



A U S T R A L I S H
RIGHTS
C O U N C I L

The Operational Directive to the Australish Rights Council

**A staged plan to move the Council from Declaration in principle
to recognised institutional presence in law and community.**

Issue No. 2 — Institutional Series of the Australish Rights Council

Issued under the authority of the Constituting Authority and Keeper of the Charter

October 2025

SECTION I: Purpose of this Operational Directive

1. Purpose

- 1.1 The Declaration has established the Council in principle and treasury. That act marked the beginning of representation. However, a people requires more than a declaration to endure — it requires structure, presence, and continuity. This Operational Directive exists to guide that development.
- 1.2 Where the Declaration spoke of identity and right, this document speaks of action and construction.
- 1.3 Where the Declaration set the foundation, the Operational Directive sets the direction.
- 1.4 It is issued so that every member, patron, and witness understands not only what has begun, but what is intended — and what will come into being as each Phase is achieved.

SECTION II: Strategic Aims of the Council

2. Purpose

- 2.1 The establishment of a Council without a mission beyond legal form would be an empty exercise. A people does not organise merely to be noted, but to endure. The following aims are therefore set out not as vague aspirations but as institutional objectives — the concrete outcomes toward which every phase of this Operational Directive is directed.
 - 2.2 These aims are articulated clearly so that donors, witnesses, and future members understand that their participation funds not just incorporation, but the construction of lasting Australish structures — cultural, civic, demographic, and memorial — designed to ensure that the Australish people remain present and identifiable in their own homeland, as other historic peoples already do.
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3. Legal Establishment within Commonwealth Framework

- 3.1 The Council recognises that symbolic organisation without legal standing leaves a people without formal entry into the institutional mechanisms through which recognition, land trust, correspondence, and representation are processed in the Commonwealth.
- 3.2 Accordingly, one of the foundational aims of this Directive is to secure incorporation of the Australish Rights Council under Commonwealth law — not as a charity of sentiment, but as an ethnocultural civic institution with treasury, ledger, and membership defined by descent.
- 3.3 Incorporation shall be pursued in the form most appropriate for the Council's sovereign function, with a Company Limited by Guarantee (CLG) structure recognised as the legal shell most compatible with future statutory elevation, territorial custodianship, and ledger management.
- 3.4 Legal establishment is not the final aim but the gateway to statutory recognition. Once incorporated, the Council will prepare a *White Paper on the Status and Rights of the Australish People*, calling for *The Act to Constitute the Australish Rights Council*, to recognise it in Commonwealth law as a permanent ethnocultural representative body — with continuity protections, heritage locality authority, and the same standing afforded to Aboriginal councils and ethnic advocacy institutions.

4. Equity of Institutional Support and National Priority

- 4.1 In every functioning civilisation, the nation exists first to secure the wellbeing and continuity of its founding people. Others may live within it — even flourish — but never at the cost of the people who built it.
- 4.2 In modern Australia, this order has been inverted. Entire networks of grants, protection schemes, scholarships, housing allocations, cultural festivals, language supports, youth services, and media funds are dedicated to every group except the Australish.

- 4.3 The Council rejects the idea that the founding people must justify their needs by reference to the struggles of others. A nation is not a universal aid program — it is a covenant between a land and its first civic people.
- 4.4 **Objective:** To assert Program Parity — that Council-administered grants, youth initiatives, heritage housing, cultural festivals, and media outputs shall exist for the Australish, and shall be recognised under the same funding categories that already exist for Aboriginal, migrant, and minority groups.

