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TWO ATTEMPTS TO FORECAST THE RENAISSANCE AS A REFLECTION OF EXTRAPOLATION METHODOLOGY

The article focuses on continuous research and everyday interest in the Renaissance culture in general and research methods of this period in particular. Accepting the multi-vector nature of the Renaissance methodological culture as a whole, the author's attention is focused primarily on the prognostic methodology as such, which has a priority beginning in the general futurology of the Renaissance problems. The article examines and compares two attempts at forecasting, one of which belongs to Yuriy Kotermak - a Ukrainian scientist, and the second - to the Pskov monk Philotheus. Based on the comparison of the core axiological emphases and comparison by different criteria, some generalizations about the nature of intellectual traditions to the authors of these forecasts belonged to are proposed. The ideas about scientific objectivity of the era, particularly in relation to astrology, are clarified. Considerable attention is paid to the analysis of the thesis on the inheritance of the traditions of the Byzantine Empire formulated by Philotheus, including in the context of the restoration of canonical ties of Ukrainian Orthodoxy with the Ecumenical Patriarchate. Finally, the concept of futurological relevance of further research of the stated forecasting methods is suggested.

Key word: *broadcast empire, futurology, Renaissance, social forecasting, astrology, scientific objectivity of COVID-19, forecast verification.*

Introduction

The unique, surprisingly alluring, and never ceasing to be of interest to scholars, the Renaissance is a period of European history marked by many cultural transformations, resonant discoveries, and methodological innovations. The Renaissance replaced the Middle Ages and became, in its way, exclusive and universal in the spiritual and scientific research context period, an intermediate link between the Middle Ages and the Age of Enlightenment. Anthropocentrism, human-centrism, maximum focus on the greatness of the human spirit and human capabilities - (i.e., the central place in all cultural and scientific research is taken by the human being) - become the dominant ideology in the scientific and everyday life of this period. Then, the interest in the forgotten or obscured scientific and cultural paradigms and research emphases of ancient culture is revived. In fact, the term "Renaissance" as such originates thereof.

Since mankind mastered the first scientific knowledge about the world around us, the question of the possibility of applying this knowledge to predict the future, e.g., weather, harvest, wars, as well as events in the personal and family life of governors and ordinary people, arose. The fifteenth century is considered the peak of the Renaissance, evident in Eastern Europe's territories.

From the Ukraine-centric point of view, it would be necessary to mention that among the numerous Ukrainian graduates of European universities, the outstanding figure of Yuriy Kotermak stands out. He was a scientist, educator, poet, the first Ukrainian author of a scientific book, and rector of the University of Bologna known as "Giorgio da Leopoli" - Yuriy from Lviv, Yuriy from Drohobych. Yuri Drohobych is known under the following names: Yuri Kotermak, George of Rus, and Yuri

(Georgius) from Lviv. In 1488 Yuri Drohobych was already a professor at the University of Krakow. Among his students were the explorer of the solar system Nicolaus Copernicus, German poets Konrad Teltis and Rudolf Borsdorf. Moreover, Y. Drohobych assigned the leading role in human development to knowledge. He highly appreciated the printed word's role in young people's education. The purpose of science he considered to be predicting the future, helping people to prevent undesirable, catastrophic events. He wrote that he published his books with the sole wish to benefit the human race if only they were helpful. In the libraries of Paris, there are copies of two astrological treatises of Yuri Drohobych and in the Bavarian State Library in Munich - his forecast for 1478, rewritten by the German humanist H. Schedel. These works evidenced the scholar's thorough knowledge of ancient and medieval literature (*Hrubyak, 2017: 5-6*).

Thus, the authors decided to compare two works of the prognostic genre, one of which belongs to the Ukrainian scholar of European importance, Yuriy Kotermak, and the other to the Philotheus of Pskov. Despite the historical proximity in time and theme, these works are marked by differences in the environments in which they were created. Kotermak acted within the Western European intellectual tradition, while in Moscow Rus, it was the era of the second South Slavic influence and the inertia of the Byzantine imperial tradition. On the other hand, the accuracy of the comparison between these works is due to the fact that in the works of Philotheus, considerable attention is devoted to the critical analysis of prognostic assessments made by Western European authors.

