

Court for Intergenerational Climate Crimes

A project by Radha D'Souza
and Jonas Staal

The British East India Company on Trial



CICC

**Ambika P3,
35 Marylebone Road,
London NW1 5LS**

**Opening programme:
4th April, 18:00-20:00**

**Public Hearings:
5th-6th April**

**Exhibition:
Thursdays-Sundays
13:00-18:00, until 24th April**

SERPENTINE

Opening Programme

Hearing I

Friday 4th April, 18:00 - 20:00

The East India Company and the
British Crown: Partners in Crimes
Against Ecologies and Communities

Hearing II

Saturday 5th April, 11:00 - 14:45

The Indigo Trade, the East India
Company and the British Crown:
Establishing Agribusiness, Destroying
Independent Ecologies

Hearing III

Saturday 5th April, 15:45 - 19:30

Trading with People's Lives:
the East India Company, the British
Crown and the Violent Severance of
Land-People Relationships

Sunday 6th April, 13:00 - 16:45

Exhibition

Thursdays - Sundays,
13:00 - 18:00,
until 24th April

CICC School

8th - 24th April

Introduction	4
Case overviews	5
Biographies	14
Legal addendum #1 The Intergenerational Climate Crimes Act 2021	21
Legal addendum #2 Statutes of the Special Court on Intergenerational Climate Crimes 2025	29

The *Court for Intergenerational Climate Crimes* (CICC) is a project by Radha D'Souza and Jonas Staal that stages public hearings in immersive installations functioning as a court, to prosecute intergenerational climate crimes committed by states and corporations acting together. These hearings address crimes of the past, present and future, reflecting the intergenerational impacts of climate crimes on ecologies and communities.

This newly commissioned chapter of the CICC consists of a specially appointed court constructed within the former concrete testing facility of Ambika P3 in London. It was in London that the East India Company was founded in 1600, and where the corporate entity would subsequently shape the city in its own interests and image. The court interrogates witnesses regarding the crimes committed by the British East India Company, highlighting the interconnectedness of colonial and climate crimes that continue to shape our devastating present and future.

Non-human agents, in this case the plants Indigo, Papaver, Cotton, Jute and Sugarcane, that played a pivotal role in the colonial and industrial projects of the British Crown and the British East India Company, act as evidence and as witnesses in the Court and as Comrades in the struggle for a biosphere for all. The audience present has the task to act as public jury members.

Putting the British East India Company on trial, 425 years after its founding and 168 years after its dissolution in 1857, expands notions of intergenerational justice. It raises questions about reparations for crimes that transcend generations and examines how dissolved entities, like the East India Company, endure as legal, institutional, and ideological frameworks for extractive capitalism and imperialism, perpetuating ecological collapse.

Following the public hearings, Ambika P3 hosts an installation with selected materials from the tribunal, in combination with the CICC School: a programme of lectures, workshops, screenings, walking tours and training sessions to deepen the relationship between artistic and legal imaginaries in the struggle for climate justice.

Case I: The East India Company and the British Crown: Partners in Crimes Against Ecologies and Communities

Saturday
5th April,
11:00 - 14:45

The first session of the CICC appointed Special Court on the East India Company will hear evidence on the ‘Company Raj’ – the rule of the East India Company and the British Crown in South Asia and elsewhere. This era served as the launching pad for colonial crimes against ecologies and cultures around the world.

Witnesses will present evidence on the continuation of the policies and practices of the Crown-Company alliance by numerous later-day corporation-state alliances that have expanded and that continue to commit crimes against ecologies and communities globally.

The Advocate-Prosecutor will present expert evidence on the legal, institutional, policy and ideological factors that have enabled corporate-state alliances in the past and present to perpetuate crimes against ecologies and communities globally.

Judges	Witnesses	Advocate	Clerk
Radha D’Souza (chair) Sharon H. Venne Ramón Vera-Herrera	James Vaughn Andy Rowell	Swati Srivastava	Jonas Staal
11:00-13:05		13:20-14:45	
Court convenes		Court resumes	
Testimony by Witness #1 and questioning by Judges and Public Jury		Advocate for the Court and questioning by Judges and Public Jury	
Testimony by Witness #2 and questioning by Judges and Public Jury		Procedural briefing by Judges	
13:05-13:20		Final round of questioning by Judges and public jury of Witnesses and Advocate	
Break		Vote	

Case II: The Indigo Trade, the East India Company and the British Crown: Establishing Agribusiness, Destroying Interdependent Ecologies

Saturday
5th April,
15:45 - 19:30

Witnesses will present evidence on the Indigo trade, one of the most profitable trading ventures of the East India Company that brought wealth and prosperity to Britain. Witnesses will focus on forced agricultural practices introduced by the Company. In addition, witnesses will provide evidence on contemporary agribusiness to show how the practices of the East India Company-British Crown alliance have expanded and deepened around the world.

The Advocate-Prosecutor will provide expert evidence on how the laws, institutions, policies and practices established by the Company-Crown collaborations in the past continue on expanded scales in new forms to cause devastations in the present with impacts on the future.

Judges

Radha D’Souza (chair)
Sharon H. Venne
Ramón Vera-Herrera

Witnesses

Ghulam Nadri
Leonida Odongo

Advocate

Ruth Nyambura

Clerk

Jonas Staal

15:45-17:50

Court convenes

Testimony by Witness #1
and questioning by Judges
and Public Jury

Testimony by Witness #2
and questioning by Judges
and Public Jury

17:50-18:05

Break

18:05-19:30

Court resumes

Advocate for the Court and questioning by
Judges and Public Jury

Procedural briefing by Judges

Final round of questioning by Judges and
Public Jury of Witnesses and Advocate

Vote

Case III: Trading with People’s Lives: the East India Company, the British Crown and the Violent Severance of Land-People Relationships

Saturday
5th April,
13:00 - 16:45

The CICC tribunal will hear evidence on the East India Company’s crimes committed in collusion with the British Crown, focusing on forced and indentured labour and its impacts on land-people relations. Witnesses will present evidence detailing the transformation of the slave trade into the indentured labour systems and its impacts on agrarian communities and the environment, notably deforestation and monocropping, in both home and host countries. In addition, evidence will be presented on the continued exploitation of labour around the world by present-day states and corporations, and the impacts of extractivism on communities and the environment including involuntary migrations and climate crises.

