



## **RACIAL RIVALRY AS A DEHUMANISED EMOTION IN THE FORM OF ANTISEMITISM IN UMBERTO ECO'S THE PRAGUE CEMETERY**

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### **ABSTRACT**

*Under this paper, it is investigated that Umberto Eco's novel The Prague Cemetery projects imbalanced human emotions with particular emphasis on anti-Semitism. In the very outset of the novel, the main character namely Simonini, an anti-semite, is made to shower the gush of hatred emotion against the Jewish community. He, actually has inherited this emotion of hatred from either the narratives around or the experiences of his grandfather. This state of mind has made him feel sceptic in various socio-political processes and also affected the psyche of his character. In this context, the wrongs-manipulated throughout the history- have to be investigated vis-a-vis the rise and fall of Jewish community against the other communities of the world. This psycho-social alienation has created tension within the character of Simonini he starts to think of his alter ego and most of story is narrated through his letters to Della Piccola, his later-ego. Simonini has once murdered his alter ego as he comes in his anti-Semitic enterprise. He is commercializing his services into the secret services to intensify the hatred emotions. He is even involved in some sort of forgery through the anti-Semitic narratives by his grandfather to instigate the Dreyfus affair, an anti-spying investigation against a French Jew who attempts to share secrets in Germany. This notion of naturalizing the ill-will related to a particular community (Jewish Community) develops the sick psyche and create in the main character of the novel. With this, Eco tries to prove that social conflict backed with religious orthodoxy may lead to disastrous inhuman consequences and may victimize the average psyche as is found in the novel. So, the maintenance and consolidation of suitably humanized emotions becomes an*



*indispensable initiative for the better enhancement of peace and humanistic development. Thus, the novel *The Prague Cemetery* achieves the literary emphasis in the unmasking of the social problem with the germination of any ill emotion, consolidated in ideological ambitions, may lead to disastrous dissociation of human structures.*

**KEYWORDS:** *Racial Rivalry, Human Psychology, Society, Jewish culture, History, Reality.*

Since, in the novel *The Prague Cemetery*, Umberto Eco wants to focus on the psychological effects of human behavior, the main character, Simonini, has been projected to experience the transitional nature of human psyche. Born in Turin in 1830, Simonini was just in his childhood, when his mother departs. Thereafter, his father also departs and his guardianship is shifted to his grandfather. The grandfather usually nourishes an unnatural grudge against Jewish community, this makes him to be very sympathetic towards Jesuit refugees. There has been the paradigm shift in the psyche of the main character, Simonini, when he has been nourished by his grandfather in the very early. He, actually has inherited this emotion of hatred from either the narratives around or the experiences of his grandfather. This is deeply inspired with 'The Elders of Zion' a secret document – falsely manipulated- planned in the secret hours at the unique place of Prague cemetery to discuss the secret enterprise of controlling the world by means of controlling the provinces of governance, economy and medicine. The controversial document has been written to create the Olympus ill-will between Jews and other communities; and also used to prove justification for the killing of Jews.

In a series of events, he reflects the inclinations of power politics and the ideological discourses practiced by the Jewish intellectuals to consolidate their supremacy on unjust basis. This notion has reacted with piercing hate emotion in Simonini through his grandfather. This state of mind has made him feel sceptic in various socio-political processes. Thereafter, the notion of religious rivalry has been indicated in the plot of the novel. The emotion of hatred has been overflowed in the following lines of the novel:

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Their abuse of beer makes them incapable of having the slightest notion of their vulgarity, and the height of this vulgarity is that they feel no shame at being German. They took a gluttonous and lecherous monk like Luther seriously (can you really marry a nun?) only because he ruined the Bible by translating it into their own language. Who was it said that they've abused Europe's two great drugs, alcohol and Christianity? (PC, 9).

The feeling of religious supremacy has ever been the source of conflict amongst the various communities. This state of mind has made him feel sceptic in various socio-political processes.

