THE PHENOMENON OF HUMAN CHARISMA ON SOCIAL MEDIA: MODERN CHALLENGES AND TENDENCIES

Vselena Krylova,
Candidate of Philosophical Sciences,
Doctoral Student at the Department of Theology and Religious Studies,
Dragomanov Ukrainian State University (Kyiv, Ukraine)
ORCID ID: 0000-0001-6675-3433
VselenaINC@gmail.com

Abstract. From the perspective of the methodological approach of meta-anthropology and meta-anthropology of charisma, the massification, virtualization and media presence of human charisma in social media are analyzed.

It is noted that the most common in the space of social media are the existential-corporeal and existential-personal charisma of a man, which are often objectified by him and act only as an imitation of charisma.

It is realized that the massification of a person's charisma occurs by lowering the criteria of charisma and averaging personality in social media, as well as communicative manipulation.

It is noted that the virtualization of a person's life precedes the virtualization of his charisma, which is especially noticeable in the space of social media.

It is proven that the acquisition of personal integrity and existential-communicative charisma takes man out of the closed circle of manipulation and imitation, and also overcomes the contradiction of virtual and real charisma.

Key words: human charisma, personality, meta-anthropology of charisma, self-realization.

Introduction. In the conditions of the modern man's massive request for self-realization with the help of social media, attention to a person's charisma becomes relevant, which guarantees the growth of popularity, recognition and success, acting as a tool of influence on a significant audience. The trend of massification of charisma, its simplification and accessibility for everyone is notice-able today. Charisma in the perception of modern man loses its exclusivity and no longer belongs to the minority. It is increasingly perceived by the mass consciousness as an attractive technique of self-presentation and manipulation, especially in the space of social media.

As a result, instead of acquiring charismatic personality qualities, which requires deep inner work from a person, there is a rational training of behavioral charismatic skills and the practice of marketing manipulative techniques that artificially force a person to acquire media presence and media charisma for the sake of an accelerated entry into the foreground of virtual life on the Internet.

In the context of what has been said, it seems necessary to understand the specifics of a person's charisma in social media as a relatively new phenomenon which arises on the basis of a person's independent production of itself as a media personality that has an impact on the masses, as well as to analyze the trends in the expression of such charisma.

The phenomenon of charisma and its implementation in society were comprehensively investigated by M. Weber, E. Troeltsch, D. Emmett, R. Sohm. Charisma and political leadership are comprehended by J. Blondel, R. Glassman, K. Loewenstein, C.J. Friedrich, A. Willner, A. Schweitzer and others.

Features of the phenomenon of modern charisma in the context of charismatic communication are analyzed in their research by J. Antonakis, R. Dalio, V. van Edwards, Nikolaus B. Engelman, O. F. Cabane, P. King, G. N. Landrum, J. S. Nye, J. Menge, R. Riggio, C. Houpert.

D. Aberbach analyzes charisma in politics, religion and mass media as an ideal image which calls for worship and imitation. The "charisma effect", which is realized in a person's life with the

help of such communicative techniques as attention, interconnection and harmony, is investigated by A. Leigh.

The phenomenon of the masses, mass consciousness and mass culture are analyzed by J. Baudrillard, H. Debord, S. Moscovici, J. Ortega y Gasset, E. Fromm, and U. Eco. The phenomenon of individualization in society, its spread in the Internet and its influence on human communication are studied by sociologists A. Giddens, M. Castells and others.

Features of new and social media, the nature of their influence on personality and its communication are analyzed by such modern Ukrainian researchers as T. Bratchykova, Z. Hryhorova, L. Horodenko, O. Horoshko, O. Konevshchynska and others.

Tendencies in human use of social media are explored by M. Haenlein, K. Hermkens, A. Kaplan, J.H. Kietzmann, I.P. McCarth, B.S. Silvestre and others. Aspects of self-disclosure and self-presentation in social networks are explored by J.A. Bargh, G.M. Fitzsimons, J.P. Forgas, M.C. Gilly, S.D. Gosling, M.B. Graham, P.M. Greenfield, A.N. Joinson, J.A. Johnson, A.M. Manago, G. Salimkhan, H.J. Schau, A.E. Schlosser, S. Turkle, S. Vazire and others.

Peculiarities of online communication are explored by A.E. Schlosser, C.L. Slovacek, L.C. Tidwell, J.B. Walther and others.

