



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 Condition of Denial and Erasure

- 3.1 A right unexercised in form becomes a right ignored in practice.
- 3.2 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.
- 3.3 In the present order of governance, recognition is mediated through institutional form.
- 3.4 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.
- 3.5 What is not recognised cannot be represented. What is not represented cannot be protected. What is not protected declines without objection or record.
- 3.6 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.
- 3.7 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.
- 3.8 This is the measure of their current vulnerability: that the state may endure without even naming their departure.

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

- 4.1 Power, in the Commonwealth, is not allocated to sentiment but to structure.
- 4.2 Individuals may speak, protest, or vote as citizens, but only organised bodies enter the mechanisms by which authority is recognised, consulted, or recorded.
- 4.3 The system does not negotiate with feeling. It negotiates with form.
- 4.4 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.
- 4.5 This is not a flaw but a mechanic of governance:
- 4.6 Recognition requires an entity to recognise.

- 4.7 Standing requires a body capable of being served, recorded, and responded to.
- 4.8 Authority requires a ledger, a name, and an office-holder who can receive reply.
- 4.9 Without institutional embodiment, a people appears only as a statistic — present in number, absent in power.
- 4.10 With institutional embodiment, that same people becomes a participant in the process by which directives, resources, and recognition are issued.
- 4.11 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.
- 4.12 Without this, their existence remains administratively silent, even if they march, petition, or speak with one voice in private conviction.

5. The Act of Constitution

- 5.1 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.
- 5.2 This constitution is not symbolic, nor deferred to a future act of government. It is the Declaration by which a people gives itself form.
- 5.3 As of this act, the Australish Rights Council exists in principle, mission, and name, holding treasury for the common good, ledger for record, and witness roll for recognition of its people.
- 5.4 Law follows presence.
- 5.5 Institution precedes statute.
- 5.6 First a Council must exist — then it may be recognised.
- 5.7 Accordingly, from this moment, all public correspondence, treasury acts, witness entries, and declarations 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.

6. On Treasury, Ledger, and Witness as Acts of Representation

- 6.1 A people becomes effective when it begins to record itself, fund itself, and acknowledge itself.
- 6.2 For this reason, the Australish Rights Council shall hold three founding instruments of representation:
 - 1. Treasury — to establish material independence in pursuit of peoplehood, for a people that cannot fund its institutions is always administered by another.
 - 2. Ledger — a public financial record, so that patronage and duty may be accounted for in the open, and to distinguish common resources from private property, making the Council a public institution rather than a personal venture.

3. Witness Roll — a formal list of names acknowledging that a people is not an abstraction but a lived descent, and that membership in a people is recognised among the people themselves, not granted from outside.

6.3 These three acts — of funding, recording, and witnessing — mark the transition from sentiment to structure.

6.4 They are the first expressions of representation.

6.5 A people who keeps treasury, ledger, and witness is already behaving as a Council, even before any state acknowledges it.

6.6 From this day onward, all such acts are undertaken by the Australish Rights Council in the exercise of inherent peoplehood, not by license of any other power.

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 of ledger, witness, and declaration 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

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