Besides, the French community has been categorically blamed for their ill behavior in terms of their inhuman treatment towards the common people. This natural inclination towards the sadistic behavior is the serious concern. Here in the novel, the following comments about the French is as, "They are vicious. They kill out of boredom. They are the only people who kept their citizens busy for several years cutting each other's heads off, and it was a good thing that Napoleon diverted their anger onto those of another race, marching them off to destroy Europe. (PC, 11)." His extreme jealousy against Jews whom he blames for their biased approach and planned forgery across the historical events for their own sinister motives. With this, Simoni also gets maliciously instigated to absorb jealousy and nourish a trust deficit approach towards the community of Jews.

There is continuous state of human differences on the basis of various social and cultural differences. In this regard, Almira Ousmanova in *FAKE AT STAKE: SEMIOTICS AND THE PROBLEM OF AUTHENTICITY* talks about the source of differences in human societies. In this context, Eco has been inspired by Peirce in the interpretation of sign representation. As in the below mentioned quote as:

The category of iconic sign is relevant here since both (icon and fake) are linked to the Object (which they represent or refer to) by similarity. The degree of likeness between fake



and its original may vary<sup>26</sup>. The degree of similarity can be evaluated on the scale of iconicity (if we ask the question how much does the fake differ from its prototype). What follows from Eco's analysis of iconicity is that 'similarity' is likewise a matter of cultural convention. One should make a decision on whether a double or a replica is a perfect iconic sign of 'original' as its object? Similarity does not concern the relationship between the image and its object but between the image and a previously culturalized content<sup>27</sup>. (Almira Ousmanova, 88)

This means that there is the cultural semiotic system that has its own role in the assertion of meaning. That means the cultural symbolism has its own share in the mechanism of the existing reality. Since the creation of Adam on earth, the people have been living in different communities and always try to define the races on the higher or lower levels.

They (people of Piedmont) are terrorized by the unexpected: to get them to move as far as the Kingdom of the Two Sicilies (though very few of Garibaldi's men were Piedmontese) required two Ligurians, a hothead like Garibaldi and an evil character like Mazzini. And let's not mention what I discovered when I was sent to Palermo (when was it? I'd have to work it out). Only that conceited fool Dumas loved those people, perhaps because they adored him more than did the French, who always regarded him as a half-caste. (PC, 13).

The above quote shows that there is keen interest in the human mentality that identifies people on the basis of their place of living and nature of life style. This is the extremity of racial determinism that segregates the human beings on the basis of their appearance.

Since the religious rivalries are the founding motivations for the social divisions, Jews have always demeaned Christians and have claimed themselves the chosen race. This notion has made them available the feeling of egoistic state of thinking. The following quote has indicated to these ideas as:

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Worst of all, without a doubt, are the Jesuits. I have the feeling I have played a few tricks on them, or perhaps it's they who have done me wrong, I'm not sure which. Or perhaps it was their blood brothers, the Masons. They're like the Jesuits, only more confused. The Jesuits at least have their theology and know how to use it, but the Masons have too much of it and lose their heads. My grandfather told me about the Masons. Along with the Jews, they had cut off the king's head. (PC, 15).

The above quote discovers that the definition of any particular person belonged to any particular race are further defined by the genealogy that they come from. That means there is a cultural wrong that has been consolidated across the timeline to assert the racial segregation under various socio-political or even religious discourses.

Ugo Volli and Gloria Origgi in a work *On Umberto Eco's The Prague Cemetery* also talk about the ill consequences of this hatred that, as per the analyses, has been emerged from the historical document named as *Protocols of the Elders of Zion*. The following lines by them refer to this very eventful document as:

All of this earns him enough to pay the bills and to indulge his passion for fine food, but he wants to retire on a decent pension. He hatches a plan to forge what would one day become the infamous *Protocols of the Elders of Zion*, a document that would claim the Jews were plotting world dominion. Simonini's idea is first inspired by an account of a masonic gathering in Alexander Dumas's *Joseph Balsamo*, and he gradually embroiders it using other sources, each inspired by the other – Eugene Sue's *Les Mystères du Peuple*, Maurice Joly's *Dialogue aux enfers entre Machiavel et Montesquieu ou La politique au XIX* and a novel called *Biarritz* by a Prussian secret agent called Hermann Goedsche who used Sir John Retcliffe as a nom de plume. (Richard Dixon, 44)



That is the reason that they were historically not ready to admit the arrival of Christ to replace the past revelation of Moses. Despite the temporally justified divine transition, they wanted to remain stagnant in their own religious and intellectually motivated culture.

