Naive Set Theory versus Axiomatic Set Theory

Naive set theory is based on one principle:

Naive set theory is based on one principle: any unordered collection of distinct objects is a set.

Naive set theory is based on one principle: any unordered collection of distinct objects is a set.

That is, if you can imagine a collection of elements, then you can put set braces around the elements and consider that the collection is a set.

Naive set theory is based on one principle: any unordered collection of distinct objects is a set.

That is, if you can imagine a collection of elements, then you can put set braces around the elements and consider that the collection is a set. This is the principle expressed by unrestricted comprehension:

That is, if you can imagine a collection of elements, then you can put set braces around the elements and consider that the collection is a set. This is the principle expressed by unrestricted comprehension:

 $S = \{x \mid \varphi(x)\}$ is a set.

That is, if you can imagine a collection of elements, then you can put set braces around the elements and consider that the collection is a set. This is the principle expressed by unrestricted comprehension:

 $S = \{x \mid \varphi(x)\}$ is a set.

We will see today that naive set theory is inconsistent.

That is, if you can imagine a collection of elements, then you can put set braces around the elements and consider that the collection is a set. This is the principle expressed by unrestricted comprehension:

 $S = \{x \mid \varphi(x)\}$ is a set.

We will see today that naive set theory is inconsistent. (Saying that a theory is inconsistent means that it contains contradictions.)

That is, if you can imagine a collection of elements, then you can put set braces around the elements and consider that the collection is a set. This is the principle expressed by unrestricted comprehension:

 $S = \{x \mid \varphi(x)\}$ is a set.

We will see today that naive set theory is inconsistent. (Saying that a theory is inconsistent means that it contains contradictions.)

More precisely, we will show that if we allow the construction principle of unrestricted comprehension, then some statements of the form " $x \in y$ " are neither true nor false.

Axiomatic theory is based on the idea that a set is an undefined type of object.

Axiomatic theory is based on the idea that a set is an undefined type of object. We let letters denote these objects

Axiomatic theory is based on the idea that a set is an undefined type of object. We let letters denote these objects (x, y, z, X, Y, Z, ...).

Axiomatic theory is based on the idea that a set is an undefined type of object. We let letters denote these objects (x, y, z, X, Y, Z, ...). There is also an undefined type of relation between objects, namely \in .

Axiomatic theory is based on the idea that a set is an undefined type of object. We let letters denote these objects (x, y, z, X, Y, Z, ...). There is also an undefined type of relation between objects, namely \in . "Secretly" we still think of sets as collections, and we secretly think that $x \in y$ means x is an element of the collection y.

Axiomatic theory is based on the idea that a set is an undefined type of object. We let letters denote these objects (x, y, z, X, Y, Z, ...). There is also an undefined type of relation between objects, namely \in .

"Secretly" we still think of sets as collections, and we secretly think that $x \in y$ means *x* is an element of the collection *y*.

But formally, we just consider x to be "a thing", like a dot on the page, and $x \in y$ asserts that x and y are related in some way. We may write this relation as $x \to y$ or $\bullet \to \bullet$ or $\stackrel{x}{\bullet} \xrightarrow{y}{\bullet}$.

Axiomatic theory is based on the idea that a set is an undefined type of object. We let letters denote these objects (x, y, z, X, Y, Z, ...). There is also an undefined type of relation between objects, namely \in .

"Secretly" we still think of sets as collections, and we secretly think that $x \in y$ means *x* is an element of the collection *y*.

But formally, we just consider x to be "a thing", like a dot on the page, and $x \in y$ asserts that x and y are related in some way. We may write this relation as $x \to y$ or $\bullet \to \bullet$ or $\stackrel{x}{\bullet} \xrightarrow{y}{\bullet}$.

Formal set theory is founded on axioms, which restrict the possible meanings of "set" (x, y, z, ...) and "membership" (\in) .

Axiomatic theory is based on the idea that a set is an undefined type of object. We let letters denote these objects (x, y, z, X, Y, Z, ...). There is also an undefined type of relation between objects, namely \in .

"Secretly" we still think of sets as collections, and we secretly think that $x \in y$ means *x* is an element of the collection *y*.

But formally, we just consider x to be "a thing", like a dot on the page, and $x \in y$ asserts that x and y are related in some way. We may write this relation as $x \to y$ or $\bullet \to \bullet$ or $\stackrel{x}{\bullet} \xrightarrow{y}{\bullet}$.

Formal set theory is founded on axioms, which restrict the possible meanings of "set" (x, y, z, ...) and "membership" (\in) .

The axioms were chosen to reflect our intuition about "unordered collections of distinct objects".

