MEMBER PROFILE

ASSYRIA

Assyrian Universal Alliance
Status: Unrecognised Indigenous Group

Areas: Turkey, Syria, Iran, Iraq

Population: The total population, including the diaspora amounts to 3.3 million Assyrians.

Languages: Assyrian, which is also referred to as Neo-Aramaic, Chaldean and Syriac.

Religion: Christianity (Orthodox and Catholic).

UNPO REPRESENTATION: Assyrian Universal Alliance

The Assyrians are represented at UNPO by the Assyrian Universal Alliance (AUA). They were admitted to the UNPO as a member on 6 August 1991.

OVERVIEW

Assyrians represent a distinct ethn-religious and linguistic community in the Middle East. Their heritage goes back to the pre-Persian and the pre-Islamic Arab civilizations in Mesopotamia. The Assyrians were historically the first to settle in many of the territories they currently reside on. However, they have always been politically non-dominant and mostly belonging to various early traditions of Christianity. The Assyrian nation’s ancestral homeland encompasses the Plains of Aleppo in Syria, Mardin and Hakkari mountains in Turkey, and the Mosul district in northern Iraq, including the region near the Lake Urmia in Iran, and the Khabour River Valley in Syria. Nineveh as their historical capital.

Christian theologies, coupled with different pathways of the Assyrian diaspora, have influenced the Assyrian identities and denominations. Therefore, Assyrians are also referred to as ‘Chaldeans’ or ‘Syriac’. However, the multiplicity of these names refers essentially to the same indivisible people. In the Iraqi context, references to Assyrians as ‘Arab Christians’ or ‘Kurdish Christians’ reflect reiterated political attempts, to assimilate Assyrians into Iraqi society while neglecting the Assyrian identity.

After the collapse of Saddam Hussein’s regime in 2003, following the political instability many Assyrians had to flee their homes to seek refuge in Northern Iraq or in neighbouring countries. The situation worsened considerably following ISIS occupation of Mosul, in 2014. Homes owned by Christians were painted with the Arabic letter abbreviating the term Nassarah – ‘Christian’ – and their houses were declared as belonging to the Islamic State. Assyrians and other minorities in the city have endured targeted persecutions in the form of forced displacement, sexual violence, and other blatant human rights violations. On 18 July 2014, the last Iraqi Christians fled Mosul following the release of an ISIS statement saying that minorities should convert to Islam or pay a jizya (protection tax) and those who do not comply would be killed. All 45 churches and monasteries inside Mosul were burned, looted or completely destroyed by members of ISIS.
Assyrian Christians were around 1.4 million before the 2003 invasion. They are currently reported to only remain about 300,000 Christians in Iraq. They are mostly in Baghdad, Mosul and the Nineveh plain, Kirkuk, Basra as well as the three governorates in the Kurdistan Region. This means that a third continue to remain in Iraq. Their population continues to shrink. Church officials claim that more than six Assyrian Christian families leave Iraq every day. In 2011, Assyrian Christians represented 52 percent of new UNHCR-registered Iraqi refugees in Turkey and more than half of new UNHCR-registered Iraqi refugees in Lebanon. The statistic is alarming when considering that the community represented only 3 percent of the Iraqi population before 2003.

Furthermore, religious extremism has made Iraq and Syria an insecure place for non-Muslim religious groups. It has made the practice of Assyrian cultural rituals, including church services, increasingly difficult. Today, the Assyrian population in Iraq and Syria continues to be subjected to violations of their human rights. The main abuses of international humanitarian law are discrimination, forced displacement, and arbitrary executions.

Without increased protection by all levels of the Iraqi and Syrian Government, Assyrians face the reality of no longer remaining a viable component in Iraq’s and Syria whereas they were once a vibrant part of the social fabric. Therefore, Assyrians fully support the efforts to consolidate a united, secular and democratic Iraq and Syria, able to respect and bring together its culturally diverse society.

UNPO PERSPECTIVE

Assyrians have played an instrumental role in the development of modern-day Iraq, Syria, Iran and Turkey. Nowadays, they should be considered as pivotal to these countries’ economic, political, and social recovery and development.

