

Message by Prime Minister Mr. Ahmet Davutoğlu

Distinguished Guests,

On January 27 marking the liberation of Auschwitz-Birkenau camp where more than 6 million innocent souls lost their lives and where the cruelest massacres took place, we share the pain of millions of innocent people, who have lost their lives during the Holocaust- the biggest crime in history.

Even though remembering this black chapter of history opens up deep wounds in our conscience, our mission today is to prevent the repetition of this cruelty by learning the necessary lessons from history. With this aim in mind, Turkey since 2008 has been participating as an observer in the meetings of International Holocaust Remembrance Alliance and has been actively contributing to the activities of this organization.

I believe that the commemoration ceremonies which have been organized by our Jewish community at synagogues in Istanbul since 2011 and at Kadir Has University last year, and the fact that this year the commemoration ceremony is hosted by Bilkent University in our capital and attended by the Speaker of TGNA, clearly demonstrate the importance our country accords to Holocaust commemoration. On this occasion, I would like to commend our Jewish community and Bilkent University who have organized this meaningful ceremony.

Throughout history, our country has opened its gates and served as a sanctuary to Jews fleeing oppression in their countries of residence. For centuries, our Jewish citizens who have been an integral part of our culture and history have been living and will continue to live in harmony with mutual tolerance together with other elements of our society.

On this significant day, I vehemently condemn this most ruthless crime against humanity in history and respectfully commemorate the millions who have lost their lives during the Holocaust.

Speech by President of Bilkent University Abdullah Atalar

Honorable Speaker of the Grand National Assembly of Turkey, Mr. Cemil Çiçek

Esteemed Ambassadors,

Reverend Chief Rabbi of Turkey

Head of the Turkish Jewish Community

Distinguished Participants,

We are here to commemorate the Holocaust victims, who lost their lives in concentration camps during the World War II. Millions of Jews, Romanians, Polish and Russian captives, people with physical and mental impairments, gays, lesbians and all other opponents to the system were brutally killed or left to die in terrible conditions by Nazis in Germany in order to create a race of Aryans. Between 1941 and 1945, at Auschwitz, also known as one of the biggest Nazi death camps in Poland, more than one million people, 90% of who were Jews were cruelly killed in gas chambers. These gas chambers had the capacity of killing 20.000 people per day. Criminal Nazis were then charged with murder and sent to prisons.

However, in order not to forget what victims had been through, Auschwitz was turned into a museum to become a symbol of genocide and the Holocaust. Unfortunately, discriminating against people who are one way or another different from each other still continues among some individuals and groups. You all remember what happened in Paris, recently, as people were attacked and killed solely because of the fact that they had different religions and opinions.

On January 27, 1945, approximately 70 years ago, all enslaved people at Auschwitz Concentration Camp were liberated by the Russians, and 10 years ago this particular day was designated to be a commemoration day for all Holocaust victims by the United Nations. It is very important that January 27 should be a day for everyone to know and realize that living together without discrimination on the basis of ethnic origin, religion, color, political thoughts or sexual preferences would make the world more peaceful and tolerant place to be.

Scientists got their fair share and suffered from Nazi terrorism as well. Young Turkish Republic, at the time, was one of the countries welcoming Jewish origin scientists to the

country. In the second part of my speech, I would like to tell a story from our Republic's history which has an interesting turn with regard to foundation of our University:

In 1932, Atatürk invites Swiss pedagogue Prof. Albert Malche to write a report about the university, known as "Darülfunun". In this report, Malche mentions difficulties in terms of moving forward and making progress with unqualified personnel. After this report, on May 31, 1933 a new university reform was passed and University of Istanbul was established with brand new ideas. Based on Malche's suggestions, all Jewish origin faculty members and scientists who were dismissed by Nazis were invited to Turkey.

In Germany, and the year is 1935. Nazis are in charge. Dusseldorf Medical Academy. Through protests, German students refuse to take courses given by Jewish professors. On June 15, 1935 Pediatrician Prof. Albert Eckstein, in his room, finds a confidentially written letter signed by Adolph Hitler stating that "with an official order dated in June 12, 1935, I am dismissing your Prussia Country service". However, Prof. Eckstein, who was captured and held by French Army for 3 months while fighting for his country, Germany, during World War I, was a recipient of Medal of Honor.

Later, Prof. Eckstein accepted an offer from the Turkish Republic and came to Turkey in 1935 with his family and started working at the Ankara Numune Hospital.

