

Arboriculture and society:
Trees as a tool of social control?

John Parker

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Antisocial arboriculture: An introduction



Image: JCP

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- Erdogan Atmis
- Mark Johnston
- Lorien Nesbitt
- Paulus Mandibondibo
- Lucio Montecchio
- Alan Simson



Image: JCP

Part I: Trees and belief



Why tree veneration? Provider



Image: JCP

Immortality and resurrection



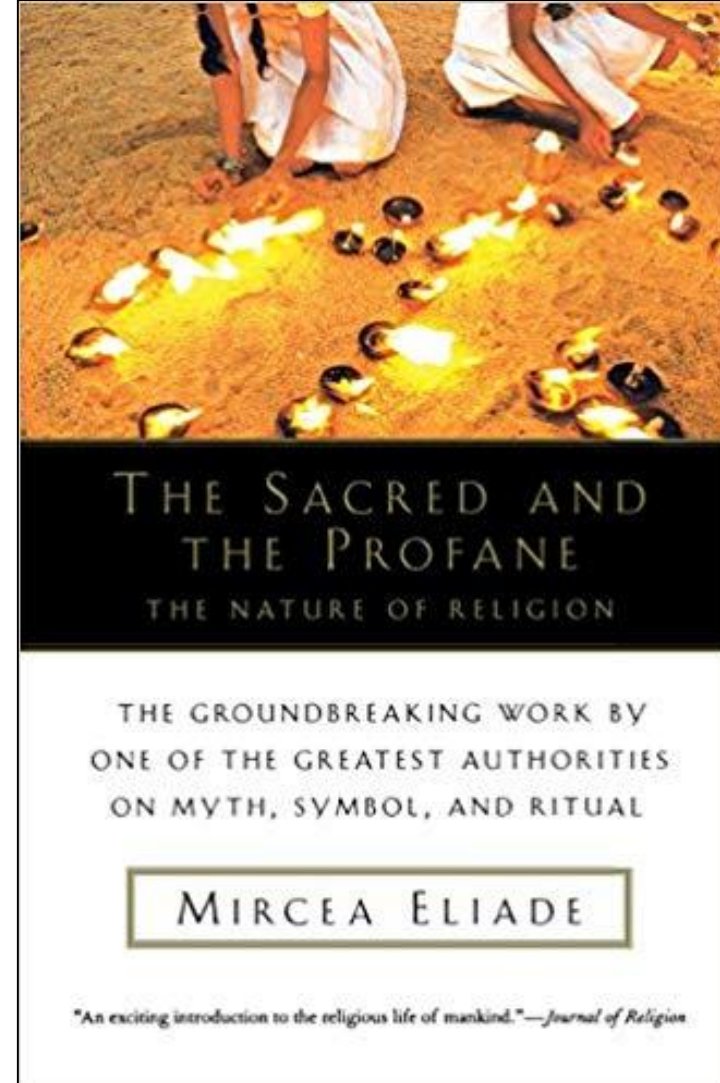
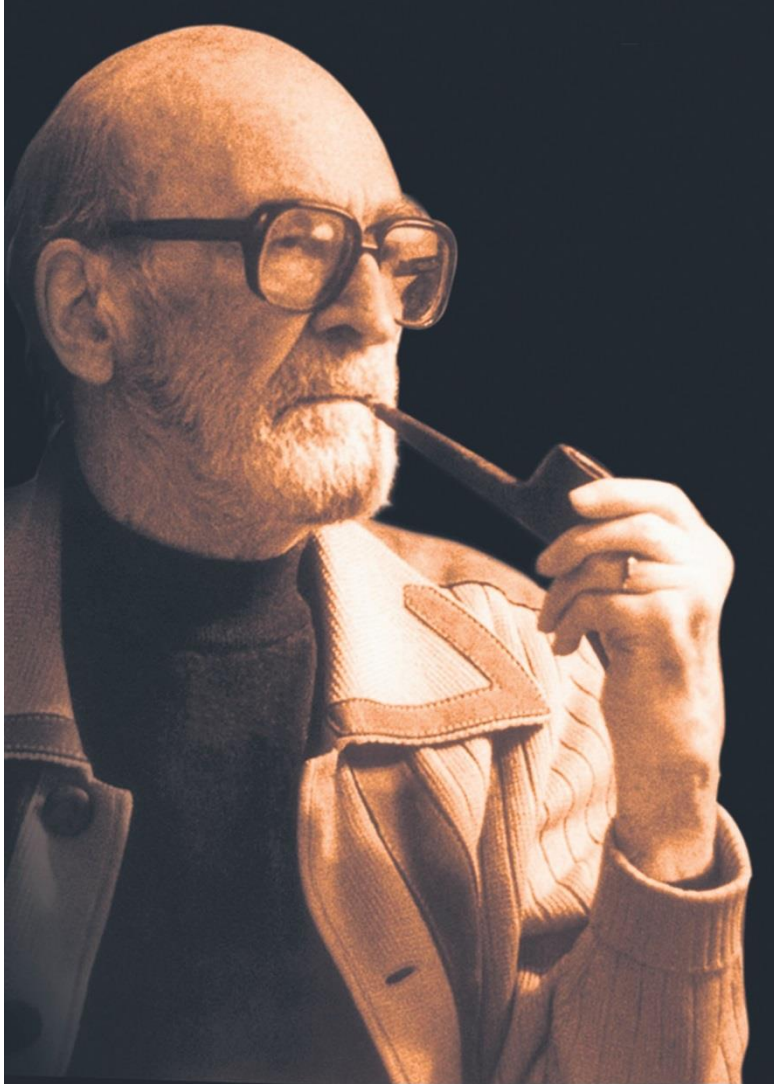
Image: JCP