To protect their rights, UNPO believes in the imperative implementation of the Article 125 of the Iraqi Constitution to assure the safeguard of the administrative, political, cultural, and educational rights of Assyrians within Iraq’s federal constitutional framework. UNPO believes that it should be the first step to achieving the unequivocal recognition of Assyrian nationhood by both the Republic of Iraq and the international community. Assyrian assertions of autonomy within Iraq are set within the context of the Iraqi Constitution and are based on the popular support of Assyrian communities in Iraq and abroad.

The Assyrian nation is the indigenous people of Mesopotamia which Syria is a main part of it, and this nation has become a minority in their lands in terms of numbers and political influence.
During this Syrian war, the Assyrians suffered tremendously in many levels where they saw their largest concentration of villages emptied of its people. In 2015, ISIS attacked the peaceful villages of Khabour valley and kidnapped over 235 people, in addition to destruction, theft, and murders. From 33 villages, now they’re reduced to only 4.

A constitutional recognition of the ethnic rights of non-arabs (Assyrians, Kurds, Armenians), and of the religious rights of non-Muslims (Christians, Druze, Yazidi) to create assurances for these groups of full equality.

In Iraq, the creation of an Assyrian administrative unit within the Iraqi federal framework was already foreseen under the Transitional Administrative Law (TAL) and incorporated into the 2005 Iraqi Constitution. Acknowledging territoriality to Assyrians would mean guaranteeing political representation and physical protection.

The ongoing intimidation of Assyrians within Iraq, Syria and Turkey and the failure of these countries governments to prevent attacks against the Assyrian communities has made the establishment of an autonomous region a prerequisite for the protection and promotion of the Assyrian nation and culture. In this context, UNPO supports Assyrian calls for an autonomous region, which would allow the return of those who fled their homes over the years of persecution.

**UNPO MEMBER PERSPECTIVE**

The AUA is an international alliance made up of Assyrian national federations and organizations throughout the world. The AUA was established on 13 April 1968, as a worldwide organization seeking to represent a powerful voice for the Assyrians, committing itself to upholding the Assyrians’ human and indigenous rights. They work to secure the human and national rights of the Assyrian people in their homeland, whilst also working to secure the right of return for members of the Assyrian diaspora worldwide. All Assyrians are automatically members of AUA.

The background of the organization originates from the emergence of Arab Nationalism in the Middle East, when Assyrians were seen by Arab governments as a fifth column because of their Christian faith. In the absence of any official or organized leadership, Assyrians were forced to embrace either an Arab national ideology or to abandon their historical Assyrian lands and villages. Amidst rising concern about the situation faced by the Assyrians and their future worldwide, Assyrian leaders decided to create the AUA and gave it a centralized leadership capable of dealing with the growing challenges.

Since 1968, the AUA held an annual congress that analyses the situation of Assyrian communities around the world. The General Secretary of the AUA is the Honorable Yonathan Betkolia who also represents Assyrians to the Iranian Parliament. The AUA has five regional secretariats, who deal with America, Europe, Australia, Asia and the Middle East.
HISTORICAL BACKGROUND

From the Assyrian Empire to the British Mandate

During the first millennium BC, the Assyrian Empire was a multi-ethnic society composed of citizens that today are identified as Assyrians, Egyptians, Israelites, Arabs, Anatolians and Iranians. The unity around an Assyrian identity began in the mid-eighth century BC. Following the arrival of Aramaic speaking people from what is known today as Turkey and Syria, the Aramaic alphabet became the *lingua franca* of the Assyrian Empire and it was adopted as the everyday writing system for administrative affairs. This, allied with a shared identity related to a semi-divine king, taxation and conscription systems contributed to the social and cultural cohesion of the Assyrian Empire.

As a result, Assyrian-speaking peoples of the Near East continued to identify themselves as Assyrians even after the fall of the Empire and all along the Achaemenid and Macedonian Empires in 612 BC. In the first century AD, the Assyrians were among the first peoples to embrace Christianity and since have found themselves the target of persecutions.

Geographically isolated from the most influential Christian centres for centuries, the Assyrian identity was at some point close to extinction. In the mid-nineteenth century, however, direct contact was re-established with the Western world. With Western missionaries coming to the region in a quest for the origins of Christianity and Assyrians historical ties to Christianity gained them worldwide attention. Experiencing a cultural renaissance, Assyrians built modern schools, colleges and technical institutions in the Ottoman Empire & Iran during the nineteenth and twentieth centuries.
Despite this cultural resurgence, Assyrians continued to suffer persecution because of their religious practices and ethnicity. Under the Ottoman Empire, in 1842-1847 massacres contributed to Assyrians’ diffidence towards Ottoman authorities. While the Young Turk Revolution in 1908 made school tuition in the Turkish language compulsory.