For today, let's consider a "set" to be a dot on the page (or a "vertex"), and write $\bullet \to \bullet$ to indicate that the first dot is related to the second by the relation \in .

For today, let's consider a "set" to be a dot on the page (or a "vertex"), and write $\bullet \to \bullet$ to indicate that the first dot is related to the second by the relation \in . So, instead of $x \in y$, we will imagine

$\overset{x}{\bullet} \rightarrow \overset{y}{\bullet}$

For today, let's consider a "set" to be a dot on the page (or a "vertex"), and write $\bullet \to \bullet$ to indicate that the first dot is related to the second by the relation \in . So, instead of $x \in y$, we will imagine

$\overset{x}{\bullet} \rightarrow \overset{y}{\bullet}$

When this happens, call vertex *x* and "in-neighbor" of *y* and vertex *y* an "out-neighbor" of *x*.

For today, let's consider a "set" to be a dot on the page (or a "vertex"), and write $\bullet \to \bullet$ to indicate that the first dot is related to the second by the relation \in . So, instead of $x \in y$, we will imagine

$\stackrel{x}{\bullet} \rightarrow \stackrel{y}{\bullet}$

When this happens, call vertex *x* and "in-neighbor" of *y* and vertex *y* an "out-neighbor" of *x*. If $x \in x$, we imagine a loop at *x* (so *x* is an in-neighbor of itself).

For today, let's consider a "set" to be a dot on the page (or a "vertex"), and write $\bullet \to \bullet$ to indicate that the first dot is related to the second by the relation \in . So, instead of $x \in y$, we will imagine

 $x y \to \phi$

When this happens, call vertex *x* and "in-neighbor" of *y* and vertex *y* an "out-neighbor" of *x*. If $x \in x$, we imagine a loop at *x* (so *x* is an in-neighbor of itself).

For today, let's consider a "set" to be a dot on the page (or a "vertex"), and write $\bullet \to \bullet$ to indicate that the first dot is related to the second by the relation \in . So, instead of $x \in y$, we will imagine

 $x y \to \phi$

When this happens, call vertex x and "in-neighbor" of y and vertex y an "out-neighbor" of x. If $x \in x$, we imagine a loop at x (so x is an in-neighbor of itself).

What do the set theory axioms mean under this interpretation?

(Axiom of Empty Set)

For today, let's consider a "set" to be a dot on the page (or a "vertex"), and write $\bullet \to \bullet$ to indicate that the first dot is related to the second by the relation \in . So, instead of $x \in y$, we will imagine

 $x y \to \phi$

When this happens, call vertex x and "in-neighbor" of y and vertex y an "out-neighbor" of x. If $x \in x$, we imagine a loop at x (so x is an in-neighbor of itself).

What do the set theory axioms mean under this interpretation?

(Axiom of Empty Set)

For today, let's consider a "set" to be a dot on the page (or a "vertex"), and write $\bullet \to \bullet$ to indicate that the first dot is related to the second by the relation \in . So, instead of $x \in y$, we will imagine

 $x \xrightarrow{y}$

When this happens, call vertex *x* and "in-neighbor" of *y* and vertex *y* an "out-neighbor" of *x*. If $x \in x$, we imagine a loop at *x* (so *x* is an in-neighbor of itself).

What do the set theory axioms mean under this interpretation?

• (Axiom of Empty Set) There is a vertex with no in-neighbors.

For today, let's consider a "set" to be a dot on the page (or a "vertex"), and write $\bullet \to \bullet$ to indicate that the first dot is related to the second by the relation \in . So, instead of $x \in y$, we will imagine

 $x \xrightarrow{y}$

When this happens, call vertex *x* and "in-neighbor" of *y* and vertex *y* an "out-neighbor" of *x*. If $x \in x$, we imagine a loop at *x* (so *x* is an in-neighbor of itself).

- (Axiom of Empty Set) There is a vertex with no in-neighbors.
- (Axiom of Extensionality)

For today, let's consider a "set" to be a dot on the page (or a "vertex"), and write $\bullet \to \bullet$ to indicate that the first dot is related to the second by the relation \in . So, instead of $x \in y$, we will imagine

 $x \xrightarrow{y}$

When this happens, call vertex *x* and "in-neighbor" of *y* and vertex *y* an "out-neighbor" of *x*. If $x \in x$, we imagine a loop at *x* (so *x* is an in-neighbor of itself).

