

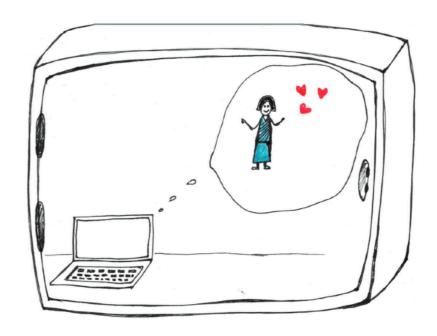


Computational irreducibility and notions of simulation for Turing machines

Marius Krumm and Markus P. Müller

Institute for Quantum Optics and Quantum Information (IQOQI), Vienna Perimeter Institute for Theoretical Physics (PI), Waterloo, Canada





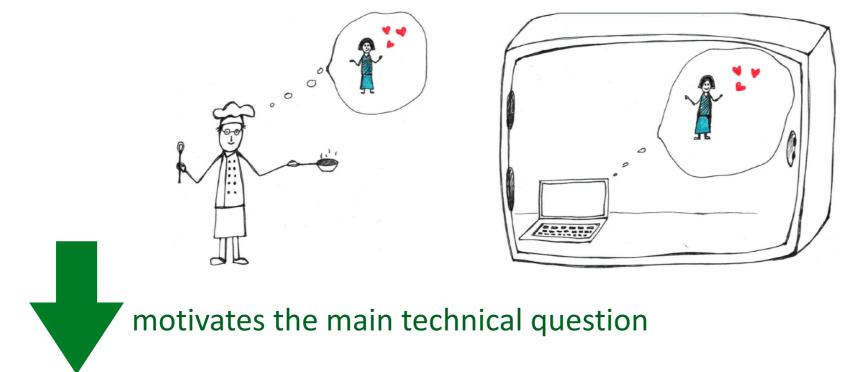


Overview

1. Wolfram's computational irreducibility and free will



2. John the cook and computational sourcehood



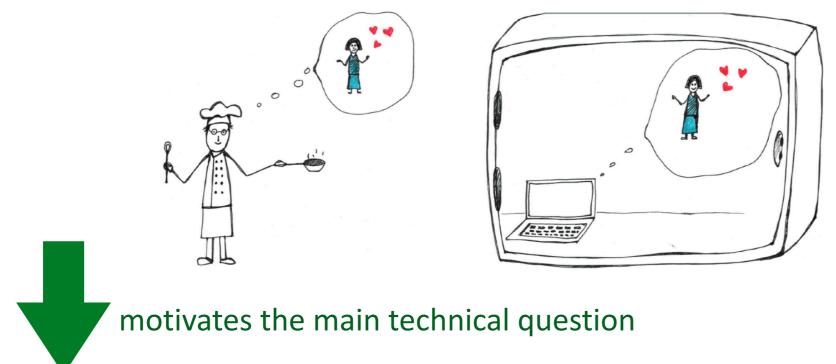
3. Universality and a simulation preorder for TMs?

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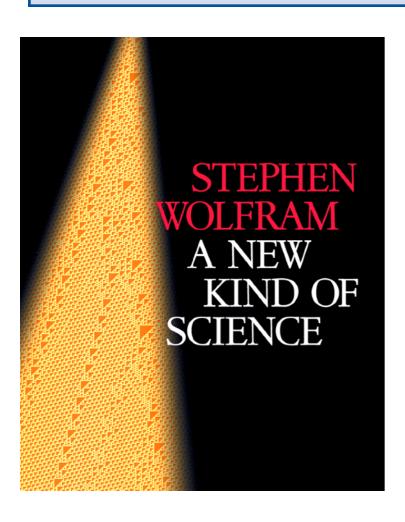
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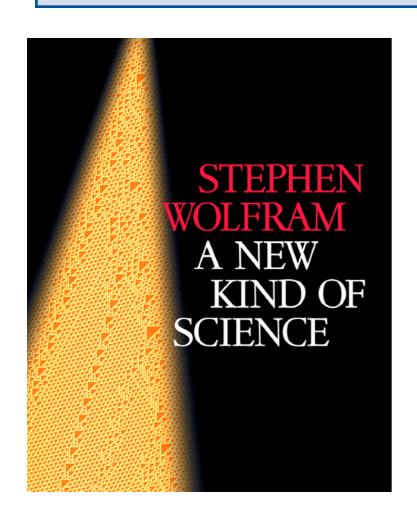
inadequacy of that approach

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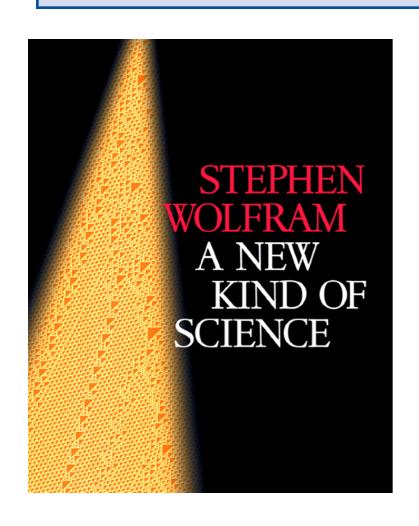


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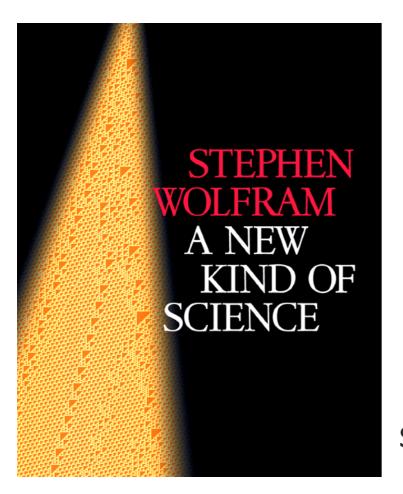
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Examples: Position of Jupiter on Jan. 31, 2520;

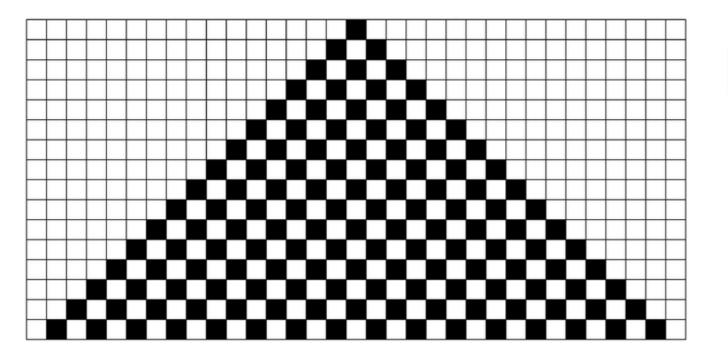


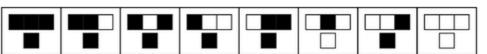


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Position of Jupiter on Jan. 31, 2520; some cellular automata.

