

Therapeutic Planning to Identify Intangible Gentrification: The Case of Veddel Neighborhood, Germany

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Abstract

This paper proposes the therapeutic approach as a solution for the deficiency of gentrification research methodologies. In gentrification discussions, the establishment of a methodological framework to guide research activities has been notably missing. Even though the subject has a more than fifty-year study legacy, the field as a whole exhibits a lack of methodological reflection and explanation of data gathering methodologies. According to Davidson (2006), the theoretical disagreements surrounding the synopsis of gentrification and the accompanying difficulty to reach a theoretical consensus elaborates how methodology has gotten so little attention in the field.

To fulfill such a gap in gentrification research, this paper explores the footprints of an intangible indirect displacement in the Veddel neighborhood in Hamburg. In this regard, an exploratory action research is conducted by having in-depth interviews with sixteen participants living in Veddel. Meanwhile, the sessions were held using a clinical therapy method called 'schema therapy' to identify the psychological pressures of an indirect displacement associated with the Grasbrook urban development project. The authors propose Schema therapy as an innovative meta-skill and therapeutic tool for planners that transfers the feeling of 'victimization' to 'empowerment'. This meta-skill has a great potential to collect the narratives related to the pressures of gentrification and involve the research participants in collecting and analyzing data. Findings of the research suggest that 'schema therapy' as a therapeutic methodology has a crucial role in identifying and healing the pressures of intangible gentrification that have already started in the Veddel Neighborhood.

Keywords: Indirect displacement, therapeutic planning, schema therapy.

INTRODUCTION

In the planning literature, the devastation caused by urban renewal in Boston's West End neighborhood prompted research from planners, social scientists, and psychiatrists who linked displacement's acute stress to mental health (Ramsden and Smith, 2017).

The literature on gentrification reveals two types of displacement as '*direct*' and '*indirect*'. In the case of indirect displacement, inhabitants may remain in their homes due to their adaptive survival techniques, which we call '*coping modes*' based on the principles of schema therapy. This issue illustrates the necessity to understand gentrification's subtle forces, which are overlooked in urban development and

policies. Since these pressures are concealed, they reinforce the rationalization of displacement and a '*neoliberal utopia*'. In such a utopia, urban spaces are considered as a commodity, which can bring profit in the immense competition for global capital, which results in the development of an "entrepreneurial city" (Brenner, 2009, p. 15; Harvey, 1989). The dominant voice in policymaking and decision-making tries to make the city attractive for the "creative class" (Florida, 2004). In doing so, urban transformation projects are usually advertised with massive investments to attract the creative class. However, in the case of three ongoing urban transformation projects in Hamburg, as documented by Ketelhut (2018), the projects are mainly rationalized to provide

affordable houses and enhance the problems related to social inequalities.

In the contemporary displacement literature, gentrification is not the circumstance in which a homeowner is compelled to abandon the house (Davidson and Lees, 2010). More precisely, gentrification is '*felt*' when numerous '*pressures*' make it impossible to continue residing in the community. In connection to the '*indirect*' view of displacement, various '*displacement pressures*' erode inhabitants' well-being. These factors make it difficult for inhabitants to stay for an extended period and result in the sense of '*loss*' among inhabitants. (Cocola-Gant, A. 2018).

In this sense, the presence of displacement pressures suggests the beginning of a gentrification process. This gentrification perspective implies that to fully grasp the process's scope and consequences, we must examine how locals perceive their neighborhood and its changes.

In current research, a therapeutic approach is implemented to conduct in-depth interviews with sixteen participants from the Veddel neighborhood to identify displacement pressures. The research findings identify the pressures of intangible gentrification that have already started in the Veddel Neighborhood.

The case of Veddel neighborhood

Three ongoing urban development projects currently surround the Veddel neighborhood in Hamburg as Hafencity, Billebogen and most effectively Grasbrook project. The urban development project of Grasbrook is claimed to be an innovative participatory planning by its developers with a so-called '*competitive dialogue*' planning approach. "(Figure 1)" shows the position of the Veddel neighborhood among three ongoing urban development projects in Hamburg. As documented by Ketelhut (2018), the first public presentation of Grasbrook was held on 1st June 2018. In the session, Dorothee Stapelfeldt, the Senator for Urban Development and Housing, introduced the Grasbrook project as the new development of waste port areas, which would be a solution for Hamburg's rapid physical and demographic growth and the urgent need for '*affordable housing*'.

The Veddel neighborhood is a traditional working-class district and is home to residents from almost 50 diverse nations, which historically is treated rather neglective. Around 1900, the district was also the most important center for German emigrants to America. (Hopert, 2021). From 1850 to 1939, Veddel hosted many passengers crossing to America in the New World. For around 5,000,000 people, the overseas adventure with *Hamburg-America Line* began at the *Port of Dreams* to find happiness in the distance.

