

Rural Reconstruction in India: Views of Rabindranath Tagore

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Rural development should be the starting point of development in India, because India is a society with a vast rural area having a large rural population. Education, employment and self-sufficiency will carry them towards advancement and one day this rural lifestyle will merge into the integrated process of development with their own characteristic features along with their acquired modern and scientific techniques as Rabindranath Tagore used to think.

Till now a majority of the total Indian population live in the numerous villages, scattered throughout the country. The rural population in India comprises the core of Indian society and also represents the real India. According to the 2011 Indian census, there are 6,40,867 villages in India and about 68.84% (8,33,087,662 persons) of Indian population lives in these villages with a literacy rate of 68.9 % .¹

The rural population in India, actually, provides the real picture of the Indian society. A majority of the rural population in India lives on agriculture and linked occupations in the rural areas. Though, agriculture has been the primary occupation of rural people in India since the ancient period, the scenario is changing day by day. Now, many Indian villagers have engaged themselves in various non-agricultural occupations . There is also a common trend of rural to urban migration among the Indian villagers . However, the Indian villages are economically weak. In addition, lack of infrastructural facilities make their life more difficult. Naturally the villagers face a lot of problems in their daily life. Recently, the authorities are taking some initiatives to improve the quality of life of the rural population in India.

During Tagore's lifetime, rural India was far more backward. So, he felt it necessary to start his development programme from within the rural Bengal, and even after selecting a single village, the primary objective of Tagore was to make that village self-sufficient in the proper sense of the term which would establish itself as a model village. According to him, all the potentials were inherent in the social structure. Tagore thought that each and every human being possesses strength, power, courage and capabilities. It is only necessary to revive and reconstruct them. Besides, every society has its own reservoir of knowledge. But neither the society nor its members were conscious about it. So, this potential power remained unused and the people were also totally ignorant about it. Tagore felt that the educated middle class was detached from this rural population although this population was the real basis of the Indian society and India would not be able to develop itself unless and until this section of the society was properly developed. It was only necessary to revive and reconstruct it.

So far, social thinking of Tagore has not been discussed very extensively as his contributions in other spheres. Besides his other activities, he was always engrossed with the idea of social development and never rested till he drew up a complete plan of rural reconstruction and gave it a practical trial initially at *Shelaidaha* and later at the neighbouring villages of *Bolpur*.

Rural Reconstruction: Approach of Tagore

In the early nineties of the nineteenth century a new phase began in Tagore's life. It fell to his lot to manage the paternal estate on behalf of the Tagore family. For a good many years he discharged all his duties and fulfilled all his responsibilities as a *Zamindar* with a devotion and skill and, of course, with the impress of a practical minded man. His life amply proves that he did not dwell exclusively in the realm of ideas. He was a man of action as well. In the work which he started first at *Shelaidaha* and *Potisar* and later at *Sriniketan*, there was a silent protest against the indifference of his countrymen to the actual problems of the country.² As a *Zamindar* he had firsthand knowledge of the hardship and helplessness of the country people.

Politics found only a minor place in Tagore's social philosophy. That was the phase of political agitation the ultimate objective of which was to bring political independence of India. Tagore, almost from the very beginning, was a critic of agitation politics and he probably for the first time tried to divert the course of agitation politics towards a constructive one. In his constructive programme the greatest stress was laid on the work of rural uplift. His thoughts on rural problems give us an integral concept of rural reconstruction as well as about the methods on which he would rely for its realization.³ Accordingly his plan was divided into two parts. The first part laid down certain basic ideals, principles and postulates of rural reconstruction while the second part was composed of actual schemes of social welfare and community development. The Government of India while initiating its own plans of community development in 1952 had acknowledged Rabindranath Tagore as the forerunner of almost all its schemes.⁴

The Indigenous Society (*Swadeshi Samaj*)

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*Swadeshi Samaj*⁵ is a well known essay by Tagore which was published in 1904. This paper was the first comprehensive statement of his social philosophy. He analysed the causes of the disintegration of Indian village life and made concrete suggestions for its reconstruction in this article. The leader, as the essay opined, should function as the centre of unity under whose supervision a required number of subordinates should operate. Tagore was very hopeful about bringing cooperation among the people in this manner. He felt that the people should be made conscious about their own power, which would make them confident. He was also very eager to establish communal harmony among the Hindus and the Muslims. Politics or political leaders could make no appeal to Tagore for a number of reasons. He felt that politics was something like a wall between the political leaders and the masses. Moreover, politics used to give undue emphasis upon preparation rather than on actual necessities. So, Tagore tried to turn the political movement into an effective mechanism of nation building activities. To him, this nation-building was the other name of *Swadeshi*. That is why, to Tagore, a social leader was more effective to a political leader. Tagore, very sincerely tried to define and find out that social leader.⁶ Tagore had in mind, as can be anticipated, a fascination for charisma and excellence, besides other qualities such as responsibility, kindness and honesty.