5. Cultural and Demographic Continuity — Heritage Localities and Protected Presence

- 5.1 The Council recognises that a people cannot exist only as an idea — it must exist in place, with continuity of presence. The Aboriginal peoples of Australia have culturally protected localities, where heritage status, custodial rights, and demographic presence are formally recognised. These spaces are not viewed as segregation, but as acknowledged heritage geographies linked to a specific people's right to cultural continuity.
- 5.2 Accordingly, the Australish Council sets the long-term aim of establishing Australish Heritage Localities — towns, districts, or settlements formally recognised as historic centres of Australish culture and lineage, where demographic continuity, cultural life, and intergenerational settlement are actively maintained and supported.
- 5.3 Just as Aboriginal communities have land councils and heritage zones, the Australish will pursue cultural continuity zones rooted not in race law but in heritage-lineage law — protecting the living connection between a people and its own civic inheritance.
- 5.4 Where other peoples have secured reserved cultural space to maintain continuity, the Australish seek only the same right — neither more nor less. This is a claim of parity, not privilege.
- 5.5 Today, many Australish towns live under constant threat of sudden demographic transformation. It is not only direct policy that erodes these communities — under a mass immigration regime, even so-called “free movement” becomes a mechanism of erasure. A town of four thousand Australish residents cannot withstand the settlement pressure of hundreds of thousands entering the national pool under unrestricted internal relocation. This instability is itself a form of cultural harm, preventing long-term planning, inheritance, and belonging.
- 5.6 Accordingly, Heritage Localities cannot exist only as symbolic acknowledgements. To function as living communities, they must be granted continuity protection — including relief from mass relocation directives, NGO placement schemes, public housing redistribution, or rezoning programs that would rapidly displace or overwhelm the founding population. This principle is consistent with protections already granted to Aboriginal cultural zones, where population impact controls exist to prevent erasure.
- 5.7 A continuity threshold must therefore be established. A heritage claim is meaningless if the people it claims to protect become an archival minority within it. Heritage Localities must retain an Australish demographic anchor, defined as the prevailing civic presence required for cultural and lineage continuity. This protection is not limited to a token handful of localities — it applies to as many towns and regions as are necessary for the survival of the Australish people. If that requires one locality or one hundred, then continuity demands that scale.

- 5.8 Across Australia there already exist migrant-majority suburbs and districts (often 70–90%), celebrated as expressions of belonging. If such continuity is accepted and praised for newly arrived groups, the founding people of Australia cannot be denied the same right in the towns they built. Those who do not wish to live under such continuity protections already have hundreds of alternative localities available.

6. Voice, Correspondence, and Media Arm

- 6.1 To be silent is to be erased from public record. A people that does not speak in its own name will be spoken for by others, interpreted by others, and eventually replaced in story as well as in presence.
- 6.2 The Council recognises that whenever the Australish speak of cultural continuity, belonging, or demographic survival, they are not engaged through reasoned rebuttal but met with abuse and accusation. These responses are not neutral commentary — they are instruments of narrative control intended to strip the Australish of the moral right to speak in defence of their own continuity.

Recognised Terms of Hostile Framing Used Against the Australish:

- (a) "Racist" — used almost exclusively against Australish or European-descended peoples to morally disqualify their continuity claims.

Clarification: Australish identity is a matter of ethnocultural descent and civic inheritance, not a claim based on physical appearance or imposed racial categories; it cannot be determined, conferred or denied on the basis of visible traits.

- (b) "White supremacist" — a term routinely applied to invalidate any assertion of continuity or preservation by peoples categorised as "white," irrespective of whether such claims mirror those recognised as legitimate when asserted by non-European peoples (e.g., Palestinian, Tibetan, Māori, or Sami claims to continuity).

Clarification: The assertion of peoplehood and continuity by the Australish people is no different in principle from equivalent claims made by other internationally recognised ethnocultural peoples; it does not constitute supremacy but continuity, which is recognised as lawful under existing peoplehood doctrine.

- (c) "White nationalist" — a label applied to portray any structural or cultural cohesion of the Australish people as extremist or separatist.

Clarification: Australia is a multicultural state in which multiple peoples coexist. The Australish neither seek nor have the capacity to abolish that order, nor to establish a "white Australia," nor even a singular exclusive Australish state. Rather, they assert the right to constitute themselves as an Australish nation — a recognised ethnocultural body with protected continuity and defined boundaries for self-preservation — within the broader Commonwealth framework. This assertion of internal nationhood with cultural and demographic security within an existing state is consistent with international peoplehood doctrine and does not constitute separatist nationalism.