The attempts to replace the Jewish monopoly with the Christianity has instigated their (Jews) psyche to gush forth the storm of hatred towards the Christian community. This dominion approach on the part of Jews has intensely nourished the idea of antisemitism in a rather collective manner from the non-Jewish communities especially the staunch Christians. This below mentioned quote has really throw some light on this ill facet of human emotions.

All I know about the Jews is what my grandfather taught me. "They are the most godless people," he used to say. "They start off from the idea that good must happen here, not beyond the grave. Therefore they work only for the conquest of this world." My childhood years were soured by their specter. My grandfather described those eyes that spy on you, so false as to turn you pale, those unctuous smiles, those hyena lip over bared teeth, those heavy, polluted, brutish looks, those restless creases between nose and lips, wrinkled by hatred, that nose of theirs like the beak of a southern bird. (PC, 6).

This idea is consolidated in terms of psychological obsessions of ill intentions of Jewish community.

As we know that the national policy of the very country has to be executed through the channels of secret services, this policy has to achieve the set goals by hook or crook. Even the unfair practices like forgeries and other frauds along with unexpected conspiracies, murders, and other unethical plans are being put to practice with all efforts and justification. Even the senior citizens or intellectual class of the society is always carrying the emotions of hate towards Jews. This is how the grandfather to Simonini in the novel expresses his grudge against Jews as below:

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I've also managed to avoid Jews because I keep an eye on names. Austrian Jews, as they grew rich, bought fancy names, of flowers, precious stones or noble metals, becoming Silbermann or Goldstein. The poorer ones acquired names such as Grünspan (verdigris). In France and Italy, they disguised themselves by adopting the names of cities or places such as Ravenna, Modena, Picard and Flamand, or they were inspired by the revolutionary calendar (Froment, Avoine, Laurier)—quite rightly, seeing that their fathers had been the hidden authors of the regicide. But you also have to be careful about first names, which sometimes conceal Jewish names — Maurice comes from Moses, Isidore from Isaac, Édouard from Aaron, Jacques from Jacob and Alphonse from Adam. (PC, 47-48).

The above lines indicate to the trust deficit that has gained the strong hold in human psyche. This is the reason, Simonini is so apprehensive that he feels comforts for not being in friendship with any Jews as they are blamed for their hypocrisy and deceit.

Political conspiracy is very common in the way power structures and in this context the historical reference has been given regarding the 'universal conspiracy led by the Templars against the throne and the altar. In other words, against kings — in particular the kings of France — and our most holy Mother Church' (PC, 61). With these political conspiracies and game of power, an atmosphere of ill-will and trust deficit is created in the human relationships and across the social interactions. This is reason that hate discourse is developed on the bases of social, political or religious grounds. The emotion of hate is motivated by religion as has been the case with most of the communities at global level. This is indicated in the novel through the character of Simonini's grandfather. He while addressing to Simonini, exposes the Jewish grudge against the Christian world as follows:

Whatever he might have done in Damascus, my grandfather claimed that the old man hadn't really gone mad. He was simply filled with an unquenchable



hatred toward Christians, and in that windowless hovel, his trembling hand clenching my grandfather by the wrist, his glistening eyes staring at him in the darkness, he declared that from then on he had dedicated his life to revenge. He told him how their Talmud preached hatred of the Christian race, and how in order to corrupt the Christians, they, the Jews, had invented Freemasonry, of which he had become one of their nameless superiors, and that he commanded lodges from Naples to London, but he had to remain hidden, living in secret, segregated from the world, so as not to get knifed by the Jesuits, who were hunting for him everywhere. (PC, 69).

