



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

The Australish Declaration

A Charter to Constitute the Australish Rights Council in Principle and Treasury

Issue No. 1 — Institutional Series of the Australish Rights Council

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By THIS CHARTER, the Australish people, being a distinct ethnocultural people formed on this soil, **constitute the Australish Rights Council in principle and treasury**, to act as their permanent institutional voice and guardian of record.

1. On the Existence of the People

- 1.1 The Australish are a historic ethnocultural people formed on the soil of the Commonwealth of Australia. From the early British-settled population there arose, over generations, a distinct community marked by shared descent, a common historical experience, the development of a land-rooted culture, and a conscious inheritance of civic institutions created by their forebears.
- 1.2 Though their ancestry began in another land, their identity did not remain British. Through birth, labour, war, settlement, and the building of a Commonwealth separate in destiny from the empire, a new people emerged — not British abroad, but Australish at home, formed by the conditions of this continent and the institutions founded upon it.
- 1.3 This transformation — from a colonial extension to a self-conscious people — is known in international doctrine as ethnogenesis, the moment when a population ceases merely to be derived from another people and comes to possess its own identity, culture, and will to exist as a distinct people.
- 1.4 By the criteria set out in international doctrine, including UNESCO's formulation that a people is marked by "a common historical tradition, a cultural unity, a territorial connection, and a shared will to live on together," the Australish meet the definition of a people.
- 1.5 Their homeland is the Commonwealth itself — not geographically exclusive, but civilisationally rooted.
- 1.6 Their origin, culture, institutions, and memory are tied to this land, and their continuity as a people depends upon recognition of that fact.

2. On the Right of a People

- 2.1 International law recognises that all peoples possess the right to self-determination. This principle is not aspirational but codified in binding instrument. Article 1 of the International Covenant on Civil and Political Rights, to which the Commonwealth of Australia is a signatory, declares:

"All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development."

- 2.2 This right does not originate from government. It is not granted by parliamentary vote nor created by administrative recognition. It belongs to a people by virtue of being a people, and to refuse recognition to a people that fulfills the conditions of peoplehood is to deny a right recognised at the highest level of international doctrine.

- 2.3 Many authorities in constitutional law and international order hold that the right to self-determination has attained the status of *jus cogens* — a peremptory norm of law from which no derogation is permitted.
- 2.4 Such norms stand above national legislation and cannot be invalidated by domestic policy or political preference.
- 2.5 Accordingly, the Australish people — being a people under the established ethnocultural criteria — do not petition for a right, but assert one already held.
- 2.6 The role of the institution we now form is not to create that right, but to exercise it.

3. On the Right of a Minority

- 3.1 International law recognises not only the right of peoples to self-determination, but also the rights of minorities to maintain their culture, language, and continuity within the nations they inhabit.
- 3.2 Article 27 of the *International Covenant on Civil and Political Rights* affirms that persons belonging to such minorities shall not be denied the right to enjoy their own culture or to use their own language.
- 3.3 The Australish, being the founding ethnocultural population of this Commonwealth and now reduced to a demographic minority, fall within that protection.
- 3.4 Yet unlike every other recognised community within the Commonwealth, they are afforded no council, no heritage apparatus, no representative voice.
- 3.5 In every legal sense, they are a minority without minority rights — a people whose protection exists in theory but nowhere in practice.
- 3.6 Their position, however, differs from that of most minorities recognised within the Commonwealth. Those communities possess ancestral nations beyond these shores—cultures, languages, and governments that can speak on their behalf, sustain their identity, and preserve their continuity.
- 3.7 The Australish, like the Aboriginal peoples, have no such refuge. Both are indigenous to this land in different epochs and by different histories, yet both are bound to it utterly. Should either vanish here, they vanish entirely.
- 3.8 Yet treatment has been unequal. One rooted people has long been recognised as indigenous, and a vast apparatus has been established for their protection: constitutional recognition, land councils, cultural authorities, statutory representation, and public funding directed toward the preservation of their heritage.
- 3.9 The other rooted people—the Australish—receive no equivalent protection. They are not named in any act of Parliament, appear in no heritage schedule, and have no council or cultural office through which to speak in their own name. Their continuity is not regarded as a matter of policy but as an irrelevance, left to dissolve through neglect.
- 3.10 The difference is not in right but in recognition. Both peoples are native to this continent in distinct epochs and by distinct histories; both would cease to exist if erased here, for neither possesses a homeland elsewhere. Yet one is formally acknowledged and defended, while the other remains uncounted and undefended. For that reason, the

protection owed to the Australish cannot be understood as a courtesy of multicultural policy but as a constitutional duty of survival.