As of 1937, with his wife, Erna Eckstein, also a pediatrician, they have been to 25 cities and hundreds of villages by visiting every single corner of Turkey to conduct researches and studies on child mortality. He took plenty of pictures and created a big archive. This archive is still considered as one of the best Anatolian folkloric archives in Turkey.

Prof. Eckstein, later on in 1938, at the house of Lütü Kırdar, Governor of the province of Manisa, meets a young medical school graduate, İhsan Dođramacı, nephew of the governor. After this meeting, İhsan Dođramacı decides on specializing in the field of pediatry and becomes his assistant at the Numune Hospital.

Prof. Eckstein has served for 15 years in Turkey and through his exemplary efforts, child mortality rate declined substantially in the country. A portrait of a village woman, one of the pictures he had personally taken, was actually used on the Turkish banknote of 10 TL .

He was then appointed as a professor and a director of a Pediatric Clinic in Ankara Medical School in 1945 and later has founded Ankara University Children's Clinic where he mentored many young doctors.

He left Ankara in 1949 to work in Hamburg Medical School. Taught his last class in Ankara in 1949. Professors, doctors, medical school students and children organized a great ceremony for beloved Prof. Eckstein to say good bye. Then, Eckstein said “I have received an invitation from Germany... due to a war, not many doctors left, and my country needs me. In 14 years I have been offered jobs six times from different countries, but couldn’t leave Turkey as I always think of this place as my second home. I assure you that my two associate professors and assistants will be a great replacement as they keep following up on my practices...Build a children’s hospital with a bed capacity of 300 located in Ankara to make it accessible for all central Anatolian population”...

He died in 1950, a little after he left for Germany with his family. Turkey owes this idealist person a great deal...

İhsan Dođramacı, an Iraq citizen of Turkish origin goes to the United States of America to do more research on pediatric studies after becoming a pediatrician. On his return to Turkey with his family, he becomes a Turkish citizen as an immigrant. Prof. Eckstein invites him to Ankara University. He accepts the offer and moves to Ankara with his family. Dođramacı, later on becomes a founder of Children’s Hospital, Hacettepe and Bilkent Universities as Prof. Eckstein wished earlier. He was the sheer reason for Dođramacı to live in Ankara and establish these universities.

Besides, Prof. Albert Eckstein, there were around 144 more Jewish scientists who contributed a great deal to Turkish university education life as well. First scientific publications in Turkish Universities came out during this time. For instance, Prof. Ernst Hirsch’s contribution to Turkish Law and Ernst Reuter’s contribution to urban development are invaluable.

On this particular day, January 27, while commemorating the millions of victims, I personally think that in the future, we should have a high school education curriculum which encompasses the Holocaust and the other atrocities in the history of mankind in order to teach young people lessons about the past and to raise awareness among them to be more respectful and tolerant of each other, so that the next generations will have a peaceful world.

Thank you, kind regards...

References:

1. “Bozkır Çocuklarına bir Umut: Dr. Albert Eckstein”, Nejat Akar, Gürer Publications, 2008

Speech by Associate Professor Umut Uzer (Member of Turkish Delegation to IHRA)

Honorable Speaker of the Parliament
Distinguished Chief Rabbi,
Chairman of the Jewish community Mr. İbrahimzadeh,
Rector Abdullah Atalar,
Ambassadors and Consul Generals,
Dear Colleagues,
Ladies and Gentlemen,

Exactly seventy years ago the death camp Auschwitz, which is located in Poland, had been liberated by Soviet troops. All those who have entered the camp could not believe the extent of cruelty imposed on the inmates as they faced a system of mass destruction unprecedented in human history. Consequently, the Holocaust is different from all other cruelties and massacres in its intensity and its scope as the aim was the destruction of world Jewry in its entirety.

Antisemitic racism, which can be labelled as the oldest hatred with roots in past centuries, was transformed into a more extreme form aiming to destroy the Jewish people in a holistic manner. Jews were presented as a scapegoat responsible for all the ills in German society and their defeat during World War One, therefore providing simple answers to complex questions.

Jews were demonized in media and through Nazi party propaganda ordinary people supported these cruel policies. German Jews, who had considered themselves as Germans and who have significantly contributed to arts, science and philosophy in Germany, were alienated from society and had been sent to death camps predominantly in Eastern Europe and killed in ways incomprehensible to human mind.

It should also be mentioned Nazi Germany not only aimed at the destruction of German Jews but also all the Jews of Europe including those in Turkey as can be observed in the records of the 1942 Wannsee conference.