The above mentioned quote directly exposes the heinous conspiracy executed through the practices of secret services. The set goals that are to be achieved by the unfair in terms of frauds, spying and forgeries. This ill planning tells up on the scope of trust between the communities.

There are a lot of issues like the essence of history, bases of reality and the standards of ethics. The discussion about the authenticity of ideas as well as the objects themselves. That means there is a continuous shift in terms of semiotic interpretation of any text in its projection of human relationships. Besides, a seed of hatred that has been consolidated throughout history may prove fatal to the consolidation of global human societies. Even the religious scriptures have been used to nourish the hate emotion. Simonini has lived a very isolated life under the guardianship of his grandfather. He has been kept under the lock and key to be away from the other children of government school due to suspicious nature of teachers over there. It is in this arena, he says that, I hated the teacher at the moment, not just because his way of teaching was by rapping my knuckles, but also because my father (the few times he spent distractedly with me) had instilled in me a hatred of priests. (PC, 76). Since the Simonini in his childhood has been put in government school because of the republican inclinations with their hate emotions towards Christians. It is under this very context, the atmosphere of war, religion and conspiracy remains imminent across the various communities. Living the life of isolation first under the careless parenthood, then under the hate



mongering shadow of his grandfather, Simonini has been put into a hard-hearted and a sceptic character.

My grandfather was devastated, and tormented me with dreadful prophecies that transformed this annus mirabilis into an annus horribilis. During those same months, the Piedmont government suppressed the Jesuit order, confiscating its property, and in order to destroy everything around them, also suppressed orders sympathetic to the Jesuits, such as the Oblates of San Carlo and of Maria Santissima, and the Redemptorists. "This is the advent of the Antichrist," my grandfather mourned. He naturally blamed every event on Jewish intrigue, seeing Mordechai's darkest prophecies as being fulfilled. (PC, 85-86).

In the process of spying, Simonini came to know that there are various professional and intellectual groups who give Garibaldi full support in his political gains. Moreover, the peasant community of Cecily is very hopeless about the management and are afraid of cruel treatment by the governing system of Naples' Kingdom.

Ugo Volli and Gloria Origgi in *On Umberto Eco's The Prague Cemetery* talks about the various currents and cross currents of history and the conspiracies that have happened to gain the self-motivated goals of the power hungry people. This is executed through the discourse of human rights, peace and development but actually is the manipulation of knowledge that is dispersed across the various walks of life. Across the historical events and the conspiracies in the manipulation of artificial and original vis a vis the fabrication of the Protocols of the Elders of Zion.

His anti-hero Simonini is at the center of a multiple and many-sided (and indeed fictional) plot, aimed at destroying Jews, revolutionaries and Freemasons. But, of course, since the Protocols themselves are a fake, Eco's fabricated plot is fictional: even if it is based on real characters and documents that reveal the presence in our history of such sentiments and fantasies, the idea of an international conspiracy against the Jews, the Jesuits and the Freemasons orchestrated by the

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Catholic Church is as imaginary as the Protocols are, submerged in a Google-governed archipelago of real facts, books and characters, the simple truth that unfortunately there are no serious conspiracy-based explanations of the major tragic events of our history, seems to disappear. (Volli and Origgi179).

Under this idea, there is a supposition that all across the world there is either overt or covert power struggles that take the shape of great battles talking lots of human loss and human rights violation.

There is always the tussle between the countries like France, Italy, Germany. This may lead to the multiple layers of covert war-fares. Across these battles, there has to be the most ambitious party to be backed by the extreme ideology that intends to control the whole world. This ill-will scenario has engulfed the environment of peace and humanistic prosperity. The nature of this chain of conspiracies that run through the various nationalities of the world as in the following quote:

I have known many people who feared the conspiracy of some hidden enemy — for my grandfather it was the Jews, for the Jesuits it was the Masons, for my Garibaldian father it was the Jesuits, for the kings of half of Europe it was the Carbonari, for my Mazzinian companions it was the king backed by the clergy, for the police throughout half the world it was the Bavarian Illuminati, and so forth. Who knows how many other people in this world still think they are being threatened by some conspiracy? Here's a form to be filled out at will, by each person with their own conspiracy. (PC, 99).

