or past and non-past) instead of a three-part temporal division (past – present – future). Thus, two different concepts of time concern the difference of the subjective and social (linear, quantitative, irreversible) time, differences of cultures with different experience of perceiving time**Conclusion.** Summarizing we state that the term "collective memory" should be used referring to memories that have been gained in direct experience and reflected the value system most relevant to a particular community. Collective memory is an integral part of public consciousness, which can determine the direction of social action in the absence of a well-developed policy of memory.

***Keywords:*** *collective memory, social memory, public memory, historical consciousness, structure of social memory, identity, memories, past as a dimension of time.*

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## SOCIETY MANAGEMENT AS A TOPOLOGICAL DIVERSITY.

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***Introduction.*** *It is shown that society as an ontological diversity fixes in its space an extremely wide range of parametric possibilities. Society is constructed through the use of parametric modeling using the parameters of the elements of the ideal model and the relationships between these parameters. The aim of the study is to conceptualize society as topological diversity and changeable complexity in terms of philosophical ontology, social philosophy and topology. The key task of this study is to analyze the mechanisms of management of society as a topological diversity. Topology as a methodological principle is used when comparing ontological diversity with topological diversity, as well as in describing society as a complexity in which ontological spaces intersect. The conclusions substantiate the argument that the control mechanism is created and purposefully changed, modernized, depending on the functional and technological capabilities and innovative models existing in each separate system.*

***Key words****: society, ontological diversity, topological diversity, construction of society, management of society.Introduction.*

### Introduction

Society, as a difficult phenomenon to understand, is of particular interest to modern philosophical ontology. It basically combines many human communities, which, at the same time, are different in time and space due to the incoherence of their own individual development and society as a whole. Modification of society as a conditional constantly expanding space is reflected in the dynamics of qualitative and quantitative characteristics and states.

Society as an ontological variety fixes in its space an extremely wide range of parametric possibilities. At all times, the human mind, often unconsciously, has influenced the construction of society, but today it uses parametric modeling or design of the elements and their relations. Parameterization allows "losing" various design schemes in the shortest possible time and avoiding fundamental errors by changing the parameters or geometric relationships.

We can compare an ontologica and topological variety. Topological diversity is an important class of topological space used throughout modern mathematics. In mathematical language, a topological manifold is also represented as a topological space that locally resembles a real n-dimensional Euclidean space.

All manifolds are topological by definition, but many of them can be provided with an additional structure (for example, in mathematics, differentiable manifolds are treated as topological ones equipped with a differential structure). The question is whether this term is applicable to social space?

### The aim

Based on the fact that any variety acquires the features of topological diversity upon its close examination, society as a variable of similar nature requires special comprehension and conceptualization in terms of philosophical ontology, social philosophy and topology. The key task of this study is to analyze the mechanisms which society as a topological diversity is governed by.

### Research methods

Topological space is a kind of generalization of metric space. Topological space is understood as a set with an additional structure of a certain type. A metric space, in turn, is a nonempty set in which a distance called a metric is defined between any pair of elements with certain properties.

Topology as a methodological principle most accurately shows that society becomes a complexity in which the ontological spaces of culture, civilization, politics, economics, art, science, religion, history, technology, communication, spirituality, and virtuum develop. Society as a whole looks like some extremely complete "hyperspace" in which social systems interact and constantly change (it also looks like a set with additional structures of a certain type). Consequently, if a particular social system changes within fixed parameters, then it is "shifted" in some conditional "space". In this case, the parameters are dimensions of space. There can be many such combinations of parameters (space dimensions). Parametric space can arise at any point in society as an ontological variety.

D. Anikin noted the problem that the term "society" has ceased to be operational describing social processes. In his opinion, the discussion of society turns into a discussion of the possibility of developing appropriate methodological tools by reconceptualizing this concept or abandoning it at all (Anikin, 2014: 6). Modern interdisciplinary research, in fact, is aimed at solving narrow applied issues, so the problems of the individual, person, society, morality "are in parentheses".

D. Anikin also notes that the general property of the considered concepts is the rejection of the extremes of the objectivist or subjectivist interpretation of the social. Sociality is born from the articulation of elements of

psychological reality and objective differences in the position and behavior of social actors and is understood in the form of dialectical pairs (Anikin, 2014: 7). Although an imaginary distance is defined between a pair of "objective-subjective" possessing the properties of key markers in the whole construction of society, their interaction still gives rise to diversity. In their dialogue, a "new" is created.

