

## **Nationalistic Homophily: Implications for Genocide Education**

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### **Abstract**

In this working paper we explore the impact of national homophily (Lazarsfeld and Merton, 1954; Perchard and MacKenzie, 2020) on genocide education. Homophily- people's tendency to associate with others similar to themselves (Kmetty et al., 2017) hasn't previously been explored in the context of Holocaust /genocide education and represents a suitable lens for understanding socio-cultural shifts and developing rhetoric surrounding Holocaust and genocide narratives (Resenly and Dalbo, 2025). The work is predicated on a pan cultural undertaking encompassing educators, guides and visitors at several Holocaust/genocide sites over a two-year period using elite interviews, semi structured interviews and walking interviews. Our descriptive findings thus far provide an opportunity to scrutinise nationalism as a forging mechanism in the emergence of selective perception when it comes to genocide education. In doing so we elucidate the potential long-term consequences of a 'strategic' homophily that focus on nationalistic interpretation rather than on historical pan European alignment. This has implications for physical engagement and underpins growing digital homophilous communities that are deliberate in their formulation as they attempt to 'own' historical narratives. Such actions serve as a means of coordinating national identity, diminishing interethnic narratives and underpinning nationalistic focus when it comes to genocide education and memorisation. We believe that has potentially profound civic and political implications for genocide education as the current pluralistic lens is potentially lost. What we reveal is that there are competing elements within genocide education with this shift

driven by the need for an exclusivist genocide narrative, contrary to the work of The European Holocaust Research Infrastructure (EHRI) and reflects a morally acceptable form of nationalism.

## References

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