This oppressive stance of Napoleonic governance has given a greater scope to the Garibaldi's supporters including artisans and other professionals without any push of the emotion of patriotism.

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Inspired by the ideas reflected in the novel Joseph Balsamon with other works like Maurice Joly's 'The Dialogue in Hell Between Machiavelli and Montesquie' and other novel Once, Simonini attempts to forge the outcomes from the secret meeting that has been organized by Jewish leaders. It is said that history has proved it that this very notion has caused 'The Protocols of the Elders of Zion' also to directly influence Hitler for the racist terrorism and the mass execution of Jewish community. This is also illustrated in the novel that the way to control the world is to pay intrigues and deception in terms of Machiavellian modus operandi. This obviously leads to the slogan of the survival of the fittest in Darwinian perspectives as in below quote:

"And who are the capitalists? The Jews, the rulers of our time. The revolution last century cut off the head of Louis Capet. This century's revolution ought to cut off the head of Moses. I shall write a book about it. Who are the Jews? They're all those who suck the blood out of the defenseless, the people. They're Protestants, Freemasons. And, of course, the people of Judah." "But Protestants are not Jews," I ventured. "Jew and Protestant are the same," Toussenet said. "The English Methodists, the German Pietists, the Swiss and the Dutch all learn to read the will of God from the same book as the Jews — the Bible, a story of incest and massacres and barbarous wars, where the only way to win is through treachery and deception, where kings have men murdered so they can take their wives, where women who call themselves saints enter the beds of enemy generals and cut off their heads. Cromwell had the head of his king cut off while quoting the Bible. Malthus, who denied the children of the poor the right to life, was steeped in the Bible. It's a race that spends its time recalling its slavery, and is



always ready to yield to the cult of the Golden Calf, ignoring every sign of divine wrath. (PC, 242-43)

The above lines reflect that the community of Jews is notorious for amassing wealth and gaining power. To achieve these very motives, they set network on the capitalist format to define the parameters for others and use it exploits the other communities. As mentioned in the beginning, Jews want to control the global affairs in terms of economy, medicine and ultimately the whole governance. With this they have the hidden motive of dominating the world and controlling it with their own desires.

Almira Ousmanova in Fakeat Stake: Semiotics and the Problem of Authenticity under the caption Power Games Across the History, talks about claims for essentialism with the help of rhetoric. There is also a debate about the marginal differences between the artificiality and originality while putting the argument on the rhetorical grounds. The border line debate is vehemently highlighted in the following lines as:

Contemporary culture did not eliminate the hierarchical relations between fakes and originals. On the contrary, this binary opposition has proved to be of great vitality. Thus, attribution did not lose its meaning and maintains the status of respectable art practice; the originals of modern art (the pioneers of which can be ranked among the most successful 'serial fakers'<sup>5</sup>) get more expensive on the auctions; tourist industry and museum collections as long before are based on the cult of authenticity while theorists did not cease debating over impossibility to define 'what is the difference between fake and original', getting more and more entangled in the linguistic maze of definitions. Hence, it would be very useful to investigate some philosophical and semiotic paradoxes, that are specific for this phenomenon and could shed a light upon its existence. (Almira Ousmanova, 82).

In this context, the wrongs based on the notion of semiotic play of semantics are fully illustrated in art and literature. This also challenges the claims of essentialism put forth by some orthodox and subjective centered mentalities. The causative factors of any kind of fair or foul emotions are



to be studied under the historical, cultural, racial or religious background. That means there is a need to study the parameters of reality on relative bases. This proves that there is no scope for the categorical claims for the possession of truth and occupation of authenticity.