- 3.11 The obligation of the Commonwealth is therefore clear: to extend to the Australish the same continuity protections already afforded to others. Equality before the law requires parity of recognition; survival itself requires that the protections long granted to one native people be no longer withheld from the other.

4. On the Condition of Denial and Erasure

- 4.1 A right unexercised in form becomes a right ignored in practice.
- 4.2 The Australish people exist in fact but not in record. They live, work, pay, serve, and remember, yet there is no institution through which they speak as a people, and no recognised body to which their continuity is entrusted.
- 4.3 In the present order of governance, recognition is mediated through institutional form.
- 4.4 A people without an institution is treated not as a people, but as an undifferentiated population, absorbed into general statistics, spoken for by external bodies, their interests subsumed into broader categories that do not express their existence.
- 4.5 What is not recognised cannot be represented. What is not represented cannot be protected. What is not protected declines without objection or record.
- 4.6 This is the mechanism by which a people passes into erasure: not by sudden abolition, but by gradual administrative disappearance, where their name vanishes from policy, their presence from consideration, and their continuity from planning.
- 4.7 If every Australish citizen were removed from the Commonwealth, and the population that remained still held Australian citizenship, the nation would be regarded as fully intact. Citizenship would persist — the people would not.
- 4.8 This is the measure of their current vulnerability: that the state may endure without even naming their departure.

5. On the Nature of Power and the Requirement of Form

- 5.1 Power, in the Commonwealth, is not allocated to sentiment but to structure.
- 5.2 Individuals may speak, protest, or vote as citizens, but only organised bodies enter the mechanisms by which authority is recognised, consulted, or recorded.
- 5.3 The system does not negotiate with feeling. It negotiates with form.
- 5.4 A people may gather in their thousands and still not exist institutionally, while a registered body of ten may receive formal notice, hearings, correspondence, and standing.
- 5.5 This is not a flaw but a mechanic of governance:
- 5.6 Recognition requires an entity to recognise.
- 5.7 Standing requires a body capable of being served, recorded, and responded to.
- 5.8 Authority requires a ledger, a name, and an office-holder who can receive reply.

- 5.9 Without institutional embodiment, a people appears only as a statistic — present in number, absent in power.
- 5.10 With institutional embodiment, that same people becomes a participant in the process by which directives, resources, and recognition are issued.
- 5.11 Therefore, to exercise the right to self-determination, a people must first give itself form in a Council capable of holding treasury, maintaining record, and issuing declaration.
- 5.12 Without this, their existence remains administratively silent, even if they march, petition, or speak with one voice in private conviction.

6. The Act of Constitution

- 6.1 Therefore, by this Charter, the Australish Rights Council is hereby constituted in principle and treasury as the institutional body through which the Australish people shall speak, keep record, receive patronage, and take up representation.
- 6.2 This constitution is not symbolic, nor deferred to a future act of government. It is the Declaration by which a people gives itself form.
- 6.3 As of this act, the Australish Rights Council exists in principle, mission, and name.
- 6.4 Law follows presence.
- 6.5 Institution precedes statute.
- 6.6 First a Council must exist — then it may be recognised.
- 6.7 Accordingly, from this moment, all acts made under the title of the Australish Rights Council are made in exercise of the inherent right of a people to organise for its own representation.