Sacred bridges

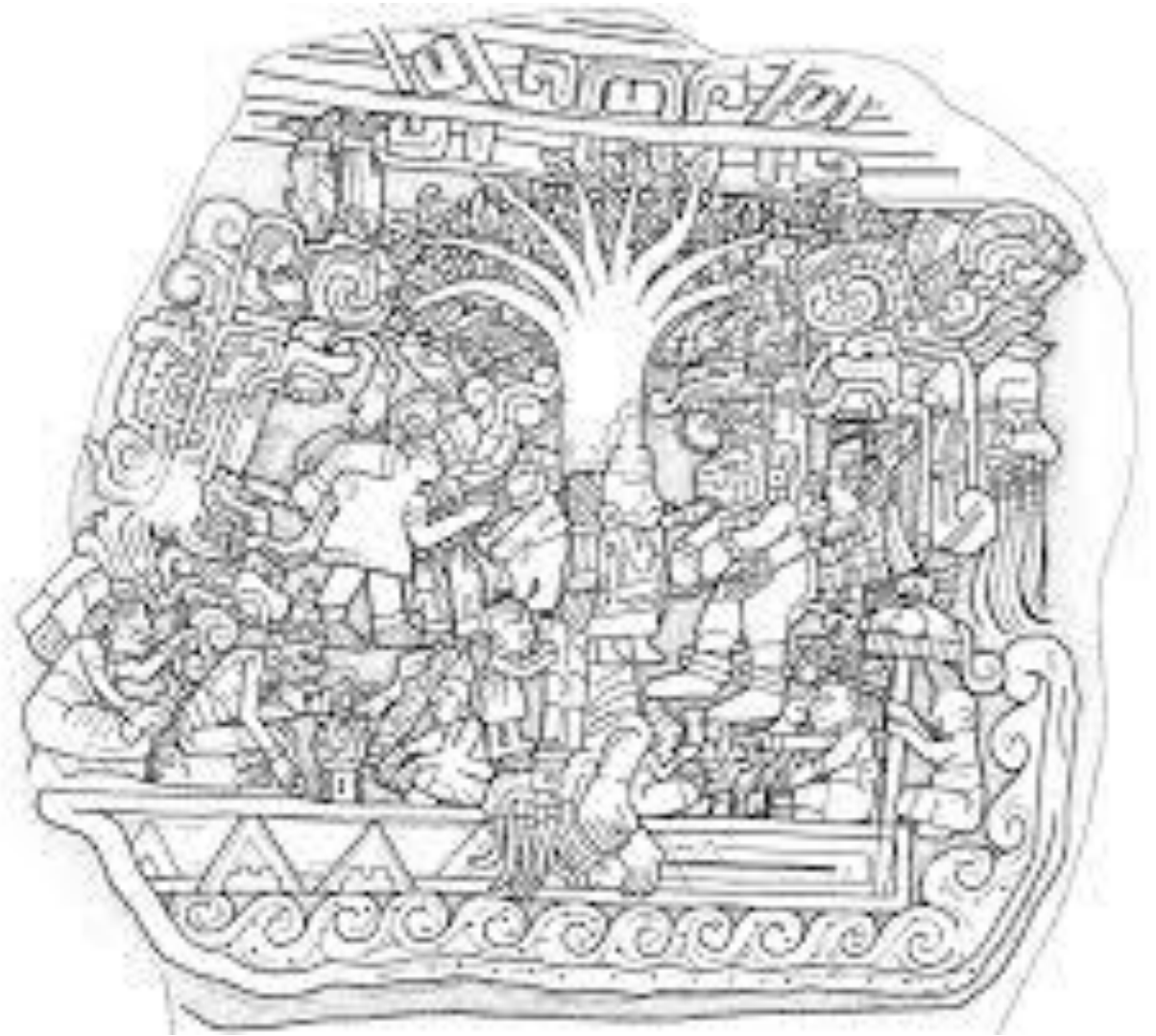


Image: JCP

Numinosity



Tree veneration: Axis mundi



Axis Mundi



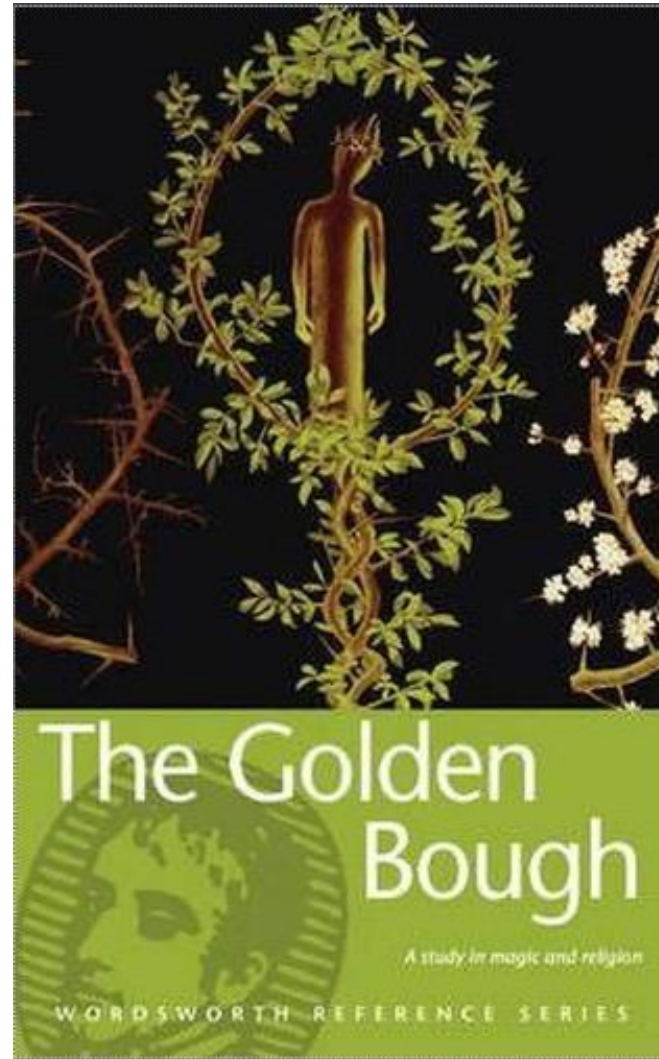
Images: Unknown

Jupiter columns



Images: Livius

Tree worship