The main part. Social media as a space for self-expression of a modern person provide him with significant opportunities for acquiring and realizing his own charisma. However, is this charisma always sincere and real? Unfortunately, this is not the case. By combining the reality with fiction, a myth about oneself, a fictional role in one's own performance, a person can artificially create media charisma and implement it on the Internet. However, such charisma is mostly doomed to exist within certain frameworks and is realized only with the help of media self-presentation techniques. As a result, charismatic persons on social media are becoming more and more similar to each other, and at the same time, their charisma itself is becoming patterned and predictable. Massification of charisma in general acts as an echo of mass culture in times of market orientation of society. And this is only one of the tendencies of a modern man's the charisma.

Further considerations about the specifics of the expression of a person's charisma on social media require solving the following tasks: to analyze the process of formation of a person's charisma in the social media space, to understand the social factors and internal motives of a person that cause his desire to acquire charisma or to imitate charisma, to determine the aspects of modern man's self-perception and its manifestations in social media.

Research material and methods. Achieving the goal of the article and solving the mentioned tasks requires a comprehensive approach, that will reveal the problem of charisma not only as a behavioral practice, but also as a phenomenon of human existence and worldview, manifested in the values and practice of his life. Therefore, the methodological key of our research is the approach of meta-anthropology – the theory of ordinary, boundary and meta-boundary dimensions of human existence, as well as ordinary, personality and philosophical types of worldview that arise in these dimensions of existence (Khamitov, 2022: 171–176). Meta-anthropology is a philosophical theory "about the limits of human existence, its existential dimensions, the conditions of communication in these dimensions and the archetypal foundations of civilization and culture" (Khamitov, 2022: 16). The meta-anthropology of charisma approach, developed by the author of the article on the basis of this theory, also seems to be fruitful. Within this approach, a person's charisma is systematically understood in three main aspects: as a manifestation of the spiritual and soulful integrity of a person and his physicality, as a person's existential charm, which expresses his uniqueness and exceptionalism, as well as a result of a person's holistic charismatic worldview, which is based on the values of love, freedom, tolerance and is experienced by a person through love, irony, openness to dialogue. In the coordinates of meta-anthropology of charisma, existentially-corporeal, existentially-personal and existentially-communicative

types of charisma are distinguished, corresponding to the ordinary, boundary and meta-boundary dimensions of human existence (Krylova, 2022: 5–9).

Important for our research are the ideas of J. Baudrillard about simulacra as a figurative representation of things and hyperreality as a simulated virtual reality that replaces life, the idea of J. Ortega y Gasset about the rule of the masses as a tendency of a market society, as well as the approach of G. Debord, in within the framework of which the author comprehends the phenomenon of the performance society, which generates superficial images of reality and spreads them.

Based on the methodological approach of the meta-anthropology of charisma, it can be assumed, that the existentially-corporeal and existentially-personal charisma of a person are mostly realized in modern social media. Their essence is that the existential-corporeal is the charisma of attractiveness and magnetism is expressed at the level of man's appearance, style and its compliance with modern trends, and also is generally realized with the help of corporeality. Existentially-personal charisma is expressed at the level of cognitive intelligence and creativity of the personality. Existentially-corporeal charismatic people seek mass attention for its own sake, while existentially-personal charismatic people seek mass attention for intellectually-creative recognition, power or fame. The difference in motives and values of the named charismatic persons also dictates their forms of self-expression in social media. The former mostly massively demonstrate physicality, emotionality, style and everyday life, the latter – their own intellectual abilities and the results of creative or entrepreneurial activity, as well as sell expert services.

Further ideas of this research will be developed from the outlined methodological positions. It is also worth emphasizing that the specified manifestations of charisma in social media are due to the mass nature of these media and market relations prevailing in our society and the world. These manifestations are not common to all charismatic persons in the social media space, but they demonstrate the dominant tendencies of most of them. We propose to comprehend these tendencies in this study.

Results and their discussion. Social media is increasingly absorbing the life of modern man with his own consent. Ceasing to be just a means for entertainment or everyday communication, becoming an integral part of a person's self-realization, they dictate the direction of self-expression through trends and patterns, within the framework of which a person seems charismatic, but often is not so in reality.

The existence of a person in social networks constantly challenges him, prompting him to regularly create and publish new content, requiring from him new solutions, behavioral techniques and attention-grabbing technologies, among which the technologies of charisma are one the most powerful. An account in social media becomes a separate world of our contemporary, necessary for his social, professional, creative and other self-realization, a "hyperreal" space for demonstrating himself, in which he realizes the will to procreation, prosperity, success, fame, recognition or power, receiving a significant dose of attention from others. At the same time, social media influencers also dictate their own trends, creating so-called viral videos that other bloggers follow.

