NORBERT WIENER, born in 1894, was educated at Tufts College and Harvard University, where he received his Ph.D. at the age of nineteen, and continued his studies at Cornell, Columbia, Cambridge (England), Göttingen, and Copenhagen. He taught at Harvard and the University of Maine, and in 1919 joined the staff of the Massachusetts Institute of Technology, where he is now Professor of Mathematics. He was joint recipient of the Bocher Prize of the American Mathematical Society in 1933, and in 1936 was one of the seven American delegates to the International Congress of Mathematicians in Oslo, Norway. Dr. Wiener served as Research Professor of Mathematics at the National Tsing Hua University in Peking, China in 1935–36 while on leave from M.I.T. During World War II he developed improvements in radar and Navy projectiles and devised a method of solving problems of fire control. His published works include *The Fourier Integral and Certain of Its Applications* (1933), *Cybernetics* (1948), *Extrapolation and Interpolation and Smoothing of Stationary Time Series with Engineering Applications* (1949), and the first volume of an autobiography, *Ex-Prodigy: My Childhood and Youth* (1953).

The Human Use of Human Beings was first published in 1950. For the present edition, Dr. Wiener has rewritten the text of the 1950 edition, bringing it up to date and revising and clarifying it throughout.

The Human Use of Human Beings

CYBERNETICS AND SOCIETY

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I

CYBERNETICS IN HISTORY

Since the end of World War II, I have been working on the many ramifications of the theory of messages. Besides the electrical engineering theory of the transmission of messages, there is a larger field which includes not only the study of language but the study of messages as a means of controlling machinery and society, the development of computing machines and other such automata, certain reflections upon psychology and the nervous system, and a tentative new theory of scientific method. This larger theory of messages is a probabilistic theory, an intrinsic part of the movement that owes its origin to Willard Gibbs and which I have described in the introduction.

Until recently, there was no existing word for this complex of ideas, and in order to embrace the whole field by a single term, I felt constrained to invent one. Hence "Cybernetics," which I derived from the Greek word *kubernētēs*, or "steersman," the same Greek word from which we eventually derive our word "governor." Incidentally, I found later that the word had already been used by Ampère with reference to political science, and had been introduced in another context by a Polish scientist, both uses dating from the earlier part of the nineteenth century.

I wrote a more or less technical book entitled *Cybernetics* which was published in 1948. In response to a certain demand for me to make its ideas acceptable to the lay public, I published the first edition of *The Human Use of Human Beings* in 1950. Since then the subject has grown from a few ideas shared by Drs. Claude Shannon, Warren Weaver, and myself, into an established region of research. Therefore, I take this opportunity occasioned by the reprinting of my book to bring it up to date, and to remove certain defects and inconsequentialities in its original structure.

In giving the definition of Cybernetics in the original book, I classed communication and control together. Why did I do this? When I communicate with another person, I impart a message to him, and when he communicates back with me he returns a related message which contains information primarily accessible to him and not to me. When I control the actions of another person, I communicate a message to him, and although this message is in the imperative mood, the technique of communication does not differ from that of a message of fact. Furthermore, if my control is to be effective I must take cognizance of any messages from him which may indicate that the order is understood and has been obeyed.

It is the thesis of this book that society can only be understood through a study of the messages and the communication facilities which belong to it; and that in the future development of these messages and communication facilities, messages between man and machines, between machines and man, and between machine and machine, are destined to play an ever-increasing part.

When I give an order to a machine, the situation is not essentially different from that which arises when I give an order to a person. In other words, as far as my consciousness goes I am aware of the order that has gone out and of the signal of compliance that has come back. To me, personally, the fact that the signal in its intermediate stages has gone through a machine rather than through a person is irrelevant and does not in any case greatly change my relation to the signal. Thus the theory of control in engineering, whether human or

animal or mechanical, is a chapter in the theory of messages.

Naturally there are detailed differences in messages and in problems of control, not only between a living organism and a machine, but within each narrower class of beings. It is the purpose of Cybernetics to develop a language and techniques that will enable us indeed to attack the problem of control and communication in general, but also to find the proper repertory of ideas and techniques to classify their particular manifestations under certain concepts.

The commands through which we exercise our control over our environment are a kind of information which we impart to it. Like any form of information, these commands are subject to disorganization in transit. They generally come through in less coherent fashion and certainly not more coherently than they were sent. In control and communication we are always fighting nature's tendency to degrade the organized and to destroy the meaningful; the tendency, as Gibbs has shown us, for entropy to increase.

Much of this book concerns the limits of communication within and among individuals. Man is immersed in a world which he perceives through his sense organs. Information that he receives is co-ordinated through his brain and nervous system until, after the proper process of storage, collation, and selection, it emerges through effector organs, generally his muscles. These in turn act on the external world, and also react on the central nervous system through receptor organs such as the end organs of kinaesthesia; and the information received by the kinaesthetic organs is combined with his already accumulated store of information to influence future action.

