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attained, the greater the need for organisation.

Inability to maintain organisation is also a barrier to political progress. Successful self-government depends, among other things, upon the possibility of concerting the behavior of large numbers of people in matters of public concern. The same factors that stand in the way of effective association for economic ends stand in the way of association for political ones too.

The amoral familists will use their ballot to secure the greatest material gain in the short run. Although he may have thought about his vote in his long-run interest, his class interest, or the public interest, these will not affect his vote if his family's short run material advantage is in any way involved.

The amoral familists will value gains accruing to the community only so far as he and his relations are likely to share them. In fact, he will vote against measures which will help the community without helping him because, even though his position is unchanged in absolute terms, he considers himself worse-off if his neighbour's position changes for the better.

Thus it may happen that measures which are of decided general benefit will provoke a protest vote from those who feel that they have not shared in them or have not shared in them sufficiently.

In a society of amoral voters, the voter will place little confidence in the promises of the parties. He will be apt to use his ballot to pay for favours already received (assuming, of course, that more are in prospect) rather than for favours which are merely promised.

Finally, in a political party of amoral familists, the party workers will sell their services to the highest bidders. Their tendency to change sides will make for sudden shifts in strength of the parties at the polls.

The Bangladesh Nationalist Party and the Bangladesh Awami League as political organisations administered by the amoral familists must transform themselves radically in the greater interest of democracy in Bangladesh.

When the referee is paid by the players, there is no surprise as to why the situation can go out of control. Similarly, if political organizations are administered by amoral familists, there should be no surprise to as to why there should be any internal fascism in political parties. .

"The most democratic country on the face of the earth," observed Alexis de Tocqueville, "is that in which men have, in our time, carried to the highest perfection the art of pursuing in common the object of their common desires and have applied this new science to the greatest number of purposes."

May the people of Bangladesh have the blessings and the opportunity to realise their common desires through their choice of a representative and deliberative democracy in the forthcoming parliamentary elections.

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