The Advocate-Prosecutor will show how the laws, institutions, policies and practices established by the East India Company and the British Crown became vectors for comparable practices today and their implications for the future.

Judges	Witnesses	Advocate	Clerk
Radha D’Souza (chair) Sharon H. Venne Ramón Vera-Herrera	Sudipto Mitra Mostafa Henaway	Hashim bin Rashid	Jonas Staal

13:00-15:05

Court convenes

Testimony by Witness #1
and questioning by Judges
and Public Jury

Testimony by Witness #2
and questioning by Judges
and Public Jury

15:05-15:20

Break

15:20-16:45

Court resumes

Advocate for the Court and questioning by
Judges and Public Jury

Procedural briefing by Judges

Final round of questioning by Judges and
Public Jury of Witnesses and Advocate

Vote

Comrades *Indigofera tinctoria* (Indigo), *Papaver somniferum* (Opium), *Gossypium arboreum* (Cotton), *Corchorus olitorius* (Jute) and *Saccharum* (Sugar-cane), ancestors of which remain in captivity in the British East India Company botanical archive at Kew Gardens, London. The British East India Company captured each one of these comrades and enslaved them to the stock markets in London and the British Parliament for the enrichment of both. The court is centered around a living multigenerational descendant of *Indigofera tinctoria* in the care of artist and plant steward Rachel Pimm.

COMRADE INDIGOFERA TINCTORIA (INDIGO)



COMRADE PAPAVER SOMNIFERUM (OPIUM)



COMRADE GOSSYPIUM ARBOREUM (COTTON)



COMRADE CORCHORUS OLITORIUS (JUTE)



COMRADE SACCHARUM (SUGARCANE)



Muhammad Ahmedullah has lived in the UK since 1973, when he arrived here as a child from Bangladesh. He completed his early education in Newham, East London, further education in Hendon, North West London, and higher education at the universities of Essex and Kent, from the latter gaining a PhD in 1998 on the relationship between theory of knowledge and political theory. Most of his career involved working for local councils in the central government's inner city regeneration programmes between the 1990s and 2010s. Since 2011, he has worked for several non-government organisations delivering projects on history and community cohesion. He is a founder member of Brick Lane Circle.

Radha D'Souza is a Professor of International Law, Development and Conflict Studies at the University of Westminster (UK). Radha is a public intellectual from India where she worked for social justice movements. She was a trade union organiser in Mumbai, a democratic rights and environmental justice activist. She was a leading participant in the anti-globalisation movements and wrote the concept paper *Workers in a Global World* (1996) which became the basis for an Asia-wide campaign to oppose WTO proposals to link labour standards to trade agreements and forced the WTO to take the proposal off its agenda. She has written extensively across disciplines for academic and non-academic publications and platforms. Her book, *Interstate Disputes on Krishna Waters: Law, Science and Imperialism* (2006) examines, for the first time, colonial laws and science as vectors for interstate water conflicts over generations in India. Her book *What's Wrong With Rights? Social Movements, Law and Liberal Imaginations* (Pluto, 2018) forms the conceptual basis for the CICC.

Mostafa Henaway is a writer, community organiser and researcher based in Montreal. For two decades, he has been deeply involved with the Immigrant Workers Centre (IWC) in Montreal, advocating for justice for immigrant and migrant workers. Henaway is currently a PhD candidate in the Department of Geography, Planning, and Environment at Concordia University. His research focuses on the economic geography of Amazon's logistics and its impacts on labour. Henaway's writings have focused on the intersections of precarious work, migration, and labour rights. His book, *Essential Work, Disposable Workers: Migration, Capitalism, and Class* (Columbia, 2023), examines the massive expansion of precarious work under neoliberalism and how migrant workers are challenging conditions of hyper-exploitation through struggles for workers' rights and justice. The book received the Errol Sharpe Book Award from the Society for Socialist Studies in 2024.

Daniel Macmillen Voskoboinik is a researcher, poet, and musician. His work focuses on the encounters between climate justice, historical memory, liberatory education and health. Passionate about ecological thinking and translation, Daniel has worked for various organisations including Amazon Frontlines, 350.org and Oxfam, and currently organises through the media collective From the Periphery and the Post-Extractive Futures initiative. His journalism and academic research has featured in Pacific Standard, openDemocracy, African Arguments, and Political Geography, among others. He is the author of *The Memory We Could Be* (New Society Publishers, 2018), a book exploring the origin and unraveling of the climate crisis, and the poetry collection *Partituras para el viento* (Editorial Zikoren, 2016).

Sudipto Mitra is Assistant Professor of History at Pachhunga University College, Mizoram University. He has formerly held the Prime Minister's Junior Research Fellowship at the Centre for Contemporary Studies, Prime Ministers' Memorial Museum and Library, New Delhi; Royal Historical Society PJ Marshall Fellowship at the Institute of Historical Research, School of Advanced Study, University of London; Crossland Fellowship at Royal Holloway, University of London; and two Project Fellowships at Bihar Museum, Patna, and Jadavpur University Press, Kolkata. He completed his PhD in History from Royal Holloway, University of London, in 2024, studying a group of middlemen called *arkatis*, who recruited indentured labourers from nineteenth-century India to the colonies of Mauritius, Fiji, the Caribbean, South Africa, et al., and the tea plantations of Assam. He is a Fellow of the Royal Asiatic Society of Great Britain and Ireland, London, and is presently researching the history of kidnapping in colonial South Asia.

