Kindertransport children. I think this is a fair view if we draw parallels with other similar events through simple analogies – for instance, although the events differ in nature, people who left the twin towers before the events occurred and by chance potentially saved their own lives would not be described as survivors of the event. The survivors of such event would be the people inside the building when the planes hit who escaped with their lives. One way to debunk this particular parallel however would be the fact that Jewish persecution began before the outbreak of WWII therefore it is possible to argue the Holocaust started pre-WWII whereas this cannot be the case with a single event such as 9/11.

Again the question comes back to the issue of definition. We could say that a survivor of the Holocaust is any Jew who, if reachable by the Nazis, would have been killed. This definition would therefore theoretically suggest that all Jewry who were not victims of the Holocaust were in fact Holocaust survivors simply due to the crux that they would have been, had they been reachable. I do not agree with this however – if the definition were as such, it would be detrimental to the legacy of the true Holocaust survivors if all world Jewry who did not fall victim to the Nazis were classed as survivors. Furthermore, if this definition stood there would be an issue of clarity – the rest of New York could not be classed as survivors of 9/11 despite the likelihood that Al Qaeda would target them if possible. Likewise I believe this definition would be farcical.

In accordance with the previous factor, it must be possible that victims of persecution under Nazi rule can be classed as a separate entity from Holocaust survivors. Emmanuel Tanay stated that "A Holocaust survivor, in my view is any Jew who was in German captivity and faced concrete danger of being killed" (Emmanuel Tanay, Passport to Life: ‘Autobiographical Reflections on the Holocaust, 269’). Therefore although it is suggestive that people who were exposed to the genocidal processes and succeeded in staying alive are the true survivors, we can separate persecution from Holocaust survivors – this means we can describe Kindertransport children as victims of Nazi persecution but not ‘Front line survivors’. I think this point is a particularly strong one as it differentiates between types of Jews from the period without belittling their legacies – from this view, we can then maintain that Albert Einstein, for example, who fled Germany in the 1930’s is not a survivor of the Holocaust.

Further conviction is rooted in the definition of the term for a Holocaust survivor. Yad Vashem in Jerusalem has traditionally described ‘any Jew who lived under German occupation during the war, and who was still alive at the beginning of 1946’ as a Holocaust survivor. Holocaust or ‘Shoah’ in Hebrew, is translated into “death/destruction by fire” (Holocaust and genocide studies, Oxford University Press. 1986). This suggests the Holocaust refers to the killings in concentration camps (most of the victims were incinerated after being killed). In this case, Kindertransport children by definition cannot possibly be classed as survivors of the Holocaust. Nevertheless, the literal translation of Holocaust and ‘Shoah’ is not solely coupled with events within the concentration camps – the perpetration of acts within ghettos and around occupied territories is often included by the term. Therefore we cannot use this factor to whole-heartedly rule out Kindertransport children being described as survivors. However, I believe this persecution may better be described under the term ‘Genocide’ than ‘Holocaust’. The only drawback is that the Holocaust tends to come under the umbrella term of Genocide.

Genocide is defined "the deliberate and systematic destruction, in whole or in part, of an ethnic, racial, religious, or national group", though like the term ‘Holocaust’, ‘genocide’ has been subject to much debate by legal scholars. Raphael Lemkin coined the term and defined genocide as follows: "Generally speaking, genocide does not necessarily mean the immediate destruction of a nation, except when accomplished by mass killings of all members of a nation. It is intended rather to signify