



THE
ASSYRIAN STATE.

A MODERN SOLUTION TO THE
ASSYRIAN QUESTION

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I. The Assyrian Question

The Assyrian nation is at its breaking point—the majority of us, scattered behind foreign lines. Never has it been easier to lose the ways of your ancestors, and never more crucial to keep those ways alive for your nation.

The minority of us, who have taken the sacrifice of remaining in our homeland, are beaten out of any security in life. They are left to be barred from any form of self-preservation. They are attacked, left to live in a perpetual state of fear as second class citizens in their own land, struggling to even keep the rights to the homes left for them by their forefathers. There is no economic, physical, or mental assurance to life; the Assyrians in the homeland live in pain and misfortune all while their very identity is being usurped and kidnapped by those wishing for our extinction. They are left despondent, only to think that their diaspora has forgotten of them.

The diaspora has become just as important as the homeland; without a diaspora secured, there will be no Assyria. We, the diaspora—must mobilize and show the courageous homelander that we have not abandoned them, we have not forgotten them, and that the demographic replacement attempts by our enemies will not be permanent. Our inalienable right to our ancestors' lands will not be confiscated.

Our nation is marked sacred with the blood of our martyrs. It is your duty, Assyrian, to not let our martyrs sacrifice' lay in vain.

PREVIOUS ATTEMPTS AT A SOLUTION

Any attempt at a solution that deviates from self-reliance will always be a failure. This goes beyond such pleas that have been pathetically cried to foreigners to save our nation for us; this is also applied to those who have depended on institutions directly opposed to our existence for approval on their missions for our people.

Self-reliance is our only option, and when foreign entities are used, they must not be depended on nor pleaded to. As to depend and plead on a foreign organization is to exalt it to a position in which it can judge and determine what we may do, all while making us look weak and demoralizing us in the process.

Assyrians must understand that we are the only ones who can truly save our nation, just as we are the very basis of our Assyrian nation itself. Although there have been few recent attempts to pervert what it means to be Assyrian, to construe it with political or religious affiliation; these attempts must be ignored.

Regardless of noted actions within the current diaspora assimilation process, it is crucial to understand that self-reliance does **NOT** happen on its own. This was the fatal error of the Assyrian Universal Alliance (AUA), which rendered it nothing more than an organization making desperate cries to its own people every other year, without any actual body of authority to enforce such cries and encourage initiative across our international diaspora.

II. Securing the Diaspora

Securing the diaspora does not start with fighting assimilation among foreign lines. Securing the diaspora starts in the homeland. Any true Assyrianist knows what assimilation is, why we need to combat it, and why we need to preserve ourselves; it's for that reason, I will not be writing specifically on the metaphysics of assimilation itself.

This chapter, dedicated to our international diaspora, is predicated on the methods of cultivating self-reliance; for once self-reliance is cultivated, any symptom of assimilation naturally dissipates no matter what extent a people have already been lost[to assimilation]. When cultivating self-reliance, you are cultivating a renewed collective ethos, reborn out of the apathetic flames of assimilation, forming a unity put into communion by a nationalistic spirit with untold power.

One must remember; love, zeal and unity will save our nation. It is these three characteristics which make an Assyrianist. For when a society has these three characteristics, it obtains an unmatched purity, passion and loyalty in which a cohesive force is created that stops at nothing but to obtain its goals.

To secure the diaspora is to embody it with this new collective ethos. This is why securing the diaspora, counter-intuitively, does not start in the diaspora; rather, for this powerful force I speak of to be digested into our diaspora, we must harvest it from our homeland, and in our homeland we must digest it also.

CULTIVATING SELF-RELIANCE

For the rebirth of any people into the status of state bearers, there needs to be a renewed collective ethos formed by a shared event which encompasses the entirety of the people, pushing them towards a will of self-preservation. For the Jews, it was the shared experience of the holocaust and anti-semitism in their diaspora which unified them under the ethos of Zionism. For the Armenians, it was the shared experience of the Armenian genocide in their homeland which unified them under the ethos of the Hye Dat.