Ghulam A. Nadri is a Professor of History at Georgia State University, Atlanta, USA. He obtained his PhD from Leiden University in 2007. He was a Newton International Fellow at London School of Economics and Political Science (2011-2012) and is currently director of the Asian Studies Center at GSU. He has published two monographs *The Political Economy of Indigo in India, 1580-1930: A Global Perspective* (Brill, 2016) and *Eighteenth-Century Gujarat: The Dynamics of Its Political Economy, 1750-1800* (Brill, 2009) and over a dozen journal articles and book chapters on commodities, merchants, maritime labour market, economy, and trade in Gujarat and the western Indian Ocean. His current research project explores the dynamics of the economic and commercial enterprise of the Parsis (Zoroastrians) in western India in the eighteenth and nineteenth centuries and investigates the role of political, socio-cultural, and institutional factors in their entrepreneurial trajectories. He teaches graduate and undergraduate courses on the history of India/South Asia, the Indian Ocean world, Asia in the world economy, Asian Studies, and world history.

Ruth Nyambura is a Kenyan feminist and activist-scholar whose work is on the intersections of gender, economy and ecology. For the last 13 years, Nyambura has worked within the environmental justice movement spaces in Africa and the wider Global South/majority – (as a researcher, popular political educator, cultural worker and more recently as a grant-maker). She is also a board member of the Blue Planet Project (BPP) – an organisation that focuses on water justice struggles in the Global South, as well as an editorial member of the Ecofeminist Collective at the Capitalism, Nature, Socialism (CNS) Journal. Nyambura has written extensively on various aspects of the current agrarian transformations in Africa with her overall work focusing on the ideological underpinnings of the post-colonial agrarian-environment development policies in Africa, and how they are inscribed and transformed by specific global macro-economic policies and importantly, their nexus with the afterlives of the center/core-periphery historical configurations. Her organising work is guided by a politic anchored on the anti-capitalist, anti-imperialist intellectual and organising histories of liberation in Africa. Nyambura convenes the Ramani Collective – (formerly the African Ecofeminist Collective). She holds a B.A. in Communication from Daystar University, Kenya and a Masters in Comparative Law, Economics and Finance from the University of Turin, Italy. You'll probably find her somewhere where there's good food and music, diggin' the vinyl crates looking for the Super 'Jazz' Bands of Central and West Africa from the 60's-90's, as well as Abbey Lincoln's delightfully crooning voice.

Leonida Odongo is a Kenyan social justice activist with vast experience in grassroots organising, advocacy, and adult learning methodologies. She holds a Bachelor's Degree in Political Science and Sociology from the University of Nairobi and is currently undertaking a Masters in International Conflict Management. Leonida has a passion working with grassroots communities on Food Justice, Climate Justice, rural women and with youth. Leonida nurtures university students on human rights and social justice. A freelance writer amplifying community experiences, Leonida's articles documenting community experiences and her articles have featured on World Pulse, Black Agenda Report, Pambazuka News and Third World Network. Leonida is also a member of the coordinating committee at Civil Society and Indigenous Peoples Mechanism (CSIPM) and the founder Haki Nawiri Afrika.

Rachel Pimm works in sculpture, video and performance to explore environments and their materialities, histories and politics, often from the point of view of non-human agents such as plants, minerals, worms, water, gravity or rubber. They are interested in the potential of surfaces and matter to transform. Their work has been included in programmes including Hales Gallery, Jerwood Space, ANDOR, Tenderpixel and Chisenhale Gallery, The Royal Academy and Serpentine (all London, 2014-2019) as well as internationally in Europe and the USA. They have an MFA from Goldsmiths and lecture in Fine Art at Camberwell College. They are currently working on community organising projects and living off-grid on the waterways.

Hashim bin Rashid is a lecturer in Sociology at the University of Pennsylvania. He studies the intersection between environmental change, economic transformation, and social movements. This has involved working with national and transnational social movements geared towards food, energy, labour and climate justice. Having completed his doctoral research at SOAS Development Studies, his research investigates how social movements shape global trajectories of environmental and economic change under contemporary capitalism. He has worked with transnational social movements and civil society, including La Via Campesina, the International Transport Workers Federation, and Alliance for Climate Justice and Clean Energy to intervene in global development and environmental policy processes.

Andy Rowell is an award-winning writer and investigative journalist who specialises in oil, environmental, health and lobbying issues. The author of four books, including *A Quiet Word - Lobbying, Crony Capitalism and Broken Politics in Britain* (Random House, 2014), he is currently a senior editor at Oil Change International and a Visiting Research Fellow at the University of Bath.

Dr. Swati Srivastava is Associate Professor of Political Science and University Faculty Scholar at Purdue University and Faculty Associate at the Berkman Klein Center for Internet & Society at Harvard University. She broadly researches the political power and responsibility of global corporations. She is the author of the award-winning book *Hybrid Sovereignty in World Politics* (Cambridge University Press, 2022), which examines how the British East India Company's emergence as a "company-state" relied on evolving public-private hybrid relationships with the Crown and Parliament. Her latest book project evaluates the global politics of Big Tech. Srivastava received her doctorate in political science from Northwestern University. Her research has received awards from the U.S. National Endowment for the Humanities, Andrew Mellon Foundation, American Council of Learned Societies, and International Studies Association.

Jonas Staal (born 1981) is a visual artist whose work deals with the relation between art, democracy, and propaganda. Exhibition-projects include *We Demand a Million More Years* (Fondazione Sandretto Re Rebaudengo, Turin, 2022), *Extinction Wars* (with Radha D'Souza, Gwangju Museum of Art, 2023) and *Propaganda Station* (Museum of Contemporary Art, Zagreb, 2024). His projects have been exhibited widely at venues such as the Cooper Hewitt Smithsonian Design Museum in New York, V&A in London, Stedelijk Museum in Amsterdam, M_HKA in Antwerp, Centre Pompidou-Metz and the Nam June Paik Art Center in Seoul, as well as the 7th Berlin Biennale, the 31st São Paulo Biennale, the 12th Taipei Biennale and the 14th Shanghai Biennale. Publications include *Propaganda Art in the 21st Century* (MIT Press, 2019) and *Climate Propagandas: Stories of Extinction and Regeneration* (MIT Press, 2024). Staal was the winner of the Prix de Rome Award in 2023.