As World War I engulfed Europe, the Ottoman Empire joined the Central Powers, the Porte issued a fatwa in November 1914 declaring all infidels who were not citizens of the Central Powers enemies of the Empire. In light of their faith Assyrians became the target of reprisals and were drawn into an ill-fated alliance with the Entente Powers in 1915. Subsequent deportations throughout the Empire uprooted communities and ultimately cost the lives of two thirds of the Assyrian population living in South East Turkey in a devastating genocide.

At the end of World War I, Assyrians had to retreat again from Iran - where they had been fighting along with Tsarist Russia - in order to reach the British forces in Baghdad. In this long exodus, the Assyrians lost more than two-thirds of their population.

As the Great Powers disassembled the Ottoman Empire, according to the Article 62 of the Treaty of Sèvres, from 1920, safeguards were promised for Assyrians. But the abolition of the Sultanate in 1922 invalidated the Treaty and led to the Lausanne Conference in 1923. The Conference resulted in the Treaty of Lausanne that called for the protection of non-Muslim minorities but rebuffed all Assyrian requests for national statehood.

Concurrently, the British and French Mandates, established by the Conference of San Remo in 1920, had provided religious minorities with some provisions regarding the protection of their rights. Furthermore, Iraqi Constitution of 1925 extended nominal protection of minorities and the freedom of cultural, religious, and political expression. During this period, many Assyrians supported the British mandate, simultaneously earning the distrust of Arab nationalists whilst being used by the British as a justification for their occupation.
Independent Iraq and the Ba’ath Rule

When the British lifted the mandate in October 1932, Iraq became independent and Assyrians were left with no effective protection. Consequently, tensions between Iraqi nationalists and Assyrian became more visible. In 1933, increasing political tensions between Iraq's recently independent government and its Assyrians factions led to the Simele Massacre. On August 7, Iraqi authorities entered in the little town of Simele, in the Dohuk's region, and killed most of the civilian population, including women and old people. In one day more than 4,500 Assyrians were slaughtered, leading to a massive exit of Assyrian refugees to Mosul and to French-mandated Syria.

From the independence of Iraq and Syria, politics in these States were submitted to an increasing centralisation of power. As a consequence, security for minority groups, including Assyrians, became a pressing issue during the period of Iraq and Syria's consolidation as modern States. After the Simele massacre, those Assyrians that remained hoped to be settled within an autonomous region in Iraq. However, politics evolved and made this impossible. In 1936, the League of Nations Trustee Board for the Settlement of Assyrians of Iraq, aiming to solve the impasse, decided not to count exclusively on Iraqi assurances for the Assyrian provisory settled in Mosul and proceeded with a population transfer to Syria. Assyrians settlements were thus created in Khabur, in the extreme Northeast of the country.

From the period between Iraq's independence and the 1958 revolution, political instability inside the country has had a negative impact on Assyrian welfare. At the time of the newly independent Iraqi Monarchy, two competing nationalisms, an Iraqi one and a Pan-Arab one were at the origin of political turbulences. In 1936 Iraq suffered its first military coup d'état, led by the General Bakr Sidqi. With the ascension of his Pan-Arab Sunni government, emphasis was given to an exclusive ‘Arab identity’ that was not able to conciliate the ethnic mosaic of the country.

Differences between pro-British tribes and anti-British political groups were exacerbated by the Second World War. The Axis’ countries profit from an anti-British sentiment and it was only in 1943 that Iraq declared war on the Axis. The WWII aggravated social and economic tensions in the country. While, Iraqi leadership remained in competition with the emerging 'Pan-Arab identity' led by Egypt General Gamal Abdel Nasser, political groups inside and outside the country struggled for power.

The 1958 revolution of Iraq overthrew Faisal's monarchy and brought to power a new generation of political figures attached to the ideology of Pan Arabism. This period saw a time of violent internal political instability, with several successive coup d'états attempts from communists and Arab nationalists alike.