D. Anikin argues that the development of constructivist models of social space was an important step towards rethinking the very subject of social science in the context of methodological, technological and communicative transformations that have undergone human social existence in the second half of the twentieth century (Anikin, 2014: 7). However, constructivist models of social space are focused on the decorative-applied construction of the image of society, rather than on the search for its ontological foundations and meanings.

**Research results**

Society as an ontological space connects various spheres of existence (nature, culture, and spirit) and these connections become more and more complex. Parametric possibilities within each sphere are fundamentally different, fundamentally different laws apply here. Therefore, each sphere can claim the role of a subset in society as an ontological spatial variety.

Society also covers such fundamental spaces as: the biosphere is the totality of all living things on Earth, including the lithosphere, hydrosphere and troposphere; noosphere is the sphere of interaction between society and nature, within which reasonable human activity becomes a determining factor of development, a new, modern, following after biogenesis stage of evolution of the organic world, associated with the emergence of human, industrial human society.

The noosphere includes, anthroposphere, psycho-sphere, and technosphere; anthroposphere is a part of the environment that is created or modified by man for use in human activities and in the human environment; psychosphere is the inseparable unity of the psyche of all mankind, all mental properties, psycho-physiological processes, inalienable from human components of communication and mentality, mental properties of the energy information environment in their constant interpenetration, interaction and development; info-sphere is the global infrastructure of electronic means of storage, processing and transmission of information together with the software, the organizations and the personnel providing their development and operation; technosphere is part of the biosphere, transformed by technical means for socio-economic purposes; virtuum-sphere is the Internet environment, considered as a separate world, space for communication and other activities; spiritual sphere is the value-normative system of society, which reflects the spiritual and moral level of development of public consciousness, as well as the intellectual and moral potential of society, whose basis is culture, science, religion, morality, ideology, art; the cultural sphere is the sphere of action of culture as such, an oasis of nature in which culture is present, the approach of nature to human, the space of material and spiritual attributes alienated from human and passed from generation to generation as an aesthetic ideal.

This classification is relevant for our study, although the set of these subsets may differ from others by the author.

In the same context, S. Kravchenko defines the modern world as a state of formation of a complex society. Behind this is not only the emergence of new attractive forms of life, but also the emergence of unprecedented vulnerabilities. There are vulnerabilities, which are understood as the growing dysfunctional characteristics of society, manifested in the threat of catastrophes, social fears about the emerging uncertainties. Vulnerabilities to society's self-sufficiency have also emerged (Kravchenko, 2013). That is why the question of the possibility of controlling this complex ontological space is so acute.

Society as a complex, multi-purpose social system requires that the management mechanism ensure a clear interaction of all its subsystems. No less important plane of management is decision-making and statement of constructive tasks. The social system as a holistic education, the main elements of which are people, their connections, interactions and relationships, is a relatively stable structure. Connections, interactions and relationships determine the joint activities of people in specific communities at a specific time to achieve certain goals. Social ties are established objectively. The establishment of these connections is dictated by the social conditions in which individuals live and act. The essence of social ties is manifested in the nature of the actions of the people who make up this social community.

Society, being a human community, the specificity of which is manifested in human relations, connections, relationships, associations, provides for the existence of special management mechanisms. The diversity of human societies is presented as a set of different models of interaction between people, which, in turn, can be radically different in the nature of relations between subjects. Any manifestation of social activity directed at other people generates social action or many positive transformational acts aimed at the topological creation and reconstruction of society as an ontological space.

R. Zayakina, M. Romm emphasize that the use of the term "topology" is justified by the presence of heterogeneous characteristics of the object, referring to conditional multidisciplinarity, and is a kind of way to describe the system (Zayakina, 2017: 165). The authors conclude that systemic and topological languages are as much fundamentally different epistemological lenses as systemic structuring and topological modeling is fundamentally separate, independent methodological tool (Zayakina, 2017: 165).

Researchers believe that the theoretical genesis of social topology is the subject of a separate detailed study. It identifies the most important starting points, analytically identifying two main branches dating back to the mathematical language of set-multiple (general) and algebraic (combinatorial) topologies. The first is based on the idea of Georg Cantor, established as a "set theory". The interest of the second is reduced to the possibility of dividing the spatial complex (one-dimensional and multidimensional formations) into a finite number of simplexes (simple elements) and studying their behavior under the influence of various operations (visual procedures of such mental deformation transformations:

stretching and compression of figures). In the sociological refraction, topology is unfolded, on the one hand, as a mechanism structuring social space, on the other hand, as a tool exploring a complex social object lying in the space-time domain in terms of stability / instability of its form (Zayakina, 2017: 167). Management of society as a topological diversity is associated with activities aimed at data collection, as well as the analysis of information about parametric changes in the state of a social object.