Therefore, there is a duality in the realization of a person's charisma in social media. At first glance, it seems that a person has the freedom of charismatic self-expression, on the other hand, his charisma is determined by mass trends, and therefore is locked within their limits. This can lead to the imitation of charisma and the emergence of imitative media charisma, the characteristic feature of which is the gap between the real world and the virtual world, which determines the difference in charismatic manifestations in each of it.

Hyperreality is interpreted by J. Baudrillard as a space, in the realm of which "things, completely present to themselves in their visibility, in their virtuality, in their inexorable transcription (possibly in digital terms with all the latest technology), are only inscribed on one screen, on the billions of screens where the real, but also the image properly speaking, has disappeared from the horizon" (Baudrillard, 2005: 120). Therefore, the virtualization of a person's life precedes the virtualization of

his charisma, which is especially noticeable in the space of social media. At the same time, it is worth emphasizing on virtualization not only as a manifestation of charisma in the digital space, but as an imitation of charisma, not as a real, but a pretend manifestation of personality.

Further understanding the specifics of the charisma of our contemporary and its manifestation in social media, it is worth noting the significant transformation of a person's self-perception, which is increasingly connected with his regular self-presentation and detailed representation of his own image in social media as undoubtedly charismatic. However, upon closer analysis, it becomes clear that our attention is offered an exaggerated or even ghostly *charismatic image*, unsupported by the practice of a real person's life, as was said above. In this context, it is worth recalling the words of J. Baudrillard that an "image can no longer imagine the real because it is the real; it can no longer transcend reality, transfigure it or dream it, since images are virtual reality" (Baudrillard, 2005: 120). It turns out that, having created its own charismatic image, a person gets used to it and presents itself in accordance with this image in its own Internet account.

How is a charismatic image created in social media? And why does it attract the attention of the general public and can even become an authority for a mass user of the Internet?

Answering this question, let's define charisma in social media. This is an existential manifestation of modern man, which is the result of his will to mass self-expression and recognition, which is realized in the space of social media and its means – media materials: photos, graphics, videos, live broadcasts, audio podcasts, etc.

Existentially-corporeal and existentially-personal charisma of a man, as the most common types of charisma in social media, are supported by the number of followers and reactions to a person's posts. Such publications attract as much attention as possible, but do not always convey certain important meanings. The charismatic person, with the help of media materials that act not only as images, but also as an expression of his self-perception in the world and the perception of the world itself, plays a kind of "spectacle", that G. Debord writes about. "The spectacle cannot be understood as the abuse of a world of vision, as the product of the techniques of mass dissemination of images. It is, rather, a Weltanschauung (worldview), which has become actual, materially translated. It is a vision of the world which has become objectified" (Debord, 1970: 9).

Existentially-corporeal charisma or charisma of attractiveness is the most popular in social media and is based on the values of self-preservation and procreation, which are characteristic of a person of ordinary life and ordinary worldview (Khamitov, Krylova, 2022: 53–54). Such charisma is expressed through the publication of media materials in which a person demonstrates his own cult of youth, beauty, health, energy, dynamism of life, provision of things, popularity among friends and colleagues, family, etc. At the same time, the better the so-called "pictures" look, the better they are shot and edited, the more charismatic the person, who publishes them seems. And the closer the published videos are to the trending videos, the more they have trending music which is popular on social media at the moment, the more people will watch these videos and react to it, recognizing the charisma of its author.

No less popular is the existentially-personal charisma of a man, which demonstrates expertise, demand, success, happiness, wealth and even luxury, which are easily and joyfully achieved by him. It is worth noting that social media also acts as a space that reproduces a person's secret dreams about himself, gives an opportunity to invent or hyperbolize charisma and, along with it, desired personal qualities. Therefore, the attractive life of a person in social media becomes a kind of performance that a charismatic person plays both for himself and for society.

Charismatic bloggers create bright info-events from almost everything that happens to them, and sometimes they even come up with it themselves. Their life, beautifully packaged and concentrated on the web page, becomes the so-called dream life for followers, even if in reality it can be quite mediocre. Such charismatic persons realize their charisma through demonstrativeness, living their own "life for show", being in front of the camera most of the time.