As a sequel to the essay on '*Swadeshi Samaj*', Tagore prepared a complete scheme to give practical effect to the ideas he had expressed in it. The whole scheme centered round the concept of rural reconstruction through organized efforts which can be seen in the form of a constitution.⁷ Besides, agricultural development through cooperative efforts, the revival of cottage industries to mitigate the poverty of the masses was emphasized. A very intimate relationship between the villagers and the rural workers, an honest attempt to bring harmonious relationship between the Hindus and the Muslims and the appointment of a people's representative as the leader of the society were the other features of the '*Swadeshi Samaj*' as proposed by Tagore.⁸ A constitution on *Pallisamaj*⁹ needs special mention here.

The main thoughts of Tagore on rural reconstruction give specifically two dimensions. Primarily, ever since the nineties of the nineteenth century up to the very end of his life, he remained an ardent advocate of rural uplift work. To him, this was far more important than active politics. Secondly, his ideas on rural reconstruction reveal, over a period of some fifty years, a remarkable consistency.¹⁰

First phase of Rural Reconstruction – East Bengal Experiment:

Tagore came into direct contact with the rural Bengal after he took the charge of their *Zamindari* estate at East Bengal according to his father's order. That incident can be described as a landmark in his life for it was during that period the idea of rural reconstruction came to his mind. Being disillusioned by the role of the political leaders, he made up his mind to assume the responsibility by himself. He was then about thirty years of age. His estate included mainly three districts. *Birahimpur* - headquarter *Shelaidaha*, *Kaligram* - head quarter *Potisar* and *Sahajadpur* where the head quarter was named after the district.

That was the beginning of his rural reconstruction programme. But even from that very moment, he had a holistic vision and he was very sincere, honest and determined to achieve his goal even in the formative phase. His programme included health, education, cottage industries, agriculture, fisheries, weaving etc. In a word, an all-round development of a village was his ultimate objective which to his mind was necessary for making a self-sufficient and self-confident society. He introduced the experiment of tractor for cultivation, furnace for potteries and ceramics, a husking machine for paddies which proves his scientific bent of mind.¹¹ The most remarkable innovation in this phase was the introduction of *Mandali* System at *Birahimpur* which was basically a Hindu dominated area. Here, he had to face resistance from all sides organized especially by the Hindus.¹² He concentrated on the Muslim dominated *Kaligram*.¹³

A short history of the general welfare society of *Kaligram* can give us a hint about the nature of his programme. The tenants of the estate used to make an extra contribution at the rate of 3 pies for every rupee of the revenue paid. The funds thus realized, used to be spent on a fair and a religious festival. In 1312 B. S. (approximately 1905) at a meeting held in the memory of late Devendranath Tagore, the father of the poet, it was decided to establish an entrance school and a charitable dispensary as Tagore memories and for that purpose to raise a further contribution of 6 pies in addition to the original 3 pies per rupee. This was the beginning of the Welfare fund at *Kaligram*. This name stood both for the fund and the body which organized it. To remove this anomaly, the latter was renamed as the General Welfare Society. The organization consisted of three branches at *Potisar*, *Ratwal* and *Kamta* respectively. Instead of an entrance school, a minor one was established for the time being. A few years later it was decided to do away with the original subscription of 3 pies earmarked for the fair and the festival and to increase the total "welfare levy" to 15 pies per rupee. Some 25 *pathsalas* distributed over the *pargana*, a High English School and a charitable dispensary at *Potisar* were now financed from the Fund in addition to some public works every year.¹⁴

In 1913, during a visit to the estate, Tagore advised that instead of spending most of the fund on the *Potisar* High

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School, it would be better to have a middle school and a charitable dispensary at each of the three branches and a *pathshala* in each village while public works should be continued as before. This reorganization was carried out.¹⁵ This decision of Tagore once more proves his holistic vision even in the Pre-*Sriniketan* era.