The relevance of the topic of the proposed article is determined by the processes of

- globalization, which unifies the phenomenon of prognostic methodology in general;
- pandemic and covid, which resonates the emphasis on the importance and relevance of futurology in general;
- transformation processes in Eastern Europe that attracted attention to the prognostic functions of philosophical and other types of scientific knowledge.

Research methods

The phenomenon of Renaissance culture has always been in the field of interest and research of scientists of various professional fields. Historians and culturologists, political scientists and art historians, and researchers of pedagogical, economic, and military-organizational studies are among a few areas of scientific research of the Renaissance. The methodological heritage of Renaissance research is quite polyvector and bright.

Linguistic analysis with emphasis on the "far-fetched", "artificially imposed", presentation of a non-existent element as an unconditional fact in specific historical textbooks or source base refers to B. Oklopcic, emphasizing that it makes sense to find in the texts the so-called "blurring of facts.

"Thus, the researcher argues that "History textbooks are based on facts. Occasionally, however, history textbook authors cannot escape emplotting fictional elements into their writings. Those fictional elements transform them into story tellers whose view of certain events, persons, or things might be clouded by cultural, social, or literary currents of their time." (Oklopcic, 2017: 81).

The comparativism of philosophical and theological approaches in the perception of the Renaissance is offered by E. Bourdon, among other things, raising the methodological problem of temporality as a specific interrelation of moments of time and temporal characteristics, as a unique dynamic of changes in those phenomena and processes, the qualitative feature of which is determined by the socio-cultural specificity of human existence, i.e., the temporal essence of phenomena. Emphasizing the moment of complexity, diversity, and polyvector perception of time as such, the researcher notes, among other things,

"... the complexity and diversity of the perception of time during the Renaissance in numerous sources, mainly from France. More than a simple rediscovery of the Antiquity, we should consider it a multiplicity of temporal conceptions. Since the question of time in the Renaissance is entirely embedded in the complex Christian order of the world, we need to consider this historical question through both theological and philosophical approaches. I contend that time is apprehended through various scales, from the one-time event to the eternity of the hereafter, with a combination of a cyclical and a linear conception, a divine periodicity and an earthly time of the rhythms of the world, an expectation of a brilliant future in an eschatological perception combined with a deep interest for the past in order to understand the present. The peculiarity of the Renaissance is essentially in the affirmation of the pre-eminence of the present. I will analyse these issues by studying the relationship between the time of God and the time of the world, then the question of the disenchantment of the world, and finally the question of a new regime of historicity, gradually built around a present emerging from the past" (Bourdon, 2017: 40).

Methodologically, the collective work of L.Nelson, J.Simmons and U.Simonsohn on the problems of psychological aspects of the study of the Renaissance are particularly informative. Thus, raising the issue of "pseudo-

positive research" and focusing on the importance of the factor of skepticism, bias, and multi-vector interpretations of certain events and pointing out the non-alternative method of experiment, the researchers, in particular, claim,

"In 2010-2012, a few largely coincidental events led experimental psychologists to realize that their approach to collecting, analyzing, and reporting data made it too easy to publish false-positive findings. This sparked a period of methodological reflection that we review here and call Psychology's Renaissance.

We begin by describing how psychologists' concerns with publication bias shifted from worrying about file-drawered studies to worrying about p-hacked analyses.

We then review the methodological changes that psychologists have proposed and, in some cases, embraced. In describing how the Renaissance has unfolded, we attempt to describe different points of view fairly but not neutrally, so as to identify the most promising paths forward. In so doing, we champion disclosure and preregistration, express skepticism about most statistical solutions to publication bias, take positions on the analysis and interpretation of replication failures, and contend that meta-analytical thinking increases the prevalence of false positives. Our general thesis is that the scientific practices of experimental psychologists have improved dramatically" (Nelson et al., 2017: 532).

