fiction. What is the truth, then? It is that there is a fear in the mind of the people. That India might come is the truth. Truth, unfortunately, is always structured in the form of a fiction. I borrowed this thesis from a Frenchman. You know him, Jacques Lacan, the great Freudian psychoanalyst. Fiction stands at an angle to the truth.

I would say many a citizen in Bangladesh feel they are dominated by the colossus India. Everybody knows it and yet nobody admits to know it. That is why this repressed social truth gets around in a fictional form and often gets credence, even at times can become truly popular.

That the Indian army might one day invade that is a fear in the mind of the people. Why, because Indian market has already invaded it, hasn't it. Bangladesh-India economic relation portends worse. It is already pretty bad in the imaginary. There already exists the anxiety that Bangladesh has become a colony of India, economically speaking. Also there is cultural invasion, the unevenness of the playing field, for all to see but the wide-eyed blinds. Is there a future for a home market, I mean a national economy space, an industrial base, for Bangladesh? So the fear is real. It is however only a short road, and transport is cheap too, to rumor and people buy it.

Rumors are sustained by anxieties, in fact. But what is an anxiety? It comes out of trauma, real or imaginary, or it may originate in a persistent repression. And traumas get embedded, in many cases, in a psychotic structure. Communal riots are one of them. They are a good mixture of imaginary and the real.

Bangladeshi Hindus got nothing to do with anything being done by communal parties in India. But why not only Jamaate Islami, but even a ruling political party, would hold the Bangladeshi Hindus responsible on that account? There is political machination, relating to war crimes trial and contested elections, in the recent communal attacks on poor Hindu communities throughout the length and breadth of the country. There is a social imaginary behind it.

But in many communal slaughters in India, as in Awadh or in Gujrat, even in New Delhi, there had been many examples of a social psychosis. In Bangladesh all those who vote for Awami League, the present ruling party, are not Hindus, nor do all Hindus vote for Awami League. Why then only the Hindus are being selectively attacked? Why the opposition parties, especially BNP, don't take a strong stand against such crimes? This is a perversion.

That is why one can claim rumors are riots in ideological form; so may one call these communal attacks a kind of rumors in uniform, weapons in hand.

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