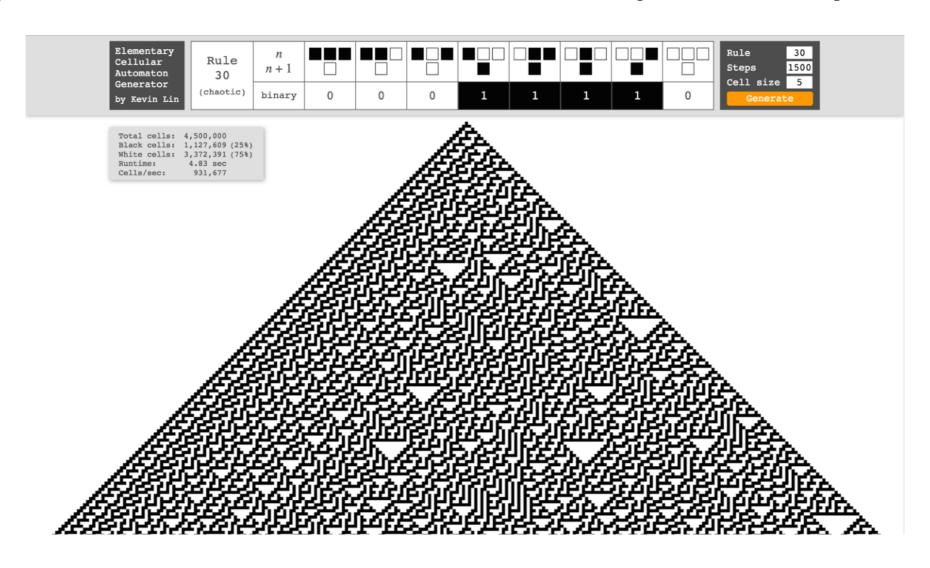




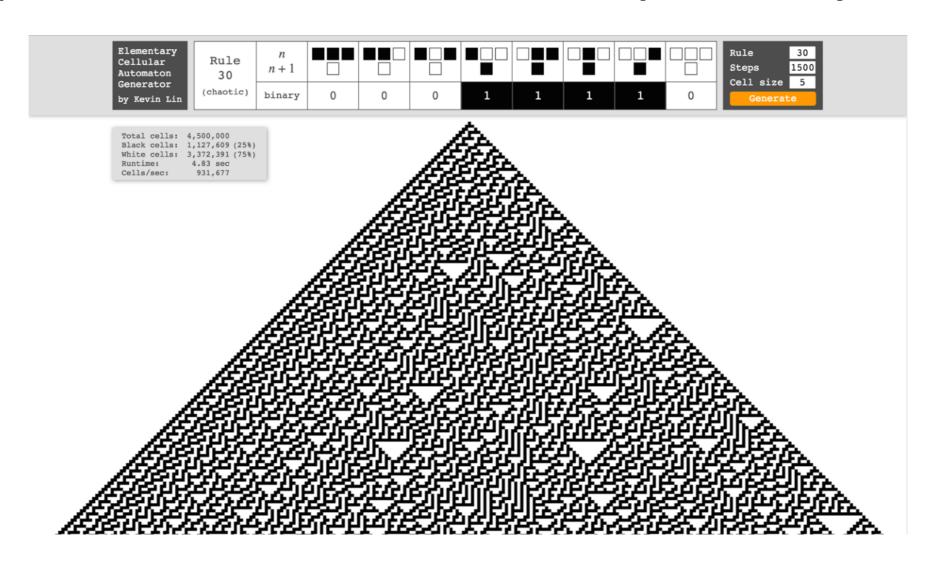


A cellular automaton with a slightly different rule. The rule makes a particular cell black if either of its neighbors was black on the step before, and makes the cell white if both its neighbors were white. Starting from a single black cell, this rule leads to a checkerboard pattern. In the numbering scheme of Chapter 3, this is cellular automaton rule 250.

Some systems admit no such shortcuts: computationally irreducible.

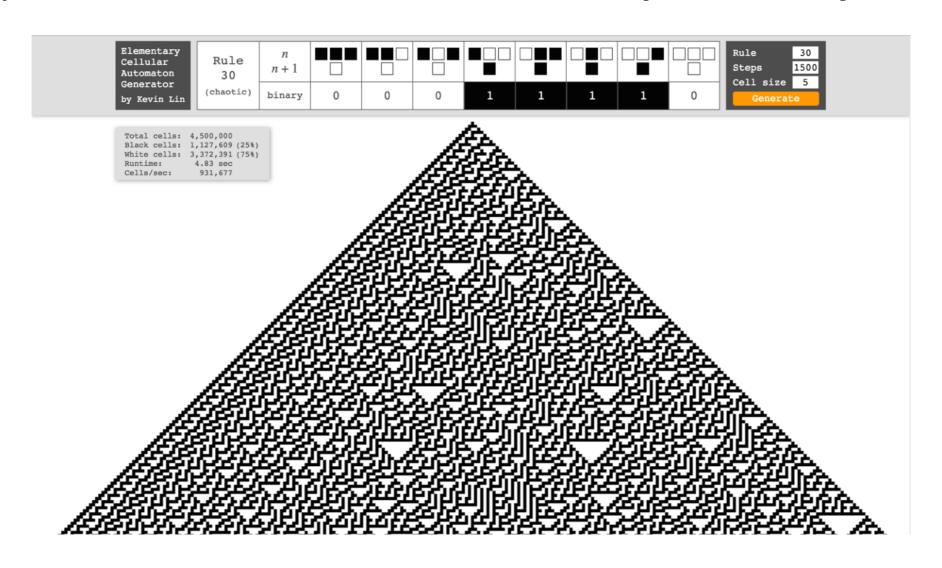


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- To predict the behavior of a CI system, we have to emulate it exactly.
- Happens as soon as computational universality is reached.
- Wolfram's claim: except for the simplest systems, this is the typical behavior.