Apart from the *pathsalas*, schools and charitable dispensaries, the Society had to its credit substantial achievements in rural development work. Mention may be made in particular of the dam at *Talimpur*, the embankments at *Kamta* and *Paroil*, *Debnagar – Saria road* and *Maskipur tank*. Besides, wells were sunk in many places.¹⁶

Difficulties arose when peasant movements and other political forces began to gather momentum. The *raiya*s of the *Kamta* division started agitation against the welfare levy. Accordingly in *Paus*, 1346 B. S. (approximately 1940) this branch was closed down and all connections were cut off which had been started there.¹⁷

A critical analysis of the *Mandali* System highlights some political concepts of Tagore which are very relevant in the modern studies of Political Science such as decentralization of state power, popular participation in administration, administrative training, democracy and so on.

Rural Bank

The concept of rural bank occupies a very significant place in Tagore's Rural Reconstruction Programme. While acting as a *Zamindar* in East Bengal, he observed that one of the main reasons of rural poverty was the ruthless exploitation by the *Zamindars*, the middlemen and the money lenders. The only way, as he thought, to rescue the villagers was to lend money at a rate of lower interest. With this objective, Tagore established *Patisar Bank* in 1905 although it was not registered yet. The main capital was accumulated by borrowing from some of his friends and some rich persons of the locality. This was possible for when Tagore won the Nobel Prize in 1913 he deposited the money which was more than the lakh, in this bank. The poor peasants could take loan from this fund and the *Santiniketan* school later *Visva-Bharati* received the interest money as long as the bank was there. Thus, the money lenders were forced to wipe up their business from that area. This bank existed for nearly a period of thirty years. The borrowers failed to pay back the loans. So, the prize money got dissolved in that bank after the Law of Rural Indebtedness was passed. *Visva Bharati* could never get back the money.¹⁸

Sriniketan Experiment

The institution of *Sriniketan* was not an isolated experiment, but an integral part of Tagore's total educational and reconstruction work. At the same time, *Sriniketan* was certainly a product of his restlessness to do something for poverty stricken rural India. He purchased the *Surul Kuthibari* at the cost of Rs. 10,000 in 1912 to implement his plan. But it still took one decade to start his programme due to two reasons: lack of fund and absence of a leader. In 1921 Tagore met in America Leonard K. Elmhirst, a young agriculture graduate who was very impressed by Tagore's rural reconstruction idea and expressed his willingness to join the programme. Tagore decided to entrust the task to Elmhirst who had been acquainted with the conditions of Indian villages on some earlier occasions. Towards the end of 1921, Elmhirst came to *Santiniketan* and started work from *Surul Kuthibari* as a citadel of rural regeneration on February 6, 1922, after one year of *Visva Bharati* being formally established as a university of unique type in 1921.¹⁹

The strategy of *Sriniketan* Experiment proves the sincerity and thoughtfulness of Tagore about the total scheme. He could very correctly realize that the first step was not to abruptly jump in the villages but to go slow in order to fully realize the nature and extent of the major problems of the village people and to gain their confidence through some very urgent welfare works for them. Unless and until the social workers would acquire the faith of the villagers, no amount of endeavor to improve their condition and quality of life through their own efforts would bear any fruit.²⁰

Tagore and Elmhirst started giving shape to a complete scheme of rural reconstruction. From the very beginning the Institute of *Sriniketan* was organized under a democratic *Karma Samity* (working committee), on which the representatives of total workers and many eminent men of the time came to serve. The most dedicated one in this venture was Kalimohan Ghosh. That was the beginning of *Sriniketan*.²¹

In this process health received the first priority in the social welfare action which intended to carry out the anti-malaria schemes from preventive and curative angles. The village people were trained for cleaning the bushes and jungles, and feeling the pools of stagnant water with earth to prevent mosquitoes from breeding and as a curative measure, distribution of medicine for malarial fever among the villagers through door to door supply and dispensary at *Sriniketan* and in some villages organized by the *Sriniketan* team of functionaries. The next set of work undertaken by the village people with the active assistance of the team included road repairing, building of culverts and opening and repairing of drains for easy flow of water within the villages and crop fields. How the *Sriniketan* team earned the confidence of the villagers was illustrated by Tagore himself by mentioning one incident. One night fire broke out in the village of *Mahidapur* – one mile away from *Sriniketan* and on getting this news the *Sriniketan* team immediately rushed to the spot of fire and extinguished it with the help of the villagers. When these social workers could win the trust and

