

**Umudun Psikolojisi ve Teolojisi/Psychology and Theology of Hope. Saffet
KARTOPU. Ankara: Eskiyei Yayınları.**

Psychology and Theology of Hope

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Abstract

In this study, the book "Psychology and Theology of Hope" which is written by Saffet Kartopu is examined. It is published by Eskiyei Publishing House in 2021. The book includes an introduction, five chapters and a conclusion. It is written in Turkish and it has got a fluently language.

The book examines man and religion Otto Rank's concept of "birth trauma" is used as the basic theory. According to Rank, birth trauma is a phenomenon that creates consciousness. It is not a break in usual life. The individual who is thrown into the cruel world from the mother's womb (peace) lives with the longing to reach the old peace. This longing takes its place in the mind as a hope. Man's desire to return to the mother's womb is always present in his subconscious.

Kartopu uses Rank's concept of birth trauma to portray hope. The author, who investigates the source of the good life that people dreams, applies to history and archeology. Symbols and rituals used in ancient civilizations are explained with examples. The theology of hope, which has been explained with a deep analysis from the Sumerians to the present, is associated with the psychology of hope that psychoanalysis tries to explain. This is an important work that has made a great contribution to the literature and the history of science.

Social and religious symbols are used in daily life (Khidr, Easter, Hıdırellez etc.) that are explained with the psychology and theology of hope. This book, which we will deal with an effort to understand human beings, prompts the reader to rethink many things about life. In particular, he distinguished mythological, theological and secular periods in understanding life; it is a challenge in itself to history, art and philosophy.

Keywords: Birth Trauma, Hope, Theology, Psychology, Otto Rank, Mythology, Utopia.

Öz

Bu çalışmada, Saffet Kartopu'nun yazdığı "Umudun Psikolojisi ve Teolojisi" kitabı incelenmiştir. Kitap Eskiyei Yayınları'ndan 2021 yılında çıkmıştır. Kitap giriş, beş bölüm ve bir sonuçtan oluşur. Türkçe olarak kaleme alınan kitap akıcı bir dile sahiptir.

Kitap umudu insan psikolojisi ve din ekseninde inceler. Temel teori olarak Otto Rank'ın "doğum travması" kavramı kullanılır. Rank'a göre doğum travması bilinçli bireyin yaşadığı bir kırılmadan öte, bilinci var eden olgudur. Anne karnından (huzurdan) gaddar dünyaya atılan birey eski huzura kavuşmanın özlemiyle yaşar. Bu

özlem bir umut olarak zihinde kendine yer eder. İnsanın anne rahmine dönüş arzusu bilinçaltında hep vardır.

Kartopu Rank'ın doğum travması kavramını kullanarak umudun portresini çıkarmıştır. İnsanlık tarihi boyunca insanların hayal ettiği iyi yaşamın kaynağını araştıran yazar tarih ve arkeoloji bilimine başvurur. Eski medeniyetlerde kullanılan semboller ve ritüelleri örneklerle açıklar. Sümerliler'den günümüze kadar derin bir analizle açıklanan umudun teolojisi, psikanalitiğin açıklamaya çalıştığı umudun psikolojisiyle ilişkilendirilir. Ortaya literatüre ve bilim tarihine çok büyük katkısı olan bu önemli çalışma çıkar.

Günlük hayatta kullanılan toplumsal ve dini semboller (Hızır, Paskalya, Hıdırellez vd.) umudun psikolojisi ve teolojisiyle açıklanmıştır. İnsanı anlama çabası olarak ele alacağımız bu kitap okuyucuya pek çok şeyi yeniden düşünme şansı verir. Özellikle onun hayatı kavramadaki mitolojik, teolojik ve seküler dönemlere ayırması; tarihe, sanata ve felsefeye başlı başına bir meydan okumadır.

Anahtar kelimeler: *Doğum Travması, Umut, Teoloji, Psikoloji, Otto Rank, Mitoloji, Ütopya.*

Introduction

In the 2009 film *After Life*, directed by Agnieszka Wojtowicz-Vosloo, the following dialogue takes place between the gravedigger Eliot Diacon and Jack watching him:

Jack: You said you could teach me.

Eliot Diacon: It is an only hole in the ground. It is for ...

Lack: Mis Taylor?

Eliot Diacon: Exactly. For Anna. She belongs here.

Jack: Because she is dead.

Eliot Diacon: No. Because there is no life left in her.