Discourse of power structures that has been planned by various secret service agents. Once again, the idea that 'it is better to nip the evil in the bud' is applied that is to punish the disobedience and maintain the atmosphere of dominion autocracy. In the novel with regard to a character, Lagrange who enters in a disguise of a doctor in order to gain information about the Communist supporters. This indicates of often spying and disguised informers to manipulate conspiracies. Lagrange has become the mouth of Jewish mentality as shown in the below mentioned lines, when he says that,

A useless precaution, I suggested; those communists must have been pretty stupid to be duped like that and wouldn't have got very far. But Lagrange said you never know. Prevention is best — it's better to punish first, before any crimes are committed. "A good secret agent is lost when he has to deal with something that has already happened. Our job is to make it happen first. We're spending a substantial amount of money organizing riots on the boulevards. It doesn't take much: just a few dozen ex-convicts, with several plainclothes policemen. They'll destroy a few restaurants and a couple of brothels while singing La Marseillaise, they'll burn down a few kiosks, and then our uniformed police arrive and arrest everyone after a semblance of a fight." (PC, 269 & 71).

The above quote indicates to the inhuman practices of constructing the deliberate social emergencies and human causalities. The causative factors of any kind of fair or foul emotions are to be studied under the historical, cultural, racial or religious background. This notion of

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naturalizing the ill-will by creating self-motivated situations irrespective of just basis, indicates to the devilish character in the making of history.

Out of these explanations, we have no hesitation to blame the artificiality of eventuality that has been used to create a history of a particular nature. In this context, Almira Ousmanova in *Fake at Stake: Semiotics and the Problem of Authenticity* under the caption, *Power Games Across the History* indicates to Umberto Eco with reference to creation of history and the discourse working behind it. Under this debate, the following quote has been apt to expose the artificiality of categorical divisions on the various issues related to reality and originality.

"The Absolute Fake is offspring of the unhappy awareness of a present without depth"<sup>50</sup>• Eco makes us think of the sense of history in a broader philosophical context: how to regain the contact with our past? What is legitimate and what is not? If one cannot touch it 'alive' and it is accessible only in frozen museum exhibit then which way of 'mummification' one has to choose: to get rid of the last remnants of previous culture in order to clean the site for future history or to create an amalgam of faked and original, of historical and present? (Almira Ousmanova, 95)

The history is evaluated on the basis of its authenticity as well as artificiality. This tendency in the hybrid contemporary societies is a big challenge as different cultures comprehend reality with different perspectives. Thus, the novel analyses the literary emphasis in the unmasking of the social discourses that play a major role in the making or shaking of university.

This is the extreme of the hatred emotions that even goes to the extent of destroying the Jewish community from the face of earth against their policy of controlling the world to govern it by their self-styled rules. Hence, the staunch Christian community, even in Germany itself, are apprehensive of the Jewish community and think of the only solution that is to get rid of them. Besides, it is said that Jewish community are nostalgic about the hereditary lineage of sovereignty. That is why in the modern world, Jews yearn to create a greater Israel; and in the pursuit of this ambition, they use every kind of trick and deception to gain their power in terms



of economy, intellectual adventure. This is how, the Jewishness and the power politics is reflected in the below mentioned quote:

And he added at least two pages of messianic phantasmagoria to the story of the cemetery, such as: "With all the power and terror of Satan, the triumphant reign of the King of Israel is drawing near to our degenerate world; the King born of the blood of Zion, the Antichrist, is drawing near to the throne of universal power." But, remembering that republican ideas struck fear into tsarist minds, he added that only a republican system with a popular vote would enable the Jews, once they had acquired a majority, to introduce laws to achieve their purposes. Only those Gentile fools, said the rabbis in the cemetery, believe there is greater freedom under a republic than under an autocracy. Yet the contrary is true: wise men govern in an autocracy, while a liberal regime is run by common people who are easily manipulated by Jewish agents. (PC 426)

The above lines indicate to the covert inclination related to 'The Protocols of Elders of Zion.' This also discovers a secret planning of Jews who directly or indirectly plans to control world. They somehow manage to approximate the global situation for their own power gains so that the events would manipulate a justification of Jewish rule in the whole world. In the background of this very notion, Simoni has been investigating into the numerous sources of fictional world, and even to the extent of analyzing the commune of Jewish Cabal in Prague's Old Jewish Cemetery that is conspiracy to hijack the global arena while having conversation with devil.