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confidence of the villagers, the next step was to undertake various development works. Since most of the rural population was farmers, various measures were adopted to augment the rate of agricultural production, through introducing improved technology like application of good seeds and manures, arrangement of proper irrigation, offering cheap credit facility from cooperative credit societies and remunerative marketing of their produce. Elmhirst established a small laboratory to carry out experiments for the improvement of the rate of production in the particular soil types and climatic conditions of the villages. Improved variety of seeds of various crops and vegetables and horticulture plants were procured and distributed after imparting the application of improved methods of cultivation to the villagers. The lessons of new farm technology were imparted not only to the farmers around *Santiniketan – Sriniketan* Campus of *Visva-Bharati*, but also to the farmers from different districts of Bengal and even other nearby provinces.²²

A complete plan of rural reconstruction experiments with seeds, manures, rotation of crops, cattle and poultry farming was drawn up by 1928. Appraisal of the village needs was estimated by methods of rural survey in 1923. A well developed cooperative society was charged with the responsibilities of promoting programmes of health, education, agriculture and rural industries. The society maintained a grain bank, played as an arbitrator in local disputes and carried on educational propaganda through many attractive methods.²³

Tagore was very conscious about environmental protection and his rural reconstruction programme was eco-friendly. He loved nature and could feel the worth of it. So, he was keen to frame up the programme of development in consonance with nature.

Tagore's idea of rural reconstruction inspired Pannalal Dasgupta (1908 – 1999) who, in association with Jayprakash Narayan founded the Tagore Society for Rural Development, whose activities are now spread over states like West Bengal, Bihar, Orissa and Madhya Pradesh.²⁴

It is interesting to look at that site of rural reconstruction today. *Palli Bhavna*, a Quarterly News Bulletin of Rural Extension Centre, *Visva-Bharati, Sriniketan*, gives us an account of the present activities of the Rural Extension Centre, an organ operating under the Institute of Rural Development, which are now being carried on the rural reconstruction programme of Tagore.

Tagore tried to make his *Sriniketan* experiment a complete one. So he was conscious about including every aspect of 'reconstruction' in his programme. The organizations of *Siksha Satra, Lok Siksha Samsad, Siksha Charcha* and *Brati Balaka* prove his holistic concept in this context. He sought to unite the ideals of the old with the western scientific genius.

Rural Industries

Tagore felt it necessary to revitalize the decadent cottage industries and to train the local artisans and village youth so that they could make use of the new innovations. With this idea he set up *Shilpa Bhavana* at *Santiniketan*. He did not only concentrate on making the villages self sufficient but also tried to encourage the villagers to make objects of beauty and utility for the luxury demands of the distant markets so that wealth could flow into the village treasury. So, a cottage industries training programme was undertaken by his initiative. He was also not against the application of power and introduction of machine for increasing efficiency of production. It was his endeavor to build up a balanced industrial economy.²⁵

Institute of Rural Reconstruction

The Institute of Rural Reconstruction started operating through two broad divisions of work. Its head quarter was situated at *Sriniketan*. It maintained a number of demonstration and service units concerning agriculture, animal husbandry, cottage industries, health, education and village organization. Each of these sections also organized a replica of its service units at the village level through the initiative of the people of the area and led by the village workers of the institute. The centre thus maintained a demonstration farm, a dairy and poultry unit, an outdoor clinic, a department of cottage industries, a village school, and a number of other institutions at *Sriniketan*. The organization manifested itself in three different types of activities namely research, extension and education. The Institute also defined, in its turn, new education by its first hand knowledge about the village problems. This was possible by a well defined administrative network by which distant villages were connected with the headquarters in the matter of needs and services to and from the village community.²⁶

Various wings operating under the Institute of Rural Development are Rural Extension Center (REC), *Pallicharcha Kendra*, Department of Anthropology, Department of Social Work and *Shilpa Sadan*. Among these, REC is directly related with rural development.

Rural Library

Rural library was an essential part of the rural reconstruction programme of Tagore. The utility of library has

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been always recognized by Tagore. So, from the very beginning there was a central library for learning and research and another one local library to serve the local people and to grow interest for reading and learning among them. The most unique feature of this library system was the introduction of circulating library in 1925. It was actually a mobile library where one village worker used to give door to door service by carrying books in a bag. Initially, it was done by walking although later cycle was being used for this purpose.²⁷

Rural Library Services are one of the important services of Rural Extension Center through which literacy movement are carried out in the villages. Apart from literacy activities another objective of this programme is to develop the rural libraries as information and cultural centers in villages. This programme is to develop the rural libraries as information and cultural centers in the villages. This programme in rural areas has been carried out through network of a number of rural libraries with an active and financial support from Raja Rammohan Roy Library Foundation (RRRLF), Kolkata. Librarians and Assistant Librarians have been working voluntarily since inception of the programme.²⁸

