

Review of: "[Review Article] How to Form the Human Brain"

Olga Chernavskaya¹

¹ P.N. Lebedev Physical Institute of the Russian Academy of Sciences

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I am not a specialist in the fields of social psychology and political science, while the problems that the author raises relate, to a large extent, to these very fields. The author is talking about the priority of choosing the global values of society (this is also often called the “choice of a national idea”), and happiness is proposed as the main goal. It's hard not to argue with that. Another thing is that out of 4 possible items $\frac{3}{4}$ happiness, social skills, knowledge, health, $\frac{1}{4}$ the chosen goal is the most difficult to achieve. The fact is that, unlike the other three items, happiness does not have a unit of measurement. Moreover, happiness is a purely individual concept, and the reasons and conditions under which a person experiences (or not) happiness are different for everyone. Of course, they could be classified and analyzed, but this takes away from the main problem.

I am an expert in the field of individual cognitive systems (both natural and artificial), and I realize that the key word in this field is “self-organization”. Regardless of the initially established parameters (let us call them “genes”) and external influence, the result of the development of a given system will always be individual, unpredictable, and largely random, i.e., the popular formula “50/50” is not completely correct. That is why technologies of social influence and even psychological programming can be successful only to a certain extent. The development of an individual system is controlled finally only by itself, as well as the concept of its happiness.

Note that from a biological point of view, the author's proposals look somewhat dubious. The concept of a “mood module” can refer more to artificial cognitive systems, while in the human body, mood depends on the subtle play of neurotransmitters produced in the subcortical structures (*amygdala*, *hypothalamus*, etc.) and (as it turned out relatively recently) in the prefrontal lobes of the neocortex. The mechanism of “influencing the mood module” can relate to either drugs or psychogenic techniques, and I do not consider it possible to discuss or apply either one.

Moreover, a personal concept of happiness may be asocial. For example, a serial killer experiences happiness by killing people. A milder (and more common) example: for many, the formula for happiness sounds like “to make people jealous,” which is certainly a motor for social achievements, but can hardly be called a moral peak of empathy. However, in general, a happy person, as a rule, is empathic and friendly, and the author implies the development and support of precisely these human qualities at the societal level. Nevertheless, it is not clear how to achieve this. But let me repeat, I am not an expert in the field of social psychology.