Information is a name for the content of what is exchanged with the outer world as we adjust to it, and make our adjustment felt upon it. The process of receiving and of using information is the process of our adjusting to the contingencies of the outer environment, and of our living effectively within that environment. The needs and the complexity of modern life make greater demands on this process of information than ever before, and our press, our museums, our scientific laboratories, our universities, our libraries and textbooks, are obliged to meet the needs of this process or fail in their purpose. To live effectively is to live with adequate information. Thus, communication and control belong to the essence of man's inner life, even as they belong to his life in society.

The place of the study of communication in the history of science is neither trivial, fortuitous, nor new. Even before Newton such problems were current in physics, especially in the work of Fermat, Huygens, and Leibnitz, each of whom shared an interest in physics whose focus was not mechanics but optics, the communication of visual images.

Fermat furthered the study of optics with his principle of minimization which says that over any sufficiently short part of its course, light follows the path which it takes the least time to traverse. Huygens developed the primitive form of what is now known as "Huygens' Principle" by saying that light spreads from a source by forming around that source something like a small sphere consisting of secondary sources which in turn propagate light just as the primary sources do. Leibnitz, in the meantime, saw the whole world as a collection of beings called "monads" whose activity consisted in the perception of one another on the basis of a pre-established harmony laid down by God, and it is fairly clear that he thought of this interaction largely in optical terms. Apart from this perception, the monads had no "windows," so that in his view all mechanical interaction really becomes nothing more than a subtle consequence of optical interaction.

A preoccupation with optics and with message, which is apparent in this part of Leibnitz's philosophy,

runs through its whole texture. It plays a large part in two of his most original ideas: that of the *Characteristica Universalis*, or universal scientific language, and that of the *Calculus Ratiocinator*, or calculus of logic. This Calculus Ratiocinator, imperfect as it was, was the direct ancestor of modern mathematical logic.

Leibnitz, dominated by ideas of communication, is, in more than one way, the intellectual ancestor of the ideas of this book, for he was also interested in machine computation and in automata. My views in this book are very far from being Leibnitzian, but the problems with which I am concerned are most certainly Leibnitzian. Leibnitz's computing machines were only an offshoot of his interest in a computing language, a reasoning calculus which again was in his mind, merely an extention of his idea of a complete artificial language. Thus, even in his computing machine, Leibnitz's preoccupations were mostly linguistic and communicational.

Toward the middle of the last century, the work of Clerk Maxwell and of his precursor, Faraday, had attracted the attention of physicists once more to optics, the science of light, which was now regarded as a form of electricity that could be reduced to the mechanics of a curious, rigid, but invisible medium known as the ether, which, at the time, was supposed to permeate the atmosphere, interstellar space and all transparent materials. Clerk Maxwell's work on optics consisted in the mathematical development of ideas which had been previously expressed in a cogent but non-mathematical form by Faraday. The study of ether raised certain questions whose answers were obscure, as, for example, that of the motion of matter through the ether. The famous experiment of Michelson and Morley, in the nineties, was undertaken to resolve this problem, and it gave the entirely unexpected answer that there simply was no way to determine the motion of matter through the ether.

The first satisfactory solution to the problems aroused by this experiment was that of Lorentz, who pointed out that if the forces holding matter together were conceived as being themselves electrical or optical in nature, we should expect a negative result from the Michelson-Morley experiment. However, Einstein in 1905 translated these ideas of Lorentz into a form in which the unobservability of absolute motion was rather a postulate of physics than the result of any particular structure of matter. For our purposes, the important thing is that in Einstein's work, light and matter are on an equal basis, as they had been in the writings before Newton; without the Newtonian subordination of everything else to matter and mechanics.

In explaining his views, Einstein makes abundant use of the observer who may be at rest or may be moving. In his theory of relativity it is impossible to introduce the observer without also introducing the idea of message, and without, in fact, returning the emphasis of physics to a quasi-Leibnitzian state, whose tendency is once again optical. Einstein's theory of relativity and Gibbs' statistical mechanics are in sharp contrast, in that Einstein, like Newton, is still talking primarily in terms of an absolutely rigid dynamics not introducing the idea of probability. Gibbs' work, on the other hand, is probabilistic from the very start, yet both directions of work represent a shift in the point of view of physics in which the world as it actually exists is replaced in some sense or other by the world as it happens to be observed, and the old naïve realism of physics gives way to something on which Bishop Berkeley might have smiled with pleasure.

