

Refixing Govt Priority

When the government needs to set its development priorities right, some of the projects under the Annual Development Programme of 1997-98 can be said to have done the very opposite. No wonder, the World Bank (WB) has come hard on a number of projects that should by all intents and purposes find their places down the priority list. Projects like residences for the speaker and the deputy speaker of the Jatiya Sangsad and a new secretariat building at Sher-e-Bangla Nagar could better be left alone. Similarly, construction of public schools and cadet colleges with public money too has little justification because the access to such institutions is limited among the privileged class.

We wonder why a democratic government should carry on the dictatorial elitist-bias policy when it comes to fixing national development priorities. It is also very sad that a popularly elected government fails to realise how best to serve the national interests and misplaces the development emphasis. The hollowness of the whole process gets exposed when international organisations like the WB or IMF by default of the government come forward to point out the mistakes. We do not say that all their recipes are sound but when the national government is unable or unwilling to make popular causes its own agenda, the acceptance of such a compromising official position is more than explained.

In the context of severe fund crunch, the government would have been better advised to spend money for productive purposes. The government is already in a soup with the national pay scale. It has no idea where the money for the payment of its employees under the new pay scale will come from. Heavy borrowing from banks by it does not help the cause. Leading traders of the country have already drawn the government's attention to the looming spectre of trade recession and an overall economic slump in the near future. Any government ignores such a warning only at its own peril. So big spending on spectacular but unproductive projects — as is the wont of military rulers — will only invite further troubles in the financial sector. So the government must not only stay cautioned against undertaking such projects but also act decisively to overcome the policy debacles.

Predators at Border

Corruption nowadays is a way of life. People have become so familiar with it and so resigned are they to its inevitability that complaining voices are rare these days. Most of us do not bother. But the inclination to exploit people's weakness is so great at times that it borders on sheer cruelty. This is exactly the theme of the daily ritual at the Benapole border where government servants, paid to ensure the observance of travel formalities, are harassing innocent travellers to no end.

Officials in charge of checking the health fitness of the travellers have reportedly created a reign of oppression at the expense of the mental and physical comfort of people intending to visit India or coming to Bangladesh from there. Armed with large syringes as the report in yesterday's issue of a leading Bengali daily stated, the so-called health workers wait with predatory eagerness to pounce upon the helpless travellers. Not immunisation, extorting money from the travellers after softening them up with pompous announcements of injection, is their objective.

Most people are either too ill informed or equipped — mentally or physically — to challenge this nuisance. Besides, picking up a debate on justification with those men dressed in little brief authority in a remote and unfamiliar place like the frontier is neither safe nor desirable. Definitely not for people travelling with women and children.

From health to immigration it is a whole network of corruption of criminal nature that is at work there. 'Pay or stay' seems to be the frightening slogan of these uniformed devils at the border. The cutting edge of this tyranny is felt doubly because of the similar tactics adopted by Indian officials. One can well imagine the sufferings of ailing and aged traveller like Latifa in the hands of these sharks on either side of the border.

India and Bangladesh are two neighbours with a long history of friendship and co-operation. And Benapole-Haridaspur border is a legal route of passage for the people from the two countries. Then why people with valid documents have to be put up with so much hassle and trouble? Can't the two governments do something to chasten their greedy and unscrupulous border officials?

City of Stink

Dhaka has reached a stage where its denizens might very well wish they were anosmic.

Not only the roads or alleys of it, some of the new trappings of the capital have turned into breeding places of repulsive smell — the excrementitious effete of a booming 'carefree' population. As the yesterday's issue of The Daily Star printed a sufferer friendly picture telling soundlessly the plight of the passers by on the footbridge near GPO, almost every new creation for public convenience has fallen prey to the indiscreet passion of burdening the earth by unburdening the body.