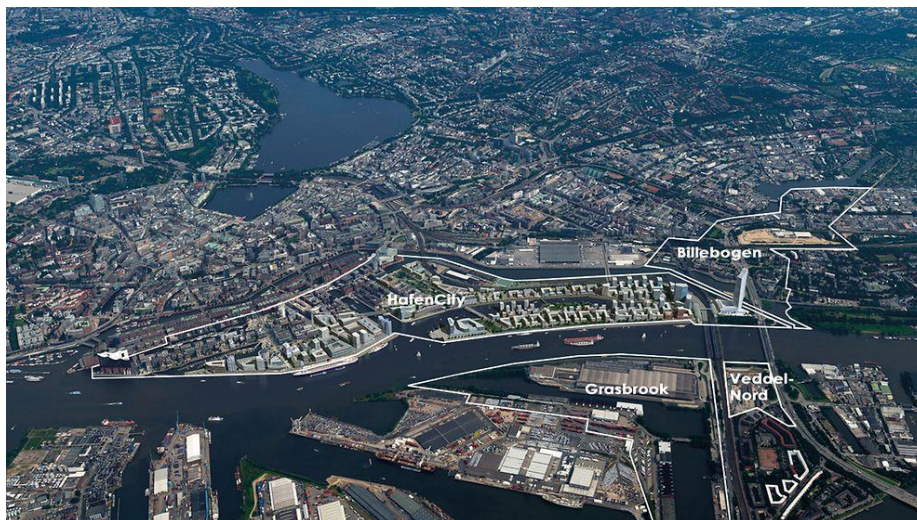


Figure 1. The aerial picture of the Veddel neighborhood (www.Grasbrook.com)

However, Veddel appears on a map for the first time in 1568, when it was still used as grazing

land for the dairy industry. This is probably where the name Veddel goes back, derived from the

German term ‘*Wede*’, which means ‘*wooded pastureland*’.

From 1768 the Veddel belonged to Hamburg, still including the Große (big) Veddel, today's Kleiner (small) Grasbrook. After the free port was established in 1888, it became a port area and the Kleine Veddel became a residential area.

With the construction of the emigration halls in 1901, the district gained additional importance and the Veddel boomed in the coming decades. In 1928 the workers' settlement was rebuilt according to plans by Fritz Schumacher and the street-long brick buildings replaced the original buildings. In the 1930s, a few bars, pubs and cafes opened, which earned the Veddel the nickname Klein St. Pauli. The upswing ended with the Second World War, in which the northern part of the Veddel was destroyed. At that time, one of the largest bell cemeteries was also located on Elbe Island, where almost 10,000 bronze church bells were waiting to be melted down and ultimately used for the armaments industry.

The Veddel did not really recover in the following decades and became ‘*unattractive*’ as a residential location due to the ‘*increasingly dominant industry*’. Since the 1980s, many of the original residents have left the district. In this regard, the Veddel neighborhood has been an area in the focus of urban renewal since the 80s.

In the past, the majority of the residents of the Veddel were Polish and German port workers. Later, when the port offered less work, migrants from all over the world moved to the relatively ‘*cheap apartments*’ on the Veddel. Many houses were destroyed during World War II. Nevertheless, the Veddel remained the quarter of the port workers. In 1950, 10,000 people lived on the Veddel and today, around 6,000 people live there.

Uschi Hoffmann, the director of the district welfare work of the Elbe Islands, described the current situation of Veddel as a neighborhood where many things are ‘*lacking*’. She added that the local supply is ‘*quite bad*’. (prelude document, 2018).

She also reflects the opinions of the residents of Veddel toward Grasbrook urban development project as: “The people living in Veddel are

actually interested in the development. Unfortunately, the majority feel neglected and unnoticed, or they are ignorant of the fact that planning is taking place.” (prelude document, 2018).

Therapeutic planning

The shift in the planning paradigm from ‘*rational comprehensive planning*’ to ‘*participatory planning*’ occurred as the shift in the philosophical theory from ‘*instrumental rationality*’ to ‘*communicative rationality*’.

This shift in planning theory may be thought of as a transformation based on Habermas' critical theory of 'communicative rationality' (Habermas, 1981). In this sense, Habermas's theory argues for using a collaborative decision-making model as a strategy for achieving broader society's democratization. However, the shift in philosophical theory motivated different planners to develop different approaches such as collaborative planning (Healey, 1997), communicative planning (Sager, 2001), deliberative planning (Forester J., 1999) and consensus-building (Innes J. E., 2004). Healey (1997) evaluates this development process as consequences of a ‘*communicative turn*’ in planning.

By focusing on the literature in therapeutic planning, this paper considers (Gunder & Hillier, 2007; Sandercock, 2003; Erfan, 2017 and Reece, 2020) works as the four primary discussions in the therapeutic planning discourse.

(Gunder & Hillier, 2007) make an emphasis on the ‘*therapist's role*’ as they are frequently called upon to arbitrate inter-individual and inter-group disputes. Therapists should understand, during mediation, that they are just one of many participants in a continuing discourse. In this regard, effective treatment, particularly Lacanian psychoanalytic therapy ‘*rejects control*’.