In 1968 the Ba’athist party managed to assure its leadership, and since has denied the existence of Assyrian peoples in Iraq. Assyrians were referred to as ‘Syriac speaking Christians’, and encouraged to identify with the Sunni-Arab dominated regime. Moreover, through several ‘Arabization’ (ta’rib) policies, cultural and political life of the non-Arabs in the country has become very difficult. Once again, the Assyrian nation was threatened in its ancestral homeland.

In the following decade, Iraqi politics were dominated by an increasing polarization between Kurds and Arabs. After years of violence and instability, a peace agreement was reached in 1970, that would guarantee Kurdish self-rule in the Northern region, an area heavily inhabited by Assyrians.

Iraqi politics towards the Assyrian only worsened After Saddam Hussein's arrival into power in November 1978. That year agents of Saddam Hussein's regime organised a chemical attack at the Eleventh World Congress of the Assyrian Universal Alliance that convened in Sydney. The five-member delegation attending from Iraq had brought sweets poisoned with
mustard gas, packaged in Iraq, which were offered to the other delegates of the Congress. At least nine people died from poisoning.

In 1979, the Assyrian situation continued to deteriorate within Iraq under Ba’ath rule. The International Federation for Human Rights lists more than 196 Assyrian villages obliterated by the Iraqi government and part of the Assyrian population in the north of Iraq was forcibly transferred to larger cities such as Baghdad, as the government tried to homogenize North-Iraq population. Following the increasing repression that lasted throughout the 1970s, the Iraqi Assyrians founded the Assyrian Democratic Movement (Zowaa or ADM), an organisation aimed at campaigning for Assyrians’ rights. However, during the 1980-1988 Iran-Iraq war, Assyrians were once again caught in the middle of regional volatility and many were forced to flee their homes in a massive emigration, most of them settling in the United States, Europe, Canada, New Zealand and Australia.

The 1991 Gulf War further aggravates the situation of the Assyrians, as the establishment of a Kurdish safe-haven in Northern Iraq accentuated the opposition between Assyrians and Kurds. Both suffered a lot under Saddam’s rule. Still, during the first years of Kurdish Autonomous Region, there was no legal mechanism and no political expediency in protecting other national groups. The incursion of the Turkish army into northern Iraq in an attempt to end violent Kurdistan Workers’ Party (PKK) activity in Turkey in 1995 had negative effects on the political stability, and only threatened the civilian population.

From 1996 until the fall of Saddam Hussein’s regime in 2003, the continuous internal fighting between the two main Kurdish parties, the Patriotic Union of Kurdistan (PUK) and the Kurdistan Democratic Party (KDP) led to armed conflicts in the Kurdistan region and communities not aligned with either of the two main Kurdish groups, as the Assyrians, lived under fear and intimidation.

**Iraq After 2003**

In the aftermath of Saddam Hussein’s fall, the expectations of Assyrians rose toward hopes for a safer future within an Iraq with a new federal framework. Nevertheless, the multiple challenges of a newly democratized Iraq and the instability generated by the war following the US-led Coalition Provisional Authority, only further accentuated the differences between ethnic groups. The ascension of a dominant Shiite-Kurd coalition in Iraq has actually changed the situation for the worse. Today, this new coalition shifted the ethnically-motivated discrimination caused by Saddam Hussein’s regime to the more dangerous religiously motivated crimes. In the meantime, more attention has been focused on Iraq’s Shia, Sunni, Kurds, and Turkmen than Assyrians.

Since 2003, Assyrian’s situation has only worsened dramatically. Many Assyrians, working as translators to the US-led coalition in Iraq, were seen as ‘collaborationists’ and thus persecuted. Others, like alcohol shops owners had their business destroyed and start receiving threats to leave the country. United Nations High Commissioner for Refugees (UNHCR) estimates that one in three Assyrians are now refugees and a significantly larger number are internally displaced persons (IDPs).

During the period in which the so-called Islamic State captured Mosul, from early June 2014 to July 2017, Assyrian Christians and other minorities in the city endured targeted persecution in the form of forced displacement, sexual violence and other gross human rights violations. The UN Security Council issued a statement in July 2014 expressing “deep concern” over reports of such threats and condemning “in the strongest terms the systematic persecution of individuals from minority populations”.

Based on the facts uncovered during three UNPO fact-finding missions to Iraq, it appears that ISIS forces and commanders committed war crimes, prohibited under international law
applicable in Iraq at the relevant time, during which there was an armed conflict non-international in nature.