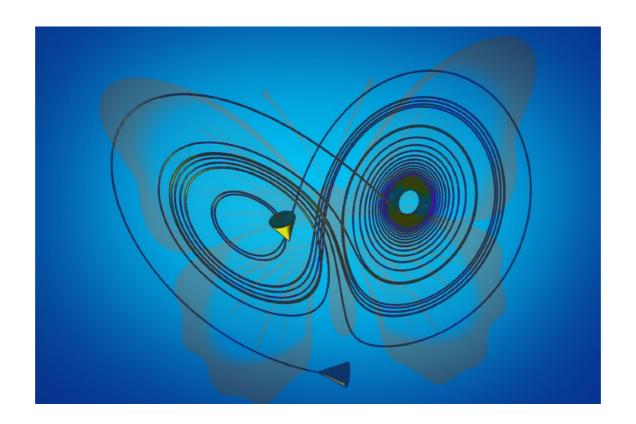
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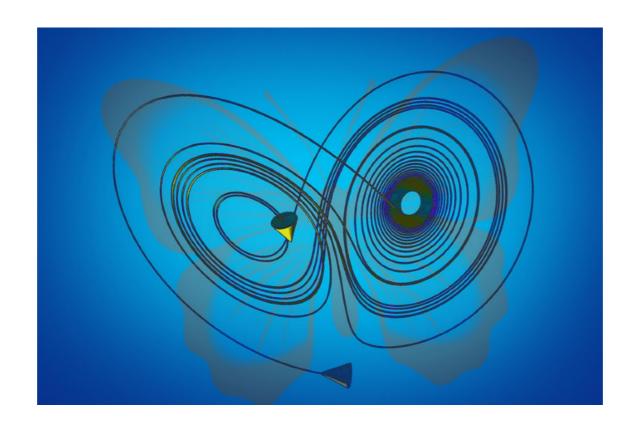
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Problem: there is **no formal definition** of computational irreducibility!

Computational irreducibility ≠ chaos



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What is the relation of your theory with chaos and complexity theory. When I try to explain what you discover in your book to someone else they say, "Ah, chaos theory."

Chaos theory is really about a very specific phenomenon: that **sensitive dependence on initial conditions** can lead to randomness. And what one finds in the end is that the only way to get randomness out of this phenomenon is just to put randomness in, in the initial conditions. What I've found is that simple programs can actually produce randomness—and complexity—without it ever being put it. It's a much more powerful phenomenon.

Computational irreducibility and free will?



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Wolfram (2002):

"And it is this, I believe, that is the ultimate origin of the apparent freedom of human will. For even though all the components of our brains presumably follow definite laws, I strongly suspect that their overall behavior corresponds to an irreducible computation whose outcome can never in effect be found by reasonable laws."

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S. Bringsjord, Free will and a new kind of science (2013):

"If someone's will is apparently free, it hardly follows that that will is in fact free. Nowhere in ANKS [his book] does Wolfram even intimate that he maintains that our decisions are in fact free."

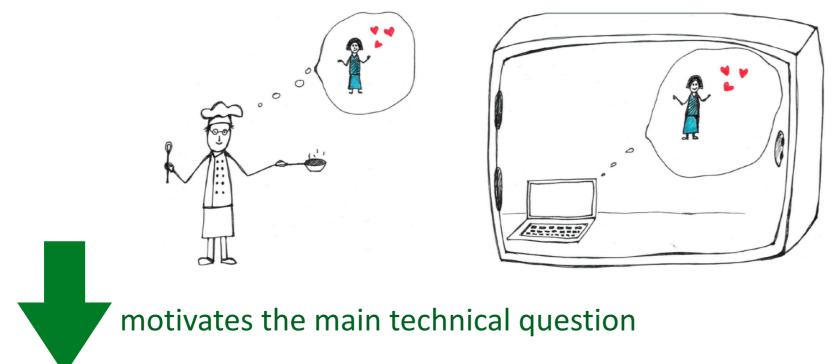
Wolfram is "epistemologically correct", but "metaphysically wrong".

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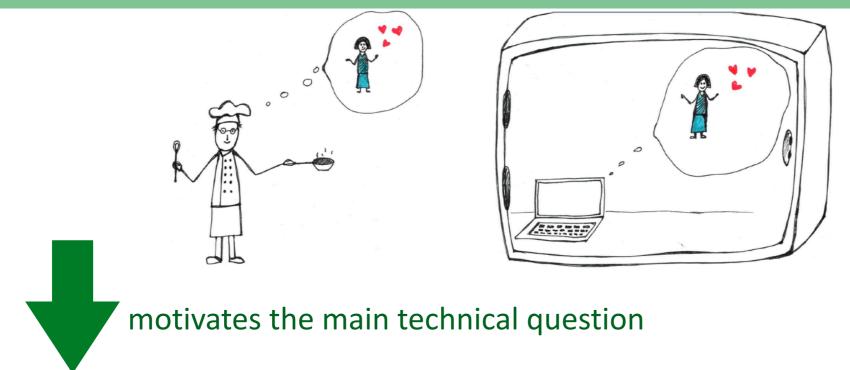
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Free will, compatibilism, and sourcehood

Philosophers argue for (one of) the following underpinnings of free will:

The freedom to do otherwise.

But what does that exactly mean?

Sourcehood.

What matters for an agent's freedom and responsibility is the source of her action—how her action was brought about.

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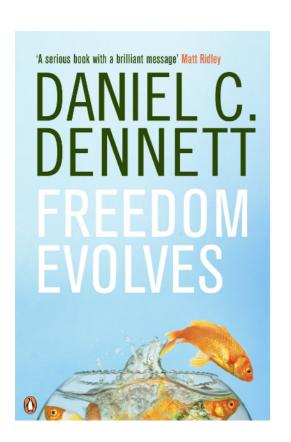
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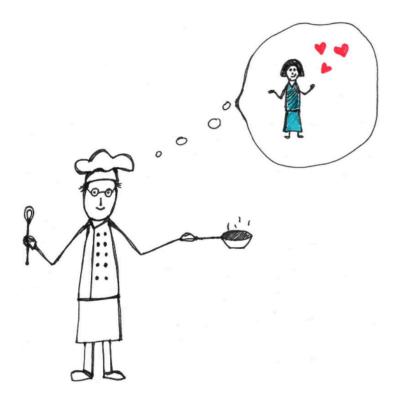
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Like the **compatibilists**, I will focus on **sourcehood**: it is a notion of free will that is compatible even with a fully deterministic and digital world. However, I will argue that computational irreducibility is **not** the correct notion to study.

Worst-case assumptions: fully deterministic and digital world.



- Every morning, John prepares one of N breakfasts, where N is large.
- E.g., he thinks of his late Canadian wife, and then prepares omelette with Maple syrup.

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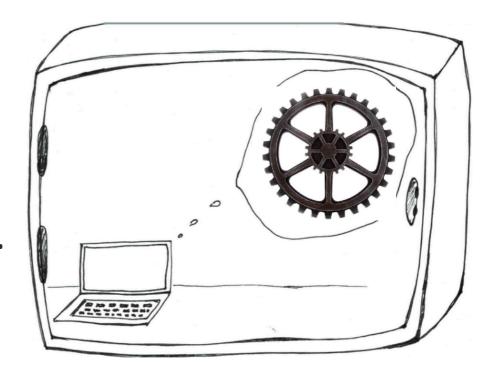


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Computation time T might be small enough to finish before breakfast, or it might finish later. → Put computer in a secure **safe**. Confront John with result **after** the breakfast.