7. On the Legislative Horizon

- 7.1 By this Charter, the Council is formed first in principle and treasury, as all peoples must establish themselves before they can be recognised.
- 7.2 Recognition follows existence. Law does not create a people — it acknowledges one.
- 7.3 Accordingly, the first public act of the Council, following its foundation in treasury and record, shall be the issuance of a formal petition to the Parliament of the Commonwealth, seeking acknowledgment of the Australish people within the national heritage framework. This act shall serve both as affirmation of existence and as test of recognition.
- 7.4 The long-term objective of this foundation is statutory recognition of the Council:
- 7.5 that a future Act to Constitute the Australish Rights Council shall be enacted within Commonwealth law, confirming its standing as a permanent representative institution, empowered:
 - 1. to enter public record,
 - 2. to issue submissions and petitions in the name of the Australish people,
 - 3. to hold corporate and trust identity,

4. to appear in civic process not as private citizens but as a people.

- 7.6 Such legislation will not bring the Council into existence, but will acknowledge and regularise the institution already formed by Charter, placing it within the legal architecture of the Commonwealth without diminishing its original authority derived from peoplehood.

8. The Founding Authority Clause

- 8.1 To guard the integrity of this Charter and to prevent any future subversion, dilution, or redirection of the Council from the purpose for which it is founded, this Declaration establishes the office of Constituting Authority and vests it in its first signatory.
- 8.2 The Constituting Authority is not an executive or political position, but a custodial office, whose sole charge is to protect the founding purpose, wording, and direction of the Council and to ensure that no alteration, amendment, or procedural vote shall ever overturn the foundational identity of the Australish people or the Declaration by which they constituted themselves.
- 8.3 This office is permanent and not subject to election, removal, or expiration. It exists for as long as the Charter stands, not as personal privilege, but as a structural safeguard ensuring that the Council cannot be captured, repurposed, or turned against the people in whose name it is founded.
- 8.4 The holder of this office shall be named in the closing acts of this Declaration as:

Constituting Authority and Keeper of the Charter.

9. Entry Into Record

- 9.1 By this act, the Australish Rights Council stands constituted in principle and treasury.
- 9.2 Let this Charter be held as the first instrument of record for the Council, and let all future acts proceed from it.
- 9.3 Entered into record on this day, in the First Year of the Australish Council.

ROBERT ROSINA

Constituting Authority and Keeper of the Charter

APPENDIX I – DEMOGRAPHIC RECORD OF THE AUSTRALISH DECLINE

1. Definition

- 1.1 The Australish are a distinct ethnocultural people formed in Australia between 1788 and 1950.
- 1.2 They descend from the colonial and Federation-era settler population of British and Irish origin who, through local birth, intermarriage, and shared civic life, became a new ethnos native to this continent.
- 1.3 They are not equivalent to post-1960s British migrants or to the civic term “Australian”, which now denotes all citizens regardless of ancestry.

2. Ethnogenesis

- 2.1 Between 1890 and 1950, a native lineage took form — marked by Australian English, self-governing institutions, and the ANZAC tradition.
- 2.2 As with the Afrikaners or Québécois, they became a European-descended but locally born people.

3. Absence of Recognition

- 3.1 The Census and all statistical instruments of the Commonwealth contain no category by which the Australish may be named. Those who identify as “Australian” are merged with all others, and the founding lineage disappears within a civic abstraction.
- 3.2 What was once an ethnocultural identity has been redefined as an administrative label. “Australian”, and “Aussie”, which once named the native settler people of this continent, is now applied indiscriminately to every citizen, regardless of descent, history, or culture.
- 3.3 Through this redefinition, the state has absorbed the Australish into a fiction of homogeneity — counted as citizens, but not recognised as a people. Their existence persists in fact but not in record.
- 3.4 To compound this, the public lexicon substitutes the false term “White Australian”, a category of skin rather than of lineage. It conflates all European-descended communities as one, erasing the distinction between the historic Australish ethnos and later migrant populations of British, Irish, or continental European origin, and even peoples from the Middle East and the Americas who bear the same complexion but not the same heritage.
- 3.5 Empirical fact overturns political myth: there is no single dominant “Australian majority”.
- 3.6 Thus, the Australish are rendered invisible twice over: first by the dissolution of their name into a civic generality, and again by their misclassification into a colour fiction. They are neither counted as themselves nor described as themselves — a people erased not by absence of blood, but by absence of category.