At this point it is appropriate for us to review certain notions pertaining to entropy which have already been presented in the introduction. As we have said, the idea of entropy represents several of the most important departures of Gibbsian mechanics from Newtonian mechanics. In Gibbs' view we have a physical quantity which belongs not to the outside world as such, but to certain sets of possible outside worlds, and therefore to the answer to certain specific questions which we can ask concerning the outside world. Physics now becomes not the discussion of an outside universe which may be regarded as the total answer to all the questions concerning it, but an account of the answers to much more limited questions. In fact, we are now no longer concerned with the study of all possible outgoing and incoming messages which we may send and receive, but with the theory of much more specific outgoing and incoming messages; and it involves a measurement of the no-longer infinite amount of information that they yield us.

Messages are themselves a form of pattern and organization. Indeed, it is possible to treat sets of messages as having an entropy like sets of states of the external world. Just as entropy is a measure of disorganization, the information carried by a set of messages is a measure of organization. In fact, it is possible to interpret the information carried by a message as essentially the negative of its entropy, and the negative logarithm of its probability. That is, the more probable the message, the less information it gives. Clichés, for example, are less illuminating than great poems.

I have already referred to Leibnitz's interest in automata, an interest incidentally shared by his contemporary, Pascal, who made real contributions to the development of what we now know as the desk adding-machine. Leibnitz saw in the concordance of the time given by clocks set at the same time, the model for the pre-established harmony of his monads. For the technique embodied in the automata of his time was that of the clockmaker. Let us consider the activity of the little figures which dance on the top of a music box. They move in accordance with a pattern, but it is a pattern which is set in advance, and in which the past activity of the figures has practically nothing to do with the pattern of their future activity. The probability that they will diverge from this pattern is nil. There is a message, indeed; but it goes from the machinery of the music box to the figures, and stops there. The figures themselves have no trace of communication with the outer world, except this one-way stage of communication with the pre-established mechanism of the music box. They are blind, deaf, and dumb, and cannot vary their activity in the least from the conventionalized pattern.

Contrast with them the behavior of man, or indeed of any moderately intelligent animal such as a kitten. I call to the kitten and it looks up. I have sent it a message which it has received by its sensory organs, and which it registers in action. The kitten is hungry and lets out a pitiful wail. This time it is the sender of a message. The kitten bats at a swinging spool. The spool swings to its left, and the kitten catches it with its left paw. This time messages of a very complicated nature are both sent and received within the kitten's own nervous system through certain nerve end-bodies in its joints, muscles, and tendons; and by means of nervous messages sent by these organs, the animal is aware of the actual position and tensions of its tissues. It is only through these organs that anything like a manual skill is possible.

I have contrasted the prearranged behavior of the little figures on the music box on the one hand, and the contingent behavior of human beings and animals on the other. But we must not suppose that the music box is typical of all machine behavior.

The older machines, and in particular the older attempts to produce automata, did in fact function on a closed clockwork basis. But modern automatic machines such as the controlled missile, the proximity fuse, the automatic door opener, the control apparatus for a chemical factory, and the rest of the modern armory of automatic machines which perform military

or industrial functions, possess sense organs; that is, receptors for messages coming from the outside. These may be as simple as photoelectric cells which change electrically when a light falls on them, and which can tell light from dark, or as complicated as a television set. They may measure a tension by the change it produces in the conductivity of a wire exposed to it, or they may measure temperature by means of a thermocouple, which is an instrument consisting of two distinct metals in contact with one another through which a current flows when one of the points of contact is heated. Every instrument in the repertory of the scientific-instrument maker is a possible sense organ, and may be made to record its reading remotely through the intervention of appropriate electrical apparatus. Thus the machine which is conditioned by its relation to the external world, and by the things happening in the external world, is with us and has been with us for some time.

The machine which acts on the external world by means of messages is also familiar. The automatic photoelectric door opener is known to every person who has passed through the Pennsylvania Station in New York, and is used in many other buildings as well. When a message consisting of the interception of a beam of light is sent to the apparatus, this message actuates the door, and opens it so that the passenger may go through.

The steps between the actuation of a machine of this type by sense organs and its performance of a task may be as simple as in the case of the electric door; or it may be in fact of any desired degree of complexity within the limits of our engineering techniques. A complex action is one in which the data introduced, which we call the *input*, to obtain an effect on the outer world, which we call the *output*, may involve a large number of combinations. These are combinations, both of the data put in at the moment and of the records taken from the past stored data which we call the *memory*. These are recorded in the machine. The most complicated machines yet made which transform input data into output data are the high-speed electrical computing machines, of which I shall speak later in more detail. The determination of the mode of conduct of these machines is given through a special sort of input, which frequently consists of punched cards or tapes or of magnetized wires, and which determines the way in which the machine is going to act in one operation, as distinct from the way in which it might have acted in another. Because of the frequent use of punched or magnetic tape in the control, the data which are fed in, and which indicate the mode of operation of one of these machines for combining information, are called the *taping*.