James M. Vaughn is a historian of the global British Empire in the eighteenth century. He's an instructional professor in the College and affiliate faculty in the Department of History at the University of Chicago, the author of *The Politics of Empire at the Accession of George III: The East India Company and the Crisis and Transformation of Britain's Imperial State* (Yale University Press, 2019), and the co-editor of *Envisioning Empire: The New British World from 1763 to 1773* (Bloomsbury, 2021) and *Capitalism: Histories* (Boydell, 2025).

Sharon H. Venne (Notokwew Muskwa Manitakan) a Cree woman BA (Hon), LLB, LLM. The background research to the many clauses on the Declaration on the Rights of Indigenous Peoples are included in her book: *Our Elders Understand Our Rights: Evolving international law regarding Indigenous Peoples* (Theytus, 1998). Sharon has written numerous articles and edited materials related to the rights of Indigenous Peoples and Treaty Rights of Indigenous Peoples. Her most recent published article is "Manufactured Consent – how state governments manufacture consent and use it against Indigenous Nations at the domestic and international level" in *Indigenous Peoples as subjects of international law* edited by Dr. Irene Watson (Routledge, 2018). In 2022, she received the B.C. Studies Writers award for an essay co-written with Emma Feltes. "Decolonization, Not Patriation: The Constitution Express at the Russell Tribunal". Sharon wrote the foreword of a recently published book, *Witness to the Human Rights Tribunals How the System Fails Indigenous Peoples* by Bruce Granville Miller (UBC Press, 2023).

Ramón Vera-Herrera is an editor working to reconsider imagination and time as the basic elements to make reality understandable and readable. While studying at the National University of México (UNAM) he became interested in alternative ways of education as a natural evolution of his professional career. He worked for UNHCR in Honduras as a relief officer, working with Miskito refugees before returning to Mexico where he worked for the magazine *México Indígena*, which became Ojarasca, where he has been the editor for almost 36 years. He started as Editor of *Biodiversidad, sustento y culturas* in 2006 as a consultant for GRAIN, officially becoming part of the team from 2009 to December 2023. He works developing workshops and conversation spaces to reconstitute ambits of communality, through the collective weaving of stories, testimonies, memories, history, geography and knowledge of the settings where people live. Collectively understanding their grievances and their "autogestión" projects, publications, books, booklets, infographies and magazines.

The Intergenerational Climate Crimes Act 2021



The Intergenerational Climate Crimes Act [2021 (Christian); 1443 (Hijri), Pilava (Tamil), 2078 (Gujarat), 1943 (Western India), 2564 (Thailand), 1400 (Persia), 5782 (Hebrew), 4718 (China), 110 (North Korea)]

28th October 2021 of the Christian calendar and corresponding dates, months and years in all other calendars.

AN ACT TO ABOLISH INTERGENERATIONAL CLIMATE CRIMES, TO ESTABLISH INTERGENERATIONAL RELATIONSHIPS OF SOLIDARITY AND COMRADESHIP AMONG HUMAN, AND HUMAN AND NON-HUMAN SPECIES, ESTABLISH THE COURT FOR INTERGENERATIONAL CLIMATE CRIMES, AND PROPOSE MEASURES TO REMEDY THE ABUSE OF INTERGENERATIONAL AND INTER-SPECIES RELATIONSHIPS IN THE PAST BY CERTAIN PERSONS.

BE IT ENACTED BY THE ASSEMBLY OF ALL THOSE PRESENT, IN THE NAME OF THE HUMAN AND NON-HUMAN ANCESTORS, MOTHER EARTH AND THE COSMOS, AND BY THE AUTHORITY OF THOSE PRESENT IN THIS ASSEMBLY IN THEIR CAPACITIES AS THE ANCESTORS OF FUTURE GENERATIONS: -

1. TITLE AND COMMENCEMENT

This Act shall be called the Intergenerational Climate Crimes Act.

The Act shall come into force on 28 October 2021 in the Christian calendar and corresponding dates, months and years in other calendars.

2. INTERPRETATION

In this Act:

2.1 “Climate” means the conditions necessary for reproduction of every species, including but not limited to:

1. Patterns of weather in an area within living memories of humans;
2. Patterns of weather in an area that were necessary for non-human species to survive in the past;
3. Patterns of weather in an area that were necessary for humans to reproduce the conditions necessary for individual, social and cultural life;
4. Ecological conditions necessary for reproduction of different species;
5. Socio-ecological conditions necessary to sustain reciprocal relationships between humans and non-humans;
6. Social conditions necessary for the survival of human societies and cultures.

2.2 “Humans” means a concept-dependent herd animal that requires pre-existing concepts to negotiate the world around them and has capacities to make judgments and to review, reassess, modify, alter, change, and repudiate individual and collective behaviour in a manner that may or may not be in the interests of future generations of humans and/or non-humans.

2.3 “Intergenerational” includes all past, present and future generations.

For the purposes of this Act, it is clarified that:

1. The term intergenerational is not limited to a single step in the line of descent from an ancestor;
2. The meaning of a generation is not limited to thirty years or other definitive numbers of years;
3. A generation may be of a different length of time for different species;
4. Intergenerational relationships include relationships between humans, between non humans and between humans and non-human species;

2.4 “Legal entities” are legal artefacts established by a group of persons with authority to do so for the purposes of limiting their environmental, social and legal liabilities, and responsibilities arising from their activities.

1. For the purposes of this Act a state established under any constitution is a legal entity.

2.5 “Market Based Communities” means groups of people who form associations, legal entities, voluntary self-help groups or other unions for the purpose of buying and selling or trading something in markets established for such transactions and activities related to the transactions.

2.6 “Non-humans” means all other species in the past, present, or future, that are living, have lived, or will live in the future;

1. It is clarified that non-humans include any natural phenomena like water bodies, including rivers, rivulets, streams, ponds, lakes, seas, and oceans; rock formations including mountains, hills, ranges, caves, crevices and such; plant species of any variety and any other life-form that is subject to its laws including birth, death, deterioration and regeneration.
2. It is clarified that humans and non-human species may have more or less shared attributes and characteristics.

2.7 “Person” means any living being subject to laws of Life, i.e. birth, life, death and regeneration cycles over periods of time as appropriate for each species.

1. “Person” does not include a “legal person” i.e. legal artefacts that are conferred with human attributes by the fiat of law.