The issue here lies that Assyrians are not Jews nor Armenians. We, unlike Jews during the holocaust, cannot survive in diaspora without succumbing to assimilation, for we are not ethno-religious by law. We, unlike Armenians during the Armenian genocide, are not a minority diaspora—rather we are a majority diaspora; it is estimated that 9 out of 10 Assyrians today exist exiled from their homeland.

This is not to mention that we are both less numerous and just as persecuted; even if waiting to suffer persecution and genocide all over again at the behest of harnessing a renewed collective ethos was an option, it would not be a viable one.

Assyrian blood is gold—even one single Assyrian life is far too precious a sacrifice to make for a renewed national consciousness. What if there was a way to cultivate self-reliance without suffering a shared traumatic event? The positive singularity.

THE POSITIVE SINGULARITY

The combination of visiting the homeland that you've been exiled from, all while being taught the intricate horrors of the genocide that targeted and exiled your very family is one of the most toxic cocktails of radicalization available.

If this experience became a shared experience among the Assyrian international diaspora, it would revitalize a collective ethos of self-reliance just as strong as what the Jews saw after the Second World War, all without losing a drop of precious Assyrian blood.

Once every Assyrian has taken a sip of this cocktail, they will return home into exile with the feeling of love, zeal and unity; the feeling of Assyrianism. It will create a power vacuum. This power vacuum will demonstrate that the international diaspora is ready and willing to unify for the betterment of our nation, for the self-preservation of our people.

It is in this power vacuum that an opportunity is given for the centralization of our diaspora. Where in this opportunity, a body will be given authority to enforce initiative and cooperation among our international diaspora. It is a lack of this authority which is the fatal error of the **AUA**; for a world congress to enforce initiative, self-reliance must be cultivated. A culture of self-reliance is what births the commanding authority of nationalism. Without a culture of self-reliance, there is no authority; no love, zeal, or unity; a lack of discipline and an immaturity which inhibits any forward movement for our holy nation.

DEPARTMENTALIZATION

Time has proven that Assyrians are more than willing to create aid organizations for their people. When an aid organization has had enough time to establish itself and grow, it will often naturally develop specializations. For the sake of simplicity, below is a table demonstrating Assyrian aid organizations and their specializations:

Entity Name	Specialization	Governmental Equivalent(s)
Shlama Foundation	Economic Development and Census Collection	Infrastructure, Economy and State Services Division[Australia]
Gishru	Birthright	Ministry of Aliyah and Integration[Israel]
Bet Kanu	Education	Department for Education[UK]
Etuti Institute	Development, Education and Job Placement	Department of Education[US] Federal Ministry of Labour and Social Affairs[Germany]
Assyrian Advisors	Diaspora Economic Development	Ministry of Diaspora Affairs[Israel]
Assyrian Aid Society	Humanitarian Relief and Educational Development	Bureau of Humanitarian Assistance[US] Department of Education[US]
Khoyada	Educational Development and Student Success	Ministry of Higher Education[USSR] Office for Fair Access[UK]

*The Governmental Equivalent field demonstrates what organization the applied entity would fall under as an initiative, not necessarily an embodiment, by using actual government agencies as examples.

Assyrians are natural state builders; just like the Neo-Assyrian Empire and its ruthless bureaucracy before us, Assyrians today when casted off into statelessness, still seek to build aid organizations that serve our people in the same way an Assyrian government would.

For an Assyrianist, the first stage in assimilation is demoralization. Given the current circumstances of our nation, I cannot blame a man of good heart for being demoralized. But a man of good heart must look past the things that demoralize him; he must look past the assimilated behavior of his people and the despondent and humiliating situation of our nation. As once you look past all this, you can begin to see the shining light on the horizon.