I have said that man and the animal have a kinaesthetic sense, by which they keep a record of the position and tensions of their muscles. For any machine subject to a varied external environment to act effectively it is necessary that information concerning the results of its own action be furnished to it as part of the information on which it must continue to act. For example, if we are running an elevator, it is not enough to open the outside door because the orders we have given should make the elevator be at that door at the time we open it. It is important that the release for opening the door be dependent on the fact that the elevator is actually at the door; otherwise something might have detained it, and the passenger might step into the empty shaft. This control of a machine on the basis of its *actual* performance rather than its *expected* performance is known as *feedback*, and involves sensory members which are actuated by motor members and perform the function of *tell-tales* or *monitors*—that is, of elements which indicate a performance. It is the function of these mechanisms to control the mechanical tendency toward disorganization; in other words, to produce a temporary and local reversal of the normal direction of entropy.

I have just mentioned the elevator as an example of feedback. There are other cases where the importance of feedback is even more apparent. For example, a gun-pointer takes information from his instruments of observation, and conveys it to the gun, so that the latter will point in such a direction that the missile will pass through the moving target at a certain time. Now, the gun itself must be used under all conditions of weather. In some of these the grease is warm, and the gun swings easily and rapidly. Under other conditions the grease is frozen or mixed with sand, and the gun is slow to answer the orders given to it. If these orders are reinforced by an extra push given when the gun fails to respond easily to the orders and lags behind them, then the error of the gun-pointer will be decreased. To obtain a performance as uniform as possible, it is customary to put into the gun a control feedback element which reads the lag of the gun behind the position it should have according to the orders given it, and which uses this difference to give the gun an extra push.

It is true that precautions must be taken so that the push is not too hard, for if it is, the gun will swing past its proper position, and will have to be pulled back in a series of oscillations, which may well become wider and wider, and lead to a disastrous instability. If the feedback system is itself controlled—if, in other words, its own entropic tendencies are checked by still other controlling mechanisms—and kept within limits sufficiently stringent, this will not occur, and the existence of the feedback will increase the stability of performance of the gun. In other words, the performance will become less dependent on the frictional load; or what is the same thing, on the drag created by the stiffness of the grease.

Something very similar to this occurs in human action.

If I pick up my cigar, I do not will to move any specific muscles. Indeed in many cases, I do not know what those muscles are. What I do is to turn into action a certain feedback mechanism; namely, a reflex in which the amount by which I have yet failed to pick up the cigar is turned into a new and increased order to the lagging muscles, whichever they may be. In this way, a fairly uniform voluntary command will enable the same task to be performed from widely varying initial positions, and irrespective of the decrease of contraction due to fatigue of the muscles. Similarly, when I drive a car, I do not follow out a series of commands dependent simply on a mental image of the road and the task I am doing. If I find the car swerving too much to the right, that causes me to pull it to the left. This depends on the actual performance of the car, and not simply on the road; and it allows me to drive with nearly equal efficiency a light Austin or a heavy truck, without having formed separate habits for the driving of the two. I shall have more to say about this in the chapter in this book on special machines, where we shall discuss the service that can be done to neuropathology by the study of machines with defects in performance similar to those occurring in the human mechanism.

It is my thesis that the physical functioning of the living individual and the operation of some of the newer communication machines are precisely parallel in their analogous attempts to control entropy through feedback. Both of them have sensory receptors as one stage in their cycle of operation: that is, in both of them there exists a special apparatus for collecting information from the outer world at low energy levels, and for making it available in the operation of the individual or of the machine. In both cases these external messages are not taken *neat*, but through the internal transforming powers of the apparatus, whether it be alive or dead. The information is then turned into a

new form available for the further stages of performance. In both the animal and the machine this performance is made to be effective on the outer world. In both of them, their *performed* action on the outer world, and not merely their *intended* action, is reported back to the central regulatory apparatus. This complex of behavior is ignored by the average man, and in particular does not play the role that it should in our habitual analysis of society; for just as individual physical responses may be seen from this point of view, so may the organic responses of society itself. I do not mean that the sociologist is unaware of the existence and complex nature of communications in society, but until recently he has tended to overlook the extent to which they are the cement which binds its fabric together.

We have seen in this chapter the fundamental unity of a complex of ideas which until recently had not been sufficiently associated with one another, namely, the contingent view of physics that Gibbs introduced as a modification of the traditional, Newtonian conventions, the Augustinian attitude toward order and conduct which is demanded by this view, and the theory of the message among men, machines, and in society as a sequence of events in time which, though it itself has a certain contingency, strives to hold back nature's tendency toward disorder by adjusting its parts to various purposive ends.