In a short time in all the countries under Nazi occupation, Jews were rounded up and sent to death camps such as Auschwitz, Majdanek, Treblinka, Sobibor and Belzec. On other occasions, they were executed in their home countries.

Honorable Speaker of the Parliament,
Dear Colleagues,
Ladies and Gentlemen,

In those dark days in our country we also had unpleasant experiences. I would not expect anyone here to support the way the Wealth Tax of 1942 was implemented. However, it should also be kept in mind that in social sciences every event is meaningful in its historical context. In other words, if we compare Turkey's policies towards its Jews with that of countries in Europe, they could in no way be characterized as having faced violence. Furthermore, a significant number of Jews residing in Europe, who had Turkish passports were rescued from Nazi cruelties. At the time, the Turkish passport was a significant document determining the line between life and death, which is successfully depicted in a documentary called *Turkish Passport* dealing with this rescue effort by Turkish diplomats serving in different European cities.

Comparing Turkey's liberal approach to Jewish academics who had fled from Nazi oppression and their employment at Turkish universities and their rejection by their home countries offers quite a contradictory and striking picture.

In fact, Turkey is continuing a humanitarian tradition as it has been a sanctuary not only to Jews from 1492 until World War Two, but also to other oppressed peoples such as Poles, Hungarians in the nineteenth century, Turks from Bulgaria and Afghanistan in the twentieth century and Syrians who fled their country due to civil war in their country.

While we could be proud of our history, there are those who question this legacy, underestimating the historic role of Turkish diplomats in the rescue of Jews of Turkish origins.

On the other hand, in our country we have media outlets denying the fact of Holocaust, and threatening those who are interested in the Holocaust. I am of the opinion that the law against Hate Speech should be operationalized against such publications.

In this regard, Holocaust education under the framework of human rights is of utmost importance which would make historical facts better known culminating in the eradication of hatred emanating from ignorance.

Mr. Speaker,

Ladies and Gentlemen,

Today, on International Holocaust Remembrance day, we are commemorating the Holocaust for the fifth time, on this occasion with the participation of the speaker of the Turkish Grand National Assembly. We can be proud that we have not committed such crimes in our history. On the other hand, we need to increase academic studies on World War Two, and teach about this War and the Holocaust. This is particularly important since our knowledge on these phenomena is limited maybe because of our lack of involvement in WWII. In this way new generations would be able to learn the results of this war, understand the consequences of racism and discrimination and learn lessons from history.

Thank you very much.

SPEECH BY H.E. AMBASSADOR ERTAN TEZGÖR (Ret.),

**HEAD OF THE TURKISH DELEGATION TO THE INTERNATIONAL
HOLOCAUST REMEMBRANCE ALLIANCE, ON THE OCCASION OF THE
INTERNATIONAL DAY OF COMMEMORATION IN MEMORY OF THE VICTIMS
OF THE HOLOCAUST TO BE HELD AT BILKENT UNIVERSITY**

Honorable Speaker of the Grand National Assembly of Turkey,

Esteemed Members of the Parliament,

Esteemed Rector,

Reverend Chief Rabbi and Distinguished Head of the Turkish Jewish Community,

Distinguished Participants,

Today, we have gathered here to share our pain for millions of people who lost their lives during the Holocaust, which was possibly the greatest atrocity in the history of mankind.

I have been attending the International Holocaust Remembrance Day ceremonies held in our country since 2011. These ceremonies had been held in synagogues in İstanbul in previous years, but last year, it was hosted for the first time in İstanbul Kadir Has University.

Allow me to extend my gratitude to Bilkent University for hosting this meaningful ceremony in their premises today.

I believe that it is a human duty to remember the Holocaust, to ensure that it is remembered all over and to do all to prevent the reoccurrence of this horrible crime. Turkey, with this understanding, has been contributing to the activities of the International Holocaust Remembrance Alliance in the observer status since 2008. I have been acting since 2009 as the Chair of the Turkish delegation, which participates in the activities of the Alliance. In addition to the valuable members of our Jewish community, our delegation includes representatives of the Ministry of Foreign Affairs, the Council of Higher Education and the Ministry of National Education. I would like to underline that we, as the delegation, feel honored in contributing to the work of the Alliance and exerting efforts to remember the greatest crime of history and to prevent its recurrence.

We have greatly benefited from participating in the activities of the Alliance, which is an Intergovernmental organization formed under the fundamental principles of the Stockholm Declaration of 1998.