That shining light is the unclouded truth—the truth that our people still care about our nation. The vast majority of Assyrians care for their own, want to help their own, and want to be one with their own. When one identifies with a group of people, he treats the self-preservation of that group as his own self-preservation.

There are a sizable number of Assyrians who identify as Assyrians and Assyrians first, not as Iraqi or any other state, not as Christian or any other religion before their ethnicity; but as Assyrian. These Assyrians are the types who work in such aid organizations listed above, who are willing to sacrifice out of the love held for their people. No matter how desolate our situation seems, there is work ready to be done, and people ready to be worked with. There is an existing basis to expand from; however close, we are still far from total extinction.

III. Centralization

It is a beautiful thing that there are Assyrians still willing to sacrifice for the cause of their Assyria, going as far as creating and operating aid organizations for the betterment of our people. This is a good basis but clearly is not enough.

The biggest root issue relating to Assyrians currently, besides our lack in numbers, is the inability for meaningful Assyrian action. We are a stagnant people due to our current structure. Everything relating to us is splintered into multiple uncollaborative, or worse, hostile sects. This unfortunate reality is furthermore embedded in our most vital institutions. From our churches, our politicians, our militias, and most importantly our diaspora communities.

We are a splintered people behind foreign lines. None of our organizations collaborate, and if they do, it's minimal (such as the **Assyrian Action Coalition**). For the majority of us in the diaspora, this disorganization renders assimilation extremely effective.

We need collaboration and integration on an international scale. Decentralization has its benefits, but its benefits are purely defensive, related to survival. To what use is not putting all your eggs in one basket, if all your baskets will slowly break? Any meaningful offensive action for our nation under this current structure is infeasible. An international network must be made, not for our organizations, but for our communities at the footing of our organizations.

WORLD ASSYRIAN CONGRESS

For centralization to be accomplished, a center of coherence is required. A center of coherence in which organizations can present themselves forward as delegates of their respective communities, with the intention of collaborating among one another to compose political resolutions for our nation. This is so that these delegations can return to their respective communities and execute such resolutions with initiative and authority.

It is in this center of coherence there would be gained the instant ability for meaningful Assyrian action in which we lack today. The **AUA** attempted to realize this but to no avail.

To access a community, in order to hold authority in it and exercise your resolutions (assuming the community has cultivated a spirit of self-reliance), you first need access to the organizations that serve and can exercise authority in that respective community. Organizations are the keys to their respective communities.

When a community has no culture of self-reliance, the only organizations that hold the ability to exercise initiative (in order to produce tangible results) are aid organizations. This is because aid organizations operate to help their nation; whereas federation organizations operate to gather their nation.

Aid organizations do not need a culture of self-reliance to operate effectively, as they operate to serve the community, which does not require a common consensus for self-preservation. Federation organizations, which operate to gather the community, require a culture of self-reliance indefinitely, as it is the collective mass of our people which choose to gather at their own will at the behest of said organizations, and by doing so providing authority to such organizations.

This is why, to initially cultivate a culture of self-reliance, it must be done from the hands of an aid organization. Aid organizations are the only organizations which can currently operate with initiative without self-reliance present. This is why no federation, church, or any other organization that has taken people back to the homeland has been able to exhibit the results that **Gishru** has produced.

It is for this reason, the **World Council of Arameans (WCA)** will fail, the same way the **AUA** did:

- There is no culture of self-reliance in their targeted communities.
- There are no aid organizations incorporated into the congress/council.
- There is no effort to incorporate political affiliations.

For a congress that has the intent to organize meaningful Assyrian action to be successful, it is necessary that it must first cultivate a culture of self-reliance. For self-reliance to be cultivated, the use of aid organizations, the only organizations which currently hold initiative, must be used and expanded to their fullest extent.

INTERNATIONALIZATION

The basis of a World Assyrian Congress, which will serve as the diplomatic arm of the Assyrian people, is the Assyrian international community. Every Assyrian community, from Russia across to America, from Sweden to Australia, needs to unite. A culture of self-reliance is not enough, yet it is merely a step forward in the path of centralization among our international community.