True, there is no scope for taking anything away from the criticism of our understanding of civic norm and habits but then what about that nationally disregarded term called maintenance? Our aircraft lose wheels at touch down; our footbridges serve the purpose of elevated, open toilets more than pedestrians' safe movement. And underpasses, those newly built subways have reportedly been stinking of late. Have the footbridges and underpasses been built to rot in human excreta? Isn't it the job of the authorities to keep the public places clean? This is something which will follow once the City Corporation takes these problems seriously and goes about addressing them in a forthright manner. One cannot help feeling that perhaps the time is ripe for thinking some statutory and punitive measures to keep the city clean. This is not an unheard of untested ploy to deal with dwellers' callousness about their city's atmosphere. Mass media specially, television can play a vital role in growing consciousness among people.

Dhaka is the face of the country. To keep the city clean and tolerably livable is the challenge before us. Unfortunately, this challenge seems to be getting increasingly out of focus in the light of a needless zeal for novelty.

LAST week, the government by a cabinet decision has raised the prices of a whole range of petroleum products (The Daily Star, August 19) which has provoked widespread protests and street demonstrations by the victims of the price rise. What is more, the major opposition party has called for 'hartal' on August 24th if the government did not withdraw the price increase by then. One understands the anger of the poor victims of the price rise, but couldn't the political parties show their angry protests by holding mass meetings and marches rather than enforcing hartal which, everyone knows, inflicts enormous costs on the economy? Is the loss of production and income of the people compensated by anyone anytime? Shouldn't the politicians, especially those who governed the country once before, reconsider their strategies of protests in view of the huge losses to the economy and the sufferings of the poor people whose interests they profess to uphold? Does hartal have to be accepted as an unchangeable cultural trait of this country? These simple and common questions are raised only in the hope that the politicians would reflect and take some rational decisions so as to make a difference in the political culture of the country.

The government has increased the prices of petroleum products as follows: the prices of diesel and kerosene have been raised from Tk. 12.70 to Tk. 12.95 (2 per cent), petrol from Tk. 13.70 to Tk. 21.53 (3 per cent), octane from Tk. 14.65 to Tk. 23.57 (57 per cent) per litre and LPG (Liquefied Petroleum Gas) from Tk. 185.25 to Tk. 250 (35 per cent) per cylinder. These are the most important revenue earning items on the list and there are some other minor items whose prices also have been raised. However, attention on the major items will serve the purpose. Any increase in prices has revenue effect, allocative effect and distributive effect on the economy. The explanation given for this price increase was that it

When an industry or any institution or even a country faces a financial crisis, that is the best time to cut the fat out of its body and introduce some stringent financial and management discipline without passing the burdens on to others.

was necessary in view of the high international prices of crude oil (the essential raw material imported for all these products) and the successive devaluations of the Taka over the last year.

The net result of this whole exercise was to cover about Tk. 500 crores of anticipated losses in the financial year 1997-98 in the state-owned Chemical Industries sector only. It was also said that in 1996-97, the Chemical Corporation has lost about Tk. 448 crores. The government statement did not say anything about allocative and the distributive effects of the price increase at all. But the protests and street demonstrations show what the distributive effects are going to be like on the vocal urban private transport sector like 3-wheeler auto-rickshaw and tempo drivers. The mute peasants and hardcore poor, who heavily depend on diesel and kerosene respectively, have no organised strength to demonstrate. They quietly bear whatever the burdens are. But one must also point out that the price increase for these two items is only by 2 per cent which may not be considered too high this time.

However, what is important is to notice the complete silence on the resource mis-allocation effects on the economy due to price distortions brought about by the price increase. Neither the government nor any commentator anywhere has so far touched on this issue. The users of these products in the production of various goods and services will have to bear the consequences and the prices of their goods and services will go up. The 3-wheeler auto-rickshaw drivers are not the only ones in the economy who have to suffer.