The work of Iryna Petrova on the phenomenon of leisure experience and consumer culture on the example of spiritual and intellectual nuances and everyday aspects of life on a villa during the Renaissance deserves special attention - both in view of the thorough analysis of the methodology of research on the Renaissance period and the nature and specifics of the period itself. First of all, highlighting the importance of the historical and retrospective method, the scholar raises the issue of "educated leisure" and puts forward the following multi-vector statement as the primary objective:

"...to determine and justify the specifics of leisure practices on a villa in the age of Renaissance. The methodology is based on the complex using of the method of analysis, synthesis, and generalization that allows characterizing villa as multifunctional; also were used historical and retrospective methods that provided disclosure of leisure practices on the villa regarding historical context. Scientific Novelties. Leisure practices of humanists are implemented on the suburban residence - villa. The ideal model of Renaissance leisure - the "educated" leisure, based not on the social or geographical, but on the spiritual unity; the leisure full of love, music, singing, banquets, high poetry, contemplation of nature beauty, philosophical disputations and talks; the leisure that provides life "without sadness and monotony". "Educated" leisure on villa was the precondition of "academies" development and formation of culture as social and meaningful phenomena. Humanists focused their attention on the intellectual aspect of "otium" (unemployment) full of contemplation of true and scientific works that enriched the inner world of man, strengthened his fortitude and by its content were "work at leisure" (in otio meo negotia). The defense of contemplative life dedicated to private leisure and full of scientific works was accompanied by the justification of expediency of active public position for the benefit of society. The "lazy leisure" of the uneducated majority was opposed to such leisure. Simultaneously, villa became regarded not only as space for relaxing and scientific relaxation but also as the style of life based on rules directed to achieving of spiritual and moral self-improvement" (Petrova, 2018: 52).

In general, in this study, the author uses the method of description to represent the specifics and characteristic

nuances of the methods of Kotermak and Philotheus; the method of comparative analysis emphasizes the dichotomy of the common and unique creative work of both artists. In addition, the method of implication and extrapolation to highlight the universals in both methodological heritages and the relevance and demand for the work of both researchers are applied. The hermeneutic methodology is the core paradigm of the author's research since immersion, insight, mental sense of style, scientific capabilities, aspirations, and Renaissance culture is the "general style" of all studies of the historical and cultural past.

Research results

It seems reasonable to appeal to the experience of futurologists of the late XV century, the forecasts of which have already become the property of historians. Both works have an official character, "Prognostic assessment of 1483", compiled by Yuriy Kotermak for Pope Sixtus IV, and the "Message" of monk Philotheus addressed to the Great Knyaz of Moscow. Furthermore, Monk Philotheus received a lot of written materials on various urgent issues of that time, particularly from Western Europe.

Both works went down in the history of science and politics. However, considering the "Prognostic Assessment" and the "Epistle", one can get an idea of the general science level of that time and, what is most interesting, the faith of politicians and government officials in the ability of science to help in solving practical issues.

The difference in the professional affiliation of both authors is striking. On the one hand, Philotheus is a monk of the Pskov monastery who prepares an expert opinion for the government of the Grand Duke of Moscow. At that time, Yuriy Kotermak was a professor and, for some time, a rector of the University of Bologna. He retired as a professor at the University of Krakow. On the other hand, he was secular and wrote his forecast for the Head of the Catholic Church. It is known that the first university in Moscow was founded more than two and a half centuries later. The influence of university culture on Western Europe's intellectual and political life is its characteristic feature, particularly in comparison with the lands of Kyiv and Moscow Rus. When comparing the analyzed works, one cannot ignore the attitude of both authors toward astrology as a method of predicting the future. Yuriy Kotermak was famous as a prominent European astrologer of his time. Philotheus of Pskov, on the contrary, denies any approaches of this kind, allowing only facts and judgments that stemmed from life experience or were recognized by the church. Nowadays, it is difficult to compare the level of "scholarly" unambiguously. In the case of Kotermak's work, it is more about the natural philosophical level of discussion, in the case of Philotheus - about the appeal to the Eastern Christian historical and cultural tradition, which, like any other tradition, is a synthesis of the life experience of many generations of people. Cosmic, climatic, and geopolitical consequences that interested the authors of both predictions and their addressees intersect with each other:

- geopolitical consequences of the fall of Byzantium and the rise of Ottoman Turkey;
- the rise of some and decline of other European states;

- the prospect of international military conflicts and internal unrest.