• If T is small enough (shortcut):

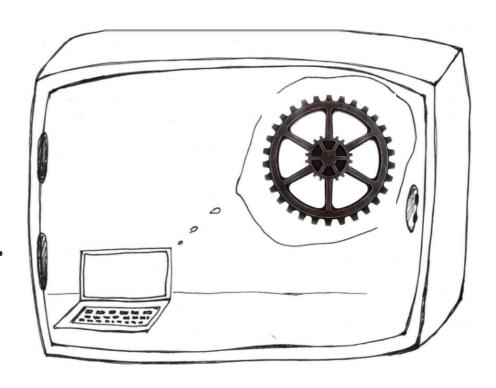


See, John? You have decided to prepare the Canadian omelette. Ha, this is exactly what our computer has predicted half an hour earlier, as several witnesses can testify — well before you have thought about your Canadian wife!"

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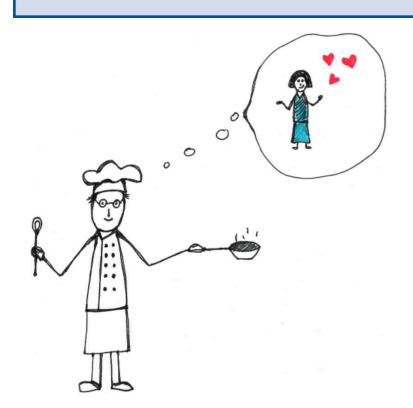
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In **both** cases, sourcefulness of John's emotions is equally contested. **"Shortcut or not" is an irrelevant question.** Insofar as computational irreducibility is understood as "no shortcut", it is not the relevant notion.



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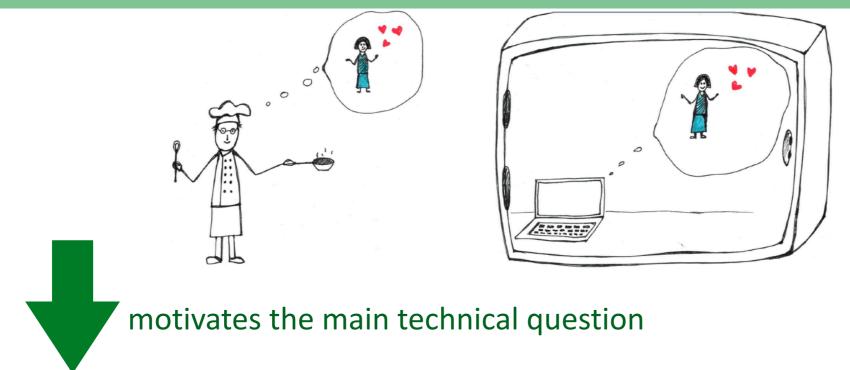
Computational sourcehood: To predict John's decision, the simulation has to contain representations of all of John's instantaneous states.

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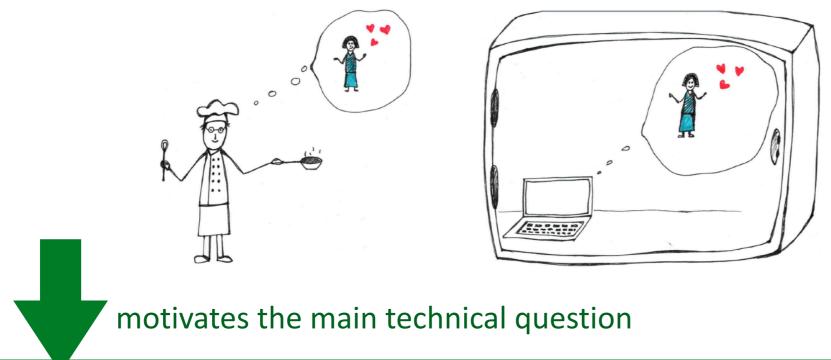
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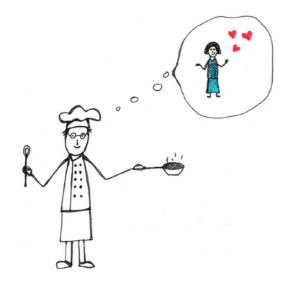
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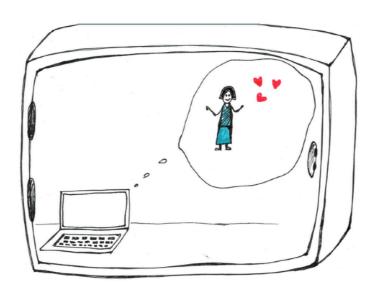


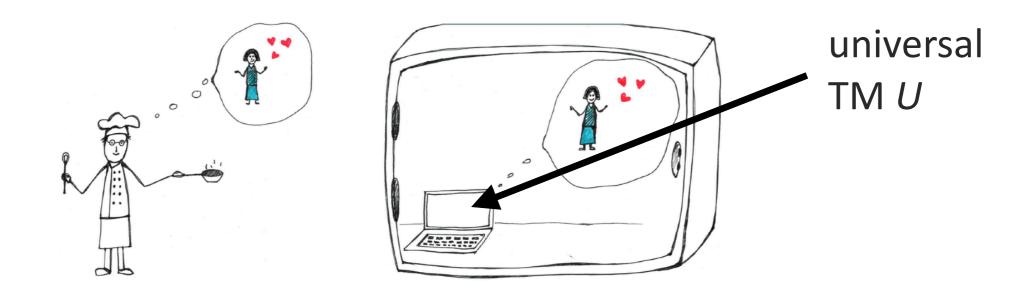
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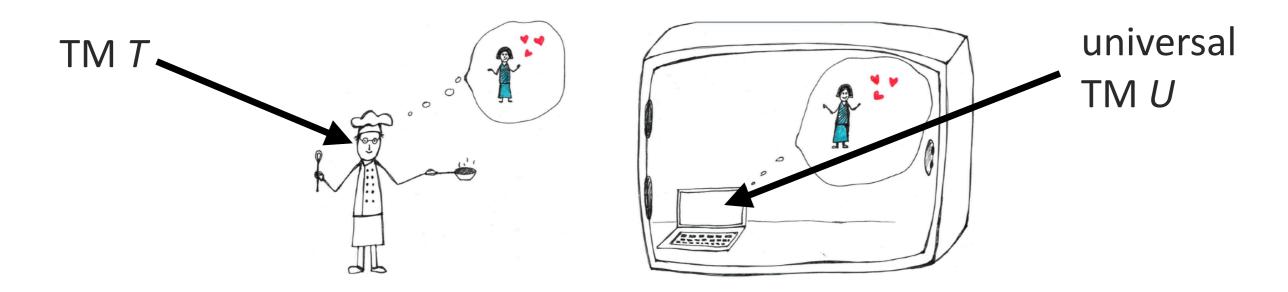