(Gunder & Hillier, 2007) believe that planning would cease to operate if there were no dreams of the ‘*good*.’ Planners collaborate with their ‘*customers*’ in a conversational way to refine or clarify difficulties, to give them a figurative voice when feasible, to set off on impromptu rehearsal paths which has a high probability of being unanticipated or completely unexpected. (Amin

and Thrift, 2002). As Zizek (2004, page 211) proposes, this will need also residents to reinvent one's fundamental methods of imagining.

Sandercock (2004, page 138) defines *Therapy* as a fundamental element of collective formation to confront and share the individual and collective emotions as well as experiences. In this regard, participants may generate transformation processes by integrating their diverse backgrounds and attachments.

In the context of planning theory, therapeutic planning is an extension of communicative planning (Sandercock, 2003), an understanding of planning which focuses on feelings of both individuals and communities to create a restoration procedure. (Aftab, 2017). The current research tried to provide a procedural healing and therapeutic effect by conducting a clinical therapy method known as '*Schema Therapy*' to conduct in-depth interviews with sixteen participants. This method made it possible to extract the schemas of each research participant to identify and heal the pressures of indirect displacement. By conducting the sessions, it is also aimed to transfer the feelings of 'victimization' to 'empowerment' in each participant by transferring their 'coping styles' to 'healthy adult mode'. In this regard, this research is based on a pragmatic tradition that raises awareness toward intangible pressures of displacement.

The necessity of such a practice-oriented planning is rooted in an approach referred to as "pragmatic planning" (Healey, 2008). In effect, pragmatic tradition is thinking about frailty of rationality and confronting "wickedness" (Rittel and Webber, 1973).

It can be concluded that the essence of pragmatic tradition is a search to define the actual and technical knowledge (Flyvbjerg, 2001). Healy (2008) describes *Pragmatic Interpretation* as a comprehensive mode of understanding that integrates factual, ethical, and artistic comprehension. Bernstein (1983) clarifies pragmatic interpretation as a consequence of *social learning* process. However, Friedmann (1987) interprets 'social learning' as where one's thoughts are constantly compared to and modified by those of others.

Aftab (2013) underlines *social and communal learning* as the foundation of communicative planning. Aftab (2013) connects the idea of "making sense together" (Forester, 1993) and "therapeutic planning" (Sandercock, 2003) as a communicative or collaborative tradition of planning.

Most recently, (Reece, 2020) interprets that although emotionally engaged planning is perceived as a meaningful and critical discussion in the planning discourse, it is still highly neglected in the planning practice. In the planning literature, issues related to trauma concerns have been explored through therapeutic planning. In practice, therapeutic planning incorporates community participation and community-building procedures to address past inequality within communities. However, most therapeutic planning case studies have focused on work with historically disenfranchised indigenous communities.

The gap in the literature is extracted as the emerging therapeutic planning has been less sensitive to addressing ongoing trauma impacts by local environmental circumstances such as '*housing insecurity*' and how these elements might affect community-building and place attachment efforts. (Reece, 2020) To fulfill and bridge such a gap in literature and practice, the current research investigates the ongoing traumatic effects of intangible (indirect) displacement in Veddel in the context of Grasbrook participatory urban development project.

Schema Therapy as a meta-skill for planners

In the current research, using '*schema therapy*' is considered as a critical and contributory action toward the deficiency of gentrification research methodologies. In this regard, the in-depth interviews are implemented by following the principles issued by Jeffrey Young (2003) on '*schema therapy*'.

Young (1990) reveals that Schema Therapy is an inclusive technique and conceptual foundation utilized to assist individuals with diverse psychological hardships. This model extracts each individual's schemas to create a healing and transformation process. In doing so, the schema therapy model defines three main components as

schemas, coping styles and modes to reach it’s final goal of strengthening the *healthy adult mode* in each individual.

In this sense, emotional issues are primarily the result of unfulfilled fundamental needs throughout childhood and adolescence, which result in typical reactions in each individual toward hardship and difficulties. (Young et al., 2003).

According to (Martin and Young, 2010), Schemas are actually generated internally through the effects of external factors. They are produced as an intuitive survival reactions in the confrontation of individuals with different hardships. Schemas emerge throughout childhood and adolescence and are developed throughout life and may be activated or intensified through traumatic experiences in life. Indeed, Schema therapy is focused on defective or maladaptive schemas.

Numerous ways are used in order to deal with a schema. Whereas schemas stay constant throughout time, coping methods vary according to context and stage of life. (Martin and Young, 2010).

The current research emphasized on this methodology based on two objections. First, it was aimed to identify the displacement pressures through extracting each participant’s schemas and their coping styles, which they use in confronting the changes in their neighborhood. Secondly, it was aimed to create a procedural healing and therapeutic effect through strengthening the ‘*healthy adult mode*’ in each participant, which is the main therapeutic goal of schema therapy. “(Table 1)” shows the primary components of Schema Therapy.