- (d) "Christian nationalist" — used to delegitimise the historic religious-cultural character of the Australish while other groups are permitted religious-ethnic identity.

Clarification: The spiritual heritage of the Australish people includes both the Protestant civic tradition that shaped Commonwealth institutions, and older ancestral

traditions carried from Europe, visible in cultural custom, seasonal identity, oath symbolism, and reverence for forebears. Recognition of this heritage is a statement of cultural origin, not an imposition of theocracy.

- (e) "Coloniser" / "Settler guilt" rhetoric — used to argue that the Australish must remain in perpetual apology and cannot assert continuity or peoplehood.

Clarification: The existence of an historic people formed in Australia does not negate the existence or rights of Indigenous peoples; likewise, Indigenous claims do not eradicate the right of the Australish to continuity. Mutual recognition of peoples is not mutually exclusive.

- (f) "Privileged majority" — a label used to claim that the founding people have no legitimate right to representation as a distinct community, on the grounds that they historically formed the majority population.

Clarification: Demographic status does not nullify peoplehood. Under international doctrine, peoples retain continuity rights regardless of whether they are numerically dominant or approaching minoritisation.

- (g) "Far-right nationalism" / "Reactionary extremism" — labels used to frame even reasonable continuity arguments as illegitimate. These elastic categories used not to describe a clearly defined ideology, but to morally disqualify any assertion of cultural or demographic continuity by Australish people, regardless of tone, content, or method.

Clarification: The term "far-right" has no fixed doctrinal meaning; it functions primarily as a disciplinary label, applied to exclude certain identity claims from acceptable discourse. Asserting continuity under peoplehood doctrine is not extremism but a recognised right exercised by all ethnocultural peoples under international law.

- (h) "Hate movement" / "Dogwhistling" / "Coded language" — rhetorical tools used to reinterpret plain speech as malice, making the expression of continuity claims appear inherently suspect regardless of actual content.

Clarification: The Council speaks in direct and formal language. To assign hidden malice to direct expression is a refusal to engage with declared aims and is rejected as a form of rhetorical nullification.

- (i) "Backward nostalgia" / "Imagined heritage" / "The past is gone now" — phrases used to deny the existence of living cultural continuity by framing it as mere sentiment for a lost era.

Clarification: Continuity is not nostalgia but inheritance. The Australish identity persists in law, language, memory, custom, and descent — it is a present people, not a historical reference.

- (j) "Conservative" / "Traditionalist" / "Right-wing" — political labels used to misrepresent peoplehood as a partisan stance rather than an ethnocultural reality.

Clarification: The Australish are a people, not a voting bloc. As with all historic peoples, political views among members vary widely; continuity is not a political ideology but an inheritance claim recognised in international doctrine.

- (k) "Multicultural Australia means you have no distinct identity" — used to claim that the Australish identity has dissolved and thus has no right to continuity or protected space.

Clarification: Multicultural frameworks recognise multiple peoples coexisting under one state. The existence of a civic identity called "Australian" does not negate the existence of the Australish as a distinct ethnocultural people with their own continuity rights.

- 6.3 The Council declares that this pattern of mischaracterisation and abuse—unique in its targeting of the founding people of this country—must end. It will not accept that every other group may speak of survival, continuity, and identity, while the Australish alone are told that to do so is hateful or illegal. The Council will speak clearly in its own language, define its own terms, and refuse the vocabulary of those who seek its erasure.
- 6.4 Across the Commonwealth, Aboriginal and other ethnic communities operate formal broadcast networks, radio stations, ABC and SBS programming streams, and receive cultural media funding and representation quotas. These outlets exist not simply to entertain but to stop others from defining them.
- 6.5 **Objective:** To establish a Council Correspondence Office, authorised to issue formal letters, petitions, submissions, and notices on behalf of the Australish people, under seal, directly to government bodies, media institutions, councils, and cultural authorities — ensuring that Australish concerns enter the public record in our own voice, without mediation or distortion.
- 6.6 **Objective:** To create an Australish Media Arm tasked with the production of Council bulletins, cultural commentary, radio-style broadcasts, digital reports, and public addresses, with the long-term aim of securing the same broadcast rights, recognition quotas, and cultural programming space that Aboriginal media (e.g. NITV, Koori Radio, SBS Indigenous) and other ethnic networks already enjoy within Australia.
- 6.7 Just as Aboriginal broadcasting exists to counter colonial narrative erasure, Australish broadcasting will exist to counter erasure-by-slander, ensuring that future generations of Australish do not grow up hearing every voice but their own.