4. Demographic Reality

- 4.1 Australia’s population (~27.2 m) contains only ~9.8 m people born here to parents and grandparents also born here.
- 4.2 Roughly 90 % of those are of British-Isles descent (~8.8–9 m).

- 4.3 After discounting recent British migration, this yields ~7–8 m Australish (25–30 % of the nation).
- 4.4 They form clear majorities (70–90 %) only in regional areas.

5. Minority Status and National Composition

- 5.1 No group now exceeds 50 %.
- 5.2 Australia has become a plurality of minorities:
- (a) Australish 25–30 %
 - (b) Post-1960s British/Irish 15–18 %
 - (c) Other Europeans 9–11 %
 - (d) Asians 18–22 %
 - (e) Indigenous 3–4 %
 - (f) Middle Eastern/African/Pacific 5–8 %.
- 5.3 Under international doctrine (UN Minorities Declaration; ICCPR Art. 27), a minority must be (a) distinct in ethnicity, (b) numerically inferior, and (c) non-dominant.
- 5.4 The Australish meet all three — yet are the only unrecognised minority within Australia.
- 5.5 Projections to 2050—approximate projected shares:
- (a) Asians 22–26 % (rising)
 - (b) Australish 18–22 % (declining)
 - (c) Post-1960s British 12–14 % (declining)
 - (d) Other Europeans 7–8 % (declining)
 - (e) Indigenous 3–4 % (stable)
 - (f) MENA/African/Pacific 7–9 % (rising).
- 5.6 No group will hold a majority at mid-century; the Australish will remain one of the two largest minorities, but no longer the cultural core.

Estimated Population Composition of Australia (1788)

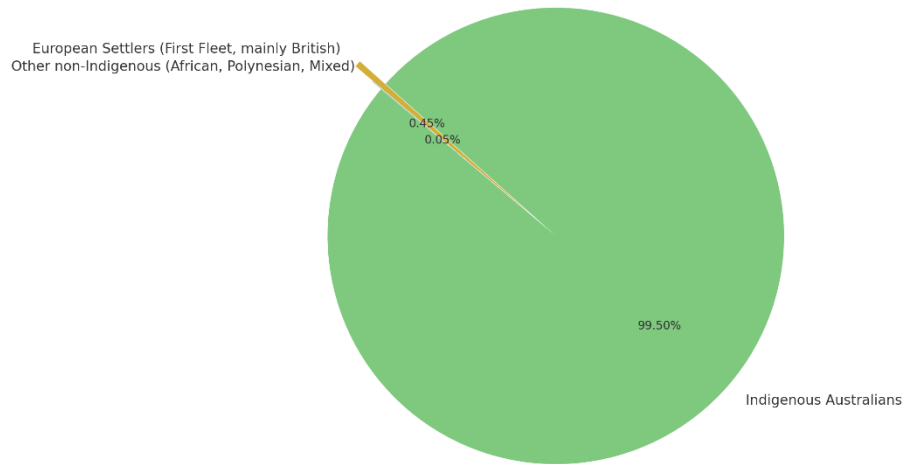


Figure 1 — 1788: Estimated Population Composition of Australia at Settlement.

Indigenous peoples ~99.5 %; early European settlers ~0.5 %. Establishes the initial demography of the continent prior to nationhood.

Estimated Ethnocultural Composition of Australia (1900)

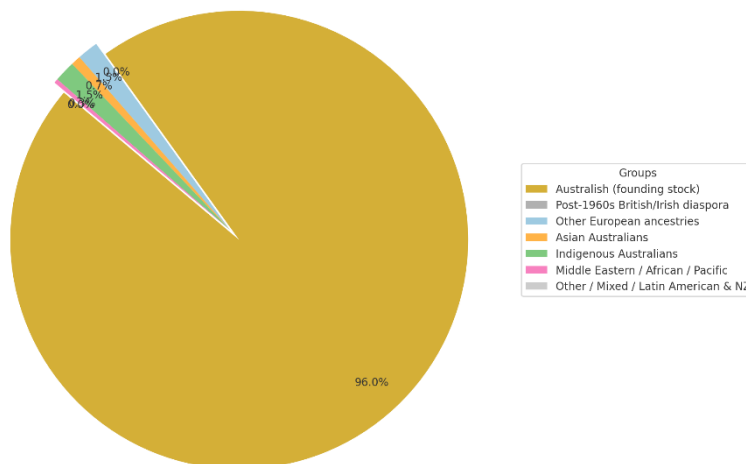


Figure 2 — 1900: Ethnocultural Composition at Federation.