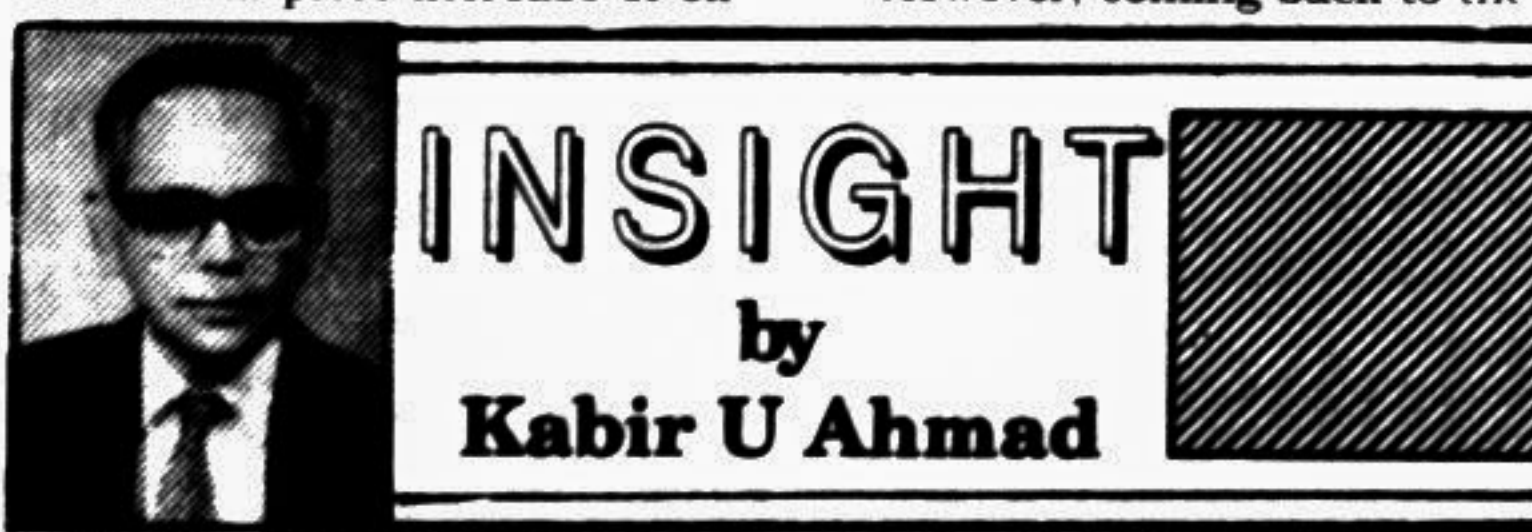
Now, the most fundamental question is whether this price increase was necessary. The answer seems to be in the negative since there were other more

prudent ways of tackling the problem. Before explaining this, it would be appropriate to deal with the issues of the ruling world price of oil and devaluation. One should note that the increase of oil price in the international market that was given as a reason does not prevail any more. The world price of crude oil was reported to be \$19 per barrel (the standard Brent Crude) on 19th August (The Daily Star of Aug 22) and \$19.05 on August 22nd (The Daily Star of Aug 22). The international price increase of oil

case in Bangladesh, it was to cover the anticipated losses. It has been possible to raise the prices so arbitrarily because this (BCIC) is a monopoly industry. If it were a competitive industry, prices would not have gone up by the same specified amount.

There is another side problem of such extra increase in prices of the domestic products. That is, if the domestic prices have been pushed too high, then that may attract Indian products if their prices are lower.

However, coming back to the



INSIGHT
by
Kabir U Ahmad

in the range of \$25-\$30 that has been mentioned has gone past after the recent re-entry of Iraq as a supplier of oil in the market.

Next, the Taka devaluation that has taken place over the last one year is only by about 6 per cent or so which does not justify such a huge domestic price increase of oil product prices mentioned before. There is a more fundamental question about domestic price manipulation due to devaluation. The effect of devaluation will automatically be reflected in the prices of domestic products through high prices of imported raw materials and intermediate inputs needed for their production. There is no need to raise the prices of one particular industry due to devaluation. If the authority raises them in addition to, or over and above, those import cost-push price increases, then that will mean double increase of domestic prices. It is certainly for a different purpose. In the recent

needlessness of the price increase, one must note that the losses in the Bangladesh Chemical Industries Corporation (BCIC) is not simply due to oil price rise and devaluation, it is mainly due to its internal management inefficiency and overstaffing. If instead of increasing its product prices, it went for cutting its redundant staff which range from 20-50 per cent, and introduced strict financial and management efficiency, it could have reduced its costs drastically and placed the industry on a sound footing for the future. It is an inefficient industry surviving on government subsidies and loans with poor recovery rate which are further analysed below.