The first step of any World Congress is to cultivate self-reliance indiscriminately. Every Assyrian in the world needs to internalize the spirit of Assyrianism. Once our communities (that are now isolated) have cultivated this renewed spirit, there will be foundational grassroots support for our isolated communities to centralize.

An international support for centralization will become innate to us as soon as self-reliance is cultivated within our communities. It will then only be natural, that the very institution that funded this cultivation of self-reliance, should fill the power-vacuum left for it by centralizing our now zealous international communities. In which by doing so, our communities can conspire together for the objective of our self-preservation into eternity.

Once our communities de-isolate among one another through centralization within a World Congress, the strength of our international community will exhibit itself as a shining beacon. It is there where you will find meaningful Assyrian action. It is there where you will find success and a future. It is there where the shining light of hope on the horizon for our nation will come to share its presence with us.

THE HOMELAND

A centralized international community is crucial towards ensuring our future, as it will allow the people themselves to serve as their own diplomatic arm. However, this is negligible if we cannot sustain the already bleeding population of our occupied Assyria. Without a sustained community in our occupied homeland, it is futile for our international diaspora to gather together with the shared goal of self-determination.

Aid organizations are not only versatile without self-reliance. They hold a second, and equally golden quality, the quality which makes their foundation. Aid organizations provide assistance to those of us most in need of such assistance. If any community is most in need, it is the dwindling light that is our homeland.

In our homeland, there are two factors that consistently arise in regards to our targeted demographic replacement—two wounds in which our homeland bleeds from. The first wound, a lack of security in the regions for our people—an irritable wound which makes life unbearable. The second wound, a lack of economic opportunity in our occupied homeland—a wound that starves our people out.

It is necessary, for our international diaspora, centralized or not, to work on all fronts towards our homeland. A necessary hierarchy, are we to have success in this holy struggle, is to place our homeland first and foremost above all else. Our aid organizations, working under a world congress or not, should always maintain the fight to preserve our homeland population against the enemy demographic change.

IV. The Basis of an Assyrian State

The basis of an Assyrian state is in a conspiracy. Ultimately, if Assyrians will to preserve themselves into the future indefinitely, there is no peaceful way to do so. An Assyrian state, the mode at which self-preservation is secured, lies in direct conflict with the interests of multiple powers. It is this reality that dictates the basis of an Assyrian state—a conspiracy for self-preservation against dire circumstances.

Without self-reliance, without a will for self-preservation, there is no Assyria—for without self-reliance, there can be no conspiracy. An Assyrian state requires the centralization of our diaspora, which in turn requires a collective culture of self-reliance. A culture of self-reliance requires a spark to be lit in every individual Assyrian. A spark that puts one's nation above oneself.

When cultivating self-reliance, we will need to discard certain ways of the old and make way for the new. It must be emphasized, reforming the Assyrian identity is necessary, and will not make Assyrians any less Assyrians. Our culture, language, customs, and traditions will not be discarded, but preserved at all costs.

Unfortunately, it must be noted, our elderly often get entrenched in the ways of the old, and understandably so. The issue here lies not with the fact that it is our elderly who dictate our youth, rather it's the ways of the old that impede a reformed identity. He alone, who owns the youth, gains the future. We must ensure that the future has Assyria in it, because if it doesn't, it won't have us either.

THE WAYS OF THE OLD

Assyrians do not act like a real people. In practice, most Assyrians are tribalists—which does not make a people. To be an Assyrianist, it is required that you champion your whole homeland above all else.

If we are to ensure the continued existence of our ancient people, we must readopt the lost virtues that all real people embody today: the virtues of sacrifice, both physically and spiritually, for one's own. It is in this new identity that our foundation will solidify.