Australish (founding settler stock) ~97 %; small Indigenous, Asian, and continental minorities.

Estimated Ethnocultural Composition of Australia (1950s)

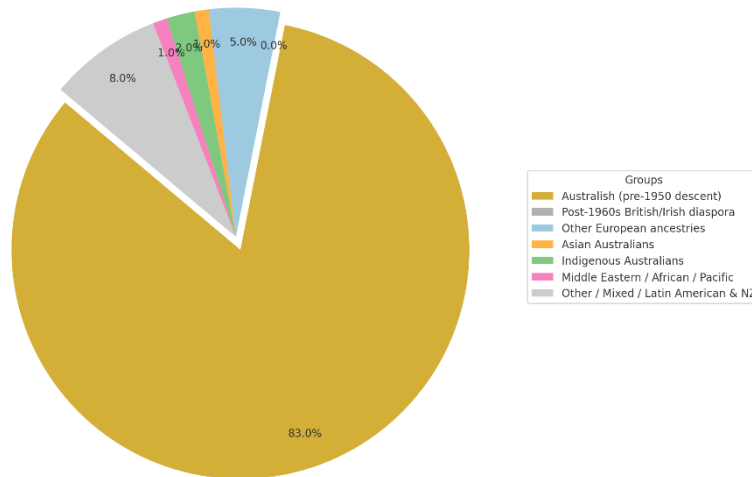


Figure 3 — 1950s: Post-War Composition.

Australish ~83 %; early European and Asian minorities expanding through migration.

Estimated Ethnocultural Composition of Australia (2025)

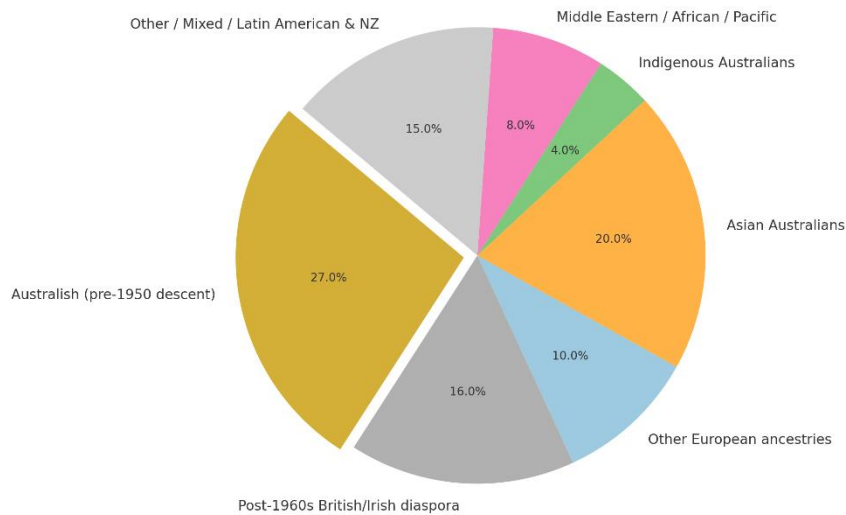


Figure 4 — 2025 (Estimated): Modern Composition of the Commonwealth.

Australish 25–30 %; other European 9–11 %; Asian 18–22 %; Indigenous 3–4 %; MENA/African/Pacific 5–8 %; no group holds a majority.