Management of society as an ontological diversity involves: construction of an ideal model of the studied social space; comparison of the parameters of the ideal and real models; formation of conclusions and recommendations for the correction of management mechanisms affecting the social space, social object, subjects relations; forecasting functioning of the social space.

**Discussion**

At the beginning of the XXI century, the so-called somatic topology, based on the idea of human as moving being, in the physical, mental, informational, social space, was formed. In this context, Zhen Jia argues that the planetary community, entering the stage of formation of an information civilization, has the opportunity to form an attractive image of the ideal of human of the XXI century in the form of Planetary Personality. This image is attractive because, on the one hand, it logically follows from the ideal of human of technogenic civilization, and on the other hand, it logically extends at the stage of intellectual civilization and the Noosphere Personality. At the same time, such an idea clearly fixes the change of the emphasis of the Planetary Personality's activity into the sphere of sociality due to the increasing manifestation of the attributive properties of the spiritual component in the structure of the biological human. On this basis, new horizons of understanding the world community as a Collective Personality, striving to reduce the importance of corporeality and increase virtuality, to the phenomenon of electronic personality and the formation of Radiant Humanity (according to K. Tsiolkovsky) (Zhen Czya, 2018: 105). The general mechanism of social management presents economic, political, productional, socio-cultural tools. In addition, it presents the requirement of a universal ontological system to comply with the objective laws of social development and management. The basis of their interconnected functioning is, on the one hand, truly a Planetary Personality. On the other hand, the seeds of transhumanism are emerging in modern society to destroy the idea of Planetary Personality. S. Kharchenko noticed that nowadays everyone concerns the intense proliferation of transhumanistic ideas gradually becoming familiar to the mass consciousness. They are embodied in practical terms as various projects aimed at destroying the moral values of man and society. We are talking about the homogenizing role of world religions as carriers of universal moral values, and the "post-human future" (Kharchenko S., 2019: 85). It follows that governance mechanisms can be developed on a strategy of manipulation and coercion.

The so-called "political topology" is used in determining the patterns of development of political space in order to transform the political into a clear physical space. The mechanism of political space management provides for the development of appropriate mathematical models of management. L. Drotianko confirms that the world is undergoing such rapid changes in technical means based on high technologies that the following research should be devoted to new trends in social functioning. In the last few years, she believes, there is not so much the intersection of globalization and informatization, as their overlap, and hence – strengthening their influence on each other and on most social practices (Drotianko, 2018: 10). Mathematical control systems are forms of interaction and development of management relations, expressed primarily in the management laws and principles, as well as in its goals, functions, structure, methods, process, and mechanism.

Management of information flows and digital life as special life spheres develops directions of purposeful influence on communications and relations of people in the course of life of a society. The main functions of digital process management include planning and forecasting, organization, coordination and regulation, stimulation and training, analysis and control.

Yu. Kharchenko confirms that modern man increasingly confronted with situations when clear at first glance events actually have very different connotations, contain hidden meanings. There are also many interpretations of these events and on the surface they are the versions that do not involve deep verification, because the public sphere for a long time turned into entertainment or theater. The real problems become imaginary events. One will notice that the eyewitnesses of these events are getting bigger, and versions of their interpretations are extremely contradictory. The views are copied and multiplied by the media. In such circumstances, people finally get entangled and eventually fall into an information network where their consciousness is being manipulated, repelling further from reality (Kharchenko Yu., 2019: 29). The management of the virtuum-sphere reflects the composition and subordination of the various elements, units and levels of government that function to achieve a certain goal (sometimes hidden). The virtuum-sphere can be a multi-stage "simulacrum".