Eliot tells him that Jack's teacher, Anna Taylor, must go to the tomb. Anna deserves it, but Anna is not dead. Because there is no life in her. What is the relation between desire to live and life; In other words, can the relationship between the lack of desire to live and death be explained by an impulse? And is the desire to live or the state of being deserving life a state of getting pleasure out of life? Is it an impulse to enjoy life? In short, what is the measure of deserving to live?

The most realistic answer to the above questions should be "hope". If

there is hope, life has meaning. Hope is not just about independence of the past and present. If we acknowledge hope as anticipations for the future, we will also need to examine the factors that lead people to be hopeful. It is necessary to construct a historical perspective on what hope is, not only on material and psychological foundations, but also by considering anthropological research. The historical perspective of hope undoubtedly opens the doors of theology to us. At this point, Professor Doctor Saffet Kartopu's book "Psychology and Theology of Hope" comes to our rescue.

The book is written in an academic language. It is also written like Western technique. From the Old Testament (Torah) to the Peloponnesian War (Thukididis), from Politics (Aristotle) to Emilie (Rousseau), from Thus Spoke Zarathustra (Nietzsche) to The Narrow Corridor (Daron Acemoglu)... as in the most important books of Western literature, Kartopu's work tries to make sense of and recognize human and life. However, Kartopu cannot be charged with being orientalist, which is an archaic debate. Because when he examines psychology and theology of hope in the book, it is very clear that the main purpose of him is to get to know people and to comprehend the life in a holistic way. In the process of comprehension and understanding effort, many disciplines have contributed to the book.

In the book, having regard to the most paradigms obtained from the Sumerians to today's Anatolian people and from Buddhism to Islam, psychology and theology of hope have been analyzed from various perspectives, subjects are handled with psychoanalysis logic, with theological logic or with the logic of political science when appropriate. In this context, the book is written with a very successful technique and style in terms of oral and written works that produced in every period of history. In other words, the author tries to make the understanding of the life of societies clear in every period of history.

1. The Design and Theme of the Book

The theme of the book is "hope". The psychological element of hope is explained by Otto Rank's definition of "birth trauma". The analysis that started with Otto Rank reduces the psychology of hope to physiological effect which emerges on the sidelines of birth. Undoubtedly, this reduction brings us to Freud. Because the physiological transformations and shocks that occur with birth come into existence of the conscious and subconscious elements. But Rank's later analyzes diverge from Freud's. He focuses on security anxiety, liberation, union, life and death, separation anxiety, etc. He tries to

explain the mental states that a person experiences throughout his life via his special concepts.

The book, which focuses on Rank's "separation anxiety" and "longing for the mother's womb" after the birth of man, finds this anxiety in ancient times. From Sumerian tablets to Egyptian inscriptions, from Babylon to Ancient Greece, there are traces of separation anxiety and longing to return to the mother's womb in almost all civilizations. Kartopu puts religion into the concept at this point. Religion emerges as the institutionalized form of hope and creates itself in cultures blended with mythology.

The book consists of an introduction, five chapters and a conclusion. In the first chapter, a framework is drawn from "birth trauma" to "utopia". In this section, the history of utopia is examined from an anthropological and psychological point of view. In the second part, mythology is examined. Mythology is explained by considering birth trauma and mother's womb, which are the basic theory of "rebirth". In the third chapter, the evolution of the return through birth trauma into hope with the "golden age" is explained. Ultimately, hope is crowned with "best-kept secret". At this point, theology finds its place as a form of explanation, an element of understanding life. Religion is not an alternative presentation in the psychology of hope, but as a paradigm of mythological, utopian and psychological foundations that it conceptualizes hope. In fact, the element that gives religious hope a divine motif is the "archetype", as Kartopu stated.

2. The Book Content

The book is built on the psychology and theology of hope that is grounded "Otto Rank's birth trauma" theory. According to Rank, the source of birth trauma is the baby being taken from the mother's comfortable and safe womb and suddenly thrown into a hostile, disturbing world. All anxiety neuroses of man are based on this universal experience. This anxiety leads the child to the desire for security. Thus, returning to the mother's womb becomes a dream where absolute security will be ensured. Returning to the mother's womb is alike ascending to heaven. But the child does not live with an absolute rigor or bad fate. The mother's bosom is the safe harbor for the baby against the birth trauma. Thus, the hope of returning to the mother's womb, which is the place of absolute peace, appears in the child. Here, the emergence of hope is the re-greening or reappearance of the sense of security that arose in the mother's bosom.