Tree worship: Russia



Image: Anton Shemiatikhim

Tree spirits: Greek



Image: Evelyn De Morgan



Tree spirits: Kodama, Japan



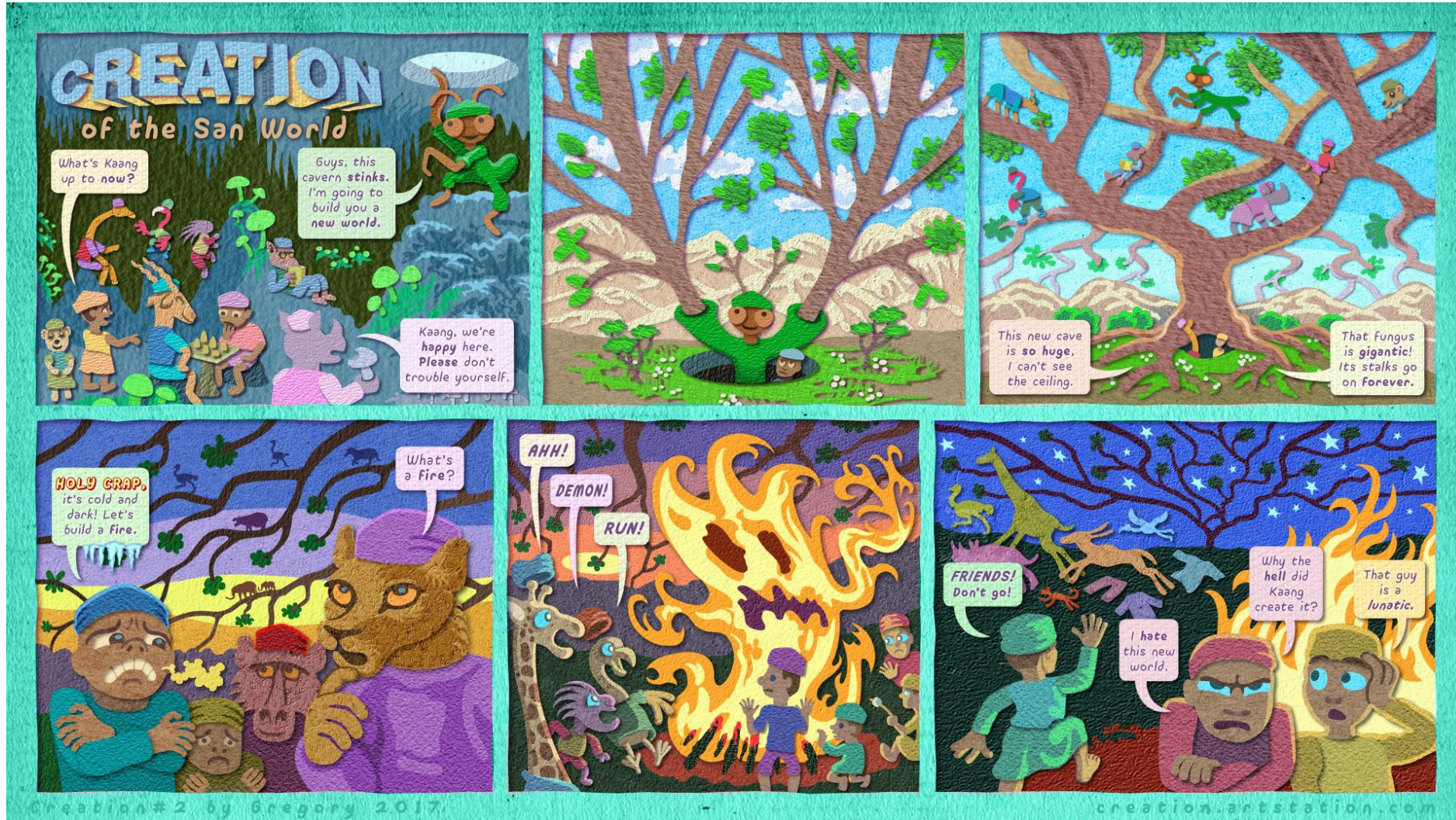
Image: From the Gazu Hyakki Yagyo, Toriyama Sekien