Tagore's idea of Rural Reconstruction Programme was, no doubt, a path-breaking one, although it created much debate and criticism from every corner of the contemporary society. But, Tagore was firm, for he had a very strong logic behind his concept and fortunately he could find out his proper associates in his unique venture. He was sincere, honest and thoughtful but a bit utopian. Yet, Tagore's model may be accepted as a micro model to be followed all over the society of India, but the difficulty is to find out a proper leader upon whom the success of such a project depends exclusively. Such a programme, if implemented even partially, would benefit the society. Any person, going to activate this type of programme should consult the scheme of Tagore as the pioneering one which throws light in the field of Alternative / Other Development with the emphasis on Human Development. Actually, Tagore tried to perceive and analyse the problem from a holistic perspective. Here, the renowned poet proves himself to be a successful social thinker as well as an activist in this sphere. Here, he is unique, original and relevant.

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কালিদাসের উর্বশী ও রবীন্দ্রনাথের উর্বশী : একটি তুলনামূলক আলোচনা

ড. শর্মিষ্ঠা নিয়োগী

অ্যাসিস্ট্যান্ট প্রফেসর, স্নাতোকত্তর বাংলা বিভাগ, বেথুন কলেজ

সেই প্রাচীনকাল থেকেই দেখা গেছে প্রায় সব কবিই বক্তব্য প্রকাশের ক্ষেত্রে আর্কেতাইপকে নানাভাবে নির্মাণ করেছেন এবং কালক্রমী ধ্রুপদী সাহিত্যিক মাদ্রেই মিথ-পুরাণকে তার উপলব্ধি প্রকাশের অবলম্বন হিসেবে ব্যবহার করতে চেয়েছেন। কেউ খুব সহজেই তা পেয়েছেন, কাউকে আবার অনেক খুঁতে তা পেতে হয়েছে এবং এই অনুসন্ধান মূলতঃ গ্রীক, রোমান, তর্মান বা স্ক্যান্ডিনেভিয়ান মিথকে কেন্দ্র করে। তার কারণ এগুলি ইউরো-ইওরোপীয় ভাষাসাহিত্যের প্রধানতম ধারা। পরে সেই ধারাতেই পাচ্ছি চীনা, ভারতীয়, ইতিপ্লিয়ান ও লাতিন আমেরিকান মিথকে।

প্রাচীন ইউরো-ইওরোপীয় সাহিত্যের কয়েকটি আর্কেতাইপ পরবর্তীকালের সাহিত্যিকদের অবচেতনে থেকে গিয়েছিল, পরে কালিদাসের সাহিত্যে সেগুলির নবরূপায়ণ ঘটল। যেমন, ভারতীয় সাহিত্যে বিক্রমোর্বশীয় কাহিনী ঋকবেদের একটি সংবাদ সূক্তে প্রচ্ছন্নভাবে রয়েছে। শতপথব্রাহ্মণে এটির পূর্ণাঙ্গরূপ পাওয়া যায়। শতপথব্রাহ্মণে প্রাপ্ত কাহিনীটি এইরকম—একদিন ইন্দ্রসভায় নৃত্যকালে ইন্দ্রের অতিথি রাত্র পুরুষবার সৌওর্ষে মুজ হয়ে তাঁর প্রতি দৃষ্টিপাত করলে উর্বশীর নৃত্যের তালভঙ্গ হয়, ইন্দ্রের অভিশাপে উর্বশী মর্ত্যে আগমন করেন। অভিশপ্তা উর্বশী শাপমুক্ত হয়ে অদৃশ্য হন। উর্বশীকে হারিয়ে পুরুষবা প্রথমে শোকে-দুঃখে ভেঙে পড়েন পরে তাঁকে পুনরায় পাওয়ার জন্য দেশে দেশান্তরে ঘুরতে থাকেন। অবশেষে কুরুক্ষেত্রের কাছে চারতন হংসীদেহধারী অঙ্গরীর সঙ্গে স্নানরতা উর্বশীকে তিনি দেখতে পান। প্রথমে পুরুষবার অনুরোধে উর্বশী রাত্তি না হলেও পরে সাময়িক ভাবে রাত্তি হন এবং শেষে গন্ধর্বদের বরে তিনি চিরকালের মতো পুরুষবার সঙ্গী হলেন। তবে এই কাহিনী যে অনেক প্রাচীন তা বোঝা যায় যখন অন্যান্য ইউরো-ইওরোপীয় দেশের শিল্পসাহিত্যে এর প্রতিফলন দেখি। যেমন, ‘সোয়ান লেক’ নামে রশ ব্যালেতে এর দেখা পাই, ম্যাথু আর্নল্ডের ‘দ্য ফরসেকন মারম্যান’ কাব্যেও এর প্রতিচ্ছবি দেখি, আয়ারল্যান্ডের এওথেইড আর এতেইনের কাহিনী এবং কুখুলেইন আর তার রাত্তি হংসী রূপ প্রেমিকার কাহিনীতেও এইরকম কল্পচিত্র পাওয়া যায়।