Table 1. Schema Therapy Principles (Martin and Young, 2010)

Early Maladaptive Schemas	Schema Mode	Maladaptive Coping Styles
<p>Disconnection and Rejection <i>Abandonment/ Instability</i> <i>Mistrust/Abuse</i> <i>Emotional Deprivation</i> <i>Defectiveness/ Shame</i> <i>Social Isolation/ Alienation</i></p> <p>Impaired Autonomy and Performance <i>Dependency/Incompetence</i> <i>Vulnerability to Harm or Illness</i> <i>Enmeshment/Undeveloped Self</i> <i>Failure to achieve</i></p> <p>Impaired Limits <i>Entitlement/Grandiosity</i> <i>Insufficient Self--Control/ Self--Discipline</i></p> <p>Other-Directedness <i>Subjugation</i> <i>Self--Sacrifice</i> <i>Approval---Seeking/ Recognition---Seeking</i></p>	<p>Innate child modes <i>Vulnerable Child</i> <i>Angry Child</i> <i>Impulsive/Undisciplined Child</i> <i>Contented Child</i></p> <p>Maladaptive coping modes <i>Compliant Surrenderer</i> <i>Detached Protector</i> <i>Overcompensator</i></p> <p>Maladaptive parent modes <i>Punitive Parent</i> <i>Demanding or Critical Parent</i></p> <p>Healthy adult modes <i>Healthy Adult</i></p>	<p>Overcompensation <i>Aggression Hostility</i> <i>Dominance, Excessive Self-assertion</i> <i>Recognition-seeking, Status-seeking</i> <i>Manipulation, Exploitation</i> <i>Passive-aggressiveness, Rebellion</i> <i>Excessive Orderliness, Obsessionality</i></p> <p>Surrender <i>Compliance Dependence</i></p> <p>Avoidance <i>Social withdrawal, Excessive autonomy</i> <i>Compulsive Stimulation-seeking</i> <i>Addictive Self-Soothing</i> <i>Psychological Withdrawal</i></p>

Schema therapy provides particular treatment objectives for various schemas. In the current paper, by making several semi therapy sessions with the characters, we followed and kept the track of each individual's Schemas. After recognition of the Schema, we started the process of creating awareness in each character about his/her Schemas. The next step was the healing and practicing process which was aimed to strengthen the healthy mature side of each character. By doing so, *modest but promising* improvements in terms of the transformation of 'Victimization' to 'empowerment' were recorded.

In the current paper, the general steps of Schema therapy by (Martin and Young, 2010) are converted to be used in the urban planning context as a meta-skill for planners who are intended and motivated to learn, experience and explore the potential of schema therapy as a therapeutic tool for planning.

Methodology

This paper proposes the therapeutic approach as a solution for the deficiency of gentrification research methodologies. Actually, the establishment of an empirical approach to facilitate research activity have been notably missing from gentrification discussions. Even though the subject has a more than fifty-year study legacy, the field as a whole exhibits a lack of methodological reflection and explanation of data gathering methodologies. According to Davidson (2006), the theoretical disagreements surrounding the synopsis of gentrification and the accompanying difficulty to reach a theoretical consensus elaborates how methodology has gotten so little attention in the field. Gentrification is portrayed in this paper at the individual level and via qualitative approaches. It is tied to a focus group of sixteen

participants with different backgrounds and residential choices.

Additionally, there is a difficulty with identifying displacement as it is '*measuring the invisible*' (Slater et al., 2004: 1142). In this regard, it gives insufficient evidence for demonstrating displacement as a societal issue.

The research on displacement has emphasized its limitations in terms of quantifying the social consequences of gentrification using sociodemographic studies. As a result, it has proposed augmenting this study with a qualitative approach.

The idea of '*indirect*' displacement necessitates an in-depth qualitative study of individuals at risk of relocation. In response to the problems inherent in '*measuring the unseen*' Atkinson (2000: 163) advises that "additional study at a smaller geographical scale and utilizing a more qualitative approach may be beneficially augment our work." Today, there is increasing consensus that methodologies for detecting the consequences of gentrification must be more intense, fine-grained, and qualitative (DeVerteuil, 2011a; Slater, 2006, 2009).

In current research, *Schema therapy* is used as a qualitative methodology to implement in-depth interviews with sixteen participants to extract the footprints of indirect displacement in the Veddel neighborhood.

Considering the immense amount of data gathered through literature review, informal interviews, in-depth interviews and questionnaires, the data are analyzed using MAXQDA Software as illustrated in "(Figure 2)" by content analysis approach using '*word frequency*' query based on the initial and final coding system, which was extracted through analyzing the literature on gentrification and indirect displacement.