Tree spirits: Tapio and Mielikki, Finland



Image: Unknown

Creation myths: San, South Africa



Creation myths: Norse, Scandinavia



Image: Lorenz Frolich

Creation myths: Delaware (Lenape), North America



Image: Unknown

Creation myths: Kikuyu, Kenya

Today a sheep will die in Dagoretti because a branch fell off this fig tree

FRIDAY, JUNE 19 2015



Images: Daily Nation

Sacred groves: Pagan



Image: Emil Doepler

Sacred groves: Oedipus, Greece



Image: Camille Felix Bellanger

Sacred groves: Oson-osogbo, Nigeria



Image: Thierry Joffroy

Sacred groves: Cemeteries



Image: Xinhua/Xiao Yijiu

Cemeteries as sacred places: Halifax, Canada

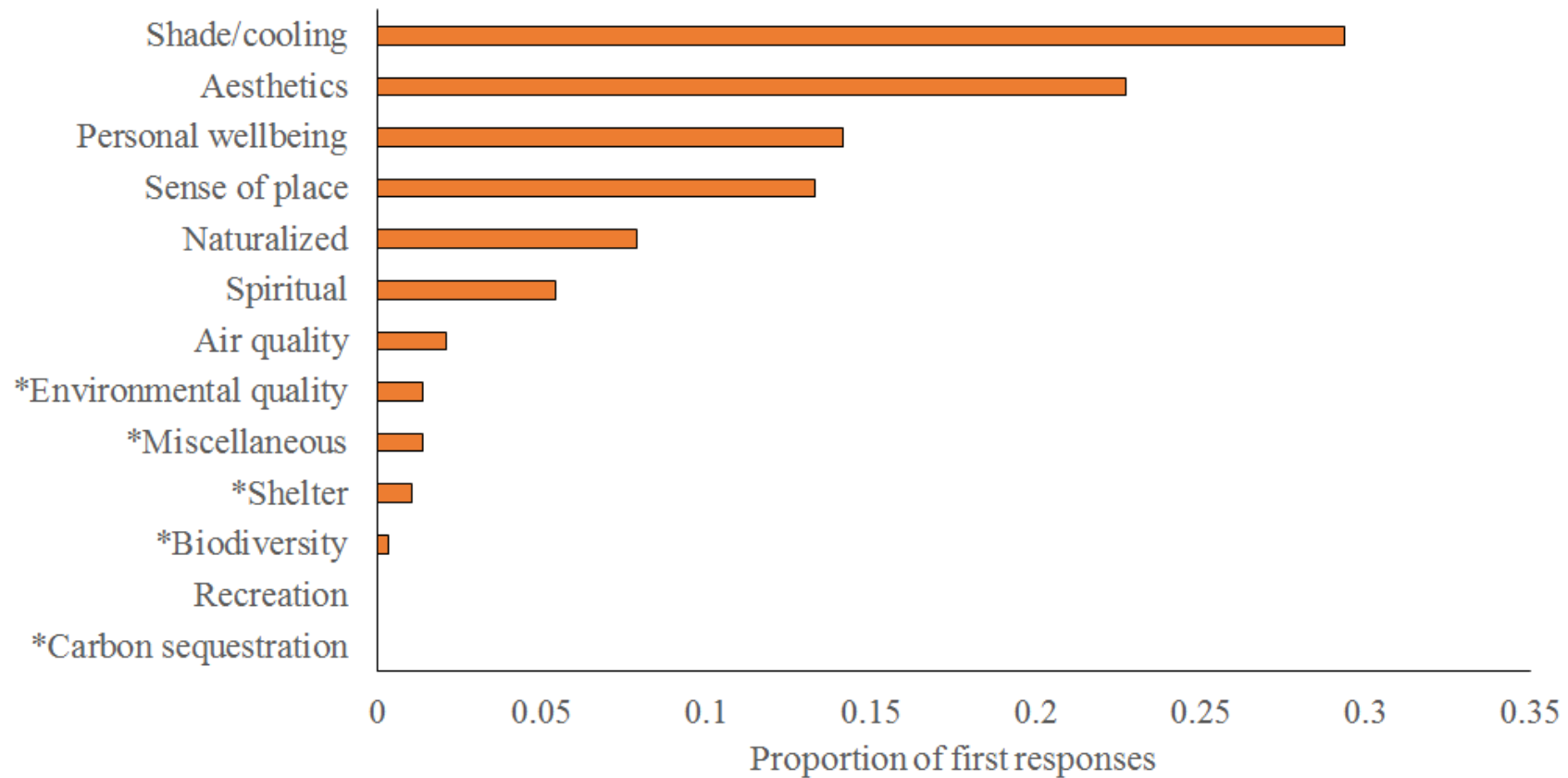


Figure 3: Coded values of the importance of trees in Halifax, Nova Scotia based on surveys with cemetery users.

*Indicates values that were grouped together for statistical analysis based on total responses summing to <10.

Image:

Jessica Quinton

Competing belief systems



Tree worship in polytheism



Images: Joaquim Alves Gaspar / Unknown

Hinduism



Image: Bharathkidilse Blogspot

Buddhism



Monotheism. Christianity: Constantine I



Image: BBC

Christianity: Councils of Arles and Tours

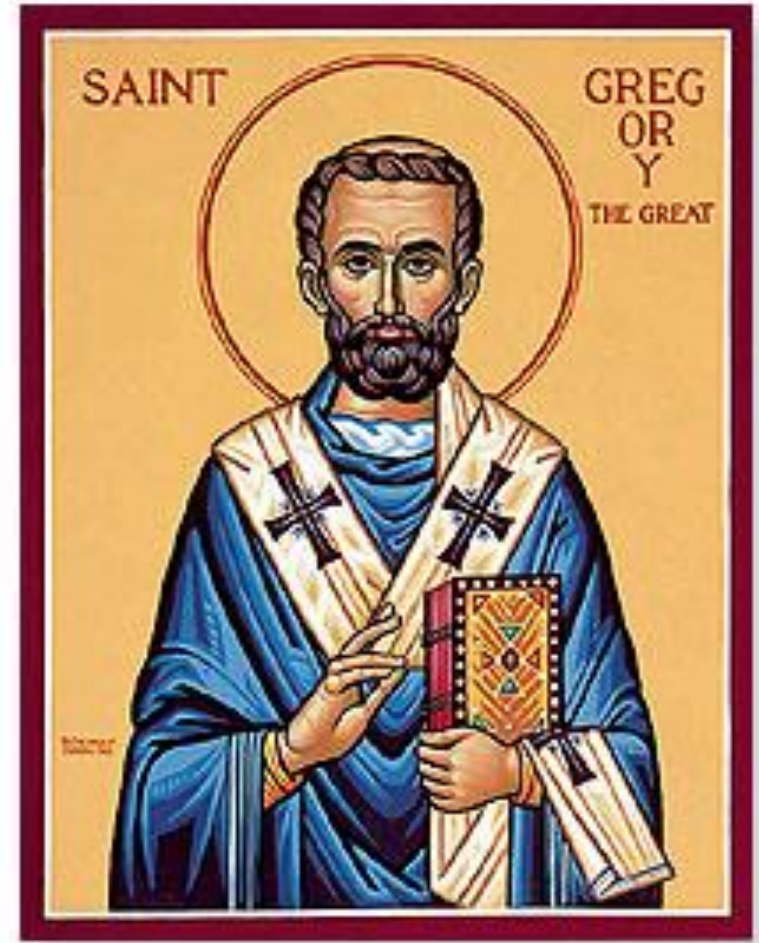
Council of Arles (443-452)

[Condemns those who] *“on the territory of any bishop, either light the small torches or worship the trees, the springs or the stones.”*

Council of Tours (567)

“Let all those who appear to persist in their folly of performing around any stones, trees, or fountains, manifest sites of paganism, acts that are incompatible with the rules of the church, be driven from the Holy Church and let none permit them to approach the holy alter.”

Approaches to dealing with tree worship



Charlemagne (742-814)



Image: Heinrich
Leutemann, 1882

Saint Boniface (675-754)



Image: Bernhard
Rode, 1781

Emperor Theodosius II (401-450)

Theodosian Code, published 438.

Codex Theodosius XVI.10.12.

Theodosius, Arcadius and Honorius Augusti to Rufinus, Praetorian Prefect.