In recent years, Turkey has organized seminars, exhibitions and conferences in close cooperation with the Aladdin project which was launched under the patronage of the UNESCO and aims to develop dialogue between Jews and Muslims, the Holocaust Memorial Museum in Washington, the Anne Frank House in Amsterdam and the Yad Vashem in Jerusalem.

In addition, our cooperation with umbrella organizations dealing with the Holocaust and Anti-Semitism in Europe and North America also continues. During the visits that the chairmen of these organization pay to Turkey, we hold fruitful negotiations.

Last October, Sir Andrew Burns, the UK's Chair to the Alliance and Dr. Kathrin Meyer, the Executive Secretary of the Organization visited Turkey and they held talks with our authorities which I believe proved very useful.

We added momentum to our efforts on Holocaust education in Turkey by establishing a working group in 2011 with the participation of representatives from the Ministry of National Education and the Council of Higher Education. Furthermore, last year, a group of Turkish academics were trained on the Holocaust in Yad Vashem through a project jointly conducted by Yad Vashem Project in Jerusalem and the Aladdin Project.

On the other hand, we contribute to the international fund created by the Auschwitz-Birkenau Museum Foundation, which was established with the aim of remembering physically this monstrous act of brutality and tragedy. We also attend the annual meetings of the Fund Management Board.

Distinguished Guests,

It is a fact that our motivation on addressing further on Holocaust education has increased after becoming an observer to the International Holocaust Remembrance Alliance. On the other hand, it is obvious that the contributions we make to the Alliance regarding the development of a mutual understanding and tolerance with the perspective of a country having mostly a Muslim population will further increase after gaining full membership status. I would also like to emphasize the importance of continuing to work together regardless of

any ethnic origin and religious belief, with a view to leaving a better and peaceful world to the next generations.

Distinguished guests,

I believe that the most important element in the fight against anti-Semitism, racism, xenophobia, Islamophobia and hate speech is education. In our language, there are meaningful proverbs that have reached to us imbibed through the centuries. One of them says: "Trees bend when they are young." This is a short but meaningful proverb. The education we will provide to our children and youth on these issues will usher us to a more peaceful and tranquil world. I would also like to underline that it is an obligation on all countries to do their part in this regard.

Before concluding my remarks, I say "never again", and I respectfully commemorate in your presence all the victims of the Holocaust.

Speech by Ishak İbrahimzadeh President of the Jewish Community

In the beginning of the 1930's, Stella married Leon and moved to Paris from Istanbul. Their daughters, Nelly and Irene, were born in France. With the German invasion of France, Leon, who was a French citizen, was sent to Drancy internment camp along with his two brothers. The Nazis did not send away Stella because of her Turkish nationality. She struggled to survive with her daughters in Paris under what were difficult circumstances. In 1944 the Germans started sending all Jews to concentration camps without making any distinction or exception with regards to their citizenship. This was due to the fact that the Nazis understood they would soon lose the war.

With the help of Turkish diplomats, Stella managed to register her daughters as Turkish citizens and at the very last moment she jumped on the Orient Express sent by the Turkish government and made it to Balat, Istanbul instead of Auschwitz. She moved into her sister Rosa's house there.

Stella and her daughters returned to France in 1946 right after the war and located Leon, who somehow succeeded in breaking out of Drancy but still one of his brothers perished in Auschwitz. They continued their lives under the shadow of their repressed memories.

I am thankful and grateful to all our diplomats who put themselves at risk to save not only my grandmother's sister Stella, great aunts Nelly and Irene, who told her story 15 days ago in tears , but also many other Jewish lives.

With the same respect I would also like to remember the lives of those victims of Struma and others who, because the same kind of humanitarian initiative was not taken, were sent into the darkness of death.

Looking back at past events, at the 1925 publication of Mein Kampf, which contained the incurable poison of anti-Semitism; at the world's unresponsiveness to Krystallnacht, which turned out to be the final warning to an approaching tragedy; at the fifty-five million lives lost in the Second World War, as well as the eleven million who perished in gas chambers; at the Cold War, which imprisoned humanity with fear and paranoia and came to an end only when the Berlin Wall was torn down; looking back at all this, have we learned our lesson? Can we confront the future now, 70 years after one of the darkest periods in humanity?

I am grateful to be the child of a family who did not live through a holocaust in this land. I feel the power of unity in this very hall, but why, even while I am addressing you, do I have a deep sense of fear at the threat of what are only newly adapted versions of the hate speeches, false accusations and provocations of the ominous days to which I've just referred.