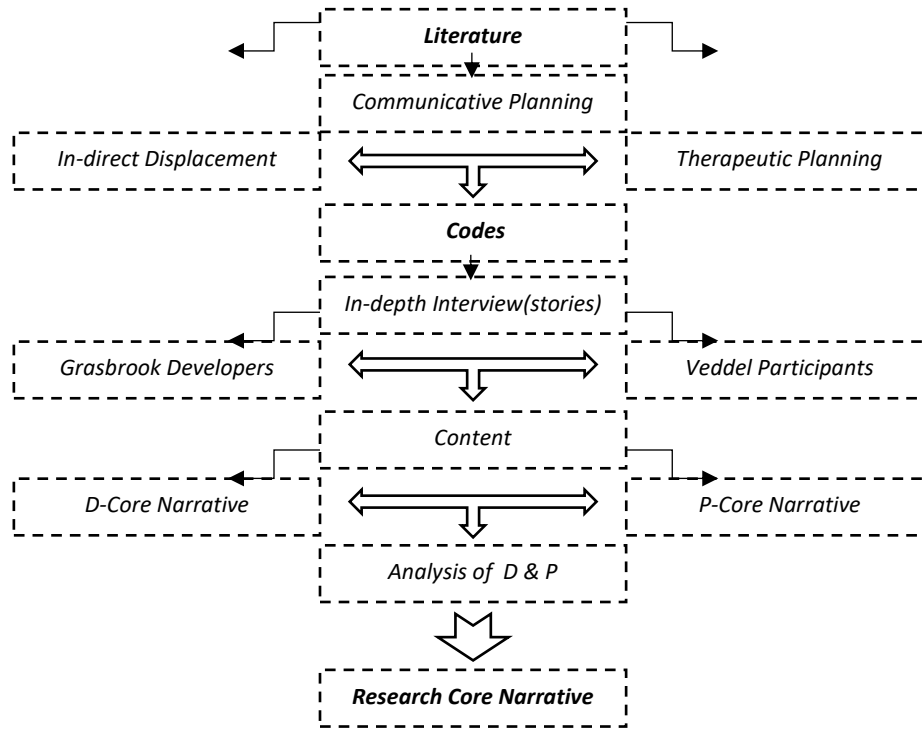


Figure 2. The structure of coding system.

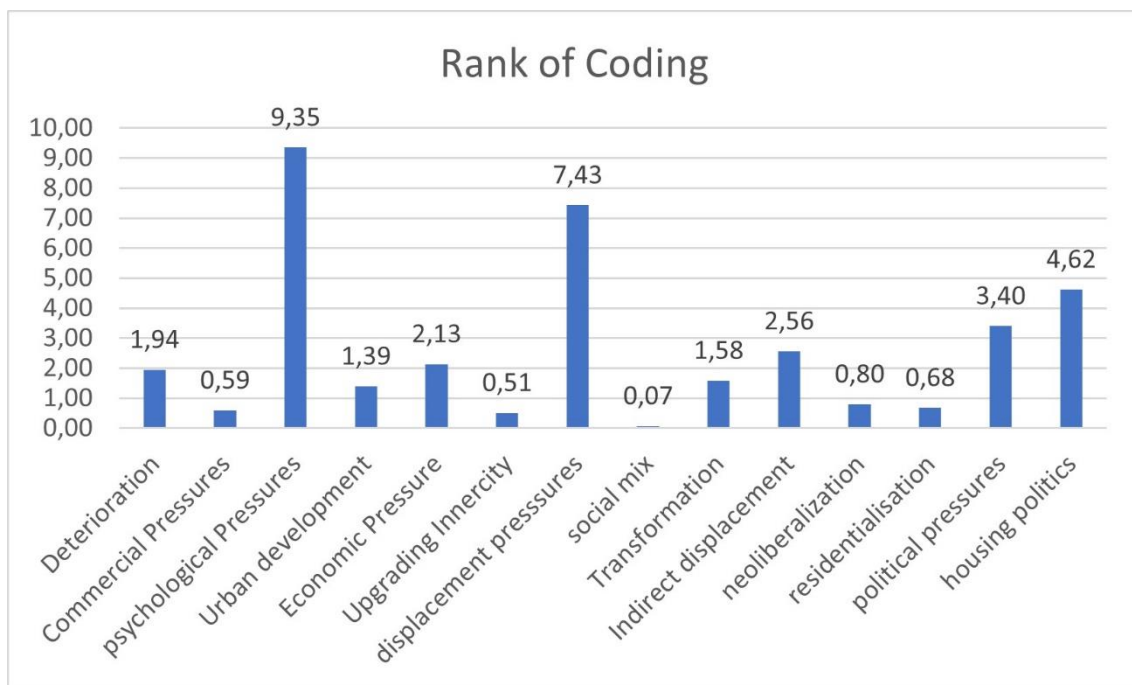


Figure 3. The rank of coding system.

Data collection and analysis

In this paper, apart from schema therapy as a therapeutic tool in investigating the indirect displacement pressures, a qualitative examination of daily life practices is also implemented through collecting the participant's life stories. However, as previously mentioned, data are analyzed through MAXQDA content analysis software.