The forecast of Yuri Kotermak is astrological in nature. In the XV century, astrology was considered a science, unlike fortune-telling, which was banned by the church and severely persecuted.

Today it is difficult to believe, but then the fact of the influence of celestial bodies, in particular, the location of the Sun and planets, influenced the events and history of an individual's life and was considered scientifically established. There were voluminous works on this issue and various methods of calculation. This explains why such a forecast was addressed to the Pope, and in the text of the Forecast, there are references of theological nature.

In the XXI century and the previous three centuries, such communication between astrologers and the Vatican (at least officially) would be impossible because, during the Enlightenment, astrology lost the status of science. This warning is significant because Yuriy Drohobych and his addressee treated astrological forecasts as completely scientific, i.e., compatible with the church's teachings. Furthermore, he noted that by publishing his works annually for reading, he believed that he contributed to the human race (*Drohobych, 2003:1*).

The empirical nature of astrological laws was considered undoubted because the scientist believed that if the vastness of the sky was incomprehensible to the eyes, then it was not far from the human mind. People know the effects and the causes and, thus, distinguish the celestial influences. Therefore, everything mortal is subject to divine laws (*Drohobych, 2003:1*).

The astrological methodology used by Yuri Kotermak is beyond the scope of this paper. However, it is the subject of study by narrow specialists in the field of science and culture history.

In this article, the author will focus on the synthesis of the problems of society, which Yuriy Kotermak made his predictions about dividing the Forecast into ten parts, in particular

- the state of the Catholic Church;
- the state of the imperial possessions and famous cities (the Holy Roman Empire);
- about the wars, in particular, the war between the Venetians and the Ferarians;
- the state of plague and mortality (*Drohobych, 2003:2*).

One cannot but note the parallels with the present, particularly in connection with the recent events in Afghanistan and the COVID pandemic.

Thus, in the XV century, intellectuals and authorities were concerned about the same problems as nowadays. Among the cities of Eastern Europe for which the forecast was made, there are mentioned Krakow, Poznan of the glorious Kingdom of Poland, Lviv, Drohobych in Russia, Buda, Kasonia in Hungary, Bratislava and Nyssa in Silesia; Naples (*Drohobych, 2003:3*).

In accordance with the principles of science, Kotermak considered his prediction to be of practical significance, i.e., based on his prediction, it was possible to avoid adversity and misfortune by employing common sense.

He demonstrates a thorough knowledge of the geography and political situation of Europe and the Mediter-

anean. The immediate attention was paid to the events in the territory of modern Italy and near it. Separately, he considered the situation in France and the Ottoman Empire.

Drohobych drew attention to the Jews in Europe at that time. It is worth noting that the author does not demonstrate personal sympathy for certain peoples, states, or other rulers. All his focus is on calculating the state and relative position of the celestial bodies and modeling their impact on man, society, and nature.

The forecast provisions are formulated in a definite way, as such, which are of necessity determined by the relevant prescriptions of astrological science. For Drohobych, astrology was not a source of esoteric knowledge but, on the contrary, a sufficiently precise and rational science.

Monk Philotheus (1465-1542) lived in the Pskov monastery. He is the author of the "Epistle on the evil days and times", addressed to the uncle of the Moscow prince priest Mikhail Grigorievich Misyur-Munekhin. In his "Epistle," the author describes the situation that led to its creation to interpret the list (Kolesov, 2000). (It refers to a pre-text letter with enclosed materials that Philotheus' opinion was asked about. According to the tradition of Church Slavonic literature, the author began with the formula of his humility: "you, my lord, know that I, a countryman, learned letters, but I have not been exposed to Hellenic antics, I have not studied astronomy, and I have not been in conversation with wise philosophers" (Kolesov, 2000).

Philotheus initially expressed skepticism about astronomical calculations. In particular, he points out that there is no fundamental difference in the counting of years from the creation of the world or the Nativity of Christ (Kolesov, 2000). Moreover, he points out that philosophers argue that the year is dual: solar and lunar, but those are "separate hours", although it is possible to calculate the time of solar and lunar eclipses, but with such a complex work and feat, it does not bring much benefit (Kolesov, 2000).