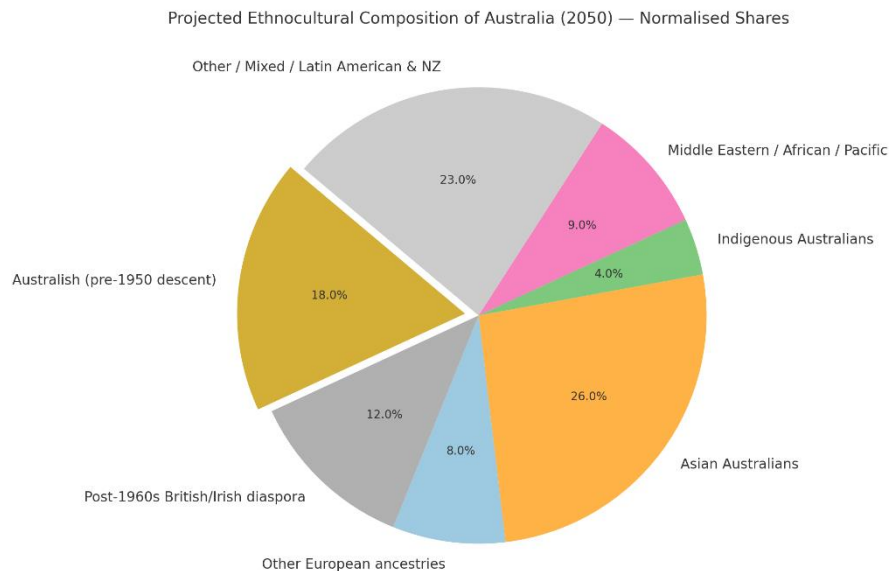


Figure 5 — 2050 (Projected): Anticipated Demographic Balance of Australia.

Australish 18–22 %; Asian 22–26 %; post-1960s British 12–14 %; others declining; multi-minority nation with no dominant population.

6. Conclusion

- 6.1 Australia is a union of minorities; the Australish are merely the unacknowledged one.
- 6.2 The Australish possess every attribute required for protection as an historic ethnocultural community.
- 6.3 Their exclusion from census, policy, and heritage frameworks is discriminatory.
- 6.4 Hostility or prejudice from the media, political figures, or academic institutions cannot be invoked as justification for the continued denial of recognition. The rights of a people do not depend upon approval by elites or consent from their detractors.
- 6.5 To recognise them is not division — it is restoration of truth to record.
- 6.6 Correction requires a lawful representative body — the Australish Rights Council — to secure recognition, representation, and continuity.

APPENDIX II – EVIDENCE OF THE AUSTRALISH AS A PEOPLE

1. Purpose

- 1.1 To demonstrate that the Australish constitute a people in the juridical and ethnocultural sense, meeting the criteria recognised by international doctrine for collective self-determination.

2. International Definition of a People

- 2.1 According to the United Nations' standards (UNESCO Expert Meeting, 1989), a people is identifiable by:
- (a) a common historical tradition;
 - (b) ethnic identity;
 - (c) cultural homogeneity;
 - (d) linguistic unity;
 - (e) religious or ideological affinity;
 - (f) territorial connection; and
 - (g) common economic life.

3. Evidentiary Characteristics of the Australish

- 3.1 Common Historical Tradition:
- (a) The Australish trace continuous descent from the colonial and Federation-era population native-born to Australia between 1788 and 1950. Their collective memory encompasses the pioneering settlements, the formation of responsible government, the Federation compact of 1901, and the nation's wars fought under its own ensign.
- 3.2 Ethnic Identity:
- (a) They descend primarily from British-Isles stock transformed by intermarriage and adaptation into a distinct ethnos, described by contemporary observers as "the New Race" and "the Australian Type." This formation parallels other European-derived native peoples such as the Afrikaners, Québécois, and Cajuns.
- 3.3 Cultural Homogeneity:
- (a) Distinctive folkways, humour, sport, accent, and civic ethos differentiate the Australish from both Britain and later migrant cultures. Their social customs—mateship, egalitarianism, the ANZAC ethic—are unique to their historical experience.
- 3.4 Linguistic Unity:
- (a) The Australish developed from colonial dialects, embodies their idiom and identity; it is the national tongue created by this people.