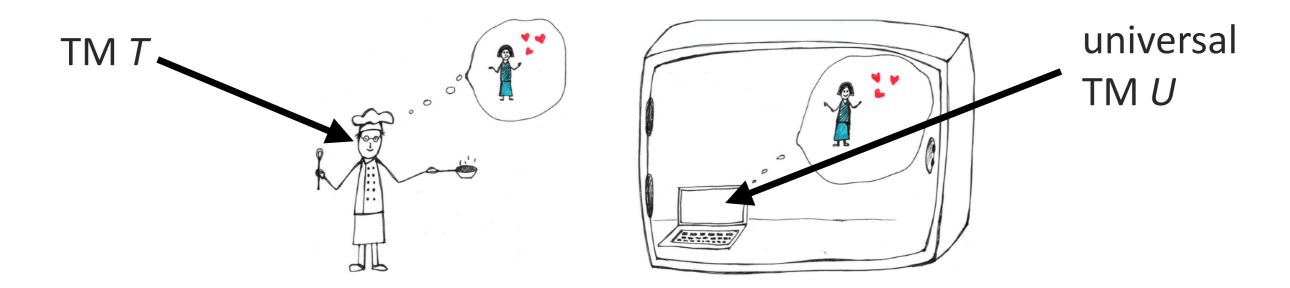
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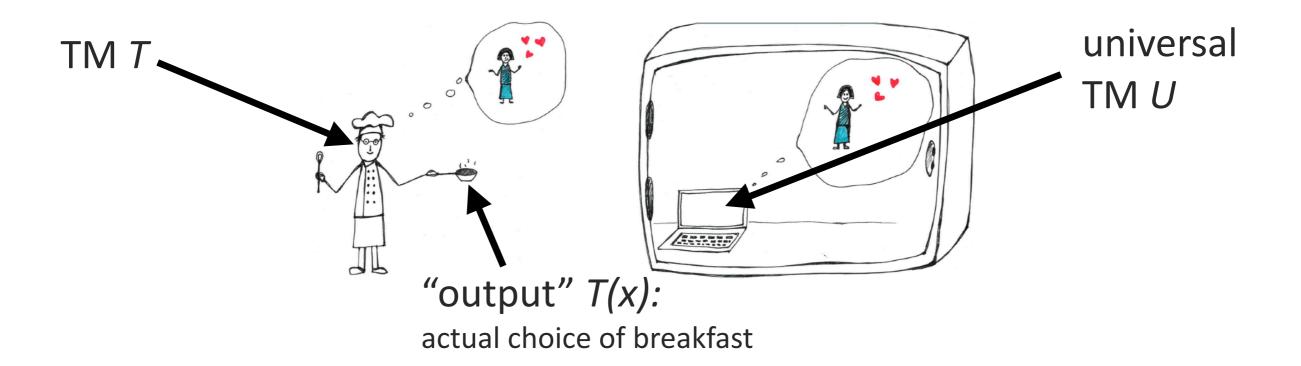






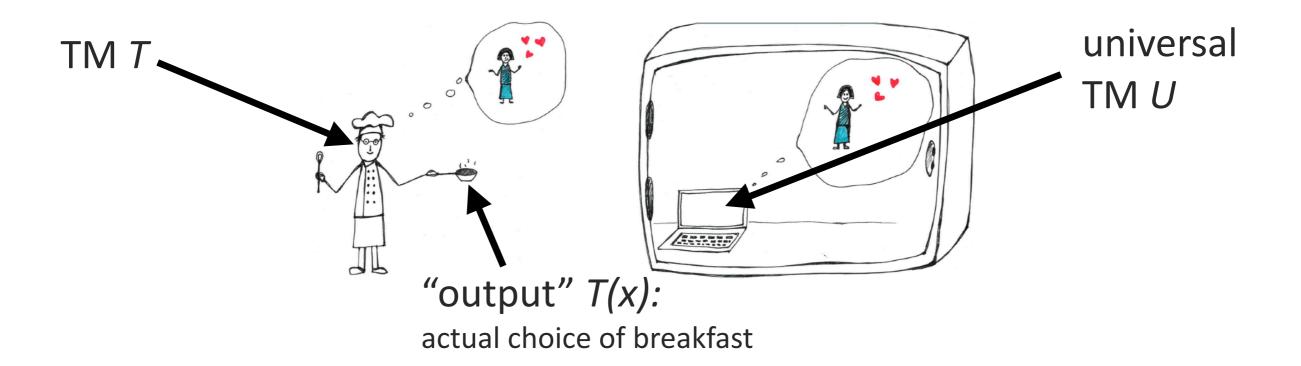


• x: description of John's (+apartment's) state the evening before $x \in \{0,1\}^* = \{\varepsilon,0,1,00,01,10,11,000,\ldots\}$



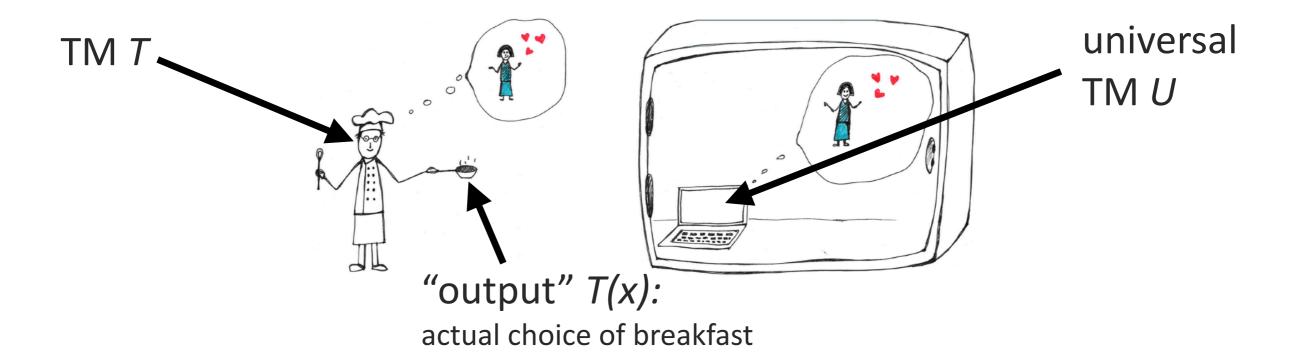
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$$U(p_T x) = T(x)$$

Same outputs, but

does that mean that U must simulate T step by step?