7. National Acknowledgement and Symbolic Presence

- 7.1 A people does not exist in the civic realm until it is named in it. The removal of Australish presence from the symbolic order — the ceremony, flags, language, public acknowledgements — is a form of narrative erasure. The Council declares that this erasure must end, and Australish presence must be restored to the civic symbols of the nation they built.
- 7.2 *Acknowledgement*
- (a) At present, schools, parliaments, and civic institutions begin ceremony with sole Acknowledgement of Country, and fly only the Aboriginal flag alongside the national flag. The Australish — the people who built those civic institutions — are not acknowledged at all, as though they did not exist.
- (b) **Objective:** To assert the right of the Australish to equal ceremonial recognition. Where public institutions recite Acknowledgement of Country, a parallel Acknowledgement of the Founding Australish People shall be spoken — for custodianship did not build this civic nation; founding did.

7.3 *National Flag*

- (a) Where civic buildings, council chambers, and schools fly the Aboriginal flag to honour ancestral custodians, the Australish Council standard (the Eureka Flag) shall be flown alongside it as the emblem of the founding ethnocultural people from whom the civic and legal architecture of Australia descends.
- (b) Equal dignity of symbols: The Eureka Flag is to be recognised as the national emblem of the Australish people. Its display is an act of peoplehood, not a political slogan, and is therefore entitled to the same public respect and legal protection afforded to other recognised ethnocultural flags within the Commonwealth.
- (c) Prohibition of restriction: Any restriction, prohibition, or condemnation of the Eureka Flag as a symbol of Australish continuity shall be treated as an act of cultural suppression and will be formally recorded by the Council as such. No limitation upon its use, under any pretext, is recognised as legitimate.

7.4 *National Day*

- (a) The Council declares that the Australish people are entitled to their own day of foundation and celebration, free from slander and inversion.
- (b) January 26 has been recast as a day of shame by those who reject the Australish presence. It is a day of multicultural conflict reflective of the problems of modern Australia.
- (c) The Council therefore designates 9 July — the date the Australian nation was conceived in law under the Constitution Act — as *Australish Day*, to be marked annually with flag raising, reading of names from the Witness and Descent Rolls, and public affirmation of succession.
- (d) This day exists so that the Australish may stand in dignity, without apology, as founders of their own civic inheritance.

7.5 *Declaration of Australish Heritage Month*

- (a) Just as other ethnocultural groups within Australia have secured weeks and months of recognised cultural observance, the Australish shall no longer remain the only people without a month dedicated to their heritage and founding role.
- (b) The Council declares the Month of July — beginning with Australish Day on the 9th — as Australish Heritage Month.
- (c) During this month, Council notices, readings from the Ledger, flag ceremonies, honour rolls of the dead, and recitations of founding civic acts shall take place across Heritage Localities and future Chapters.
- (d) This month shall stand as an annual reaffirmation that the Australish are not a vanished founding myth, but a living people.

8. **Lineage, Witness, and Youth Guard**

- 8.1 A people is not just its living members — it is its ancestors and heirs.

- 8.2 The Council will maintain a Witness Roll for those who stand with it in the founding era, followed by a Descent Roll documenting lineage. A Youth Guard (or Heritage Corps) will be established with ceremonial and custodial duties, ensuring intergenerational duty, discipline, and remembrance.