2.8 “Place Based Communities” means groups of people who live in a place including a region, or area, or locality, and by virtue of doing so, constitute a community.

1. “Place Based Communities” may differ in size, numbers of people, and/or scale of operations;
2. “Place Based Communities” may collectively determine the most effective ways of governing and discharging their responsibilities of guardianship over present and future generations and their natures managing their communities and their ecologies consistent with the provisions of s.5 of this Act.

2.9 Interpretation of words and meanings in any existing statute adopted by any legal entity shall be consistent with the meanings of terms in s.2 and the aims and objectives of this Act.

3. INTERGENERATIONAL CLIMATE CRIME

3.1 An “Intergenerational Climate Crime” is committed when a group of persons acting as a single “legal person” in the name of a legal entity as defined in s.2.4, under the laws established by themselves, engage in acts of commission and/or omission, or engaged in acts of commission and/or omission in the past, that harm or harmed, destroy or destroyed, violate or violated or otherwise adversely impact or impacted the conditions necessary for the reproduction of any species, including but not limited to:

1. Acts of commission and/or omission, in the past and/or present, that harm/harmed, destroy/destroyed, violate/violated, or otherwise adversely impact/impacted upon weather patterns in the short or long term;
2. Acts of commission and/or omission, in the past and/or present, that harm/harmed, destroy/destroyed, violate/violated or otherwise adversely impact/impacted upon weather patterns in an area, as a result of which the survival of non-human species became or has become difficult or impossible;

3. Acts of commission and/or omission, in the past and/or present, that harm/harmed, destroy/destroyed, violate/violated or otherwise adversely impact/impacted upon relationships of mutual dependence and reciprocity between species or within species, human or non-human; and/or introduce/introduced adversarial relationships between them;
4. Acts of commission and/or omission, in the past and/or present, that displace/displaced people from places, fragment/fragmented communities, and destroy/destroyed cultures.

4. COURT FOR INTERGENERATIONAL CLIMATE CRIMES

4.1 A Court for Intergenerational Climate Crimes shall be established under this Act.

4.2 The Court shall have the authority to hear complaints about intergenerational climate crimes committed in the past and present, and acts having impacts upon future generations from any person or persons acting on behalf of themselves, and/or their communities, and/or their ancestors, and/or non-humans, and/or future generations.

4.3 The court may receive evidence, hear witnesses, and make such inquiries as may be necessary to do real and substantial justice to humans and non-humans, past, present, and future.

4.4 All hearings shall be in open court.

4.5 Persons present at the hearings in their capacities as ancestors of future generations shall constitute the jury.

5. PENALTIES FOR INTERGENERATIONAL CLIMATE CRIMES

5.1 “Legal persons” as defined in s.2.4 who engage or engaged in intergenerational climate crimes shall be dissolved and divested of their legal personhood.

5.2 Upon dissolution of any legal entity the human persons acting in the name of the legal entity and aiding, abetting and/or inciting intergenerational climate crimes under s.3 of this Act shall be automatically divested of their authority to act in the name of that legal person.

5.3 Such human persons, including managers, executives, officials and other personnel, who were at the time of dissolution employed by the legal entity, will be eligible to join a Place Based Community in any place subject to being accepted by the Community, on such terms and conditions as the Community may impose.

5.4 Upon dissolution, any assets of the legal entity shall become social assets and handed over to the Place Based Community affiliated to the place where the assets are located.

5.5 Place Based Communities may determine how they wish to use, reuse or not use the assets of dissolved legal entities in their places, regions, areas or localities consistent with the principles of ecological and social regeneration and restoration set out in this Act.

6. GENERAL PRINCIPLES FOR GOVERNANCE OF PLACE BASED COMMUNITIES

6.1 Place Based Communities may collectively determine ways of establishing systems of guardianship to build and sustain regenerative and restorative relationships between humans, between humans and non-human species including animals, plants, fungus, water, forests and land subject to the general principles set out in this section.

6.2 Place Based Communities will, at all times, be guided by principles of restoration and regeneration of natures and cultures, including species, waters, forests, lands and human communities as necessary according to the specificities of their places, regions, areas or localities.

6.3 Place Based Communities will prohibit sale of land, forests, water and minerals in their places, regions, areas or localities when organising their livelihoods, and the production of goods and commodities necessary for their communities.

6.4 Place Based Communities will prohibit sale of human labour of members of their communities directly or indirectly.

6.5 Place Based Communities may however use their labour power to work with their own natures and ecologies, as local conditions may permit, to produce goods and commodities for sale beyond their places, regions, areas, or localities.

6.6 Place Based Communities will place ecological relationships at the centre of their laws to sustain livelihoods and nurture interdependence of species.

6.7 All human persons shall share positions of responsibility, care, and authority for Place Based Communities and ecologies of any place, region, area or locality equally within the governing structures of such Place Based Communities.

6.8 Place Based Communities will develop systems for dispute resolution to settle differences within their community.

6.9 Place Based Communities will establish systems for defending their natures, ecologies, communities, and cultures from hostile attacks by legal entities.

7. TRANSITIONAL ARRANGEMENTS

1. Emergency plans for revival and survival of human and non-human species, waters, forests and lands;
2. Arrangements for defence of places if, and only if, attacked or harmed by persons continuing to act in the name of the dissolved legal entities;
3. Arrangements for guardianship, including modifications and changes to existing institutions and entities, as may be necessary temporarily.

7.2 Market Based Communities may put in place transitional arrangements to transition from Market Based Communities to Place Based Communities affiliated with specific places.

1. Such transitional arrangements may include recognition of market associations and organisations for limited periods of time;
2. Such transitional arrangements shall not include recognition of legal personality or personhood of legal entities.

8. ESTABLISHMENT OF INTERCOMMUNITY SOLIDARITY AND CO-OPERATION

8.1 Place Based Communities will create intercommunity and inter-regional bodies that will establish systems of solidarity, support and cooperation between them, and promote good relations between their natures, ecologies, communities, and cultures, including their non-human species, lands, waters, forests and people in their regions, areas and localities.