In trying to solve life's bitter truths, we don't really solve anything but rather create non-solutions. In doing this, aren't we causing more damage to humanity and to our beliefs? Aren't we, for the sake of our causes, creating victims just to gain support, while in the meantime, through our one-sided attitudes, we turn the real victims into the source of the crime?

How quickly we've lost the awareness that self-criticism is the first step to identifying social issues and failures in our quest to freedom, that the most ethical way to define freedom is not the freedom to do whatever we want but rather a freedom based on sensitivity towards differences. This 'freedom' can only be achieved through education and can only be protected by the power of justice and not by the justice of the powerful.

While we globalize in economic terms and integrate ourselves through social media, why haven't we given the same priority to this 'ethical freedom', which is our common denominator.

As the children of the One God, aren't we also the children of the Prophet Ibrahim, or, as we call him, Avraham Avinu, Abraham our father, who has been an example to all of us and who is the one who introduced us to this concept of "Ethical Freedom."

Didn't the Prophet Ibrahim and his God have any message for us, his children, so that we would neither be the victims nor the perpetrators of the holocausts of the world?

Our teachings tell us that Avraham Avinu lived during the era of Nimrod, one of the most vicious dictators in history. In his aim to create a totalitarian world aiming to exterminate God, Nimrod brainwashed the people with empty promises to the point where they lost their awareness of God. But God Himself intervened. By influencing their minds and diversifying their thinking, God created different communities in which there were even those that could not understand one another, thus saving the World.

On the one hand, the Creator has taught us the necessity of taking swift and effective action against any nascent threat to humanity, while on the other hand He has taught us to protect and defend each other even when there is no consensus among parties with differences.

Even though the Prophet Ibrahim was the first person to stand against Nimrod, once he wanted to reach Godliness, God asked him to make a journey within himself.

God told Avraham Avinu that by questioning himself and by gaining inner peace through self-criticism, he could destroy his prejudices. As long as he could internalize loving kindness as a way of life then he could reach his Creator, who is above collective conscience.

The Prophet Ibrahim keeping his doors open never made his guests feel like outsiders, and argued with God so that He would not destroy Sodom, a city which had lost its ethical values. He was pained by the fact that the absence of even ten righteous people in that city was the reason for its destruction. Furthermore, he didn't hesitate when God commanded him to sacrifice his son in His name, and subsequently received the lesson of his life: he understood that God does not want us to sacrifice our children even for His sake, but rather he wants us to sacrifice our egos in order to hand down a livable world to our children.

As God provided space within Himself for humanity with the same awareness we should make space for humanity in order to provide the world with the love and understanding that it has been missing to fight with the dark angels we've created and made a part of our faiths.

As the representatives of Abrahamic faiths, we can follow his ways: not through ignorance but through equal opportunity and universal ethical values; not through how much we collectively possess but through how much we share; whatever the conditions are, instead of considering war as an option, raising societies that will be guardians of peace. Implemented into our educational system at its widest boundaries, we must make it our primary goal to integrate this philosophy from the earliest age, as Mr. Ihsan Dogramacı the founder of this university whom I remember with gratitude, did.

In this way, we can redeem within us our Creator whom we murdered at the gas chambers.

We, the children of Avraham Avinu, despite having experienced great pain, will continue to search for the Absolute Truth with the awareness that we can make mistakes until peace, understanding and brotherhood prevail.

The best answer to the Holocaust, and all the other pains that humanity has been through, is to ensure that our children do not experience that which our forebears have lived through.

Therefore, we should not allow the Holocaust to be forgotten, and most importantly, that we should not forget that the responsibility of not re-living holocausts are in our hands.

We believe and know that we can succeed in this, as long as we walk together hand in hand, in solidarity, with the richness of our differences.

I bow with humility before the pain and the loving memory of all those who died.

**REMARKS BY H.E. MR. CEMİL ÇİÇEK,
SPEAKER OF THE TURKISH GRAND NATIONAL ASSEMBLY,
AT THE PRESS CONFERENCE TO BE HELD IN PRAGUE
ON THE OCCASION OF THE 70. ANNIVERSARY OF THE
LIBERATION OF THE NAZI CONCENTRATION CAMPS
(26 January 2015, Prague)**

- We have gathered here in Prague on the occasion of the seventieth anniversary of the liberation of the Nazi concentration and death camps, organized by the Senate and House of Representatives of the Czech Republic, in collaboration with the European Parliament and the European Jewish Congress.

- As you may know, the United Nations General Assembly designated January 27th, the day of the liberation of Auschwitz-Birkenau camp, where more than one million Jews perished, as the International Holocaust Remembrance Day by adopting a resolution in 2005 – which was also co-sponsored by Turkey.