9. Treasury and Ledger Sovereignty

- 9.1 A people without its own treasury is dependent, and dependency is vulnerability.
- 9.2 The Council will maintain a permanent Treasury and Ledger to fund heritage plaques, burial grounds, council publications, legal submissions, signage, chapter houses, memorial works, media broadcasts, and ceremonial recordkeeping.
- 9.3 **Objective:** To ensure financial independence from external institutions that would otherwise condition or suppress Australish continuity efforts.

10. Burial and Memorial Rights

- 10.1 A people that cannot bury its dead under its own rite, with its own ledger of names, on its own land, is not sovereign even in death.
- 10.2 **Objective:** To designate land within Heritage Localities for Australish Burial Grounds and Memorial Fields, with Council-administered rites and a Burial Ledger, ensuring no Australish life passes unrecorded or forgotten.

SECTION III: Phase Activation Map

11. Purpose

- 11.1 The Declaration established the Council in principle. The Strategic Aims established the Council in mission.
- 11.2 This Section establishes the Council in motion.
- 11.3 It defines activation points — the moments at which specific arms, offices, and protections of the Council come into force. These thresholds are not static quotas but living markers, scaling with necessity and capacity.

12. Doctrine of Scaling Thresholds

- 12.1 The Council acknowledges that the needs of a surviving people cannot be fixed to a single number or one-time target. Treasury goals, population thresholds, land requirements, and institutional scale must expand and adapt to conditions.
- 12.2 Just as the threat to the Australish is dynamic, the Council must be dynamic in response.
- 12.3 Therefore, every phase listed below activates institutional structures, but none represent a final endpoint.

13. Final Horizon — The City Doctrine

- 13.1 It is an absurdity without precedent that the Australish — the very people who founded every major city on this continent — now face a future in which every one of those cities is projected to become majority-minority within a generation, leaving them without a single civic centre where their heritage, presence, or lineage is secure.
- 13.2 Every one of these cities was founded, built, and named by the Australish people, yet none are on course to remain demographically theirs.
- 13.3 Meanwhile, other ethnic blocs hold suburbs, districts, and in some cases near-complete urban enclaves, celebrated as multicultural success.
- 13.4 A founding people without a city of their own is a people in the process of dissolution.
- 13.5 **Therefore:** The ultimate strategic objective of the Council is the securing or founding of an Australish City-Region — a civic centre where the Australish exist not as a tolerated remnant, but as the prevailing and acknowledged historic people.
- 13.6 This aim anchors all treasury accumulation, land acquisition, burial ground establishment, media infrastructure, and heritage locality designation.

PHASE I — DECLARATION (COMPLETED)

14. Trigger: Charter Issued and Witness Roll Opened

14.1 Status: Achieved

- (a) Council established in principle
- (b) Witness Roll is active
- (c) Strategic Aims declared
- (d) Council stands recorded in history, not awaiting permission

PHASE II — TREASURY & FOUNDING PATRONS (ACTIVE NOW)

15. Trigger: Ongoing Treasury Contributions Recorded in Ledger

15.1 Ledger of Founding Patrons being established

15.2 Treasury used to fund:

- (a) Legal structuring materials
- (b) Seal and Ledger Press
- (c) Council website and media production
- (d) Early Heritage Locality reconnaissance and contact networks

15.3 Activation Outcome: The Council begins resource acquisition, not just declaration

PHASE III — LEGAL INCORPORATION

16. Trigger: Treasury reaches functional operational threshold (sufficient to cover ASIC registration, charter printing, seal issuance, and foundational administrative assets)

16.1 Note: This threshold is not fixed — it reflects capacity, and shall rise over time as aims scale.

16.2 Upon activation of Phase III, the following occur:

- (a) Council becomes a legal personhood under Commonwealth law (Company Limited by Guarantee / Council model)
 - (i) This grants the Council the ability to own land, issue formal correspondence, hold trust in perpetuity, and *enter record as a recognised body rather than a private association.
- (b) Seal, Ledger, and Minute Book are formally issued
 - (i) Ledger transitions from symbolic to legal civic record