- (Axiom of Empty Set) There is a vertex with no in-neighbors.
- (Axiom of Extensionality)

For today, let's consider a "set" to be a dot on the page (or a "vertex"), and write $\bullet \to \bullet$ to indicate that the first dot is related to the second by the relation \in . So, instead of $x \in y$, we will imagine

 $x \xrightarrow{y}$

When this happens, call vertex *x* and "in-neighbor" of *y* and vertex *y* an "out-neighbor" of *x*. If $x \in x$, we imagine a loop at *x* (so *x* is an in-neighbor of itself).

- (Axiom of Empty Set) There is a vertex with no in-neighbors.
- (Axiom of Extensionality) If x and y have the same in-neighbors, then x = y.

For today, let's consider a "set" to be a dot on the page (or a "vertex"), and write $\bullet \to \bullet$ to indicate that the first dot is related to the second by the relation \in . So, instead of $x \in y$, we will imagine

 $x \xrightarrow{y}$

When this happens, call vertex *x* and "in-neighbor" of *y* and vertex *y* an "out-neighbor" of *x*. If $x \in x$, we imagine a loop at *x* (so *x* is an in-neighbor of itself).

- (Axiom of Empty Set) There is a vertex with no in-neighbors.
- (Axiom of Extensionality) If x and y have the same in-neighbors, then x = y. Equivalently, if x ≠ y, then x and y do not have the same in-neighbors.

For today, let's consider a "set" to be a dot on the page (or a "vertex"), and write $\bullet \to \bullet$ to indicate that the first dot is related to the second by the relation \in . So, instead of $x \in y$, we will imagine

 $x \xrightarrow{y}$

When this happens, call vertex *x* and "in-neighbor" of *y* and vertex *y* an "out-neighbor" of *x*. If $x \in x$, we imagine a loop at *x* (so *x* is an in-neighbor of itself).

- (Axiom of Empty Set) There is a vertex with no in-neighbors.
- (Axiom of Extensionality) If x and y have the same in-neighbors, then x = y. Equivalently, if x ≠ y, then x and y do not have the same in-neighbors.
- (Axiom of Pairing)

For today, let's consider a "set" to be a dot on the page (or a "vertex"), and write $\bullet \to \bullet$ to indicate that the first dot is related to the second by the relation \in . So, instead of $x \in y$, we will imagine

 $x \xrightarrow{y}$

When this happens, call vertex *x* and "in-neighbor" of *y* and vertex *y* an "out-neighbor" of *x*. If $x \in x$, we imagine a loop at *x* (so *x* is an in-neighbor of itself).

- (Axiom of Empty Set) There is a vertex with no in-neighbors.
- (Axiom of Extensionality) If x and y have the same in-neighbors, then x = y. Equivalently, if x ≠ y, then x and y do not have the same in-neighbors.
- (Axiom of Pairing)

For today, let's consider a "set" to be a dot on the page (or a "vertex"), and write $\bullet \to \bullet$ to indicate that the first dot is related to the second by the relation \in . So, instead of $x \in y$, we will imagine

 $x \xrightarrow{y}$

When this happens, call vertex *x* and "in-neighbor" of *y* and vertex *y* an "out-neighbor" of *x*. If $x \in x$, we imagine a loop at *x* (so *x* is an in-neighbor of itself).

- (Axiom of Empty Set) There is a vertex with no in-neighbors.
- (Axiom of Extensionality) If x and y have the same in-neighbors, then x = y. Equivalently, if x ≠ y, then x and y do not have the same in-neighbors.
- (Axiom of Pairing) Given vertices x and y, there is a vertex whose in-neighbors include x and y and no other vertices.

For today, let's consider a "set" to be a dot on the page (or a "vertex"), and write $\bullet \to \bullet$ to indicate that the first dot is related to the second by the relation \in . So, instead of $x \in y$, we will imagine

 $x y \to \phi$

When this happens, call vertex *x* and "in-neighbor" of *y* and vertex *y* an "out-neighbor" of *x*. If $x \in x$, we imagine a loop at *x* (so *x* is an in-neighbor of itself).

- (Axiom of Empty Set) There is a vertex with no in-neighbors.
- (Axiom of Extensionality) If x and y have the same in-neighbors, then x = y. Equivalently, if x ≠ y, then x and y do not have the same in-neighbors.
- (Axiom of Pairing) Given vertices x and y, there is a vertex whose in-neighbors include x and y and no other vertices.
- ETC.

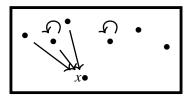
Are sets collections?

Are sets collections?

It is still legitimate to think of sets as collections in axiomatic set theory, even if we never say this explicitly.

Are sets collections?

It is still legitimate to think of sets as collections in axiomatic set theory, even if we never say this explicitly. We think of set x as a "name" for the set, and the "in-neighbors" of x as the "collection" named by x.



