 \vdots \Phi_2 \\
 D \\
 \hline
 D
 \end{array}
 \quad
 \begin{array}{c}
 [C]^2 \\
 \vdots \Phi_3 \\
 D \\
 \hline
 D
 \end{array}
 \quad
 \begin{array}{c}
 \hline
 D \vee E_2 \\
 \vdots \Phi_4
 \end{array}$$

$$\begin{array}{c}
 \begin{array}{c} [A]^1 \\ \vdots \Phi_1 \\ \hline B \vee C \\ (A \supset B) \vee C \end{array} \supset I \\
 \hline
 \begin{array}{ccc}
 \begin{array}{c} [A \supset B]^2 \quad A \\ \hline B \end{array} \supset E & & [C]^2 \\
 \begin{array}{c} \vdots \Phi_2 \\ D \end{array} & & \begin{array}{c} \vdots \Phi_3 \\ D \end{array} \\
 \hline
 D & & D \vee E_2
 \end{array} \\
 \hline
 D \\
 \vdots \Phi_4
 \end{array}$$

↓

$$\begin{array}{c}
 \begin{array}{c} [A]^1 \\ \vdots\Phi_1 \\ \hline B \vee C \\ \hline (A \supset B) \vee C \end{array} \supset I \\
 \hline
 \begin{array}{ccc}
 \begin{array}{c} [A \supset B]^2 \quad A \\ \hline B \end{array} \supset E & & [C]^2 \\
 \begin{array}{c} \vdots\Phi_2 \\ D \end{array} & & \begin{array}{c} \vdots\Phi_3 \\ D \end{array} \\
 \hline
 D & & D \\
 \hline
 D \vee E_2
 \end{array}
 \end{array}$$

\downarrow

$$\begin{array}{ccc}
 A & [B]^2 & [C]^2 \\
 \vdots\Phi_1 & \vdots\Phi_2 & \vdots\Phi_3 \\
 \hline
 B \vee C & D & D \\
 \hline
 D & & D \\
 \hline
 D \vee E_2
 \end{array}$$

$\vdots\Phi_4$

Disagreements with antirealist semantics.

A logical disagreement is just a disagreement about the shape a theory of meaning can have!

A logical disagreement is just a disagreement about the shape a theory of meaning can have!

Can it be non-constructive?

A logical disagreement is just a disagreement about the shape a theory of meaning can have!

Can it be non-constructive?

Can it have basic proof steps that are not commonly used?

A logical disagreement is just a disagreement about the shape a theory of meaning can have!

Can it be non-constructive?

Can it have basic proof steps that are not commonly used?

Essentially: Can it have multiple conclusions?

Conclusion

We do not reject any point of the **puzzle**: we slightly **modify point 1** so to **bypass** it!

We do not reject any point of the **puzzle**: we slightly **modify point 1** so to **bypass** it!

From an antirealistic point of view, two logics can not disagree, since they speak of different logical terms.

We do not reject any point of the **puzzle**: we slightly **modify point 1** so to **bypass** it!

From an antirealist point of view, two logics can not disagree, since they speak of different logical terms.

Nonetheless, two logicians can disagree about the existence of a good theory of meaning for a logical term.

We do not reject any point of the **puzzle**: we slightly **modify point 1** so to **bypass** it!

From an antirealist point of view, two logics can not disagree, since they speak of different logical terms.

Nonetheless, two logicians can disagree about the existence of a good theory of meaning for a logical term.

Prawitz & Dummett: Every theory of meaning for classical logic is not harmonious, so the meaning of \neg_k is not well defined;

Boričić, Read & Milne: There is a good theory of meaning for classical logic, so $\models p \vee_k \neg_k p$.

We do not reject any point of the **puzzle**: we slightly **modify point 1** so to **bypass** it!

From an antirealistic point of view, two logics can not disagree, since they speak of different logical terms.

Nonetheless, two **logicians** can disagree about the existence of a good theory of meaning for a logical term.

Prawitz & Dummett: Every theory of meaning for classical logic is not harmonious, so the meaning of \neg_k is not well defined;

Boričić, Read & Milne: There is a good theory of meaning for classical logic, so $\models p \vee_k \neg_k p$.

They don't talk past each other.

Thanks for your attention!

Thanks for your attention!

- Beall & Restall, *Logical Pluralism*, 2006.
- Boričić, *On sequence-conclusion natural deduction systems*, Journal of Philosophical Logic (14), 1985, pp. 359-377.
- Dummett, *The Logical Basis of Metaphysics*, 1991.
- Gentzen, *Investigation into Logical Deduction*, 1934/35, in ed. Szabo, *The collected papers of Gerhard Gentzen*, 1969.
- McDowell, *Meaning, bivalence, and verificationism*, in Gareth Evans ed., *Truth and meaning: essays in semantics*, 1976, pp. 42-66.
- Milne, *Harmony, Purity, Simplicity and a "Seemingly Magical Fact"*, The Monist (85), 2002, pp. 498-534.
- Prior, *the runabout inference ticket*, Analysis (21), 1961, pp. 38-39.
- Quine, *Philosophy of Logic*, 1986, chapter *Deviant logics*.
- Read, *Harmony and autonomy in classical logic*, Journal of Philosophical Logic (29), 2000, pp. 123-54.
- Restall, *Multiple conclusions*, in Petr Hajek ed., *Logic, Methodology and Philosophy of Science: Proceedings of the Twelfth International Congress*, 2004, pp. 189-205.
- Rumfitt, *Knowledge by deduction*, Grazer Philosophische Studien (77), 2008, pp. 61-84.
- Shoesmith & Smiley, *Multiple Conclusion Logic*, 1978.
- Steinberger, *Why conclusions should remain single*, Journal of Philosophical Logic (40), 2011, pp. 333-355.
- Tennant, *The Taming of the True*, 1997.