It is worth noting the ease and even simplification of the content of the social media charismatic people, which comes from the purpose of social media. Their purpose is that, firstly, they are a means of communication, entertainment and relaxation, available simply in a mobile phone, replacing television. And secondly, it is a powerful platform for self-realization and advertising of one's own activities. Today, almost all professions are moving to the online space, almost every expert advertises his services and his personality, often demonstrating existentially-personal charisma on camera.

A vivid example of the realization of the existentially-personal charisma of a man, who has developed his existentially-corporeal charisma, is sports in social media. Demonstration of fragments of sports training online appears to be quite a charismatic activity and actively attracts the attention of the audience, causes respect from others. The charisma of physicality is often complemented by such internal qualities as strength, will, patience, sense of purpose, but it can also border on narcissism. And if the existentially-corporeal charismatic man publishes videos of his training mostly in order to gain the attention of the opposite sex, imitating fashion or his own environment, then the existentially-personal charismatic man, with the help of such videos, manipulating the charisma of his own body, can also manipulate those around him for self-affirmation or exercising power over them, making a profit and admiring others regardless of their sex.

The market orientation of the modern person has caused the transformation of social media into a tool for selling one's own services, which automatically spread to the positioning of oneself on the one hand, as an ordinary person living his everyday life and – at the same time, an individual or an expert, who is necessarily in demand due to regular demonstration on the network Internet of own professional activity. In fact, a person presents his charismatic image as a product, which should be in demand "on the market of personalities" (Fromm, 1964: 120). Manipulating himself or imitating charisma, such a person is extremely careful about the so-called packaging of his Internet profile, exaggerating all his qualities and achievements as much as possible.

Expert bloggers even rent private jets, villas and other "luxuries" to shoot content with them that shows their attractive style and high financial standard of living, which "communicates" their success, demand and at the same time enhances their charisma.

As mentioned above, charisma on social media is increasingly becoming charisma for everyone, becoming massive. According to J. Ortega-y-Gasset, the masses are a mediocre but defiant, dominant in society, a social class whose representatives consider themselves perfect only because of the fact of their existence. And therefore they "enjoy the pleasures and use the instruments invented by the select groups, and hitherto exclusively at the service of the latter" (Ortega y Gasset, 1957: 22). The author notes that "the select man in order to regard himself so, need to be specially vain, and the belief in his perfection is not united with him consubstantially, it not ingenous, but arises from his vanity and even for himself has a fictitious, imaginary, problematic character" (Ortega y Gasset, 1957: 69). It is impossible to disagree with this idea of the researcher, since mass charisma in most cases begets vanity.

It is also worth noting the considerable frankness of existentially-corporeal charisma in social media. Today, the norm is to publish photos from one's own bed, video reports from one's own childbirth, and regular pictorial "messages" about what a person is eating, thinking, feeling, watching, etc. Active demonstrativeness of oneself and the smallest, and sometimes intimate details of one's life and activities is presented and perceived as charismatic, but it is not always be as such. The personal details displayed by bloggers in response to mass demand are reminiscent of the so-called "dirty laundry of the stars". But now all are stars, all are important, all "have" charisma. Such leveling in the matter of perception of charisma in its own way devalues it in the mass consciousness.

It is worth focusing attention on stardom, which is characteristic of charismatic people in social networks and arises from their media presence. Having successfully promoted his account and reached a significant number of followers, the charismatic person begins to feel like a star. According

to G. Debord, a star in a society of the spectacle is a "spectacular representation of a living human being" (Baudrillard, 2005: 33) that concentrates averaging and plays the image of a certain role (Baudrillard, 2005: 33). "The condition of the star is the specialization of the seemingly lived, the object of identification with apparent life without depth…Celebrities exist in order to represent varied types of life styles and styles of comprehend i ng society, free to express themselves globally. They incarnate the inaccessible result of social labor by miming the sub-products of this labor which are magically transferred above it as its goal" (Baudrillard, 2005: 33).

Having acquired media and stardom, existentially-personal charismatic persons become the stars of their own lives and demonstrate the image of a beautiful person first of all for themselves. Charisma for oneself and in front of oneself is realized in self-love in videos and their constant viewing. Therefore, such charisma in social networks is often a narcissistic and monologue charisma that pretends to dialogue instead of real communication, pretends to experience some feelings and internal changes, but in reality only admires herself in the space of a virtual life diary open to the public, which her account serves as, and even earns from this diary.