However, this opportunity of putting its financial base on a sound footing has not only been ignored by the government but it has also treated this over-staffed and inefficient organisation as a holy cow, as it were. When an industry or any insti-

tution or even a country faces a financial crisis, that is the best time to cut the fat out of its body and introduce some stringent financial and management discipline without passing the burdens on to others. The government does not seem to be interested in restoring efficiency in these SOEs because it has to face the hard choices of restructuring and laying off of officers and employees. Since the BCIC is a government-created monopoly and the buyers of its products have no other choice, government can easily raise its prices whenever it faces any problem. But what the government has to understand is that protecting a monopoly industry and its built-in inefficiencies cannot increase its rate of growth, let alone of the entire economy.

Further, with inefficient government-subsidised monopoly industries, no government can achieve social justice or alleviate poverty. If it tries to do that, it will soon be in a financial trap and it will be difficult to get out of it. However, if the government wanted to raise the prices of petroleum products at all, it should have put a tax only on petrol and octane the incidence of which would fall on the middle and upper classes of consumers and used the revenues so earned for the improvement of agriculture or industry or alleviation of poverty of the rural poor. This would have put the burden on those who can afford and relieved those who cannot and the distribution would have been fair and just. But this is not what the government seemed to have been interested in.

Secondly, when these SOEs, which are monopolies, become losing concerns, then there is no argument whatsoever to keep them alive by taxing all classes of consumers. These should have been privatised right away. It would have served

the twin objectives of receiving the capital at a time when it badly needed it to finance industrial development (may be through its proposed Industrial Development Fund), on the one hand, and relieving the consumers from the grip of monopoly prices, on the other. The government should ask itself the simple question: whom does it protect by maintaining and supporting these inefficient state monopolies? This question should be openly debated both inside and outside the Parliament.

Thirdly, Bangladesh Economic Review, 1997, has shown that the BCIC has been subsidised by government with Tk. 2.17 crore in 1990-91 which has been raised to Tk. 3 crore in 1991-92 and continued at this level until 1996-97 (Table-9.1, page 59). What is still worse is the fact that in spite of all these subsidies, BCIC had shown losses every year from 1990-91 to 1996-97 except by a profit Tk. 20.58 crore in 1992-93 and by Tk. 25.49 crore in 1993-94. Its losses in 1996-97 was Tk. 289.10 crore. (Table-27, page 117).

Fourthly, of the total Debt Service Liabilities (DSL) of 1996-97 to the tune of Tk. 4667.9 crore from all SOEs, the total amount realised was only Tk. 570.38 crore (12.2 per cent). Surprisingly enough, the list of SOEs whose Debt Service Liabilities would go above that of 1996-97 level in 1997-98 includes BCIC. Then, how does the statement of profits shown in 1992-94 make sense?

Finally, if the government really believes in a free market economy, why doesn't it permit competition in place of state monopoly and let the market forces determine the costs of its inputs, wages, prices and profits? For whose benefits, does the government subsidise and maintain these state monopolies decades after decades and who pays for it? These issues should be the topics of debate in the Parliament as well as in public forums so that people can be made aware of the consequences of these vital issues on their life.

The Edge of Democracy and the Ship of State

by Iftekhar Sayeed

The victims of democracy in Ceylon between 1956 to 1958 were, in addition to flesh-and-blood humans, such abstract entities as rule of law, civilian rule, press freedom, constitutional procedure and the very idea of responsible parliamentary government.

"When President Junius Jayewardene came to power in 1977, he set Sri Lanka on the road to becoming another Asian economic success. At first, growth rates leapt, foreign companies crowded in... But now the battle between the Tamil minority and the Sinhalese majority has hastened an economic slide."

— The Economist, August 3, 1985

THE effect of democracy on the island of Sri Lanka can be compared to that of the iceberg on the Titanic. Though it did not cleave, yet it shivered, the ship of state. For, in view of the fact that some of the Asian successes, too, have experienced riots against an economically dominant minority, and that those riots have not recurred, it must be asked: why does racial conflict persist in Sri Lanka? The answer: democracy.