Data collection

The data for the current research is collected through initial surveys, questionnaires based on the Young Schema Questionnaire (YSQ) and Schema Mode Inventory (SMI) which have been implemented to extract schemas and modes, informal and in-depth interviews, observations and systematic monitoring of Grasbrook public forums. To facilitate the assessment process of Schemas, Young Schema Questionnaires are asked to be fulfilled by the participants who accepted to participate in our exploratory action research. “(Table 2)” shows the demographic facts about the research participants.

Table 2. The demographic facts of participants

Participa nts	Gend er	A ge	Educati on	Professi on	National ity	Marit al Status
P1	Male	34	Master	Architec t	Iranian	single
P2	Fema le	28	Master	Architec t	Turkish	single
P3	Fema le	36	College	Housew ife	Italian	divorc ed
P4	Male	30	College	Student	Syrian	single
P5	Male	34	Master	Teacher	Iranian	marrie d
P6	Male	39	Bachelo r	Architec t	German	single
P7	Male	35	Master	Enginee r	Iranian	single
P8	Male	54	H- School	Mechani c	Turkish	marrie d
P9	Fema le	40	Bachelo r	Activist	German	marrie d
P10	Male	64	Master	Architec t	German	marrie d
P11	Fema le	38	Bachelo r	Housew ife	Iranian	divorc ed
P12	Fema le	23	College	Student	German	single
P13	Male	53	Master	Architec t	German	wido wer
P14	Male	35	Bachelo r	Enginee r	Turkish	marrie d
P15	Fema le	27	Master	Architec t	Turkish	marrie d
P16	Male	33	Master	Teacher	German	marrie d

Data analysis

The data are analyzed through the content analysis method based on the criteria extracted from the gentrification literature. By analyzing the data related to each participant, the pressures of intangible gentrification, each participant's schemas, coping styles and the strengthening of healthy mode are recorded.

In parallel to identifying the psychological pressures of indirect displacement on each **Table 3.** The analysis of in-depth interviews

participant, the schemas of each participant were also explored to extract each participant's *coping style* with the psychological pressures and transfer the coping styles to *healthy adult mode*. The exploratory action research also aimed to provide the platform for the procedural transformation of the sense of 'victimization' to 'empowerment' in each participant. "(Table 3)" shows the result of the interview analysis.

Participant	Pressures	Schema	Coping style	Healthy adult
P1	feeling fearful and anxious -Weak attachment -Strong sense of loss and displacement	Vulnerability to harm or illness	Afraid of visiting areas that do not offer an air of security.	'Confronted avoidance and reassure calmly and rationally'
P2	feeling excluded - No attachment -Strong tendency to move out	Unrelenting Standards-Hyper criticalness	avoids or postpones events and duties for which she will be judged	'Reduced unrealistic standards'
P3	feeling insecure -Weak attachment -Strong sense of loss and displacement	Mistrust-Abuse	avoids trusting others; conceals information	'Altered view of self as helpless against abuse'
P4	feeling depressed and alienated -Weak attachment -Strong tendency to move out	social isolation and alienation	avoids social settings, groups and forums	'Confronted avoidance of social situations'
P5	feeling uncertain and excluded -No attachment	Approval seeking	provokes others' antipathy	'Identified Consequences of exerting so much effort to satisfy people'

	<i>-Strong sense of loss and displacement</i>			
P6	<i>feeling anxious and aggressive -Weak attachment -Strong tendency to move out</i>	<i>Insufficient self-control-self discipline</i>	<i>avoids accepting responsibility</i>	<i>'Set limits for self-control'</i>
P7	<i>feeling depressed and homesick -Weak attachment -Indecision about moving out or staying</i>	<i>Abandonment-Failure to achieve</i>	<i>avoids intimate relationships; drinks and smokes when alone</i>	<i>'Altered exaggerated view that others will eventually leave'</i>
P8	<i>feeling insecure and excluded -Strong sense of Loss and displacement</i>	<i>Negativity-Pessimism</i>	<i>rejects the existence of undesirable facts</i>	<i>'Stopped exaggerating negatives'</i>
P9	<i>feeling desperate and exhausted -Strong sense of Loss and displacement</i>	<i>Self-sacrifice</i>	<i>over self-dedication to others</i>	<i>'Balanced the give-get ratio'</i>
P10	<i>feeling excluded and undesirable -No attachment -Moved out</i>	<i>Entitlement-Grandiosity Punitiveness</i>	<i>avoids situations where not superior</i>	<i>'Rethought of being special with special rights'</i>
P11	<i>feeling alone and desperate -Weak attachment -Strong tendency to Move out</i>	<i>Emotional deprivation</i>	<i>avoids situations in which individuals display their emotions</i>	<i>'Did not withdraw or isolate when hurt by others'</i>
P12	<i>feeling dependent -Weak attachment</i>	<i>Dependence-incompetence</i>	<i>Confirm the dominant flow</i>	<i>'Made own decisions and choices'</i>