ঋগ্বেদে উর্বশীর হংসীরূপ পরিগ্রহ প্রসঙ্গে বলা হয়েছে—‘তা আতয়ো ন তন্মঃ শুভ্রস্ত স্বাঃ’—তাদের শরীর হংসীর ন্যায় শোভা পাচ্ছিল। শতপথব্রাহ্মণে এই প্রসঙ্গে বলা হয়েছে ‘তঃ তা অঙ্গরস আতয়ো ভূত্বা পরিপল্লবিরে’—সেখানে এই অঙ্গরাগণ হংসীরূপে তলে ভাসছিল।—এর থেকে মনে হয় মূল ইউরো-ইওরোপীয় কাহিনীতে উর্বশী হংসীরূপ ধারণ করে হুদে বিহার করছিলেন—এরকম প্রসঙ্গ ছিল।

‘বিক্রমোর্বশীয়’ নাটকে কালিদাস অন্যরকমভাবে কাহিনী নির্মাণ করেছেন। এই নাটকে দেখি কেশী দৈত্য উর্বশীকে হরণ করলে পুরুষবা তার কবল থেকে উর্বশীকে উদ্ধার করেন এবং উভয়ে পরস্পরের প্রতি অনুরক্ত হন। স্বর্গে অভিনয় কালে ভুলক্রমে পুরুষবার নামোল্লেখ করার শাপগ্রস্ত হয়ে উর্বশী মর্ত্যে পুরুষবার স্ত্রী হন। পুত্রমুখ দর্শনের পর উর্বশীর শাপমোচন হয়। পরে নারদের বরে উর্বশী ও পুরুষবার মিলন চিরস্থায়ী হয়। এইভাবে প্রচলিত মিথকথাকে ভেঙে দিয়ে কালিদাস এখানে নতুন মিথ সৃষ্টি করেছেন। কিন্তু ঋগ্বেদে ও শতপথব্রাহ্মণে বর্ণিত উর্বশীর প্রসঙ্গটি তাঁর অবচেতনে ছিল বলেই মনে হয়। কারণ, ‘বিক্রমোর্বশীয়’ নাটকের চিত্রকল্পে তার কিছু ইঙ্গিত ধরা পড়ে। যেমন বিক্রমোর্বশীয় নাটকের প্রথম তিনটি অঙ্কে হংসের কোনো চিহ্নমাত্র নেই, কিন্তু চতুর্থ অঙ্কে অর্থাৎ বিহরহের রূপায়ণের প্রবেশক থেকেই হংসীর চিত্রকল্প নানাভাবে আসছে। যথা—

- ১। ‘সহচরী দুঃখালীঢং সরোবরে স্নিজ ম্।
বাপ্পাববল্লিতনয়নং তাম্যতি হংসীযুগলকম্।।’
—সহচরীর দুঃখে কাতর অবস্থায় সরোবরে স্নিজ বাপ্পসত্ত্ব নেত্র হংসীযুগল ক্লিষ্ট হচ্ছে।
- ২। ‘চিস্তাদূনমানসিকা সহচরীদর্শনলালসিকা।
বিকসতি কমলমনোহরে বিহরতি হংসী সরোবরে।।’
—চিস্তা ক্লিষ্ট মনে সহচরীকে দেখবার ইচ্ছে নিয়ে হংসী বিকশিত পদ্মে—রমনীয় সরোবরে বিচরণ করছে।
- ৩। ‘প্রাপ্তসহচরীসঙ্গমঃ পুলকপ্রসাধিতাঙ্গঃ।
স্বচ্ছাপ্রাপ্তবিমানো বিহরতি হংসযুবা।।’
—সহচরীর সঙ্গে মিলিত হয়ে, আনন্ডরোমাঞ্চিত দেহে হংসযুবা ইচ্ছানুক্রমে পাওয়া ব্যোমযানে বিহার করছে।