- The Holocaust that took place during World War II, and which is the most horrendous crime against humanity that has ever been perpetrated in history, has demonstrated the importance of combating anti-Semitism, racism, hate speech and xenophobia. I would like to take this opportunity to once again condemn and denounce the Holocaust in strongest possible terms.

- Today, it is incumbent on all of us to prevent that recurrence of similar tragedies and atrocities in the future, by making sure that the Holocaust is not forgotten and by continuing to fight against the conditions that led to the Holocaust.

- Mindful of these considerations, we have been organizing commemorative events in Turkey to mark the International Holocaust Remembrance Day. As a matter of fact, I will attend the commemorations to be held at Bilkent University in Ankara tomorrow and deliver a speech there on this occasion. I anticipate a broad participation in this event.

- Throughout history Turkey has stood against the inhumane treatment of Jews and has provided a safe harbor for those fleeing their native countries due to oppression and

persecution. The Jews that escaped the Spanish Inquisition in 1492 found refuge in our lands. Similarly, during the Holocaust, Jews fleeing from the Nazi regime were warmly welcomed by Turkey. Turkey also stood against the threats and intimidation of the Nazis even after they occupied Greece and reached our borders.

- Among those finding refuge in Turkey during the Holocaust period were Jewish scientists and artists who came to our country upon Atatürk's invitation. We respectfully commemorate these people who made a unique contribution to the advancement of science and education in our country by founding new programs and departments in our universities.

- Likewise, during the Holocaust years, some of the Turkish diplomats serving in European countries put their own lives in jeopardy to save Jewish people from being sent to Nazi concentration camps. One of most notable of these courageous diplomats was Mr. Selahattin Ülkümen, then Turkish Consul on the Greek island of Rhodes, who was later conferred with Yad Vashem's "Righteous among the Nations" award for his efforts.

- We, the Turkish people, see our Jewish citizens as an inseparable part of our rich history, culture and society. Our citizens of Jewish origin enjoy the same rights and freedoms as the rest of our nation. They can speak their own language, receive education in their language, and practice their religion freely in their own places of worship. Taking this opportunity, I would like to remind that there are around 400 churches and synagogues that are open to worship in Turkey at present.

- I would like to emphasize that we exert every effort to make sure that all segments of our society live in peace and harmony in Turkey on the basis of mutual respect and tolerance.

- As the representative of a nation that has suffered from different forms of terrorism which has claimed close to 40,000 lives, I would like to take this opportunity to once again strongly condemn the heinous terrorist attacks that took place in France three weeks ago. These most recent attacks, like the previous ones, were the direct result of intolerance and extremism.

- Terrorism is a crime against humanity that we all have to unequivocally condemn, without any qualification, reservation or condition. It is a threat that targets our democratic values and human rights. The perpetrators of such brutal terrorist attacks cannot be affiliated with any particular religion in any part of the world. These terrorists are first and foremost a menace to the religions whose names and symbols they use, as well the followers of these religions.

- Having said that, the international community should show the same resolve against other terrorist attacks perpetrated in Nigeria, Pakistan, Iraq, Syria, Yemen, Lebanon and other countries. It has to be borne in mind that terrorism cannot be eradicated if the international community fails to show a unified stand and common fight against all types of terrorism.

- On the other hand, we are concerned with the resurgence of the manifestations of anti-Semitism, racism, xenophobia, Islamophobia and hate speech throughout the world, particularly in Europe.

- Proliferation of any particular form of hate speech is extremely dangerous. For this reason, politicians, scientists, clergymen, members of the media and other high-profile figures have to be very careful in their words and deeds and avoid incriminating remarks against people affiliated with any particular religion.

- We can only effectively counter these different forms and manifestations of racism and discrimination by categorically rejecting all of them, educating our peoples on these issues and by taking resolute judicial steps in case of violations. In Turkey, we established the legal framework against hate crimes and incorporated these crimes into the Turkish Criminal Code in 2014. Likewise, I was personally instrumental in the incorporation of genocide into the Turkish Criminal Code back in 2005. I know that there are similar legal laws and regulations in many other countries. Equally important is the effective implementation of these laws in such a way as to provide a better deterrent against such crimes.

- Last but not least, I would like to reiterate that anti-Semitism, Islamophobia and all other forms of racism, discrimination and xenophobia are similar scourges that breed on the same swamp. It is impossible to fight these scourges individually, without drying up the swamp altogether.