	<i>-Strong tendency to Move out</i>			
P13	<i>feeling guilty and obsessed -Strong sense of loss and displacement</i>	<i>Defectiveness-shame</i>	<i>Criticizes and rejects others</i>	<i>'Altered view of self as bad'</i>
P14	<i>feeling aggrieved -Weak attachment -Moderate tendency to stay</i>	<i>Enmeshment-undeveloped self</i>	<i>avoids communication</i>	<i>'Revised perspective that cannot endure without constant interaction with the other'</i>
P15	<i>feeling oppressed -Weak attachment -Strong tendency to move out</i>	<i>Self-sacrifice</i>	<i>avoids negotiation and compromise</i>	<i>'Increased awareness of one's own needs'</i>
P16	<i>feeling unsuccessful -Weak attachment -Strong sense of loss and displacement</i>	<i>Emotional Inhibition</i>	<i>Avoids expressing emotions</i>	<i>'Rethought advantages of showing emotions'</i>

On the other hand, analyzing the comments of participants on Grasbrook participatory planning process reveals a high rate of *mistrust* among participants toward the intentions behind the rationalisation of Grasbrook project

by the project developers. “(Figure 4)” Shows the analysis of the comments and feelings of participants toward Grasbrook project.

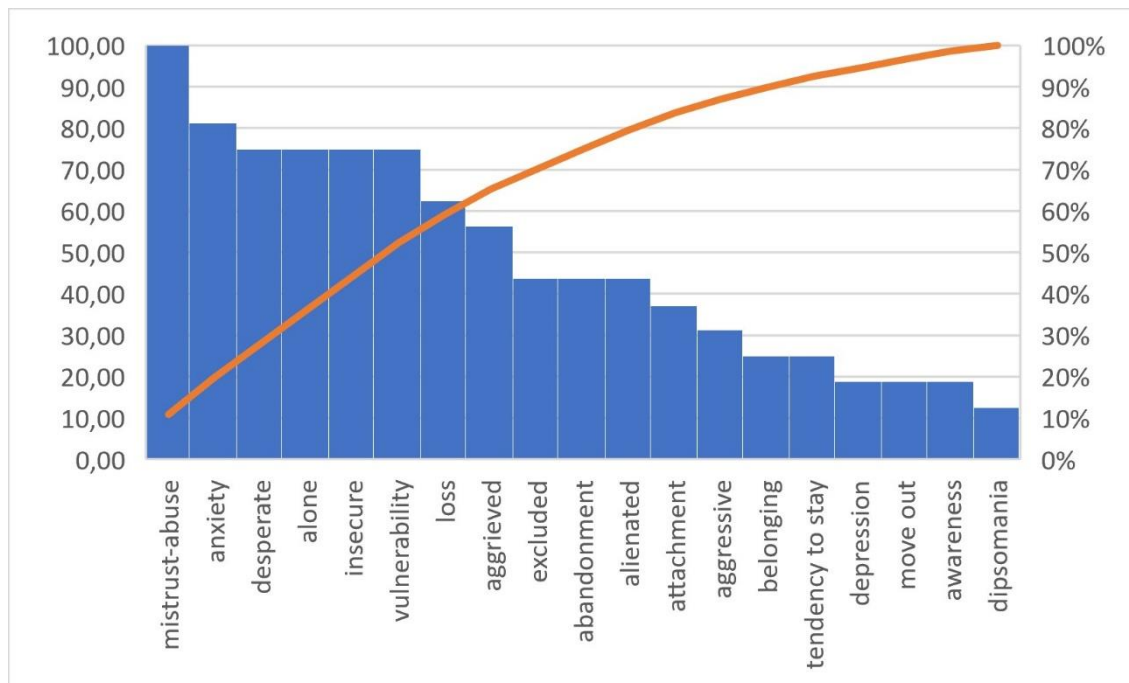


Figure 4. The intensity of feelings of participants toward Grasbrook project.

Findings

By analyzing the data gathered through the data collection process, it is extracted that among sixteen participants in our exploratory research; -Six of the participants had a great tendency to move out of Veddel, three of whom had already moved out within the time frame of this research. These six participants had *weak place attachments* to Veddel and were desperate about the probability of any positive social and physical changes in the neighborhood's future. In this sense, it can be interpreted that there is a correlation between *place attachment* and the optimism or pessimism toward the future of the *place*. However, the strong desire to move out among these participants can be interpreted as a sign of *intangibile displacement pressures* in Veddel.

-Ten participants had a strong sense of '*loss and displacement*' in their daily lives. According to the participant's narratives, such psychological pressure affected their daily lives dramatically and negatively. These participants were challenged with depression and anxiety; three of them visited polyclinic Veddel to have psychological therapy for *depression, anxiety*

and *dipsomania*. These ten participants claimed that their anxiety and depression are triggered as they feel the probability of losing their rented houses due to urban development projects around Veddel.