In 1956, Ceylon, as it was then known, had a population of 9,000,000. Of these, 6,000,000 were Sinhalese, 1,000,000 indigenous Tamils and 1,000,000 South Indian Tamil immigrant labourers who had been brought over by the British for cheap labour on the estates. The Sinhalese originally came from northern India and settled in Ceylon some 2,000 years ago, mainly in the North-Central, North-western and Southern provinces. The mighty kings of the Buddhism-inspired civilisation had their capitals in Anuradapura and Polonnaruwa. When civilisation collapsed overcame by jungle, the Sinhalese moved south and south-westward towards Kandy and Colombo.

Over centuries, these jungles served to insulate the Tamils from their neighbours. They were a Dravidian people who came from South India on to the Jaffna Peninsula, then worked their way south and south-eastward, creating a powerful kingdom. In 164 BC an epic battle between the Sinhalese King Dutugemunu and his Tamil counterpart Elara was fought — to be renewed in 1958. When the colonial era began, these two people had been effectively isolated by intervening vegetation.

After independence in 1948, fear and insecurity worked on the nerves of the majority and

minorities alike. Haunted by the fear of unemployment, the Kandyan peasants demanded the expulsion of the million Indian Tamils, who, in turn, were haunted by the fear of eviction. Muslims, numbering a little over half a million (mostly traders and businessmen) felt equally threatened, lest they be lumped with the minority, as most of them had adopted Tamil as their mother tongue. The 50,000 or so Burghers — descendants of the Portuguese and the Dutch — identified with the British and had adopted English as their mother tongue; they, too, regarded with horror the prospect of their children being disprivileged on account of their fair complexion and unfamiliarity with the Sinhalese language and culture. They fled to Australia, Canada or Britain. The British largely overcame their anxiety — until the death of DS Senanayake. At the same time, politicians viewed with alarm the possibility of 1,000,000 local and 1,000,000 Indian Tamils forming together a mighty minority.

The Tamils were not originally the underdog. Living in the less fertile areas of the north and east, they had invested in education. American missionaries had set up schools, teaching them English; in the British period, they, therefore got a disproportionate number of university seats and good jobs. But, as we have remarked, the masses on either side of the cultural divide hardly used to interact, thanks to the jungle border. (The natural segregation, however, broke down with disastrous consequences, under the impact of post-colonial development, sponsored by such well-intentioned programmes as the Colombo Plan). The middle classes, then, represented the two cultures, and they rubbed shoulders quite amicably — so long as the public and mercantile services provided enough jobs for both groups. But the end of war released thousands of erstwhile fighters into the

labour market; and the education system, designed by the British to produce clerks by the hundreds, continued efficiently to do so, though they were completely redundant. The majority found the thought of appropriating the livelihoods of the minority appetising, to put it mildly.

Democracy and a faltering economy were like fire and kerosene. They fused to ignite the burning question: what was to be the official language, now that English had gone with the British? The United National Party, in power for eight years under three Prime Ministers — D. S. Senanayake, Dudley Senanayake and Sir John Kotelawala — refused to fan the flames. But Kotelawala committed a noble blunder: he proclaimed that his government would treat Sinhalese and Tamil on a par. This made the policy official, and backbenchers came under increasing pressure from their constituencies.

SWRD Bandaranaike, the ambitious Oxford-educated aristocrat, campaigned against the status quo in the election of 1956. His election slogan was 'Sinhalese Only'. The Kotelawala government walked into the trap, losing the support of the Tamils and the liberal middle classes. They discarded their policy of parity for Tamil and adopted the Bandaranaike slogan. Over 12,000 Buddhist monks poured out of temples and monasteries against the Kotelawala regime, which, they claimed, was influenced by Christians, especially Catholics. The Kandyan peasants were won over with the promise that the Indian labourers would be driven out of the tea estates. To secure leftists and malcontents on his side, he promised to nationalise foreign tea estates and mercantile houses and to evict the British from Trincomalee harbour and the Negombo Air-field used by the Royal Air Force.