Philotheus argues his skeptical attitude to astrology by the fact that pagans and heretics use "seven planets and twelve stars" and predict "evil times and days" in order to shift the responsibility for human sins onto God (Kolesov, 2000).

He also believes it is unacceptable to fill the gap in people's knowledge through conjecture and fantasy, as everything happens according to the unknown prescriptions of God (Kolesov, 2000). Furthermore, concerning the stellar course, the sun and the moon, he writes that our dignity knows that these stars do not move because they are not alive and see nothing but are carried by angelic invisible forces (Kolesov, 2000).

Philotheus does not consider it possible to make predictions about the fate of kingdoms and countries based on the movement of the stars (Kolesov, 2000).

The most well-known is the last thesis of the "Epistle" about the broadcast of the Byzantine Empire to the Tsardom of Muscovy. Referring to the opinion of the Apostle Paul that Rome is the whole world and to the "Revelation of St. John the Theologian", Philotheus predicts the creation of a future Christian kingdom that will unite all Christians. He writes that all Christian kingdoms are flooded with infidels, and only one ruler of the kingdom stands by the grace of Christ. Therefore, the ruler must govern with

great care and appeal to God. Not to rely on gold and transient wealth but on God, who gives it. And the stars will not help in anything, will not provide, and will not take anything away (Kolesov, 2000).

Philotheus considered the Tsardom of Muscovy as an updated version of the "Roman Empire" (Byzantine Empire), which itself was the successor of the Roman Empire (Ancient Rome).

From the point of view of Philotheos, it is obviously about the creation of the "Holy Roman Empire of the Slavic nation" headed by the Moscow prince.

It is worth mentioning the impact that the fall of Constantinople in 1453 had on the politics and public opinion of Western and Eastern Europe. In the conditions of the XV century, events of this scale and other smaller ones were subject to comprehension in confessional categories. If Western Christians saw the fall of Constantinople as proof of the validity of their theological position, Philotheus considered the Byzantine Empire only as one of the stages of the creation of a single Christian Orthodox kingdom. At the same time, from the point of view of Philotheus, Catholics were heretics, and only Orthodox Christians were true Christians.

The idea of a "broadcast empire", tracking or inventing connections with prominent geopolitical entities of the past, has always been one of the most exciting problems of historiography and historiography. Therefore, it is necessary to highlight the most resonant historiographical milestones, namely:

- The solution to such questions served as one of the stimuli for the emergence of history as a science. Here are just a few eloquent examples. The most popular in Europe was the idea of the succession of the Roman Empire. Even though the Western Roman Empire ceased to exist at the end of the fifth century, the Holy Roman Empire of the German nation emerged in Central and Southern Europe in the tenth century, which lasted until the Napoleonic Wars.

- Winston Churchill begins the first book of his "History of the English-speaking peoples", called "The Birth of Britain", with the episode of sending the Roman army under the command of Julius Caesar to land on the British islands. The outlines of the Roman past and the themes of Roman history have always been famous in English social and political thought.

- The figures of the French Bourgeois Revolution deliberately imitated the political models of republican Rome.

- The legendary historical heritage of the Turks is shared by modern Turkey, Kazakhstan, Turkmenistan, and Azerbaijan.

- While creating the modern Ukrainian national myth, reference is made to the semi-legendary stories of Trypillian, Sarmatian, Gothic, and Celtic culture.

- After the fall of Byzantium in 1453, the question of succession of the Byzantine Empire tradition arose. Obviously, neither in Western Europe, which had its tradition of the Roman Empire, nor for the Ottoman Turks, this idea was of any interest.

In the analyzed paper, monk Philotheos formulated the thesis about the transition of the Byzantine-imperial tradition from Constantinople to Moscow. Today, this thesis of Philotheos in the Ethno-confessional dimension

has suffered a significant impact as a result of the establishment of direct canonical ties between the Ecumenical Patriarchate and the local Orthodox Church of Ukraine.