-Four of the participants had *strong place attachment* and *sense of belonging* to Veddel. Although these participants wanted to continue living in Veddel, they were also desperate about the positive changes in Veddel in the future. Three of these participants were *homeowners*, which probably enhanced their place attachment and sense of belonging. The homeowners were in duality as they could not predict the upcoming social and physical changes in Veddel by Grasbrook Project's realization.

-None of the participants accepted '*the urgent need for affordable housing*' as the main intention factor of the Grasbrook project as it was initially announced by Hamburg Senator for urban development and housing that Grasbrook would be a solution for the rapid physical and demographic growth of Hamburg and the urgent need for *affordable housing* (Ketelhut, Prelude to Grasbrook, 2018). In this regard, there was a high rate of *mistrust* among the participants toward the intentions behind the Grasbrook project. The research participants considered similarities between the process of gentrification in Veddel

and another neighborhood, namely Ottensen in Hamburg, which faced gentrification in the 1980s. The participants narrated different displacement stories in Ottensen and Wilhelmsburg neighborhoods in Hamburg as they considered similarities with the current situation of Veddel.

-All the sixteen participants visualized Veddel as a neighborhood that is *depressive, poor in vegetations and infrastructure* and a *forgotten city district*. Furthermore, three participants interpreted their living in Veddel because of their *'bad fortune'*. It can be interpreted that participants themselves consider Veddel as a place which they are obliged to live there due to their socioeconomic circumstances.

-Through our research, we recorded the high rate of the feelings of *'Loss', 'displacement', 'alienation', 'social isolation', 'low social and place attachment'* and the *'strong desire of moving to somewhere else'*. The participants mutually felt the feelings of *'abandonment', 'neglect', 'insecurity'* and *'we are forgotten!'*.

To sum up, it can be interpreted that the Veddel neighborhood carries a high risk of gentrification as, firstly, we have recorded the *'sense of displacement'* among research participants, which is a sign of the occurrence of the displacement process. (Davidson, 2009; Davidson and Lees, 2010; Valli, 2015). Secondly, especially after the realization of the Grasbrook project, the rent gap will increase between Veddel, Hafencity and the Grasbrook. This gap would also be in terms of the infrastructure and economic vitality, increasing the pressures of displacement on Veddel. Thirdly, as Betancur (2002, 2011) claimed, Low-income communities like Veddel rely heavily on neighborhood markets and cooperation to fulfil their requirements. In this regard, place-based displacement in Veddel would be induced by the entry of *creative class* and *young urban professionals* and the infrastructure they need results in the transformation of a familiar space in Veddel.

Conclusion

In the inspiring book *'Being Human'* published in 1982 by the psychologist Engin Geçtan, he

declares that it would be an illusion to think of solutions for our problems only through rational thinking. Geçtan (1982) adds that *'rational thinking'* is just one of the tools for confronting hardships in our lives and over-emphasis on rational thinking will put the human being psychologically under pressure.

In this regard, this research tried to explore and shed light on the potential of integrating emotionally engaged psychological therapy methods in urban planning to identify the intangible traumatic effects of urban planning projects, such as displacement pressures in the case of Grasbrook project.

By implementing *schema therapy* as one of the potential therapeutic planning tools, we explored the intangible footprints of indirect displacement in the Veddel neighborhood. In this regard, this paper proposed the emancipatory effects of *schema therapy* as a meta-skill for planners, which can transfer the sense of *'victimization'* to *'empowerment'* and enhance the action of participation by strengthening the *'healthy adult mode'* in each participant.

In the context of planning discipline, it is significant to clarify that using therapeutic tools should not lead to the actions of manipulation of citizens and justifying the exclusion and marginalization by considering the citizens as someone who should be *'fixed'* to reach the *'acceptance'* for the projects of *'neoliberal utopia'*.

For planning education, based on the research results, adding psychology courses in the urban planning curriculum can lead to more awareness of the psychological dimensions in urban planning discipline and improve future projects.

Findings of this study suggest the planners, citizens, policymakers and project developers to reconsider the participatory planning process as it should *not* be minimized to reaching *acceptance* for the already taken decisions or even actions. It would be more sustainable to consider the profound effects of individual and collective psychological *coping styles* toward social and physical changes.

Last but not least, there is a capitalist mode of urban space production in the neoliberal context, which prioritizes *fast production* and *consumerism*. In such a *neoliberal utopia*, urban spaces are considered as a commodity for the

development of an “entrepreneurial city” (Brenner, 2009, p. 15); (Harvey, 1989) to make the city more attractive for the “creative class” (Florida, 2004). Consequently, this way of space production in urban planning creates many socio-psychological traumas both for cities and

citizens. In such an atmosphere, therapeutic planning offers to ‘*slow down*’ the planning process to rethink, prevent and heal traumas caused by urban planning projects.

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