In an Assyrian state, it shall not be important from what tribe or region you hail from. As long as you are Assyrian, you shall find a home in any tribe or region. This is a sentiment that every Assyrianist should hold, however unfortunately, this sentiment is not a sentiment that is easy to promote in diaspora.

The way to promote this would be through a resettlement policy, in which Assyrians would be allowed to return to any village that is most convenient to them, discouraging any continuation of tribal affiliations above national affiliation.

“I am not Tyaraya and not Tkhomnaya, I am not a son of the valleys nor a son of the mountains, A Jacobite, a Chaldean, a Nestorian and a Presbyterian also I am not, and with a firm voice he will tell you, 'I am an Assyrian'.

OUR MOST PRECIOUS PEOPLE

Before there was anything, there was our people. Before the state, before the conspiracy—there was the Assyrian people, idly waiting to be awoken in the name of God. We must not lose hope on our people, for without our people we have nothing.

The world will manifest what our people choose to embody. Unfortunately, our people embody a spirit of apathy; the world has given birth to apathy towards us. It is apathy that is the most deadly symptom belonging to the disease of assimilation. Apathy is the loss of culture, language, community, and most importantly—blood.

Losing one's culture, language, or community is extremely damaging, but thankfully recoverable. Losing one's blood, on the other hand, is a final blow to the body of the Assyrian people. For once you lose your blood, you lose your ancient continuity which instinctively inherits you the inalienable right to your homeland, the land of your ancestors and their ancestors before them—the land many of us have been wrongfully uprooted from.

Once our people embody the spirit of Assyrianism, through the rekindled fire of self-reliance, the world will give birth to an Assyrian state. For Assyria to rise, the people must rise with it. The heart of an Assyrian state is the people who lift it up for one another, and without second-thought, rekindle each other's flames when exhausted. The first and most important step to a state—renewing our people.

V. Conclusion

The Assyrian nation is at its breaking point. It cannot be urged enough that we are the last generation gifted with the chance of securing a future for our people. It is up to you to accept, as your vocation, the honor of being an agent of God's will. To pick up your cross that He entrusted you with and take up the unmatched virtue of devoting yourself to your people.

The Assyrians of the ancient times were born onto the earth to conquer.

The Assyrians of the classic times were born onto the earth to evangelize.

The Assyrians of the middle times were born onto the earth to resist.

It is you, the Assyrian of modern times, born onto earth to advance the will of God.

We must make it our vocation to reawaken as many Assyrians as possible—unifying with your fellow brothers and sisters to commit meaningful Assyrian action. We must form a culture of self-reliance before it is too late.

The Assyrian nation is a sleeping giant. It is time the giant awakens and reclaims what is rightfully his. If we refuse to awaken, to unify, and to rely on ourselves—the consequences are much more dire than merely being without a state. The consequences of losing this holy battle is that we will go extinct. God has us in His plan. It is up to you to fight for the future of your continued generations—for God's will on earth as it is in the Kingdom of Heaven.

A CALL TO ACTION

For the convenience of the reader, below is a simplistic yet pragmatic approach towards the status of statehood for our Assyria. It demonstrates an effort to transfer political powers from our churches to our people via a world congress, which would serve as the diplomatic arm of the Assyrian people.

1. Internationalize Gishru, targeting the international youth for birthright trips.
2. Integrate SeyfoCenter into Gishru.
3. Establish a diaspora outreach program under Zowaa.
4. Further internationalize Zowaa (ADM Rostov, ADM Paris).
5. Establish an international council for Zowaa's international branches.
6. Invest in local initiatives to integrate Assyrian organizations into Zowaa.
7. Grant local organizations the ability to present in the international council.
8. Under the international council, establish an annual world congress program.
9. Enforce the resolutions of the world congresses via the international council, which would ensure collaboration on the local level of each specific branch.
10. The heart of this international network must lay in the intent of creating an Assyrian State, thus an office of continuous improvement must be established to ensure annual world congress resolutions are in compliance with this intent.

Khaya Ashur.