Let D denote a directed graph which satisfies all the axioms of set theory.

Let D denote a directed graph which satisfies all the axioms of set theory. A **class** in D is a collection of sets definable by a formula:

Let D denote a directed graph which satisfies all the axioms of set theory. A **class** in D is a collection of sets definable by a formula:

$$C = \{x \mid \varphi(x)\}$$

Let D denote a directed graph which satisfies all the axioms of set theory. A **class** in D is a collection of sets definable by a formula:

 $C = \{x \mid \varphi(x)\}$

This is just a collection of some of the vertices in D.

Let D denote a directed graph which satisfies all the axioms of set theory. A **class** in D is a collection of sets definable by a formula:

 $C = \{x \mid \varphi(x)\}$

This is just a collection of some of the vertices in D. Is C a set?

Let D denote a directed graph which satisfies all the axioms of set theory. A **class** in D is a collection of sets definable by a formula:

 $C = \{x \mid \varphi(x)\}$

This is just a collection of some of the vertices in D. Is C a set? For this, we would need some vertex v in D whose collection of in-neighbors is exactly C. Then v "names" the collection, and this process of "naming" certifies that C is a set.

Bertrand Russell suggested the following idea.

Bertrand Russell suggested the following idea.

Let D denote a directed graph which satisfies all the axioms of set theory.

Bertrand Russell suggested the following idea.

Let D denote a directed graph which satisfies all the axioms of set theory. Let R be the class of "loopless" vertices.

Bertrand Russell suggested the following idea.

Let D denote a directed graph which satisfies all the axioms of set theory. Let R be the class of "loopless" vertices. That is,

 $R = \{ x \mid x \notin x \}.$

Bertrand Russell suggested the following idea.

Let D denote a directed graph which satisfies all the axioms of set theory. Let R be the class of "loopless" vertices. That is,

$$R = \{ x \mid x \notin x \}.$$

Question:

Bertrand Russell suggested the following idea.

Let D denote a directed graph which satisfies all the axioms of set theory. Let R be the class of "loopless" vertices. That is,

$$R = \{ x \mid x \notin x \}.$$

Question: Is *R* a set?

Bertrand Russell suggested the following idea.

Let D denote a directed graph which satisfies all the axioms of set theory. Let R be the class of "loopless" vertices. That is,

$$R = \{ x \mid x \notin x \}.$$

Question: Is R a set? That is, is there a vertex v whose set of in-neighbors is exactly R?

Bertrand Russell suggested the following idea.

Let D denote a directed graph which satisfies all the axioms of set theory. Let R be the class of "loopless" vertices. That is,

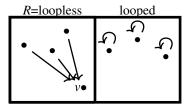
$$R = \{ x \mid x \notin x \}.$$

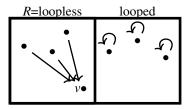
Question: Is R a set? That is, is there a vertex v whose set of in-neighbors is exactly R? (Key issue: If such a v exists, does it have a loop?)

Russell's Paradox

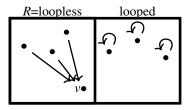
Russell's Paradox

Case 1:

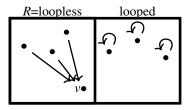




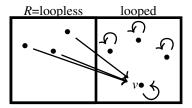
Case 2:



Case 2: v has a loop.



Case 2: v has a loop.



Russell's Paradox.

Russell's Paradox. The Russell class $R = \{x \mid x \notin x\}$ is not a set.

Russell's Paradox. The Russell class $R = \{x \mid x \notin x\}$ is not a set. *Proof.*

Russell's Paradox. The Russell class $R = \{x \mid x \notin x\}$ is not a set.

Proof. If *R* is a set, then either $R \notin R$ or $R \in R$.

Russell's Paradox. The Russell class $R = \{x \mid x \notin x\}$ is not a set.

Proof. If *R* is a set, then either $R \notin R$ or $R \in R$.

Case 1.

Russell's Paradox. The Russell class $R = \{x \mid x \notin x\}$ is not a set.

Proof. If *R* is a set, then either $R \notin R$ or $R \in R$.

Case 1. $R \notin R$.

Russell's Paradox. The Russell class $R = \{x \mid x \notin x\}$ is not a set.

Proof. If *R* is a set, then either $R \notin R$ or $R \in R$. **Case 1.** $R \notin R$.

If $R \notin R$, then R satisfies the defining formula " $x \notin x$ ".

Russell's Paradox. The Russell class $R = \{x \mid x \notin x\}$ is not a set.

Proof. If *R* is a set, then either $R \notin R$ or $R \in R$.