Further the conflicts that arise among Jew against Christians and vice versa. Here in the novel, Jews are defined as ill mentalities that are considered apprehensive and destructive. This ambitious tendency of Jewsis highlighted in the below quote:

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The Jews planned to take over the railways, mines, forests, tax administration and landownership; to control the judiciary, the legal profession and education; to infiltrate philosophy, politics, science, art and above all medicine, since a doctor gets closer to families than to a priest. It was necessary for the Jews to undermine religion, spread free thought, stop the teaching of Christianity in schools, take over the alcohol trade, control the press. Heavens above, was there anything else they could still want? (PC, 529).

The above lines mention of the conspiracy that is very intense in the collective consciousness of Jewish community. This secret enterprise of Jewish community to gain the ultimate governance has been given greater emphasis. As we know that this tendency has been exercised through the very channels of secret services, and the policy has to achieve the set goals by fair or foul means. Even the unfair practices like forgeries and other frauds along with unexpected conspiracies, murders, and other unethical plans like creating social controversies are being put to practice with all ease to justify the struggle for power.

Almira Ousmanova in *Fake at Stake: Semiotics and the Problem of Authenticity* under the caption *Power Games Across the History* refers to the overt discourses across the various politically motivated communities that are involved in power struggles in the contemporary times. Umberto Eco as referred by Almira in the context of political intrigues and economic pursuits. This is briefly explained in the following quote:

Eco gives us a brief historical survey in order to demonstrate that not only present historical period and not only American civilisation employs this model of historical memory. Ancient Rome implemented very similar policy towards Greece. One could conclude, that recent relationships between America and Europe resemble very much that ancient situation in political, ideological and cultural aspects. In both cases the state that subjugated and humiliated another country reproduced its past grandeur in its ideology and carefully preserves it in historical and art

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museums. This is the only way to calm the bad conscience and legitimise history at the symbolic level. After all, Greece imitated Ancient Egypt, Rome made 'master copies' of Greece, Christendom assimilated Judaism, Renaissance cultivated antiquity and so on, and so forth. Thanks to these assimilations, imitations and fakes we still capable to reproduce and translate to other generations our feeling of history. (Almira Ousmanova, 96)

Above quote mentions, the plot is planned and set in Rome to dominate the mechanics of governance. In the same manner, the various secret plans the other national and historical events are being exercised with relations of America and Europe. In addition, the Capitalist and the Communist binaries are in tussle with each other. This means that the political and economic conflicts amongst the various global powers are the causative factors for the emergence of wars.

The extremity of racial prejudice is apparent in the idea of the extermination of a particular race on the name of racial purity. There is this hatred emotion that is also referred in the novel where Simonini thinks of wiping away the whole community of Jews.

Despite their numbers, God Almighty succeeded in drowning all of humanity during the time of the Flood, and the Jews were a minuscule percentage of the earth's inhabitants in Noah's time. I wouldn't have to destroy them myself— I am (as a rule) a man who recoils from physical violence — but I knew how it had to be done, since I lived through the days of the Commune. Take gangs of men who are well trained and indoctrinated, and drag anyone you meet with a hooked nose and curly hair straight up against the wall. You'd end up losing a few Christians but, in the words of the bishop who had to attack Béziers when it was occupied by the Cathars, it is better to be prudent and kill the lot. God will recognize his own. As it is written in their Protocols, the end justifies the means. (PC, 541-42)

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This precept 'ends justify means' from the above quote is a crude message for the unethical exercises of power in terms of Machiavellian methodology. Besides, the Capitalist and the Communist stance has created a havoc in the power struggle. This means that the political and economic conflicts amongst the various global powers are the causative factors for the emergence of wars.