And indeed, communication on social networks is becoming more and more formal, where people only exchange short videos, entertaining each other. News from the lives of friends are increasingly not reported by people personally, but posted on the account. Charismatic experts often communicate with subscribers not in person, but ostentatiously in so-called "stories", where they answer questions posed to them in comments or in personal messages, thereby demonstrating their importance and demand. The mass of subscribers is perceived by charismatic bloggers as a generalized audience, a certain "It", which is "appropriated for the undertaking to "find one's bearings" in the world, and then to "conquer" it, as M. Buber writes (Buber, 1937: 41). Although the charismatics themselves in social media often act as an averaged mass, which is quickly forgotten in the absence of posts.

Given its exaggeration, embellishment and fabrication, human charisma on social media, like charisma in movies, television, radio, and show business, is undeniably shrouded in myth. J. Campbell notes that "when a person becomes a model for other people's lives, he has moved into the sphere of being mythologized" (Campbel, Moyers, 1991: 24). According to a thought of the author, myths are "the world's dreams. They are archetypal dreams and deal with great human problems. I know when I come to one of these thresholds now. The myth tells me about it, how to respond to certain crises of disappointment or delight or failure or success. The myths tell me where I am" (Campbel, Moyers, 1991: 23).

According to M. Heidegger, a myth is a "story about the gods", and he considers everything mythical to be divine (Heidegger, 1992).

Existentially-corporeal charismatic persons in social media mostly create the myth of realists, focus on the present time, celebrate life, show off and enjoy themselves. In contrast to them, almost every existentially-personal charismatic expert who sells his services has behind him a certain history of his own formation from the past to the present, confirmed by relevant media "evidences", which precedes the myth about him, adds to his image of capacity and ensures the trust of others. The myth of the charisma of such people is confirmed by their achievements and high standard of living, a wide range of financial and professional opportunities, which they regularly talk about in their own videos.

Charismatic experts almost always report the presence of the author's method in their own work and may even build their counseling based on the typology of archetypal mythological heroes, drawing parallels with modernity. Thus, they add weight to their own charisma, because, at least verbally "touching" famous mythological heroes, they seem to saturate their charisma with their charisma, strengthen their modern image with the power of mythological images of antiquity.

Both existentially-corporeal and existentially-personal charismatic persons can project their fantasies on their own image in social networks, add certain traits and qualities to it, strengthening the myth of their own ideality or non-ideality by moderating the opinions of their own followers. A kind

of informational cocktail is offered to "indulge" subscribers – a myth about oneself as a desirable personality. However, it is not always possible to verify the veracity of the information provided on the page of such a charismatic person, it remains only to believe his speeches, professionally shot in attractive scenery with artistic lighting.

Analyzing further the existentially-personal charismatic experts, it is worth noting their emphasis on the practical value of their own services, which is a characteristic feature of modernity. The practicality of knowledge, own experience and experience of working with people are the main criteria for the value of a charismatic expert in social media. At the same time, indicators of the charisma and success of such an expert are increasingly considered not to be education, but to have experienced significant life events and the experience gained from them, which he describes in detail in his own publications. Such criteria are based on the fact that the acquisition of skills in modern mass perception supersedes the value of experiencing knowledge and the wisdom that arises from this experience.

It is also important to wash away the fact that charismatic experts present themselves as friends who will never betray, always support and will only improve the lives of clients. However, often they can only advertise themselves and show off in communication with others, and in the absence of sufficient competence, they cannot deeply help a person.

In most cases, it is the manipulators who imitate charisma, who advertise their services more often using manipulative marketing techniques. A kind of fabrication of existentially-personal charisma also occurs with the help of artificial intelligence, when charismatic persons publish professional photos with their own faces generated by it, as well as non-author texts copied from the GPT chat, presenting them as created by their own intellectual efforts. They can report on such borrowing and even teach the use of artificial intelligence for commercial purposes. In this case, charismatic eloquence seems to be "borrowed" from artificial intelligence as more capable of creating attractive texts.

For existentially-corporeal charismatic persons, that are inclined to create entertaining content, such borrowing of charisma occurs through shooting videos with their own articulation to soundtracks, in which actors, announcers or other famous personalities voice charismatic statements. Bloggers pick up on trends, fitting themselves into them, speaking not for themselves, but moving their lips "to the voiceover" to seem more charismatic. Thus, a person "touches" the personal charisma and fame of the author of the statement, tries it on himself without much effort, but at the same time receives mass attention and so-called likes.

