

For A Better Tomorrow

Lalrinmawii khiangte

2BCom C | Additional English | CIA3

# About The Author

Lalrinmawii Khiangte is a poet from Aizawl, Mizoram. She is a university graduate in English literature from NEHU. She is currently working as an English lecturer in Government Aizwal College, Aizwal. She enjoys writing poetry in English and she usually writes about her feelings on Mizoram and uses literature as a mean of expressing her emotions. She enjoys writing poetry in English although usually of a purely personal nature.

# Introduction to the Text

This poem was written in 1998 when the Government of Mizoram was in a crisis because of riots, political issues and financial constraints. During this period of time Mizoram was still just recently formed as a separate State, due to this the Government was still very adept in running the State. The poet wrote this poem, “For a Better Tomorrow” as an expression of her feelings. She wants the people of Mizoram to understand that strength lies in unity. The message given by the poet is that there is no shame in being poor but there is shame in being poor because of laziness. Thus the poem "For A Better Tomorrow" is a message for the people in Mizoram, advising them as to how they can construct a better and a beautiful future together.

Lalrinmawii wrote this poem as an expression of her feelings. She felt that Mizoram was going nowhere except towards doom and destruction in all aspects such as politically, socially and economically.

# Detailed Summary

In the poem for a better tomorrow the poet talks about the dark side of the Mizoram and is requesting and pleading for the people of Mizoram to save themselves, as the path which they are following would lead them to their ruination. She demands for a captain, a head or a leader like Mahatma Gandhi, Nelson Mandela, Abraham Lincoln who would help and save the people of Mizoram. She also states the problems of globalization, commercialization, collaborations, technological advancements, ever changing trends whose pace they are not able to match with.

She criticizes the media for showing images of a life which the people of Mizoram are trying to adapt to but are not able to as their social and economic conditions cannot afford it. She condemns religion, new philosophy, modern theology, history and other reforms in the economy but with no stability. She also condemns the politicians who are not doing anything for the people of Mizoram rather they possess questionable means and amount of wealth. However, the poem ends with a hope by stating ‘there’s got to be a morning after the night for a better tomorrow.’

# Critical Analysis

Khiangte is known to write from the heart, expressing her emotions in the most raw form. The poem ‘For A Better Tomorrow’ is no exception to this. In the first paragraph itself she talks about how the Mizo society is “fragmented” and is “torn at the seams”. She says that society has become very instable and is bound by invisible chains. Now, if we look at how she has written and presented the poem, we can clearly see the words separated by continuous punctuation marks – kind of like the invisible chains she talks about. Also the poem follows no particular pattern, no rhyme scheme as such. Therefore, it is a very fragmented and instable poem, a kind of representation of the society she talks about.

Lalrinmawii talks about a contemporary society in Mizoram and how a state that is still trying to find its roots is being forced to spread out its branches. All the major issues and points have been brought out very clearly. She talks about the “censoring glare” of major associations of power (the community, church, government) and how they expect something, but their actions don’t show it.

A very prominent and important issue that she talks about is Globalisation and how it has affected the state’s people and their way of thinking. Globalisation has brought the world together but has imposed its idea of an “ideal” world everywhere. These images and expectations create a negative impact on the lives of the people who can’t afford to live like that. Trying to cope with everything that the media projects as “correct”, the Mizos have forgotten what their moral and ethics are, what their code of conduct is like. Everyone talks about principles and honour, but does anyone remember what it really means?

This poet has a way of making beautiful comparisons when she tries to put forward what she’s trying to say. She calls the Mizo society victims of media, the media that is forcing an accelerated growth. She says it’s like “expecting a child to run before it even learns to walk!” This line in itself shows us a vivid image of what the society’s struggle actually looks like.

She also brings out the stark contrast between the lives of the wealthy and the poor. She talks about the presence of rotting and decaying houses and dirt among beautiful new buildings and houses. Beauty and drudgery live side by side, with ill-ventilated factories filled with the poor making things that the rich enjoy so much.

Khiangte drives home a very important message of HONESTY- she believes it is better to be poor in honesty than to be rich by questionable means. No matter how much money you have, it is of no use if you’re not happy with it. Power and wealth are not something to live for. She ends the poem with hope, for she believes that there has to be a better tomorrow, a new morning after a long and dark night. Like the cycle of nature, everything has to come to an end, and something new and better grows from those remains, Mizoram’s society will get through this phase too and something new and beautiful will grow from this experience.