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Bangladeshi polity comes from the Bangladeshi cultural ethos of amoral familism predominant in the dynastic culture of Bangladesh politics. In a society of amoral familists, no one will further the interest of the group or community except when it is to his private advantage to do so.

In other words, the hope of material gain in the short run will be the only motive for concern with public affairs. Such a principle is of course consistent with the entire absence of civic improvement endeavors that would lead citizens to take initiative in public service.

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The trouble is only partly that officials will not listen to private citizens. To a considerable extent it is also that private citizens will not take responsibility in public matters in such a society.

In a society of amoral familists there will be few checks on officials, since checking on officials will be the business of other officials only. In such a society, very high power will be granted to officials with very low pay for the officials to abuse their power to increase their pay and to equalise the two.

In a political party of amoral familists, organisation (i.e. deliberately concerted action) will be very difficult to achieve and maintain. The inducements which lead people to contribute their activity to political organisations are to an important degree unselfish (e.g. identification with the purpose of