8.2 The bodies established for intercommunity solidarity and cooperation will share knowledge, expertise and experiences of restoration and regeneration of their natures, ecologies, communities, and cultures on the basis of reciprocity and well-being of all species in their regions or areas.

9. REPEAL AND AMENDMENTS

9.1 This Act does not envisage repeal of the general principles of Place Based Communities.

9.2 Place Based Communities may, however, make, modify, amend, or introduce such measures as may be necessary to give effect to the general principles stated in s.5 as the specific conditions in their places, regions, areas, or localities may require.

Statutes of the Special Court on Intergenerational Climate Crimes 2025



Establishment of a Special Court of Inquiry on the Relationships of Corporations and States in the United Kingdom and Their Consequences for Intergenerational Relationships between Humans and non-Humans, Between Humans, and Between Non-Humans Since “the Company Raj” a Mode of Governance Established Jointly by the British East India Company and the British Crown.

1. Mandate For the Establishment of a Special Court on Intergenerational Aspects of Climate Crimes in the United Kingdom and her Colonies and Neocolonies

- i. At the extraordinary meeting of the judges of the *Court for Intergenerational Climate Crimes* (hereafter the CICC) held on 20 May 2024 it was decided to take suo moto cognisance of certain intergenerational aspects of crimes against ecologies and communities and Natures and Cultures by the United Kingdom and its corporations beginning with the Company Raj to the present.
- ii. The CICC has heard evidence from twenty-one witnesses representing campaign groups, grassroots organisations, human rights organisations, environmental groups, researchers, scholars and journalists from nine countries who gave evidence against two states and nine transnational corporations. Based on review of the records of the CICC, taken together with public responses to the hearings and the verdicts in the cases brought before it, the judges of the CICC are of the view that it is necessary to establish a special court.
- iii. There are two issues arising from the review of the records of the CICC, and the public responses that necessitate issuing suo moto proceedings.
- iv. First, several witnesses in all the cases heard by the CICC presented evidence on the complicity of the United Kingdom and its corporations in crimes against ecologies and communities, Natures and Cultures around the world. As the United Kingdom was not a party in those cases, the Court could not consider the evidence against the United Kingdom and its relationship to corporations in the crimes.
- v. Second, all witnesses in all the cases alluded to the long historical relationships of states and corporations in crimes against ecologies and communities, Natures and Cultures going back to the beginning of colonisation. Witnesses specifically referred to the collusion of the British state and its corporations against peoples and natures in the colonies under its control during the two World Wars. As the focus of those hearings were on present crimes and charges were brought against the State of the Netherlands and Dutch corporations and against the Republic of Korea and Korean corporations, the judges

did not have the powers to consider matters extraneous to charges brought against named corporations and states.

vi. The Intergenerational Climate Crimes Act 2021 (hereafter the Act) tasks the CICC with abolishing intergenerational climate crimes and establishing intergenerational relationships of solidarity and comradeship between humans and non-humans, between humans, and between non-human species.

vii. S.4(3) of the Act gives wide powers to the CICC to take such action as it deems necessary to realise the aim of abolishing intergenerational climate crimes as defined under s.3.

s.4(3) of the Act states:

4(3) The court may receive evidence, hear witnesses and make *such inquiries as may be necessary to do real and substantial justice to humans and non-humans, past, present and future* (emphasis added).

viii. NOTING the references to the United Kingdom's role in climate crimes by witnesses in cases heard by the CICC;

ix. NOTING that the United Kingdom's most prominent colonial institution was the Company Raj, a mode of colonial governance established jointly by the East India Company and the British Crown;

x. RESOLVING that it is necessary to hear evidence from interested groups on the formative aspects of the state-corporation relationship in the establishment of the Company Raj as a mode of governance of ecologies and communities, Natures and Cultures with intergenerational consequences globally;

xi. RESOLVING that it is necessary to hear evidence on why and how the Company Raj became a vector for intergenerational crimes against ecologies and communities, Natures and Cultures globally, if at all;

xii. IN ADDITION, noting that a regular criminal trial is not suitable for bringing to light the criminal as well as civil aspects, and historical and temporal aspects of intergenerational climate crimes;

xiii. CONSCIOUS that the interests of future generations of all species and intergenerational justice may require further actions by the CICC;

xiv. The judges of the CICC have resolved to establish a special court to hear evidence on the role of the United Kingdom and its corporations in initiating and perpetuating intergenerational climate crimes since the Company Raj and their consequences for past, present and future generations of humans and non-humans.

2. Establishment of the Special Court

Exercising powers under s.3(4) of the Act,

(i) a Special Court of Inquiry (hereafter ‘the Special Court’) is hereby established.

(ii) The long title of the Special Court shall be: “Special Court of Inquiry on the Relationships of Corporations and States in the United Kingdom and Their Consequences for Intergenerational Relationships between Humans and non-Humans, Between Humans, and Between Non-Humans Since “the Company Raj” a Mode of Governance Established Jointly by the British East India Company and the British Crown.”

(iii) The short title of the Special Court shall be “The British East India Company on Trial”.

(iv) The Court shall commence work from 04 April 2025.

3. Appointment of Special Judges

i. The following persons shall constitute the Special Court:

1. Radha D'Souza (Presiding Judge and ex-officio member of the CICC, India, South Asia).
2. Sharon H. Venne (judge, Cree Nation, Canada).
3. Ramón Vera Herrera (judge, Mexico, Latin America).

ii. The term of appointment of all the judges shall end after the final report is submitted to the CICC.

4. Terms of Reference for the Special Court

HAVING REGARD to the aims and objectives of the Act to end intergenerational climate crimes by states and corporations acting jointly and severally; HAVING REGARD to the need to take such actions as may be necessary to achieve real and substantial intergenerational justice for present and future generations;

The CICC hereby ASKS the Special Court to:

1. Investigate whether the relationships of states and corporations in the United Kingdom were/are by design so constituted as to enable both, jointly and severally, to commit and perpetuate intergenerational climate crimes as defined in s.3 of the Act.