Hope is the main motivation for survival. Hope is both data and movement. Hope carries us beyond today and teaches that tomorrow is

always possible. When hope is gone, life has ended as real meaning or as potential. Hope is the essence of life. So man can be defined as a "Homo Espefans" –a person who hopes-. Nietzsche's rainbow metaphor that is shining over the stream of life independently of the stream is a very useful notion for understanding hope. Hesiod says that Zeus did not object going everything inside Pandora outside when its lid was open. However, hope could not run away from the box because Zeus did not allow hope, which is the source of life that must always remain in man, to be lost.

In theology of hope, God is the source of hope. In Christianity and Islam, keeping the faith is an absolute phenomenon and begging for God's help is a pillar of faith. In fact, in Surah Yusuf (Joseph), despairing of God is equated with denial. Religion not only sanctifies hope, but also makes it visible through rituals. In all religions, praising to God and expressing or notifying hope for the future are presented in a ritual.

Rank claims that living together with the mother, as a child who has experienced birth trauma, causes the hope of returning to the safe mother's womb. But this togetherness always ends in order to establish a new one in the future. This leads to separation anxiety. Every human being is born with the conflict created by the feelings of dependency and independence. The effort to be an independent person (individual) and the desire to return to the mother's womb and want death co-exist. According to Rank, death and life, separation and union are synonymous.

In the Sumerians, freedom (*amargi*) means returning to the mother's womb. The freedom that individuals understood in ancient societies was not political but psychological. The reasons that push people under certain obligations and burdens are the passions that fully coincide with the instincts. The way getting rid of our passions will be possible by destroying our passions (instincts). This is the formula of almost all religions. This formula is the formula for peace. Peace is a situation that sleep is disabled and desires are absent. Man lived in this state in the mother's womb. The desire why he/she should not live again leads to hope. But in the new situation, the place of peace is not the mother's womb, but the heaven of God. Finding true God also brings true peace.

The idea of death is perceived as a return to the womb from the first childhood. It is natural for people to empathize with and envy someone who has died. For a child, saying go away is the same as saying I hope to die. In fact, what is desired is not a terrible evil wish. The feeling of death produces

a hidden pleasure in the unconscious.

One of the most systematic forms of hope is *utopia*. Utopia, which means a good place as a word, is a perfect society model that expresses the longing for a happy and beautiful society. Thomas More wrote his work called Utopia in 1516. Many utopia studies were made both before and after More. Farabi's el-Madinatu'l Fazila (10th century), Tomaso Campanella's The City of the Sun (17th century), Francis Bacon's New Atlantis (17th century) are examples of utopia. In addition, in Turkish literature, the books of Kınalızade Ali Efendi's Moral State (16th century), İsmail Gasprali's Darrürrahat Muslims (19th century), Molla Davudzade Mustafa Nazım Erzurumi's Progress in Dreams and Civilization-Islamiyayi Ruyat (20th century) and The City of Rıza, which is an Alevi saying, is an example of utopia.

Utopia is a paradise on earth. Utopia is not encountered in the Middle Ages because of the fact that the Church did not allow alternative organization and the depictions of heaven and hell. They were already described in the holy books, so it prevented alternative designs. Heaven is God's design, not mankind's. But utopias are for the earth order. Utopias emerge when social problems are unbearable. A utopia emphasizes equality, not freedom. But ideologies like Communism are not utopias. Despite ideology is not utopia, it contains utopia. In utopia, there is no ideology. Ideologies are about political power but utopia is about society. Utopia is the deconstruction of ideology. Utopia does not need the sacred like ideology. However, it wants to retrieve the state of being expelled from heaven, which exists in all religions. Utopia is the design of turning back to heaven again. It gets strength from its tendency which idealizes the past. Also, religions are revolutionary by nature. At the time they emerged, they were the criticism of the existing bad order. Even in this state, an Era of Bliss can be produced for every religion. Beliefs in the promised land, Messiah and Mahdi are theological utopias.

Mitos, epos and logos mean "word" in Greek. Epos is the prudent or laconism word, while logos is the word that expresses the truth. Myth, on the other hand, means narrative words and is derived from the word mythos, which means story. Mythology is the science that studies myths and stories. Mythology is derived from worries about vital problems that cannot be resolved with pure reason. According to Levi-Strauss, people turn reality upside down via myths. Malinowski claims that myth is a means or a tool of comprehending people' lives. Myth had the same effect on primitive people as religion did. Piaget's work on children is significant. His work shown that

all children perceive the objects alive such as the sun and the moon. Other means children are animistic. Hence, Piaget confirmed Malinowski.