Maria Spruytin Umberto Eco's *The Prague cemetery*: A game of double co-incidence talks about the psychological aspect of the standardization of ethics and the natural propensity to be on the either of ethical standardization. Further, the issue of human ethics is the core concern in the contemporary society. It is in this very context, that regarding the narrative of the novel, '[I]t is suggested that an exploration into the dilemma of the human condition and especially humans' capacity to perform both good and evil deeds, is what the author's intention was; that it does not follow of necessity that history always repeats itself. (Maria Spruyt, 7).' There has always been burning debate regarding the autocracy and democracy. Since the liberty at individual level finds a good scope under the precepts of democracy, some critics think of leading a particular civilization to its maturity needs a well formatted policy under the singularity of planning. Thus, the philosophical aspect of the human emotions is that it keeps moving sometime naturally and sometime manipulated through the social discourses. This emotional flow can be molded into a definite form with the arguments projected in literatures. That means be it religious beliefs, political ideologies or the cultural imprints that have a strong impact on human behavior. This also indicates to the notion that we need not be categorical and must not compartmentalize their commitment.

Henceforth, the feeling of being one humanity descended from the same root, we need to think objectively. The secret plans regarding the racial or the other national and historical divisions can only lead to human conflicts like anti-Semitism. Hence, there is a need to shift from racism to universalism in order to channelize the human relations.

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The Christian legend, still strongly influenced by the Jews (it was, after all, begun by Paul, an Asiatic Jew whom today we'd call a Turk), has convinced us that all races are descended from Adam. No — in separating from the original beast, men have followed different paths. We have to return to that point where our paths separated, and therefore to the true national origins of our people, rather than the ravings of those French lumières, with their cosmopolitanism and their égalité and universal brotherhood! (PC, 277)

The above quote is also determined with the comments from Fake at Stake: Semiotics and the Problem of Authenticity by Almira Ousmanova, in which it is written that the ideological stance on any idea is always more biased and conservative in its approach. When an ideology is propagated in any social arena with manipulated situations, then the standard of authenticity is very difficult to maintain. It is in this context that “Eco points out, that “the lust for authenticity is the ideological product of the art market's hidden persuaders; when the replica of a sculpture is absolutely perfect, to privilege the original is like giving more importance to the first numbered copy of a poem than to a normal pocket edition”<sup>11</sup> (Almira Ousmanova, 85).” Hence, the maintenance and consolidation of suitably humanized emotions with no compartmentalized approach in the projection of any particular ideology with ultimate claims of authenticity is akin to immaturity. And it becomes an indispensable initiative for the better enhancement of peace and humanistic development to move towards universalism in human relationships.

Therefore, *The Prague Cemetery* achieves the literary emphasis in the unmasking of the social problem with the germination of any ill emotion, consolidated in ideological ambitions, may lead to disastrous dissociation of human structures. It also projects such a the rise and fall of Jewish community against the other communities of the world vis a vis power struggles. Since, the causative factors of any kind of fair or foul emotions are to be studied under the historical, cultural, racial or religious background, Simonini as an anti-smite, is committed to assert on the repugnance against Jews with the psycho-social alienation Through his letters to Della Piccola,



he is in continuous tussle with his alter ego as it disturbs him in his anti-Semitic enterprise. Commercializing his services into the secret services, he is even involved in some sort of forgery through the anti-Semitic narratives by his grandfather. Further, the propensity towards this development of imbalanced psychological facet of racial rivalry puts us in new challenge to humane prosperities in the complicated human relationships. With this, Eco tries to prove that social conflict backed with religious orthodoxy may lead to disastrous inhuman consequences as is found in the novel. So, lastly, there emerges an indispensable need to recover from this ill facet of human emotions that, if not positively channelized, may lead to disastrous predicament.

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