Bandaranaike's Sri Lanka Freedom Party, heading a coalition

of like-minded parties — the Mahajana Eksath Paramuna (People's United Front) — won a landslide victory. SJV Chelvanayakam's Federal Party, which advocated a federal form of government with Tamil equally an official language, swept the polls in the predominantly Tamil areas. The government lost massively.

The Sinhalese Only Act was passed, unleashing racial violence, especially in the Gal Oya Valley, the new colony for re-claiming and settlement of the eastern side of the island. Over 150 people were killed; in August 1957 the Tamils threatened Satyagraha or civil disobedience campaign on a nationwide scale. The B-C (Bandaranaike-Chelvanayakam) pact between the Sinhalese premier and the Federalist Tamil leader averted the calamity. It was cancelled the next year.

Before that came the 'tar' movement. Determined to symbolise their struggle for linguistic equality, the Tamil Federalists in the north began to erase the Sinhalese character Sri which had replaced the English characters on the number plates of motor vehicles. The Tamil Shri began to replace the officially accepted Sinhalese character. In predominantly Sinhalese areas, this provoked bands of Sinhalese thugs, sarangs held shoulder-high to reveal their genitals, to tar every visible Tamil letter. The police looked on. There was a simultaneous systematic boycott of Tamil-owned kiosks and shops in isolated areas. It was started by a Buddhist monk in Attanagala, the Prime Minister's own constituency. It quickly spread to outlying towns.

Meanwhile the government kept on postponing implementation of the Regional Councils Act and the Reasonable Use of Tamil Act, which were to underpin the B-C pact. Indeed, the pact itself came increasingly under attack, even as the Prime Minister defended it more and more. On April 9, 200 bhikkus

(monks) and 300 others camped outside the premier's residence in Rosmead Place to demand the abrogation of the pact. They insisted on a written promise that the pact had been annulled. They got it.

The Federal Party of the Tamils prepared for its Annual Convention, this year by transporting supporters from all over in additional bageys attached to the train from Batticaloa. On May 22, 500 thugs attacked the Polonnaruwa station, breaking windows of the Batticaloa train to hunt down Convention-bourne Tamils. Fortunately, all but one of the passengers had got off earlier at Welikande. On May 24 and 25, escaping Tamils and Sinhalese suspected of harbouring them had their brains beaten out. On the night of May 25, Tamil labourers sheltering in the sugar-cane bushes of Polonnaruwa were flushed out, screaming, by setting the bushes on fire — and then cut down with knives and swords, men, women, and children. Meanwhile, Sinhalese fled from Batticaloa, some seeking refuge in the jungle, only to starve to death or to be devoured by beasts.

The victims of democracy in Ceylon between 1956 to 1958 were, in addition to flesh-and-blood humans, such abstract

entities as rule of law, civilian rule, press freedom, constitutional procedure and the very idea of responsible parliamentary government. On the advice of the Prime Minister, the Governor-General proclaimed a state of emergency; he was then required to hand authority back to the PM and Ministers, who thereby had extraordinary powers to deal with the emergency. However, curiously, the PM handed his authority back to the Governor-General. Why? To avoid being associated with the dirty methods that would soon be needed. General Oliver Goonetilleke, the Governor-General, curtailed press freedom:

No news of any incidents or about any aspect of the present situation. No editorials, no comments, no columns, no photographs or cartoons of any kind on the emergency without reference to me.

When the Government Parliamentary Group met on June 3, the hysterical MPs made remarks like: "The Tamils are gaining strength in all parts of the country where they are. Is this government going to stand for this nonsense? The Sinhalese are in danger of being liquidated by them". Destroy them! Two years ago these newly-elected MPs had encouraged the Apey Aandava (the government is ours) mentality: they had publicly denounced the police as being anti-people, walked into police stations to harass suspects immediately released, ordered the police not to interfere, even when Tamils were beaten within a hundred yards of Parliament.