Myth always begins with genesis. Water is the basic element in mythology. Children put in the basket and thrown into the water, fish belly etc. There is water in all stories, and this water corresponds to the fluid in the mother's womb. In mythology, all heroes go through the stages of separation (exit from the ordinary world), initiation (fighting with supernatural powers) and returning (returning with a supernatural power). Mythological elements are also evident in religions because both are reflections of hope. The similarity of Adonis' resurrection with Jesus, similarity of the resurrection day of Easter and Adonis, the meeting of Khidr-Elijah the resurrection of Adonis, etc. As in the examples, religion and mythology are intertwined.

Khidr is a very powerful notion in terms of hope and theology. Khidr, who drank the water of immortality, is the representative of God on earth. Sometimes it is visible but usually invisible. It helps people in distress. He intervenes in nature with the hand of God, but this intervention is definitely for the great good. So there is a "sacrificium" in one respect. He does little evil for the greater good. On May 6, he meets the immortal prophet Elijah, which is known as the beginning of spring. Khidr is a break the return to the essence and a rebelliousness against the trauma which experienced with being born. He is the herald of the great return, the hope of reaching peace or heaven. God does not leave the man alone on the evil earth, and every time a man cries, Khidr throws him into God's lap like a mother's bosom.

3. The Hypotheses of the Book

The basic hypothesis of the book can be expressed: The consciousness is formed after the birth trauma is described by Otto Rank, the longing for peace, that is, for the mother's womb, is perceived as hope and makes this unconscious visible with theological realities as perception. It is possible to list the sub-theories as follows.

a. The starting point of hope is the feeling of security in the mother's bosom after birth trauma. This feeling which is the returning to absolute security (womb) is hope.

b. Hope creates the essence of life by making tomorrow livable.

c. Theologically, hope is sanctified and makes itself visible through rituals.

d. While hope makes people desire death, being independence stimulates the desire to be freedom. Thus, a man is hungry for the past and builds the future.

to. Hope liberates mankind as theological freedom. It is not a political freedom. Freedom is getting rid of the instincts that bring peace to the mother's womb. God embraces the man who is stripped of all desires as a mother. This is absolute peace and absolute freedom.

f. Man is indifferent to death because death is perceived as a method of returning to the mother's womb.

g. Mythology is a way of understanding nature and constitutes the theology of hope.

h. The relation between hope and theology is broken with utopia. However, utopia derives its existence from the heaven that theology teaches. It brings God's heaven down to earth. Utopia transforms the living to place into the mother's womb.

i. Khidr is an intermediary between the earth and God, the mother's womb and the mother's bosom.

Conclusion

The main claim of "Psychology and Theology of Hope", the arguments and examples of it is presented logically. The study shown that theology is not a self-moving discipline. The capacity of human psychology to produce theological elements during making sense of nature is strikingly demonstrated in the book. The examples used are the product of serious researches. Many oral and written works that produced from the Sumerians until today have been evaluated in a coherence.

Each of the sub-hypotheses does not break with the main hypothesis. When the reader finishes the book, he re-evaluates the human phenomenon. He feels that dozens of questions and previously known memorizations are shaken in his mind. What human is as psychologically, what human is as political thought, and what man is theologically widely evaluated and a large literature was emerged at the end. But comparing these two sciences and re-evaluating the human being in fields such as psychology and theology, especially psychoanalysis, which theology and psychology strongly reject each other, is a great effort in itself. It is a quite new window for us, and the readers could make sense of life with a new perspective.

A very valuable hypothesis can be obtained by reader that it does not include among the claims of the book. According to the book, history can be divided into three phases: mythological phase, the religious phase, and the modern (secular) phase. In the age of mythology, people perceived the life with people and Gods' and their supernatural powers. In the age of religions, God ascended to the sky and people gave meaning to life with angels, saints or holy person who intervened in life with God's permission. Newton's design of nature or Newton's mechanics reported that nature was apathetic us and unaware us. In the age of modernism, human beings have been trying to understand life helping positive science. Freedoms in the modern era describe the relationship between the state and rights of man, which started with John Lock and it continues even today. As the book shows, in the theological period, freedom was to get rid of pleasures (libido) and reach the peace in the womb. The owner of absolute peace was God. So believing in God was freedom. In the mythological era, what freedom is needs to be explained. Making the reader ask that question is a great opportunity. Freedom can be re-evaluated in a historical perspective with a comprehensive study in the light of the information shown in the book.

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