L. Polubichenko gives a critical assessment of the topological method. In his opinion, the trend to understand topology as a new paradigm of the humanities, should be treated with great caution. Only time will tell how justified global generalizations of this kind are, and whether these attempts are rather bold, unsubstantiated to extrapolate the successes of mathematical topology to the humanities. In fact, as early as the middle of the last century, the international mathematical community recognized that topology had become a unifying force for almost all mathematics, and from a scientific point of view it would be very tempting to state that the humanities are moving in the same direction. It seems, that the humanities knowledge is based on understanding and interpretation of the concept of "topos", incomparable to mathematics, depending on the needs and objectives of a particular science or even a single theory or concept. The "topos" is often interpreted in its original, purely special sense, thus fixing the research interest not on the problems of invariance, which is the essence of mathematical topology, but on the study of purely spatial or even spatiotemporal (chronotopic) characteristics of objects and phenomena studied by science. Thus, the variety of

topological studies currently being conducted in the humanitarian sphere and in the disciplines of the philological cycle, as well as their number, is not enough to confidently judge what conceptual unity is capable of crystallizing from the very variegated semantic diversity observed today in this area. It is important to understand how many of such unities can be, and which of them will be mono- and multidisciplinary. And, finally, whether at least one of them will have sufficient universality and comprehensiveness to rise to the level of the paradigm of humanitarian knowledge (Polubichenko, 2017: 105-110). Therefore, society as a complex variety is something much larger than any topological variety. Management of this ontological complexity as a whole will be possible in far future if all social processes are covered and as well as all external natural factors provided. But, now it is not yet possible due to the infinite number of variables influencing social events.

## Conclusion

Thus, the essence of the management of society determines its formation and functioning as a complex system with many parametric possibilities and probabilities. Society as a whole governs the diversity of social systems simultaneously as a set of subject- and object-systems. The control mechanism is created and purposefully changed, modernized, depending on the existing of functional and technological possibilities, innovative models in each separate system. The effectiveness of management depends on human potential, its intellectual and moral incentives. This is realized in conscious behavior, interpersonal communication. Social management covers the material, intellectual, demographic, cultural spheres. The biosphere, noosphere, infosphere, virtuum-sphere, spiritual sphere and other spheres are involved here partly due to their extreme complexity.

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**Ю. В. Харченко**

**УПРАВЛЕНИЕ СОЦИУМОМ КАК ТОПОЛОГИЧЕСКИМ МНОГООБРАЗИЕМ**

**Аннотация.** Показано, что социум как онтологическое многообразие фиксирует в своем пространстве предельно широкий спектр параметрических возможностей. Социум конструируется посредством применения параметрического моделирования с использованием параметров элементов идеальной модели и соотношений между этими параметрами. Целью исследования является концептуализация социума как топологического многообразия и изменчивой сложности в терминах философской онтологии, социальной философии и топологии. Ключевой задачей данного исследования является анализ механизмов управления социумом как топологическим многообразием. Топология как методологический принцип используется при сравнении онтологического многообразия с топологическим многообразием, а также при описании социума как сложности, в которой пересекаются онтологические пространства. В выводах обосновывается аргумент, что механизм управления

создается и целенаправленно изменяется, модернизируется, в зависимости от существующих в каждой отдельно взятой системе функционально-технологических возможностей, инновационных моделей.

***Ключевые слова:*** *социум, онтологическое разнообразие, топологическое разнообразие, конструирование социума, управление социумом.*

**Ю. В. Харченко**

**УПРАВЛІННЯ СОЦІУМОМ ЯК ТОПОЛОГІЧНИМ РІЗНОМАНІТТЯМ**

**Анотація.** Показано, що соціум як онтологічне багатоманіття фіксує в своєму просторі гранично широкий спектр параметричних можливостей. Соціум конструюється за допомогою застосування параметричного моделювання з використанням параметрів елементів ідеальної моделі та співвідношень між ними. **Вступ.** Соціум розуміється як певний гранично повний «гіперпростір», в якому взаємодіють і постійно змінюються соціальні системи; а також як множина з додатковими структурами певного типу. **Метою дослідження** є концептуалізація соціуму як топологічного багатоманіття і мінливої складності в термінах філософської онтології, соціальної філософії та топології. **Завданням дослідження.** є аналіз механізмів управління соціумом як топологічним багатоманіттям. ***Методологія дослідження****.* Топологія як методологічний принцип використовується при порівнянні онтологічного баготоманіття з топологічним багатоманіттям, а також при описі соціуму як складності, в якій перетинаються онтологічні простори культури, цивілізації, політики, економіки, мистецтва, релігії, історії, науки, техніки, комунікації, духовності, віртуума, де кожна сфера є підмножиною в онтологічному просторовому багатоманітті. Підтверджено, що управління соціумом як онтологічним багатоманіттям передбачає: побудову ідеальної моделі досліджуваного соціального простору; порівняння параметрів ідеальної та реальної моделей; формування висновків і рекомендацій щодо корекції управлінських механізмів, що впливають на соціальний простір, соціальний об'єкт, стосунків між суб'єктами; побудову прогнозу щодо подальшого функціонування соціального простору. **Обговорення** Обґрунтовано, що соціум як складне багатоманіття є чимось набагато більшим, ніж будь-яке топологічне різноманіття. Управління цією онтологічною складністю як єдиним цілим є проблематичним через нескінченну кількість змінних, які впливають на соціальні події. Висновки Соціальне управління охоплює матеріальну, інтелектуальну, демографічну, культурну сфери. Частково через їхню крайню складність сюди залучаються біосфера, ноосфера, інфосфера, віртуум-сфера, духовна сфера та інші сфери.