2. Inquire into the causes, reasons and methods by which corporation-state relationships in the United Kingdom and beyond become vectors for continuing intergenerational crimes against ecologies and communities, Natures and Cultures.
3. Investigate the legal, institutional, ideological, political and economic aspects of corporation-state relationships in the United Kingdom and their consequences for colonised humans and non-humans in the past, present and future in the United Kingdom and globally.
4. Recommend measures that may be needed for restoring and regenerating relationships between humans and non-humans, between humans, and between non-humans to enable future generations to live and flourish everywhere globally.
5. Recommend further actions that the CICC must take to break corporations-state nexus in the United Kingdom if and when they intentionally or unintentionally, individually and severally, committed and/or continue to commit intergenerational climate crimes under s.3 of the Act anywhere in the world.

5. Powers of the Special Court

i. The Special Court will have the powers to:

1. Receive evidence in any form;
2. Examine witnesses;
3. Verify the veracity of evidence;
4. Consider non-human witnesses and their claims;
5. Issue public calls to named witnesses having special knowledge relevant to the hearings if necessary;
6. Consider such materials in the public domain that may be relevant for the purposes of these hearings;
7. Invite any person having interest in ending climate crimes and securing intergenerational justice to participate in the proceedings.

ii. No oath or affirmation will be required to validate the testimony of witnesses.

iii. In the performance of its functions the Special Court will be attentive to injustices to humans and non-humans alike.

iv. In the performance of its functions the Special Court will heed the relationships between corporations, states, humans and non-humans, taking care not to objectify them as entities/things in their own right.

v. In the performance of its functions the Special Court will take special care to ensure legal and natural persons are not treated as equals.

vi. In the performance of its functions the Special Court will take special care to ensure humans and non-humans are considered equally.