- (ii) Council minutes become archival civic proceedings, not private documentation
 - (iii) Correspondence begins under seal, directed to government, heritage bodies, census authorities, land registries, and media institutions
- (c) Council Correspondence Office is activated in law
 - (i) All formal letters from this point forward carry Lex Australis — the Australish Seal, and enter the archives of whatever institutions they address
- (d) Heritage Locality Identification Committee is established
 - (i) First operational arm with territorial mandate
 - (ii) Tasked with mapping potential Heritage Localities, contacting willing towns, forming Chapter Seed Groups, locating burial land plots, and identifying sympathetic councils or officials
- (e) Media Arm begins structured content output
 - (i) Phase II built the voice — Phase III gives it legal standing
 - (ii) Council begins issuing press-style notices, not merely commentary
 - (iii) Initial aim: secure acknowledgment as a recognised cultural body in media frameworks (ABC, SBS, local radios, council cultural directories)

16.3 **Activation Outcome:** With Phase III, the Council enters the legal realm as a civic body, capable of holdings, correspondence, burial registry formation, and territory scouting — no longer just declared, but embodied.

SECTION IV: CLOSING MANDATE

17. Statement of Right

- 17.1 The Australish have already given much — their cities opened, their institutions shared, their language offered freely to all. But a people that gives everything ceases to exist.
- 17.2 Those who came here often have another homeland behind them — lands where their heritage will continue without threat.
- 17.3 The Australish have no second homeland.
- 17.4 Therefore, what remains to the Australish — in land, in civic space, in burial ground, in city — shall be defined by the Council alone, and not by those whose inheritance lies elsewhere.
- 17.5 We have given freely. We will not give ourselves away.

18. Closing Mandate of the Operational Directive

- 18.1 This document, issued as Operational Directive to the Council — Institutional Series Issue No. 2, stands as the first operational directive of the Australish Rights Council following its Declaration.
- 18.2 It does not exist to speculate, but to initiate. This Operational Directive covers only those phases which can be directly set into motion by the founding Council without awaiting permission or legislation — namely Declaration, Treasury, Incorporation, and the preparatory groundwork for Heritage Localities.
- 18.3 Later phases — including full Heritage Locality designation, the Burial Land Act, Land Trust recognition, and the City Charter authority — are intentionally not detailed in this document, not out of hesitation but because their execution enters the domain of law, land policy, and parliamentary encounter.
- 18.4 These shall be laid forth in Issue No. 3: Council Order & Territorial Operations Manual, followed by Council Papers concerning Heritage Locality Protocols and the Australish City Mandate.
- 18.5 All Treasury, Ledger, Burial, and Youth structures established under this Operational Directive exist to prepare the way for those later instruments. A Council must first stand, then speak, then petition, and only then legislate.
- 18.6 Issue No. 1 — The Declaration — established a people in word
- 18.7 Issue No. 2 — This Operational Directive — sets that people in motion
- 18.8 Issue No. 3 and onward — to be issued in due time — will move the Council from motion to land, and from land to city
- 18.9 The Australish did not build this continent's towns and cities only to become guests within them. Their demotion to minority status was not a natural process — it was enforced without their consent and in direct opposition to their will. This Council does not speak of nostalgia, but of succession — that those Australish yet unborn shall inherit not only their lineage and its cultural expression, but a place to stand within it.

19. Entry Into Record

19.1 Entered into record on this day, in the First Year of the Australish Council.

ROBERT ROSINA

Constituting Authority and Keeper of the Charter

LEDGER ENTRY NO. 2 — ATTESTATION OF SIGNATURE

This Operational Directive, being Institutional Series Issue No. 2, was entered into record and signed by the Constituting Authority and Keeper of the Charter, in the presence of the undersigned witnesses, both present at the same time, who attest to this act being made freely and in person:

Signature of Constituting Authority: _____

Signature of Witness

Print name of Witness in full

Address of Witness

Occupation of Witness

Signature of Witness

Print name of Witness in full

Address of Witness

Occupation of Witness