The "Second Rome" challenged the so-called "third" priority. The dynamism, cyclicity, and unpredictability of the game of geopolitical forces and ethnocultural traditions can be seen in this.

The Romans considered themselves heirs to the tradition of Troy. In the I century B.C., on the order of the Roman Emperor Octavian Augustus, Publius Virgil Maron wrote the poem "Aeneid" about the escape from Troy of the group led by Aeneas and the establishment of the Roman state. The episode with the escape of Aeneas is also depicted in the famous Greek poem "Iliad" by Homer. The appearance of Virgil's poem "Aeneid" means the establishment of Roman hegemony over the inhabited Greek-speaking territories of the Mediterranean, which required an ancient tradition similar to the Greek one. Interestingly, according to current archaeological data, several researchers consider Troy as the center of a large regional cultural community covering the entire Black Sea region and the southern territories of modern Ukraine. After Galicia and Bukovina became part of Austria, Western Roman and Byzantine traditions met on the territory of modern Ukraine, and the former associated itself with the same territories.

The experience of geopolitical forecasting of monk Philotheus shows the complexity of geopolitical forecasts over long periods.

In the second half of the XIX century, during the Russian-Turkish wars, in particular in the Balkans, entire collections of books were written about this work of Philotheus, as it was an ideological justification for the expansion of the Russian Empire in the territory of the former Byzantium, inhabited mainly by Orthodox Slavs.

Conclusions

The historical significance of both projections can be seen in two aspects:

- the monument as a historical source and object of study by historical and other humanitarian sciences;
- the second aspect is the significance for the then and subsequent up to the present practical policy.

In the first aspect, both works are of cognitive scientific interest and are historical sources. In the second aspect, in terms of forecasting or instead modeling the future, they can also be considered equivalent, except for the provision in Philotheus' "Epistle" about the "broadcast empire" - the transition of the Byzantine imperial tradition to the Russian one, which continues to disturb the communal political life in the post-Soviet space and around the world. The prophetic work of Yuri Kotermak did not have such consequences for the next generations.

The statements of Yuri Kotermak, our world-famous philosopher, remain relevant through time and space:

- Though the expanses of the sky are far from the eyes, they are not so far from the human mind (quoted in F. Malytsky, 1970: 280).

- Probably, by the love of Venus and Jupiter, the compressed sun once set you to rule the world (quoted in Nichyk, 1990: 20).

- Many now flaunt their works sacrilegiously, taking care of ambition and profit (Drogobych, 1999: 46).

- I, on the other hand, publish my books with the only intention - to be helpful to the human race (Drogobych, 2003: 120).

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ДВІ СПРОБИ ПРОГНОЗУ ДОБИ РЕНЕСАНСУ ЯК ВИЯВ ЕКСТРАПОЛЯЦІЙНОЇ МЕТОДОЛОГІЇ

Акцентується апріорність безупинної дослідної і життєво-побутової цікавості щодо культури Ренесансу загалом і методів дослідження даного періоду зокрема. Приймаючи мультивекторність ренесансної методологічної культури в цілому, авторська увага зосереджена, перш за все, на прогностичній методології як такій, що має пріоритетне начало в загальній футурології проблематики Відродження. У статті розглянуто та порівнюється дві спроби прогнозування, одна з яких належить Юрію Котермаку – українському вченому; а друга – псковському монаху Філофею. На основі зіставлення стрижневих аксіологічних акцентів та порівняння за різними критеріями запропоновано деякі узагальнення щодо характеру інтелектуальних традицій, до яких належали автори цих прогнозів. Уточнено уявлення епохи про наукову об'єктивність, зокрема в ставленні до астрології. Значна увага приділена аналізу тези про наслідування традицій Візантійської імперії, сформульованої Філофеєм, у т.ч. в контексті відновлення канонічних зв'язків українського православ'я з Вселенською патріархією. Виснувано ідею щодо футурологічної доречності подальших досліджень заявлених методик прогнозування.

Ключові слова: *трансляція імперії, футурологія, доба Ренесансу, соціальне прогнозування, астрологія, наукова об'єктивність COVID-19, верифікація прогнозу.*

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