Case 1. $R \notin R$. If $R \notin R$, then *R* satisfies the defining formula " $x \notin x$ ". Since *R* satisfies the definition for membership in *R*, we derive that $R \in R$, a contradiction. **Russell's Paradox.** The Russell class $R = \{x \mid x \notin x\}$ is not a set.

Proof. If *R* is a set, then either $R \notin R$ or $R \in R$.

Case 1. $R \notin R$. If $R \notin R$, then *R* satisfies the defining formula " $x \notin x$ ". Since *R* satisfies the definition for membership in *R*, we derive that $R \in R$, a contradiction.

Case 2.

Proof. If *R* is a set, then either $R \notin R$ or $R \in R$.

Case 1. $R \notin R$. If $R \notin R$, then *R* satisfies the defining formula " $x \notin x$ ". Since *R* satisfies the definition for membership in *R*, we derive that $R \in R$, a contradiction.

Case 2. $R \in R$.

Proof. If *R* is a set, then either $R \notin R$ or $R \in R$.

Case 1. $R \notin R$. If $R \notin R$, then *R* satisfies the defining formula " $x \notin x$ ". Since *R* satisfies the definition for membership in *R*, we derive that $R \in R$, a contradiction.

Case 2. $R \in R$. If $R \in R$, then *R* fails the defining formula " $x \notin x$ ".

Proof. If *R* is a set, then either $R \notin R$ or $R \in R$.

Case 1. $R \notin R$. If $R \notin R$, then *R* satisfies the defining formula " $x \notin x$ ". Since *R* satisfies the definition for membership in *R*, we derive that $R \in R$, a contradiction.

Case 2. $R \in R$. If $R \in R$, then *R* fails the defining formula " $x \notin x$ ". Since *R* fails the definition for membership in *R*, we derive that $R \notin R$, a contradiction.

Proof. If *R* is a set, then either $R \notin R$ or $R \in R$.

Case 1. $R \notin R$. If $R \notin R$, then *R* satisfies the defining formula " $x \notin x$ ". Since *R* satisfies the definition for membership in *R*, we derive that $R \in R$, a contradiction.

Case 2. $R \in R$. If $R \in R$, then *R* fails the defining formula " $x \notin x$ ". Since *R* fails the definition for membership in *R*, we derive that $R \notin R$, a contradiction. \Box

Proof. If *R* is a set, then either $R \notin R$ or $R \in R$.

Case 1. $R \notin R$. If $R \notin R$, then *R* satisfies the defining formula " $x \notin x$ ". Since *R* satisfies the definition for membership in *R*, we derive that $R \in R$, a contradiction.

Case 2. $R \in R$. If $R \in R$, then *R* fails the defining formula " $x \notin x$ ". Since *R* fails the definition for membership in *R*, we derive that $R \notin R$, a contradiction. \Box

Corollary.

Proof. If *R* is a set, then either $R \notin R$ or $R \in R$.

Case 1. $R \notin R$. If $R \notin R$, then *R* satisfies the defining formula " $x \notin x$ ". Since *R* satisfies the definition for membership in *R*, we derive that $R \in R$, a contradiction.

Case 2. $R \in R$. If $R \in R$, then *R* fails the defining formula " $x \notin x$ ". Since *R* fails the definition for membership in *R*, we derive that $R \notin R$, a contradiction. \Box

Corollary. Naive set theory is inconsistent. \Box

A class that is not a set is called a **proper class**.

A class that is not a set is called a **proper class**. The Russell class is a proper class.

Theorem. The class S of all sets is a proper class.

Theorem. The class S of all sets is a proper class.

Proof.

Theorem. The class S of all sets is a proper class.

Proof.

If S were a set, then $R = \{x \in S \mid x \notin x\}$ would also be a set according to the Axiom of Separation.

Theorem. The class S of all sets is a proper class.

Proof.

If S were a set, then $R = \{x \in S \mid x \notin x\}$ would also be a set according to the Axiom of Separation. But it is not.

Theorem. The class S of all sets is a proper class.

Proof.

If S were a set, then $R = \{x \in S \mid x \notin x\}$ would also be a set according to the Axiom of Separation. But it is not. \Box

Theorem. The class S of all sets is a proper class.

Proof.

If S were a set, then $R = \{x \in S \mid x \notin x\}$ would also be a set according to the Axiom of Separation. But it is not. \Box

On HW 2, you will be asked to show

Theorem. The class S of all sets is a proper class.

Proof.

If S were a set, then $R = \{x \in S \mid x \notin x\}$ would also be a set according to the Axiom of Separation. But it is not. \Box

On HW 2, you will be asked to show

Theorem. The class of all 1-element sets is a proper class.