But if he should venerate images, formed by the work of men and doomed to suffer the passage of time, by offering incense and should, by a ridiculous convention, in sudden fear of what he has made, either by garlanding trees with sacred ribbons or setting up an alter made of dug-out pieces of turf, thus try to pay honour to vain images with a gift which, though humble, yet is full of offense against religion, he shall be held guilty of sacrilege and shall be punished with the loss of that house or holding in which he is proved to have served a pagan superstition.



General destruction: Hypatia of Alexandria



Image: Unknown

Appropriation: Gregory I and Augustine



Images: Unknown

Churchyard yews: St David's, Powys



Image: JCP

Churchyard yews: St David's, Powys



Image: JCP

Churchyard yews



Image: JCP

Appropriation



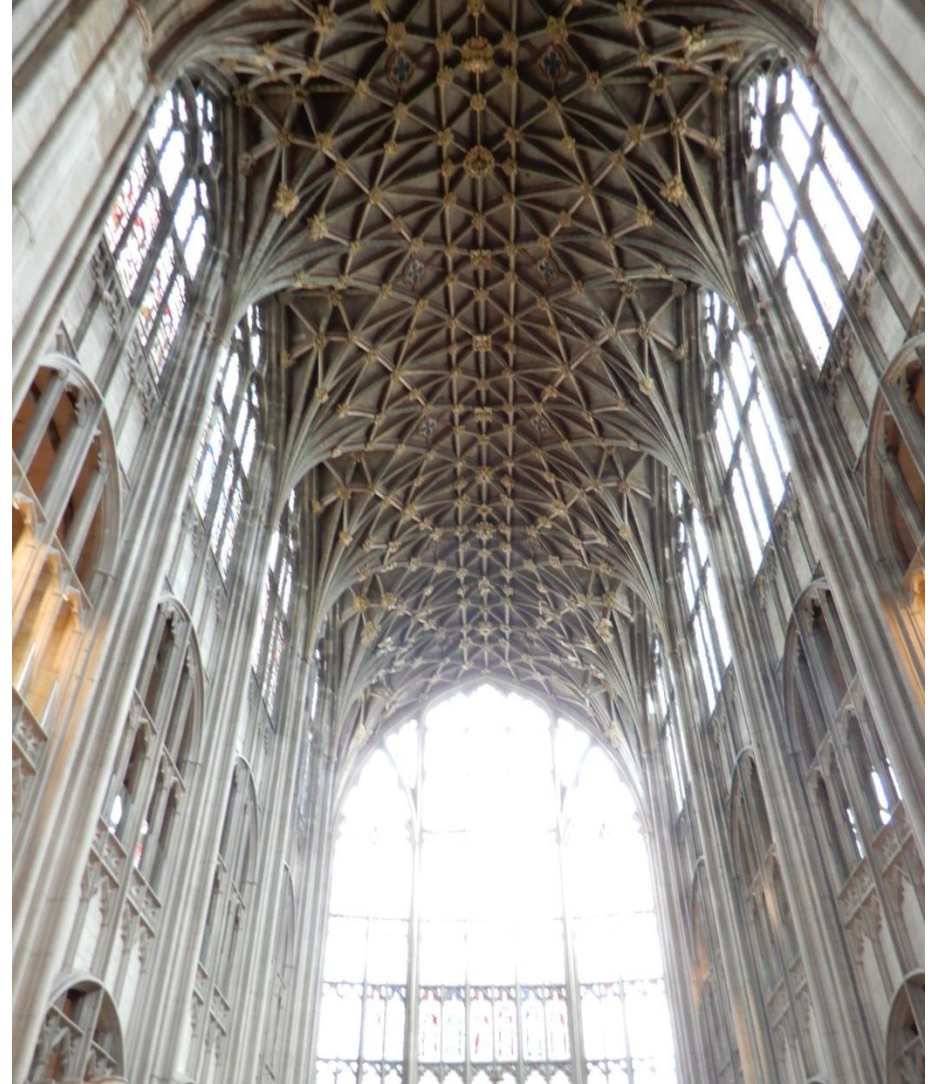
Image: JCP

Temple architecture



Image: JCP

Temple architecture



St Augustine's tree and cross, Thanet



Image: English Heritage

Importance of trees in monotheism: Judaism

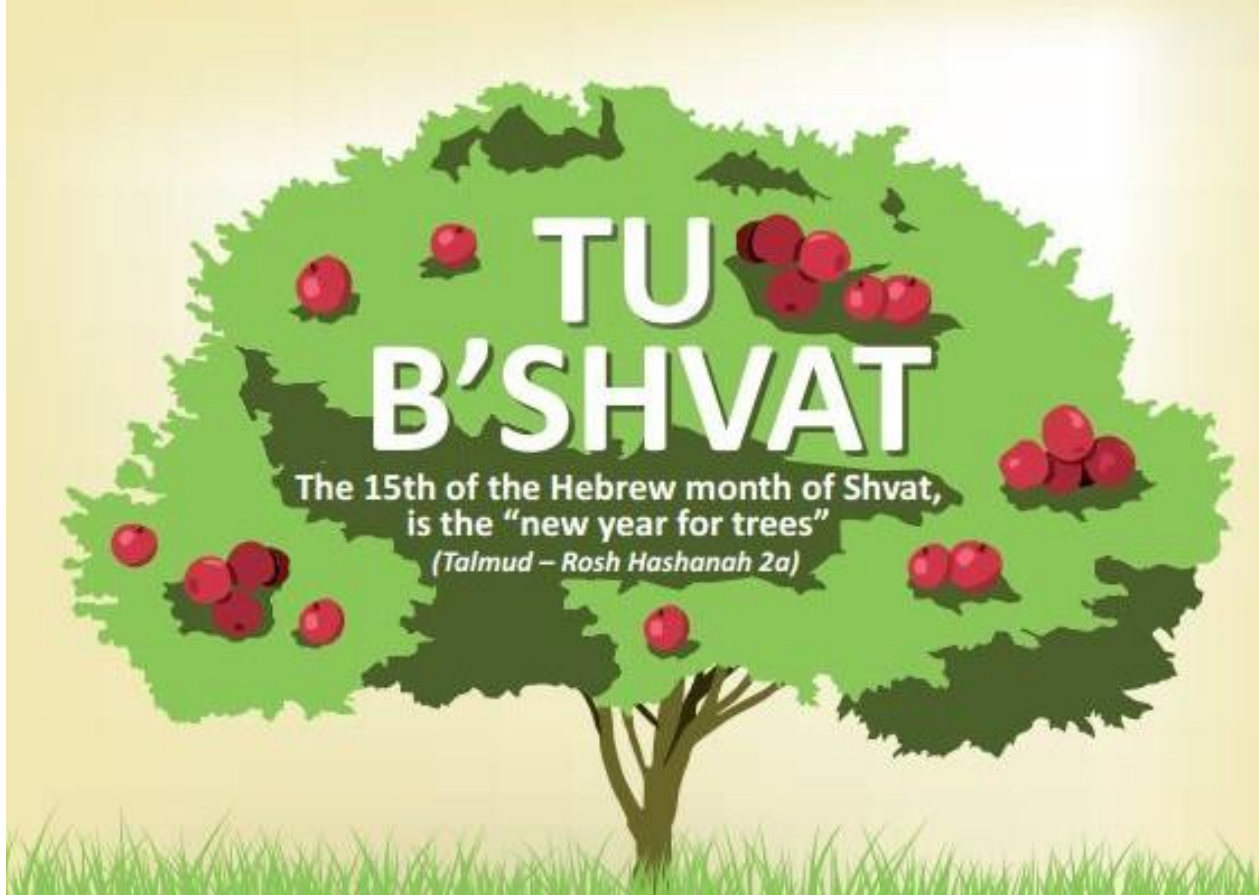


Image: eitanweaver

Asherah Poles

Deuteronomic Code

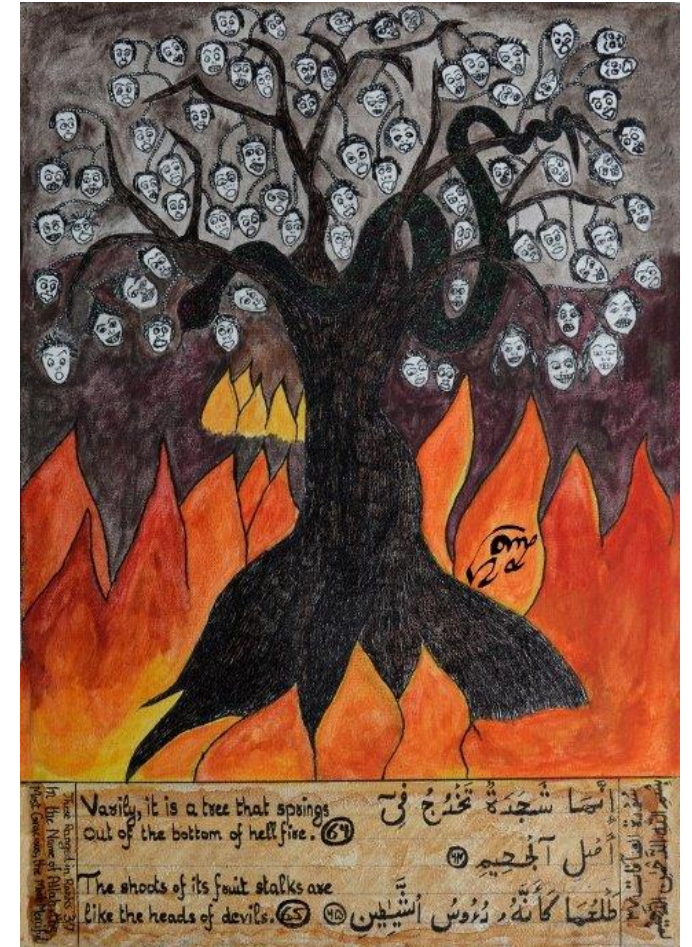
You shall not plant any trees as an Asherah beside the alter of the Lord your God.

Deut. 16:21



Image: Unknown

Islam



Images: Unknown

Trees in monotheism: Christianity



Images:
Michelle
Ryan

General disassociation between people and trees



Folklore



Image: Steve Partridge

Tree worship: A revival?