**Turkey**

Assyrian have lived in Turkey for a thousand years. Following the Assyrian genocide of 1915-1918, most of the Assyrians of the Hakkari region were killed, and the rest fled in other areas of the Middle East. Nowadays, only 5'000 Assyrians remain in Turkey, mostly live in larger cities and only a few remain in their ancestral villages.

The opposition between the Kurdish Worker’s Party (PKK) and the Turkish have undermined Assyrians’ situation because they are caught in between.

Assyrians in Turkey have been treated as second class citizens. They have not been recognized an ethnic minority but rather are called Turkish Christians or Turco-semites. Unlike the Greeks and Armenians who have ethnic minority recognition and subsequent rights, the Assyrian Christians are regarded as a religious minority. Because they are not an ethnic minority, they cannot establish their own schools and therefore cannot properly transmit their language and culture. Limited language courses in the Churches have been insufficient and have been hampered by government efforts to close them.

**Syria**

Most of the current Assyrian population in Syria dates back to the French Mandate of Syria, when survivors from the genocide fled from Tur Abdin. Following the Simele massacre of 1933, they resettled along the Khabur River. About 9,000 ethnic Assyrians moved from
northern Iraq to join the already settled Assyrian population in north-eastern Syria. They settled in the Jazirah near Tall Tamir on the upper Khabur River. The French established this Assyrian settlement with the assistance of the League of Nations, and in 1942 it became an integral part of Syria. The Assyrian settlement on the Khabur valley consists of about 20 villages, primarily agricultural. They have faced severe economic pressures over the years, despite owning their own irrigated lands, and some of them emigrated to the USA where there is a large community.

Nowadays, the Assyrian identity is not recognized by the Syrian government. Nevertheless, the celebration of Akitu, the Assyrian New Year, went ahead despite the government’s interference. An hour of instruction of the Assyrian language and culture was allowed by the government, as long as it was taking place in Churches.

A small newsletter in Assyrian was briefly distributed in the late 80s and early 90s. It was tolerated since it belonged to Assyrian parties in northern Iraq who were in opposition to the regime of Saddam Hussein, a nemesis mutual to the Syrian government. Beyond that, magazines by the Assyrian opposition were distributed secretly: handwritten or photocopied in small numbers.

![Photo courtesy of Wikimedia Commons](Image)

**Iran**

During the Pahlavi era, the Assyrians enjoyed a unique political and economic freedom. They founded charitable, folkloristic, and cultural institutions in several cities. After the Revolution, many Assyrians left the country. Most of the population currently lives in the area surrounding Urmia. The Constitution of the Islamic Republic of Iran recognizes the Assyrians as an ethnic and religious minority. They are granted one seat in the Iranian Parliament, the Islamic Consultative Assembly.
CULTURE AND ENVIRONMENT

Language

Assyrians speak Assyrian, which is also referred to as Neo-Aramaic, Chaldean and Syriac. Aramaic is the oldest of the family of Semitic languages and was originally brought to Mesopotamia by tribal groups that formed small political entities largely incorporated into the multi-ethnic and multi-racial Assyrian Empire. The gradual decline of Aramaic began with the spread of Islam and Arabic. During the consolidation of the new modern states in the Middle East, priority was given to Arabic without any state protection being given to other communities’ languages. This contributed to the destruction of Aramaic educational resources as well as the physical existence of the Aramaic-speaking communities.

Aramaic, like historical and contemporary Arabic, is separated into several important dialects. Some dialects still do not have a written form but have relied on classical Aramaic the Classical Syriac, for written purposes. At present, the use of Aramaic may be divided into four sectors: the liturgical language of Christian church communities, the vernacular dialects of the modern Assyrians, the Aramaic spoken by the small remnants of Mandeans (Sabeans) of Iraq and Iran and the Aramaic of three villages near Maalula, Syria.

Religion

Assyrians are among the first people that have embraced Christianity. in the first century, after the fall of the Assyrian and Babylonian empires, respectively in the seventh and sixth
centuries BC. Assyrians practices variations on the faith that recall some of its most timeless traditions. Assyrian Christianity is divided into different denominations including the following four Assyrian rites: Apostolic and Catholic Assyrian Church of the East, Assyrian Orthodox Church of Antioch, the Chaldean Catholic Church (established in 1553 but effectively only in 1830) and Protestants.