Conjecture. Suppose that a TM *U* is **universal** in the sense that it reproduces the **outputs** of any other TM: that is,

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for every TM *T* and every input *x* on which *T* halts. Then, for "most" *T*, the universal TM *U* will generate its output by means of some form of step-by-step simulation of *T*'s computation.

In this sense, T is the "source" of its outputs (computational sourcehood).

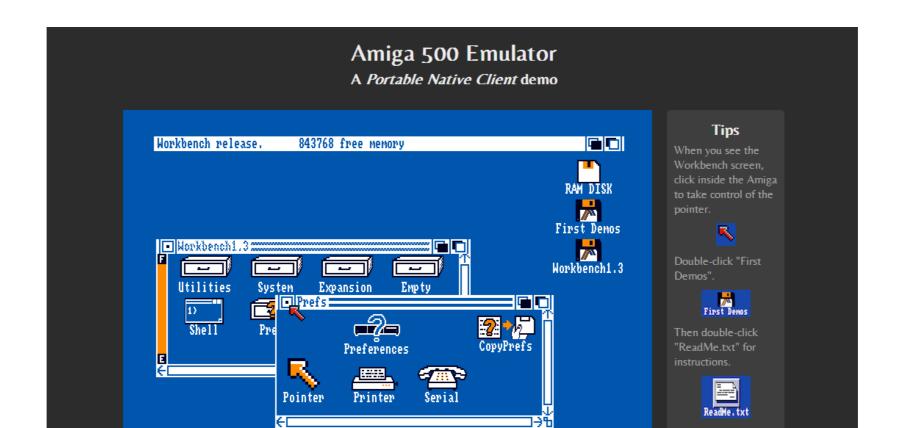
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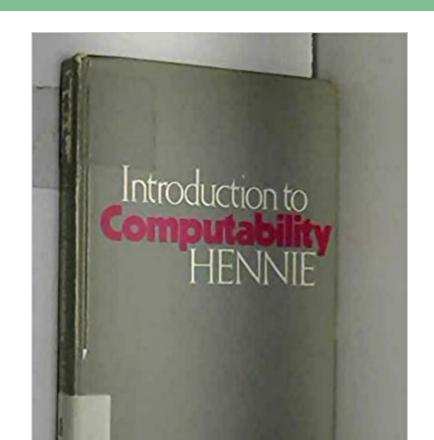
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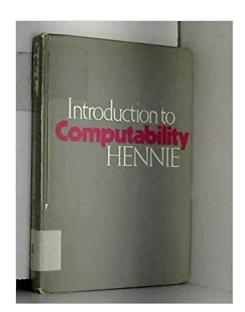
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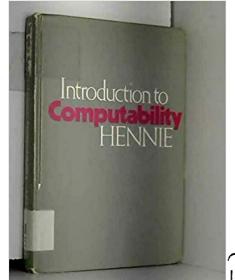
Textbook universal TMs do this too...
... and motivate attempts to
formalize the conjecture rigorously.

Goal: find a rigorous formulation of the conjecture that has a chance to be true.

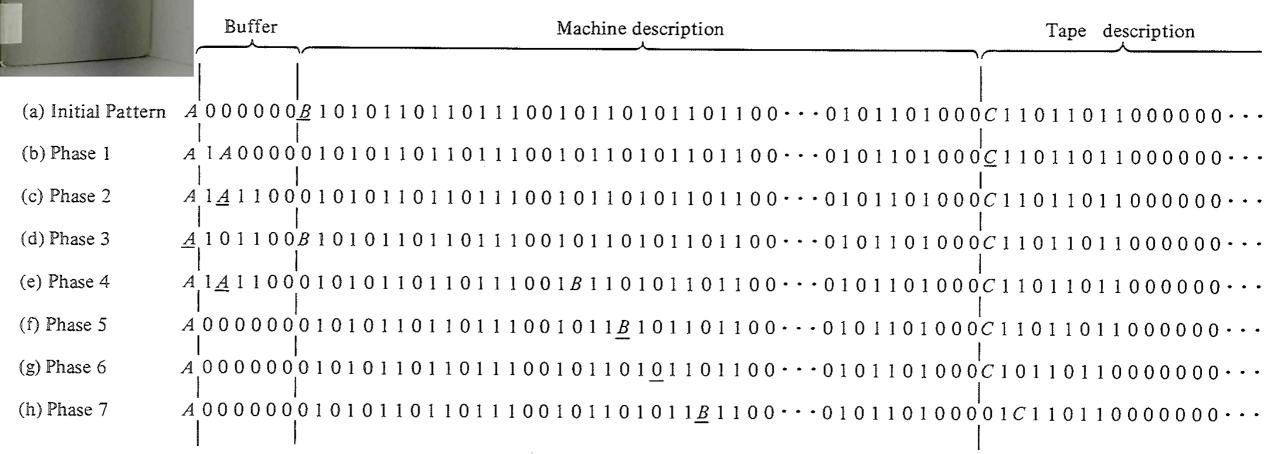




Hennie: encode the tape contents of *T* on the tape of the universal machine *U*.

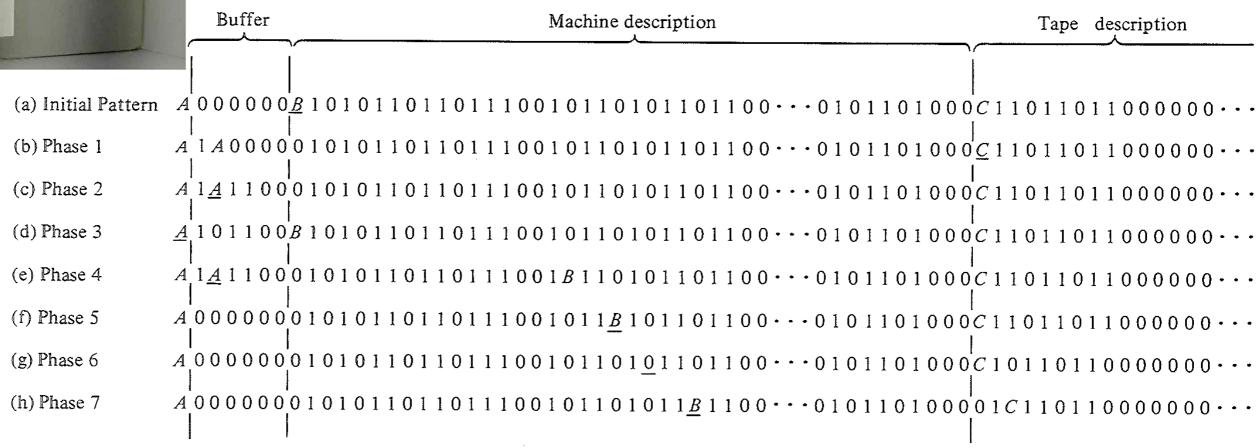


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Introduction to Computability
HENNIE

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Instantaneous configuration of U (tape contents, head position, state) contains a complete image of the instantaneous configuration of T. One step for T corresponds to several steps for U.