Image: JCP

Conclusion to Part I



Part II: Trees and power



The epic of Gilgamesh, Mesopotamia. c2100 BCE



Image: Joanna Richards

House of the Republic, Bucharest. 1984-1997



Image: JCP

Trees for punishment, torture and death

*“He was nailed to a tree,
and he became
fruit of the knowledge
of the Father.”*

The Gospel of Truth,
Nag Hammadi Scriptures



Image: The Book of Hours, c1455

Tyburn tree, London. 12th-18th Century

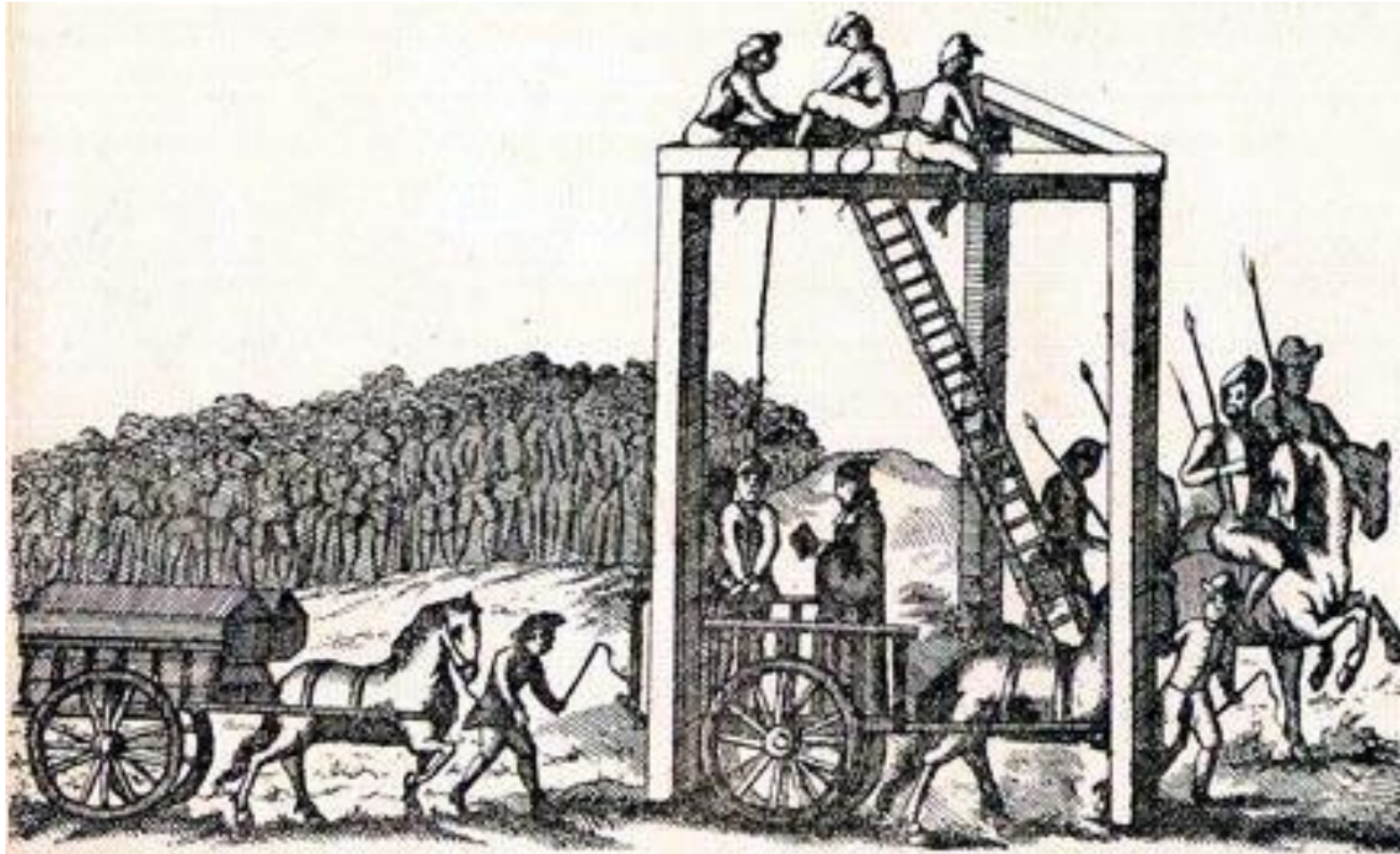


Image: Unknown

Tyburn tree, 2017



Mangal Pandey. India, 1857



Avenues: Napoleon



Image: JCP

Avenues: King Ashoka, India. 268-232 BCE



Image: PhotoDharma from Sadao, Thailand

The Tortworth Chestnut, Gloucestershire



Image: JCP

New cultural memories



Image: Warner Bros

Nicaragua: *Arboles de la vida*



Image: Unknown

Tree removal: Ireland, 16th century



Image: BBC History of Ireland

France, 1917



Image: Unknown

Buchenwald, Germany. 1930s-40s



Image: Unknown

Vietnam, 1960s/70s



Image: Unknown

Palestine, 2015



Image: The Ecologist

Syria, 2018



Image: ANF - BÊRÎTAN SARYA

Trees and conflict resolution: Ireland, 1990s



Image: Mark Johnston

Trail of Remembrance and Comradeship, Ljubljana.



