

Alternate perspectives

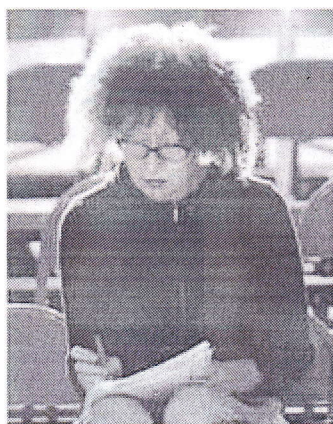
Team Viva

Three tales staged together one after the other adapted from the contemporary literature from Israel to highlight the myths and culture of the civilisation.

It began with the struggle for survival of a mouse caught in a system of irrigation pipe at the Kibbutz field near the slopes of Mount Carmel in Israel. It was adapted from a story by Moshe Izreeli. The mouse thought it was clever enough to eat the aluminum pipe. Though, blood come out of her mouth still the mouse didn't give up. As the workers unplug the pipe, the water suddenly floods out and crushes the mouse. But in the end it's soul purified and pride evanesced as it died happily and learnt that logic is not the panacea.

The second tale *Amos* was an allegory about man's hopeless strife against the powers of nature and fate, presented by the group *Discovering Elijah*, adapted from a novel by S Yizhar. In a scene from 1973 war of Yom Kippur war, where a non-combatant roams in the battlefield, mulling over the futility of war. The realization of the unbearable atrocities of war depends on one's willingness to watch and see them.

Another story, adapted from the story by Orly Castel Bloom, portrayed a woman who preferred to search for food described her journey in



menting upon surrealistic disintegration of some central Israeli myths. Directed by Ruth Kanner and performed by Shirley Gal-Sergev, Ronen Babluki and Tali Kark and musical accompaniment by Amos Trumper in a performance at India International Center Festival of Arts was a rare cachet with a motive to bring flavours of Israeli stories with a different taste and colour.

Babluki said, "Our aim is to connect with the audience by all kinds of mediums like music, singing." All the stories told in the form of 'pantomime' were an engagingly painful struggle for survival that flashes the brilliance and original theatrical message of rare theatrical experiences.

kanner's theatre group has been focusing mainly on stage rendering of Hebrew texts, products of the investigation of traditional Hebrew and Jewish cultures and documentary materials. "Our theatrical language tries to be universal. And there is noth-