**CURRENT ISSUES**

**Linguistic Restrictions**

Assyrian or Aramaic is listed by UNESCO as a “definitely endangered” language with an estimated only 240,000 speakers. Within Iraq, it has always been considered a minority language. In 1972, the new Ba’athist government issued Presidential decree #251 which granted cultural rights to Assyrians (considered as ‘Syriac speaking Christians’) and autonomy to Iraqi minorities. However, with Saddam’s ascension to power, decree #251 was revoked and many Assyrians schools stopped teaching Syriac in favor of Arabic.

Since 2003, in the northern safe-haven, with aid from the diaspora, and following the fall of the Saddam Hussein regime, the Assyrian community was able to establish small schools in several dozen villages.

Under funded and small in number, these schools remain the sole means of propagating the Syriac language.

The main printed media outlet for Assyrians in Iraq is the weekly Bahra (Light). It is printed in Baghdad in Arabic (10,000 copies) and Syriac (2,500 copies). Other printed media outlets for the Assyrians include the monthly Bet Nahrain Newspaper for the Bet-Nahrain Democratic Party, the Qoyama Newspaper for Assyrian Patriotic Party and the periodical Ma’altha (Entrance) magazine of the Assyrian Writers Leagues.

**Religious Restrictions and Persecution**

Despite constitutional guarantees, in the Iraqi Constitution and the Kurdistan Regional Constitution, minority religions do not receive adequate protection or state support. Iraqi government lacks effective capacity or incentives to protect Christian communities from abuse. Current violations of Assyrians religious rights include the ongoing church bombings in which 59 churches were attacked since 2004, forced conversion to Islam, kidnapping and assassinations of members of the clergy and the destruction of Assyrians shops.

Christians, who under Saddam were permitted to trade alcohol have been violently persecuted by hard-line Islamist movements. In response to the violence, Christians have fled by the thousands to northern Iraq or neighbouring countries. Many Christian educational centres and seminars have also closed or been forced to move.

**Refugees and Internal Displaced Peoples (IDPs)**

Successive waves of large-scale internal displacement of Assyrian Christians throughout Iraq have posed practical barriers, such as: the right to adequate housing and the right to the highest attainable standard of health under Articles 11, and 12 of the ICESCR respectively. Targeted attacks against Assyrian Christians since 2010 have produced four waves of displacement from Iraq’s major cities to the Nineveh Plain and to territories controlled by the Kurdish Regional Government (KRG).

In March 2010, during the preceding weeks of the parliamentary elections in Iraq, the United Nations Office for the Coordination of Humanitarian Affairs (OCHA) reported that over 800 Assyrian Christian families were displaced from Mosul after sporadic violence directed towards that left the community with at least 12 dead. Soon after the deadly attack at
Baghdad’s Saidat al-Najat Church in October of the same year, which killed over 50 worshippers, the International Organization for Migration (IOM) reported that 1,300 Assyrian Christian families endured displacement.

In June 2014, following the Islamic State’s capture of Mosul, a fatwa was issued to all non-Muslims in the city to either convert to Islam, pay a tax, flee, or be killed. Almost all of the city’s 35,000-50,000 Assyrian Christian residents escaped Mosul, ISIS members marked their homes with the Arabic letter “noon” to symbolize the word “Nasrani,” a pejorative term meaning Christian. In late June 2014, the Chaldean Catholic Church’s Archbishop of Erbil stated that for the first time in 1,600 years, the mass was no longer led in Mosul. Many of Mosul’s displaced Christians initially sought refuge in the Nineveh Plain region, one of the only places within the country that was historically dominated by native non-Muslim and non-Arab populations. It also used to welcome the greatest concentration of Assyrian Christians in Iraq.

On 6 August 2014, the largest wave of displacement came after nearly all of the roughly 200,000 mostly Assyrian Christian inhabitants in the Nineveh Plain, including many who have endured repeated displacement, fled to the Kurdish Region as ISIS fighters were gaining territory. The resulting humanitarian crisis has garnered the highest-level emergency designation by UN officials as tens of thousands of perpetually uprooted ethno-religious minorities struggle to access basic services. Additionally, fact-finding reports in Iraq revealed that the deportation and forced transfer of population by the Islamic State may amount to crimes against humanity against Assyrian Christians and other communities.
SOURCES

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