The Baltic Way. Estonia/Latvia/Lithuania, 1989



Image: Estonian Popular Front

Combatants for Peace, Palestine. 2019



Image: Combatants for Peace

Korea, 2018



Image: EPA-EFE

Survivor trees: Hibakujumoku 被爆樹木, Hiroshima



Image: James Rees

9/11 Memorial, New York. 2016



Image: Smithsonian.com

Oklahoma, USA



Image: Unknown / American Forests

Japanese Cave, Biak. 2018



Image: JCP

Japanese Cave, Biak. 2018



Image: JCP

Political symbols



Political symbols



Removal, profit and control: West Papua, 1970s



Image: Petr Jahoda

Brazil, 2015



Image: Antonio Scorza

Aboriginal scarred trees, Australia



Images: Unknown

Sheffield, 2018



Image: Danny Lawson

Gezi Park, Istanbul. 2013



Image: JCP

Sheffield, 2018



Image: JCP

Gezi Park, Istanbul. 2013



Image: JCP

Gezi Park, Istanbul. 2013



Image: JCP

Conclusion to Part II



PART III: Trees and society



Magna Carta: Ankerwycke yew, Berkshire



Image: Unknown

Tolpuddle Martyrs, Dorset

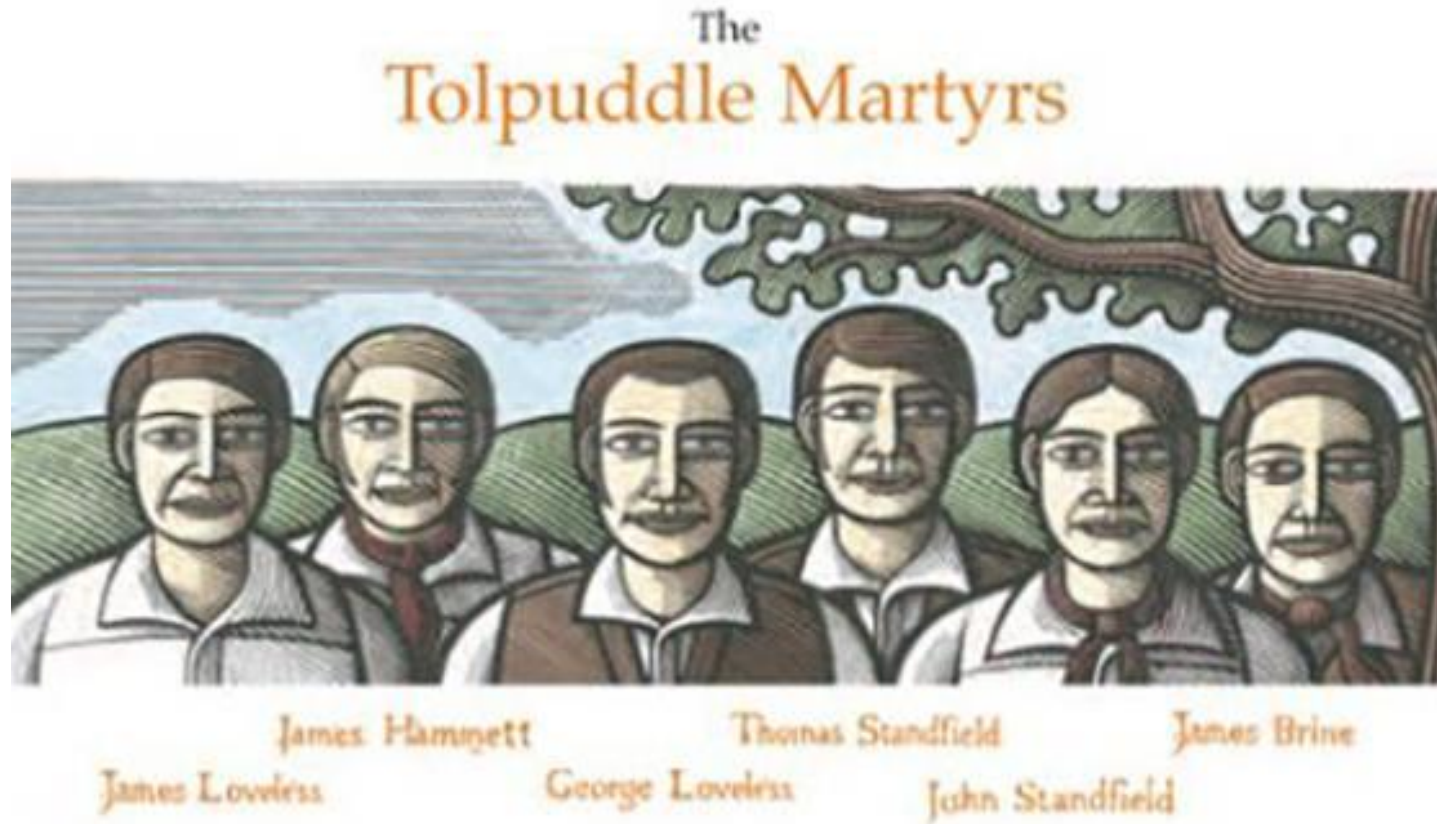


Image: Clifford Harper

Reformers' Tree, London



Cross Bones, Southwark



Image: JCP

Access to trees: The Enclosures Acts, 1604-1914

*The law doth punish man or woman
Who steals the goose from off the common,
But lets the greater felon loose
Who steals the common from the goose.*

English 17th Century folk poem



Boundary trees



Image: JCP

Royal hunting parks, UK



Image: Royal Parks

Historic green space access: Egypt, 13th-16 Century



Tomb of Nebamun. Thebes, Egypt. [Image: Unknown]

The Mall, London



Image: Marco Ricci, 1710

Birkenhead Park, Liverpool



Image: Visit North West

Housing design



Image: JCP

Housing design



Image: JCP

Urban Green Equity

Fair access to, and governance of, urban forests regardless of differentiating factors such as socioeconomic status, racialization, cultural background or age.

Nesbitt, 2018

Nesbitt, L. (2018). *Human faces, forest places: An examination of urban green equity in multicultural cities*. World Forum on Urban Forestry, Mantova.

Lollard Street. Lambeth, 2019



Too poor to play: children in social housing blocked from communal playground

In a move reminiscent of the **'poor doors' scandal**, a London developer has segregated play areas for richer and poorer residents



Image: Graeme Robertson/The Guardian



The Scalar Production of Injustice within the Urban Forest

Nikolas C Heynen

Department of Geography, University of Wisconsin-Milwaukee,
Milwaukee, WI, USA; nheynen@uwm.edu

Heynen, N. C. (2003) The Scalar Production of Injustice within the Urban Forest.
Antipode, Volume 35, Issue 5, Pages 980 - 998

The reasons trees grow are both natural and social, but where they grow and are allowed to remain depends not so much on forest ecology as upon processes of political economy.

Heynen, 2003. (page 982)

Granary Square/King's Drive, London



Image: JCP

Green inequity

Who has access to urban vegetation? A spatial analysis of distributional green equity in 10 US cities

Lorien Nesbitt^{a,*}, Michael J. Meitner^a, Cynthia Girling^b, Stephen R.J. Sheppard^a, Yuhao Lu^a

The findings.. confirm that access to urban vegetation is generally associated with traditional markers of privilege in US cities and that there is widespread evidence of green inequity.. environmental amenities are inequitably low in communities with lower social and economic power.

Nesbitt et al, 2019 (p61)

Green inequity

Canopy enhancement should focus on lower-income/lower-education and racialized neighbourhoods.

Nesbitt, 2018

Nesbitt, L. (2018). *Human faces, forest places: An examination of urban green equity in multicultural cities*. World Forum on Urban Forestry, Mantova.

Tree planting



Image: JCP

Tree planting



Image: JCP

Tree planting



Image: JCP

Green gentrification

Most studies reveal that the distribution of green space often disproportionately benefits predominantly white and more affluent communities..

Many US cities have implemented strategies to increase the supply of urban green space, especially in park-poor neighbourhoods..

Urban green space strategies can be paradoxical: while the creation of new green space to address environmental justice problems can make neighbourhoods healthier and more aesthetically attractive, it can also increase housing costs and property values..

Ultimately this can lead to gentrification and the displacement of the very residents the green space strategies were designed to benefit.

Wolch, J.R., Byrne, J. and Newall, J.P. (2014).

Urban green space, public health, and environmental justice: The challenge of making cities 'just green enough'.

Landscape and Urban Planning 125 (2014) 234-244

Green gentrification

The 'just green enough' strategy depends on the willingness of planners and local stakeholders to design green space projects that are explicitly shaped by community concerns, needs and desires rather than either conventional urban design formulae or ecological restoration approaches.

Replacing these market-driven or ecological approaches with 'just green enough' strategies is especially challenging, typically requiring community activism.

Wolch, J.R., Byrne, J. and Newall, J.P. (2014).

Urban green space, public health, and environmental justice: The challenge of making cities 'just green enough'.

Landscape and Urban Planning 125 (2014) 234-244

Kensington, London



Image: JCP

Doverow woods, Stonehouse



Image: JCP

Conclusions: *Trees – A human right?*



Thank you!

John.parker@tfl.gov.uk

[@johntree1981](#)