OPINION

Man Cannot Live by Bread Alone

Kazi Aulad Hossain

If some one seriously or even in a lighter vein says, "eat, drink and be merry, because the world is just for a few days only", we as Muslims cannot subscribe to such undesirable views since the summum bonum of life is something else. We must, therefore, endeavour to achieve that highest good of life. Man cannot simply live by bread alone. His soul also yearns for food, other than the material one. It may be stated here in this connection that Almighty Allah has graciously been pleased to enable man to get such special kind of spiritual food through His Apostles — the last and the greatest being our holy Prophet Muhammad (peace be on him).

One day when the holy Prophet took the heavy load of an old exhausted Jewess on his own shoulder and carried it to her house the Jewess was obviously very pleased and offered her grateful thanks to this great Apostle of Allah for the timely and much needed help extended to her. Offering of such gratitude, however, is quite natural and it comes automatically from one's heart. In the same way it is natural and logical too that a man, particularly a Muslim, is very much inclined to offer his grateful thanks to Allah for the innumerable

bounties bestowed on him and the whole mankind. Offering of such thanks to Almighty Allah and submission to Him through formal and informal prayers are not only treated by a Muslim as integral part of his daily life, they are also regarded as very important spiritual food for his soul.

A man cannot remain oblivious of numerous bounties bestowed on him and the whole of mankind by Allah Rabul Alamin. He cannot be only materialistic. And because he is not simply a materialist, and is not oblivious of Allah's bounties, he snatches a few moments every day with a view to offering his deepest gratitude to his Creator. Offering of such gratitude to Allah daily is nothing but a method or modus operandi through which a man quenches his spiritual thirst. It is, therefore, evident that man cannot live by bread alone; he does not concentrate on matters relating to his mundane life only, he gives much importance also to the spiritual aspect of his daily life. And a Muslim is more conscious about this.

But are we in practice following this path of spiritual solace in our own individual interest and in the interest of resultant harmony and peace in the society?

To the Editor...

Wreaths for Ustad

Sir, This is to pay my respects to one of the greatest ever Sufi singers of the subcontinent — Ustad Nusrat Fateh Ali Khan. His sudden, untimely death has left music lovers like us completely devastated.

Fateh Ali possessed a god-gifted ability to draw even non-qawwali listeners to his music. He single-handedly, extraordinarily popularised Sufi music to people around the world, and this was his greatest achievement. It is a shame that while the subcontinent was indulging in their Golden Jubilee celebrations, nobody even bothered to tell the people that this great man was struggling to survive in a London hospital for three days.

Fateh Ali may not live among us any more, but his music lives on, his legend lives

on. There may not be another qawwali singer like him for generations to come.

Agesha Farzana
770, Satmasjid Rd, Dhanmondi-R/A, Dhaka-1209.

Pollution at Uttara

Sir, The human environment is being polluted at Uttara Model Town by human beings. Most of the people are not fully aware of the health hazards facing this model town. Being a resident of this place, I wish to point out the increasing problem of sanitation due to kutchas, wastes of the building materials and chemicals now being used in all the sectors of Uttara. The household wastes mixed with human wastes cause water pollution and air pollution.

Sound pollution is also in-

creasing day by day because of the Zia International Airport. In course of time, the children and the senior citizens of Uttara will have their serious ailment for which some NGOs should come forward to end this pollution by their motivational works and programmes for ecological balance in this area for a better human environment.

Let us begin the work in right earnest.

Abul Ashraf Noor
Uttara, Dhaka

A good trend
Sir, Everyday when I proceed to my workplace, I drive between Uttara to Kakoli. In this part of the city, I find most of the motorists, more or less, follow the traffic regulations. As a good gesture, one smilingly leaves his lane to make way for

one behind that comes closer. The overtaker also thanks in return by waving hand. This very decency helped to keep this part of the busy highway free from traffic jam, those occur for the egoistic attitude of the motorists. I salute those motorists of Uttara and beyond, who follow such gesture with patience. Can't others try it?

A R Choudhury
Uttara, Dhaka

Your home at the airport!

Sir, My recent experiences in attempting to travel by Biman have led me to coin a new ad slogan for them, 'Biman, Your Home at the Airport'.

M W Ali
Dhaka