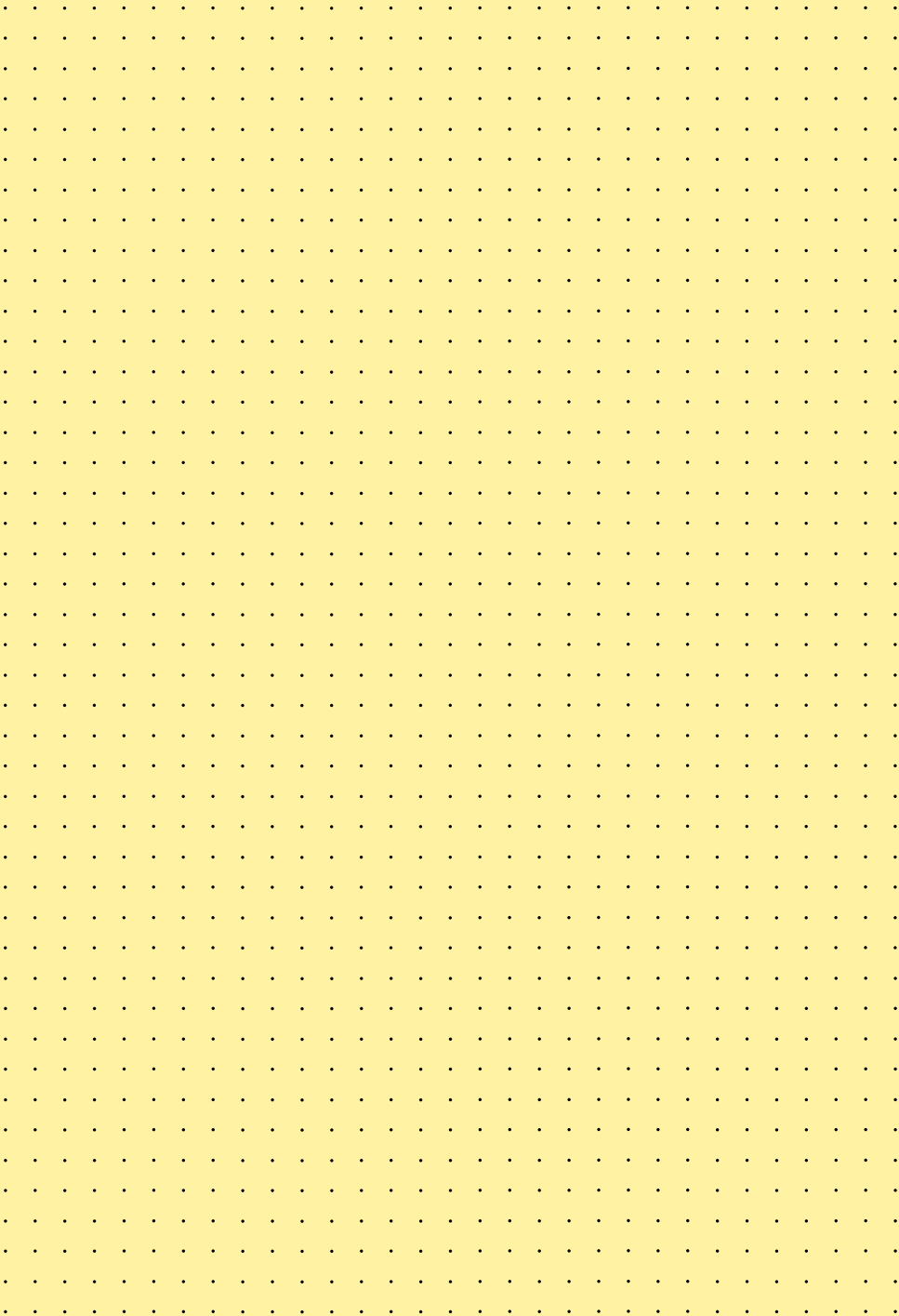
Dated: 14 January 2025

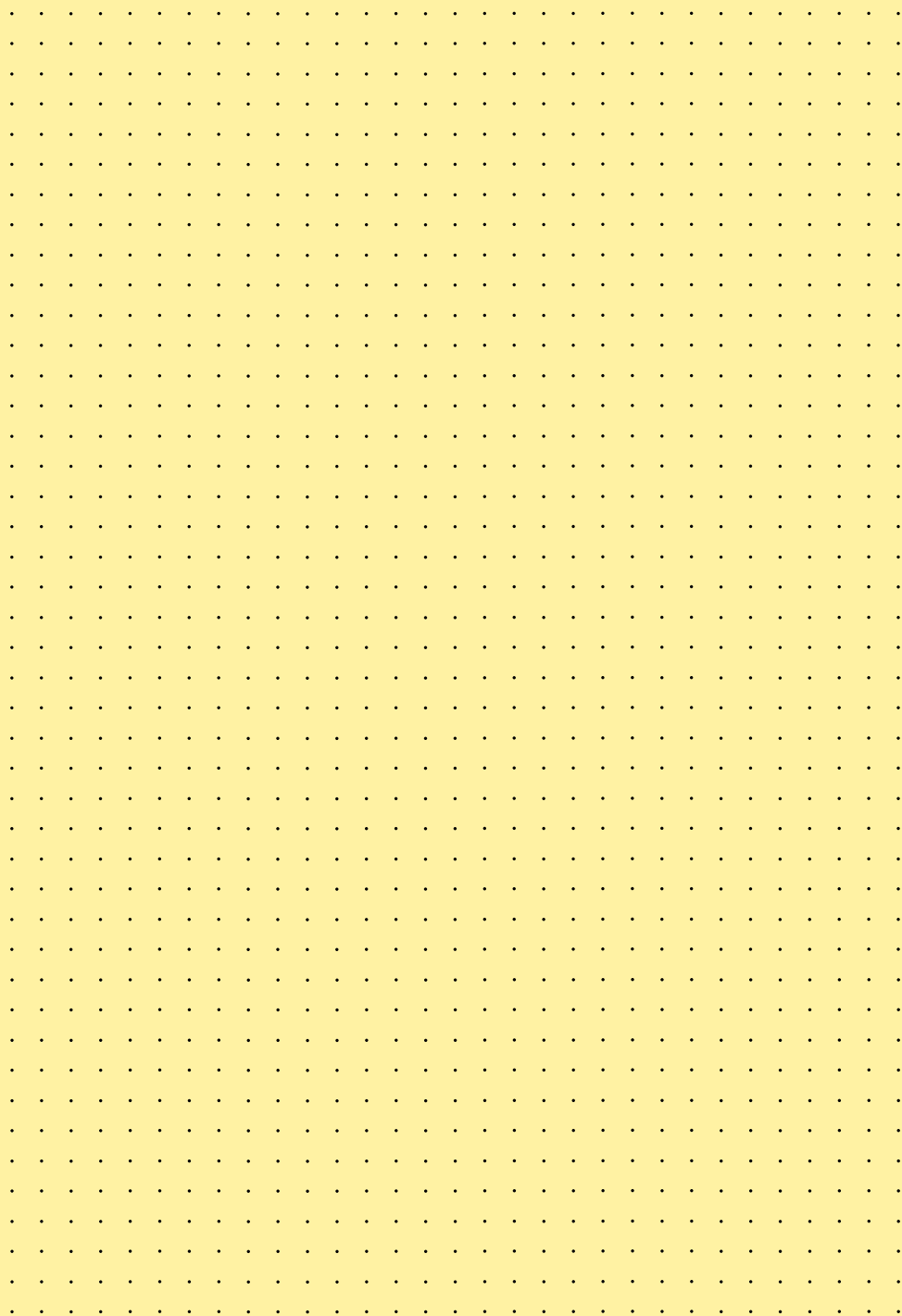
Radha D'Souza
(Presiding Judge Court for Intergenerational Climate Crimes)

Nicholas Hildyard (Member)

Rasigan Maharajh (Member)

Sharon H. Venne (Member)







*Court for Intergenerational
Climate Crimes (CICC): The British
East India Company on Trial*
A project by Radha D'Souza
and Jonas Staal

With contributions by Mostafa Henaway,
Sudipto Mitra, Ghulam Nadri, Ruth
Nyambura, Leonida Odongo, Hashim
bin Rashid, Andy Rowell, Swati
Srivastava, James Vaughn, Sharon H.
Venne and Ramón Vera-Herrera

Commissioned and produced
by Serpentine Ecologies

In partnership with Framer Framed,
Amsterdam (long term partner), Law
Development & Conflict Research
Group, Ecological Futurisms,
CREAM, Ambika P3, University of
Westminster, Creative Scotland, Irish
Museum of Modern Art (IMMA) and
Create Ireland

With special thanks to Mondriaan Fund
and Jessica Sweidan

Curated and produced by:
Lucia Pietroiusti, Daisy Gould,
Isobel Peyton-Jones, Steve Wald,
with Eva Speight

Research assistants: Daniel
Voskoboynik and Muhammed
Ahmedullah

Coordinator and producer,
Studio Jonas Staal: Nadine Gouders

Architect: Paul Kuipers

Graphic design: Remco van Bladel

Photo and video documentation:
Ruben Hamelink

Construction, Studio KunstWerk:
Michael Klinkenberg and
Niklas van Woerden

An Ecological Futurisms initiative
at CREAM, Centre for Research
and Education in Arts and Media,
University of Westminster. Led
by Neal White, Matthias Kispert,
Roshini Kempadoo

Venue managers, Ambika P3: Niall
Carter and Eleftherios Dimoulas

The inaugural edition of CICC
(Amsterdam, 2021) was
commissioned by Framer Framed,
Amsterdam.

The CICC - The Law on Trial (Seoul,
2022) was produced by Drifting
Curriculum and Arts Council Korea
(ARKO) and co-produced by Framer
Framed, Amsterdam.

The CICC - Extinction Wars (Gwangju,
2023) was co-commissioned by the
Gwangju Biennale Pavilion Project
and Framer Framed, Amsterdam,
hosted by Gwangju Museum of Art in
partnership with Arts Council Korea
(ARKO), the Ministry of Education,
Culture and Science (Netherlands),
Amsterdam Fund for the Arts (AfK),
the Embassy of the Kingdom of
the Netherlands in Korea, and the
Mondriaan Fund.

FRAMER
FRAMED



CREAM



UNIVERSITY OF
WESTMINSTER



Jessica Sweidan



IMMA

IRISH MUSEUM OF
MODERN ART



create national development
agency for collaborative arts