 $C_T(x,t) := \text{configuration of TM } T \text{ on input } x \text{ after } t \text{ steps.}$

Let S be a set of "simple functions", containing the identity (just which set to choose best will be the main question in the following).

Definition. Let T and T' be TMs, and suppose there is some simple function $\varphi \in \mathcal{S}$ that maps the sequence of configurations

$$C_{T'}(x,0), C_{T'}(x,1), C_{T'}(x,2), \dots, C_{T'}(x,t'_H)$$

to

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Then we write $T \leq_{\mathcal{S}} T'$ ("simulation preorder").

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Textbook universal TMs U satisfy $T \preceq_{\mathcal{S}} U(p_T \bullet)$ if \mathcal{S} contains a function that decodes T's configuration from U's.

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Counterexample: Modify a textbook universal TM *U* such that it begins its operation with "bullshit detection".

It detects codes for a subclass of "bullshit TMs" *T* that perform a complicated calculation and then output 0. *U* then just outputs 0 and halts, without simulating *T*.

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Conjecture. For every universal TM *U*, we have

$$T \preceq_{\mathcal{S}} U(p_T \bullet)$$

for an infinite (and "sufficiently diverse") set of TMs T.



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Lemma. Let C be a clock TM. If we define S to be the set of **all** total computable functions on the configurations, then

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That is, the clock TM C will formally be considered to simulate all other TMs step by step. :-(



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Proof idea. There will be a function $\varphi \in \mathcal{S}$ that reads x and t from $\mathcal{C}_C(x,t)$ and simply **recomputes** $\mathcal{C}_T(x,t)$.

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Shall we go even simpler than linear time? Wait a minute...

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Details cumbersome; see paper.

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To have any chance that our conjecture is true,

Conjecture. For every universal TM *U*, we have

$$T \preceq_{\mathcal{S}} U(p_T \bullet)$$

for an infinite (and "sufficiently diverse") set of TMs T.

the set S must be characterized by something else than simplicity.



From simplicity to preservation of structure

Attempt of **Definition:** A function φ on TM configurations is **structure-preserving** if for every pair of configurations c,c' such that

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 is small,

there is a pair of configurations C,C' with $\varphi(C)=c, \ \varphi(C')=c'$ such that

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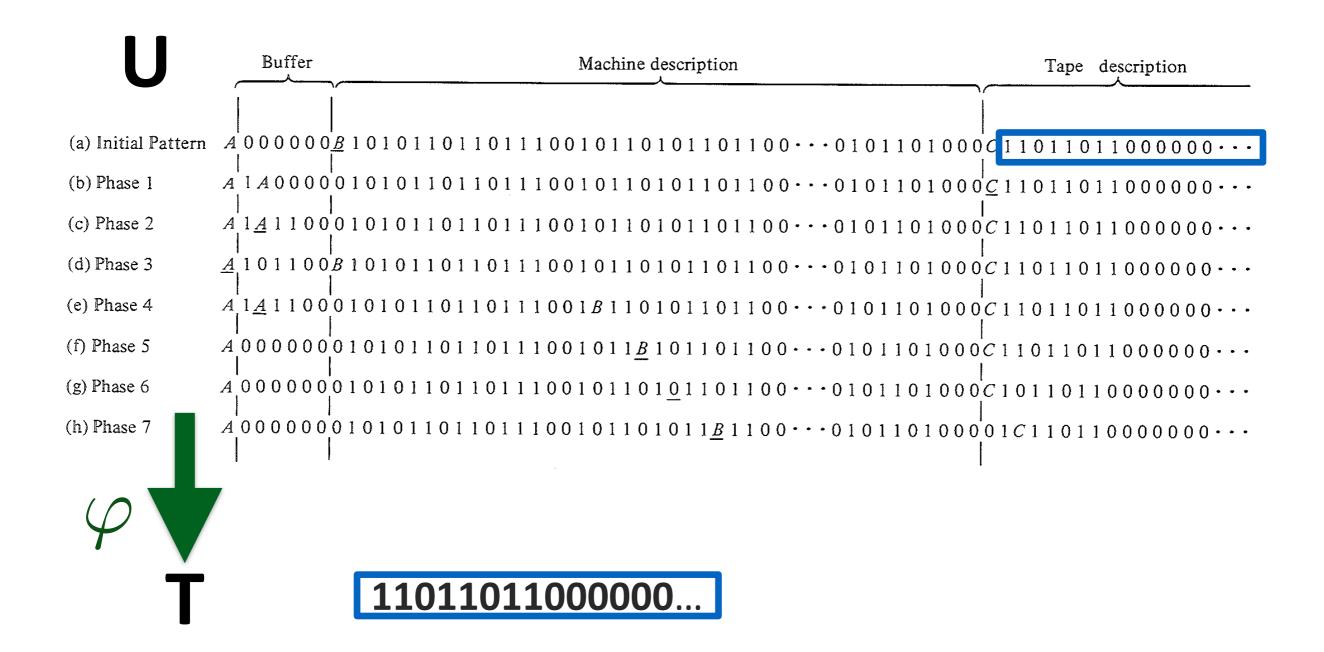
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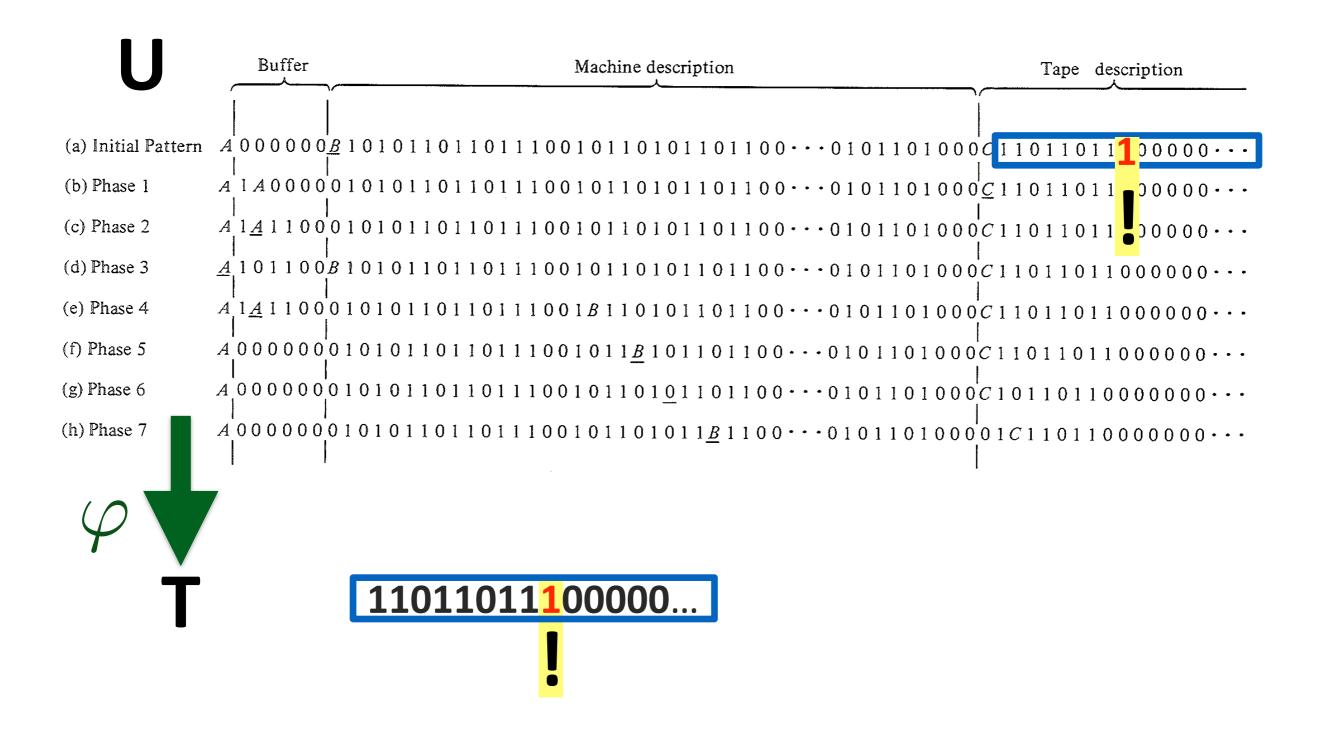
Decoding functions for **standard textbook universal TMs** are structure-preserving in this sense!