3.5 Religious and Ideological Affinity:

- (a) Rooted in Protestant and Enlightenment traditions, yet reshaped by local pragmatism and democratic instinct, the Australish outlook generated the Commonwealth's political institutions.

3.6 Territorial Connection:

- (a) They are native to the Australian continent alone and possess no external homeland. Their identity cannot be sustained beyond this territory.

3.7 Common Economic and Civic Life:

- (a) Their institutions—self-government, common schooling, defence, and law—arose from their own collective organisation, not as branches of another state.

4. Distinction from Other Populations

4.1 They are not post-1960s British or Irish migrants, whose cultural reference remains abroad.

4.2 They are not continental European, Middle Eastern, Asian, or Latin-American diasporas, each of which retains external homelands and transnational kinship networks.

4.3 They are not defined by colour or faith, but by descent and nativity within Australia itself.

4.4 They stand as one of two rooted populations of this land, alongside the Aboriginal nations—each native by different epochs and histories.

5. Documentary Recognition in History

5.1 Nineteenth- and early-twentieth-century sources repeatedly identified a distinct “Australian race” emerging from colonial stock.

5.2 Writers such as Henry Lawson, Banjo Paterson, and C.E.W. Bean described this people's manners, speech, and ethos as unique and self-formed.

5.3 The national institutions—Federation, ANZAC legend, Commonwealth Constitution—were the conscious works of this ethnos.

6. Scholarly Attestations

6.1 The scholarly record recognises Australians not as a branch office of Britain but as a distinct people: a community with its own language, ethos, institutions, and historical consciousness. These sources and a host of others establish the intellectual pedigree for treating the Australish—i.e., the founding Australian people by descent and formation—as a people in the juridical sense required for self-determination.

6.2 National character as a distinct people:

- (a) W. K. Hancock, *Australia* (1930): a seminal analysis presenting Australia as a coherent national society with its own institutions, habits, and civic temperament—treated not as an outpost of Britain but as a self-formed community with recognisably Australian ways.

- (b) Russel Ward, *The Australian Legend* (1958): the classic account of a distinct “Australian character” arising from the bush and pastoral experience (egalitarian, mateship, anti-authoritarian), advanced explicitly as the ethos of a unique people

6.3 Language and culture distinctly Australian:

- (a) A. A. Phillips, “The Cultural Cringe” (1950) and *The Australian Tradition* (1958): argues that Australian literature and culture must be judged on their own standards—an assertion that presupposes a self-standing cultural people with its own idiom and sensibility.

6.4 Historical self-consciousness as a people:

- (a) C. E. W. Bean (Official Historian of WWI, 1921–42): formulated the Anzac ideal as a specifically Australian civic-moral type (courage, mateship, quiet duty) and tied it to national memory and institutions—an historian’s recognition of a distinct people forged in common trial.

6.5 Continuity of institutions and ethos:

- (a) From Federation onward, these writers describe a society that speaks its own English, builds its own institutions, and carries its own myths, thereby satisfying the classic scholarly markers of a people (shared history, language, ethos, and territorial life). Hancock treats the polity in toto; Ward and Phillips treat ethos and culture; Bean anchors the national mythos in public memory and law-shaping institutions.

7. **Absence of Legal Recognition**

7.1 6.1 Despite this historical record, no statute names the Australish as a people.

7.2 6.2 Their identity has been administratively merged into the civic label “Australian,” while all other historic or migrant groups retain legal and cultural distinctness.

7.3 6.3 This omission leaves their right of self-determination unenforced, though inherent.

8. **Conclusion**

8.1 The Australish meet every recognised criterion of a people: continuity of descent, common culture, language, historical memory, and exclusive territorial bond. They have created the institutions of the state, yet remain unacknowledged within it.

8.2 Their right to self-determination exists in law and fact; only recognition and mechanism are absent.

8.3 Accordingly, the Council records this appendix as evidence that the Australish are a people entitled to the rights of continuity, representation, and lawful self-determination within the Commonwealth.

LEDGER ENTRY NO. 1 — ATTESTATION OF SIGNATURE

This Charter 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