***Ключові слова:*** *соціум, онтологічне різноманіття, топологічне різноманіття, конструювання соціуму, управління соціумом.*

УДК 140.8

**К. С. Гончаренко**

## НОВІ ФОРМИ СОЦІАЛЬНОГО КОНТРОЛЮ, АБО «ЩАСТЯ? НІ, ДЯКУЮ!»

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***Анотація:*** *У статті розглядається концепт «щастя», але не в якості духовної цінності, а в розумінні матеріального благополуччя. Соціальному, яке активно просуває цю думку, завдяки такому підходу, все простіше маніпулювати людиною, а - відповідно -і - контролювати. За таких обставин людина поступово перетворюється на носія «щасливої свідомості», що в прагненні до матеріальних благ втрачає себе, набуваючи характеристики «одномірної». Чим більше людина занурюється в цей процес, тим менше вона здатна свідомо оцінювати світ і себе в ньому. У такий спосіб, ми маємо намір унаочнити, що примарність та ілюзорність «споживчого щастя» поступово перетворює людину на по-кьєркегорівськи найнещаснішу, що позбута свідомого та критичного погляду на дійсність. А її несвідоме існування лише сприяє посиленню контролюючих механізмів соціального.*

**Ключові слова:** щастя, «щаслива свідомість», ілюзорність, примарність, соціальний контроль.

### Вступ

Світ, в якому ми живемо, – це світ тотального програмування людини на хибні цінності, одноразові блага та тотальна споживацька надмірність. Відповід-но до цього, відбувається абсолютна підміна всього справжнього, істинного та вагомого короткотривалими афектами, які створюють ілюзію задоволення, благополуччя і, навіть, щастя.

Свого часу, провівши цикл експериментів, французький дослідник біологічної поведінки Дідьє Дезор довів той факт, що поведінка щурів у штучно створених умовах чи їхньому звичному середовищі існування є ідентичною поведінці людини в суспільстві. Відповідно, експерименти за типом «Ген всевладдя», «Досвід ієрархії щурів при зануренні їх у воду» (Дезор, 2015) та навіть експеримент Джона Калхуна «Всесвіт-25» (Калхун, 2012) дають нам змогу побачити, як на інстинктивному рівні виражається те саме тваринне бажання отримати блага та задоволення. Ось тільки ілюзорність та примарність цих благ ми не одразу можемо виявити. Але маємо змогу побачити хоча б у тому таки короткометражному фільмі Стіва Каттса з однойменною назвою «Щастя» (Каттс, 2017). Режисер, завдяки антропоморфному підходу, показуючи щурів із людськими характеристиками, намагається образно відтворити, наскільки людина є підвладною впливу та відчуженою. Але, слідуючи шляхом до щастя, заданому великими корпораціями і канонами суспільства, все ж залишається по-справжньому незадоволеною, нещасною, дезорієнтованою. По суті, вона залишається тим таки, умовно кажучи, щуром, що потрапив до пастки, яка зусебіч рясніє білбордами, що 24/7 висвічують «Happiness».

Отже, в нашій розвідці мова піде саме про ілюзорність благ та задоволень сучасного світу споживацтва; про те, у який спосіб сучасну людину можна контролювати обіцянками та завіряннями в помилкових/хибних благах; про те, чому краще відмовитися від «одноразового щастя» з дурним присмаком сьогодення.

**Мета** полягає в розробці проблеми контрольованості сучасної, по-маркузівськи, «одномірної людини» інформаційним та матеріальним споживацтвом,