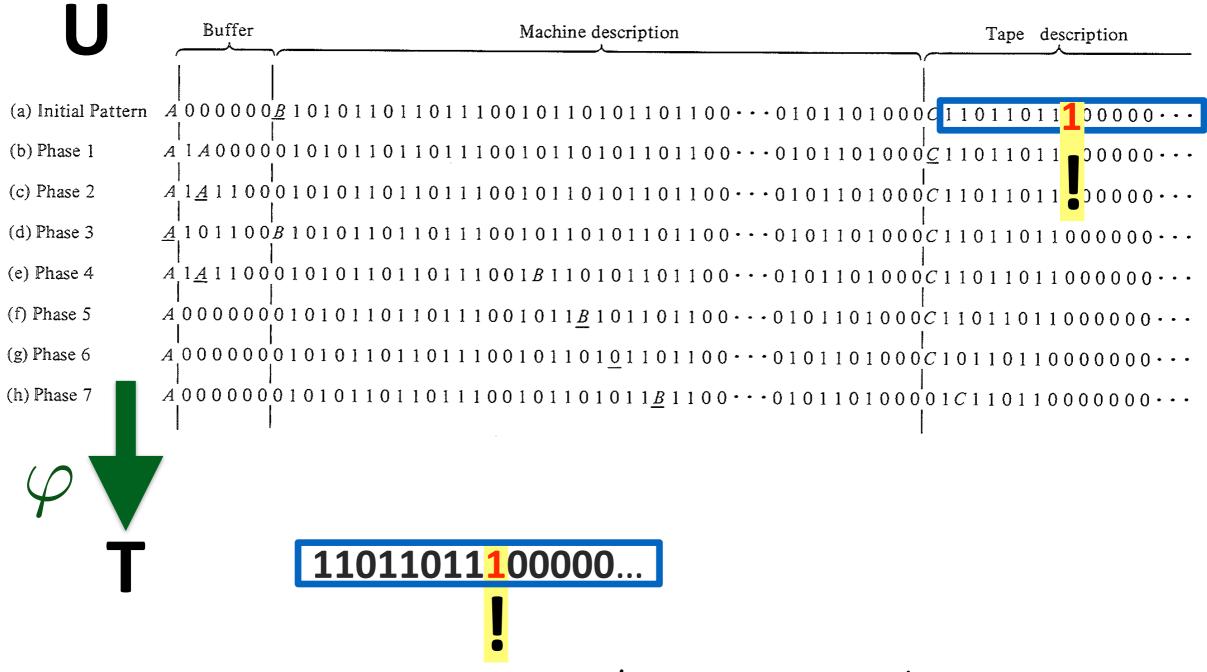
Hennie's *U* and structure-preserving decoding



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Hennie's U and structure-preserving decoding



For these two configurations c_T, c_T' with $\mathcal{D}(c_T, c_T') = 1$, we find C_U, C_U' with $\varphi(C_U) = c_T, \varphi(C_U') = c_T'$ and $\mathcal{D}(C_U, C_U') = 1$.



Recall the clock TM C and the "cheating" function φ . It reads x and t from $\mathcal{C}_C(x,t)$ and recomputes $\mathcal{C}_T(x,t)$.



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Indeed, φ is **not structure-preserving**: for every N, there are configurations c_T, c_T' with $\mathcal{D}(c_T, c_T') = 1$ such that **all** C_U, C_U' with $\varphi(C_U) = c_T, \varphi(C_U') = c_T'$ have Hamming distance $\mathcal{D}(C_U, C_U') > N$.



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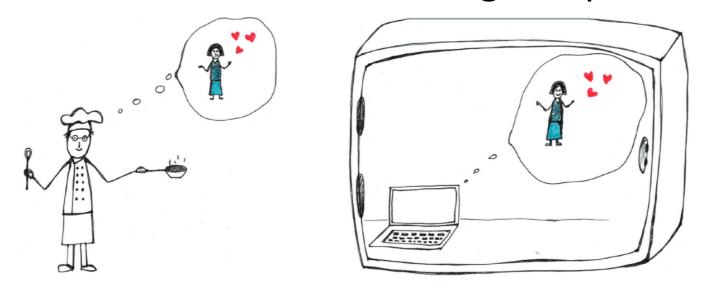
Amended conjecture. For every universal TM *U*, we have

$$T \preceq_{\mathcal{S}} U(p_T \bullet)$$

for an infinite and diverse set of TMs T, where S is a natural set of structure-preserving functions on TM configurations.

Conclusions

- Wolfram's Computational Irreducibility and apparent free will
- Computational sourcehood as an attempt at defining an aspect of actual free will. Motivation: thought experiment of John the cook



- Conjecture on universal TMs: they must typically simulate step-by-step.
- Attempt at formalization via simple structure-preserving functions

M. Krumm and M. P. Müller, arXiv:2101.12033 (To be updated soon)

Thank you!