The techniques mentioned above report about the charisma cliché in social networks, its predictability and the conformity of media images to the expectations of the mass consumer. As a result of such trends, not only the individuality, but also the personality in social media is averaged and degraded, and together with this, the criteria of charisma decrease.

It is impossible not to say about charismatics who really have existentially-corporeal or existentially-personal charisma and demonstrate it to the masses on social media, earning from it. Is such charisma always manipulative? To answer this question, it is worth understanding the motives of charismatics in social media and saying that in the case of existentially-corporeal charisma, this is not always the case. Such charisma is expressed by a person based on the will to self-preservation and procreation, it often serves as a mean of attracting attention, which is enough for a charismatic person if he has income outside of social media.

Existentially-personal charismatic persons with a will to knowledge and creativity can also use social media to realize their own ambitions and demonstrate intellectual and creative achievements, advertise their own activities, and sometimes use easy manipulative techniques. However, the greatest manipulation of charisma and sometimes even imitation of charisma is carried out by existentially-personal charismatics with a will to power and glory. They were mostly discussed in this study.

Liberation from imitativeness and manipulativeness of existentially-personal charisma occurs in the case of its transformation into existentially-communicative charisma, as a manifestation of a

holistic personality and such existential charm of a person, which is based on the will to love, freedom and tolerance, characteristic of meta-boundary being of a man and philosophical worldview (Khamitov, Krylova, 2022: 171–176). Such a will overcomes the narcissistic and egoistic tendencies of a charismatic person and determines the openness of his charisma to actualizing, deeply inspiring, dialogical and even co-creative "I-Thou" communication with the surrounding world.

Discussion. On the one hand, the illusory charismatic images that people create for themselves and the inconsistency of such images in real life are present in social media today. On the other hand, if such ghostliness actualizes a person for personal growth, and not just the acquisition of superficial mass recognition in social Internet networks, it acts as an advance that a person gives to himself, feeling his personal potentials. In this case, the creation of such a charismatic image has a certain meaning, it awakens the will to one's own development and manifestation of one's own uniqueness. Such a duality of charisma in social media actualizes a more detailed analyzing of the possibilities of social media in actualizing the existentially-communicative charisma of a person and further research in this direction.

Conclusions. The article determines that the specificity of charisma in social media is mediated by the media content that a person shoots and presents to the public as his personal reality. In this way, it asserts its own right to charisma and demonstrative self-expression without the need for deep personal self-expression. However, in the absence of regular publication of bright content with the presence of a mass network charismatic person, attention to him also decreases, his charisma rating falls.

It is realized that today there is a significant transformation of a person's self-perception, which is increasingly connected with his regular self-presentation and detailed representation of his own image in social media as undoubtedly charismatic.

It is proven that in the modern market society, in which a person perceives himself as a product on the "market of personalities", there is a massification of a person's charisma, its averaging and lowering of the criteria of charisma. Almost anyone who develops media presence and demonstrability by using manipulative techniques, begins "to live on camera" and achieves a significant number of followers can become charismatic and even a star in social networks.

It is noted that charismatic persons in social media are such because they reproduce the desired image of themselves and can also reproduce the image of their dream life on their own initiative, without depending on cooperation with television. The presence of a mobile phone, imagination and audacity ensure the creation of charisma in social media or its enhancement by special means.

It is realized that the most widespread in the space of mass social media are the existentially-corporeal and existentially-personal charisma of a man, which are often objectified by a him, act only as a simulacrum, an imitation of charisma. Moreover, the displayed things surrounding a person, the events he initiates and the "scenery" of his own life, which he captures on video, increase his charisma in the perception of his followers.

It is noted that the virtualization of the life of a modern person precedes the virtualization of his charisma, which is especially noticeable in the space of social media. At the same time, it is worth emphasizing on virtualization not only as a manifestation of charisma in the digital space, but as an imitation of charisma, not as a real, but a pretend manifestation of personality.

The internal motives of a person, which encourage him to develop or imitate charisma in the virtual space, are revealed. Such motives are the will to procreate, power, prosperity, fame, success, as well as loneliness and the desire for attention, recognition, popularity, demand, etc.

It has been proven that achieving by a man his personal integrity, which reveals his real existentially-communicative charisma can remove charisma from the closed circle of manipulation and imitation and also overcome the contradiction of virtual and real charisma. Existentially-communicative charisma is based on a person's will to love, freedom and tolerance, and opens up the possibility of productive interaction with others and the world.

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