

Canadian director Atom Egoyan and his wife Arsinée Khanjian attend the Toronto International Film Festival.

By 17, she was performing in Radio-Canada television productions, and later studied theatre in France and Quebec. Her much-performed play, *Les filles du 5-10-15*, explores the generational conflicts between two young girls and their parents, who run a five-and-dime store.

Michelle Hartman, who teaches Arabic literature at McGill University's Institute of Islamic Studies, says that the arts frequently feature the theme of people having "a different relationship with a homeland" that they are exiled or separated from. "We tend to read novels or other cultural work through the lens of identity," she explains, "But a lot of authors are more interested in being read for their artistic value."

May Telmissany is a case in point. The Egyptian-born novelist named her first novel, *Doniazade*, after a character in *The Thousand and One Nights*. "I started it three days after losing my child," she says, finishing the book in three months but later reworking it to add fictional elements. For Telmissany, it's the universal story of a woman coping with the loss of a stillborn child rather than a novel about "an Egyptian woman living in Cairo."

Cultural context is impossible to ignore. Wajdi Mouawad, a Québécois actor, playwright, novelist, stage director and film director, fled the civil war in Lebanon at 16 and settled in Montreal with his parents. Mouawad has written some dozen plays as well as adapting classics by Cervantes, Shakespeare and Chekhov to great acclaim, but is best known for *Littoral*, a comic-tragic tale of a young Montrealer of Lebanese descent who takes his dead father back to the old country for burial.

Lebanon's civil war also forced Nadine Ltaif to abandon home and friends. "I look back on that time as a wound—a scar," she says. The trauma informed her first book of poems, Les Métamorphoses d'Ishtar, which examined social oppression and women's empowerment. For the past decade, Ltaif has worked with Hejer Charf, a filmmaker originally from Tunisia, on projects such as Charf's film Les Passeurs, which offers hope for reconciling the needs of different cultures and races. The fact that she is a Christian and Charf is a Muslim, says Ltaif, "makes it doubly significant to work on a film about reconciliation."

Ltaif appeared in a National Film Board documentary in 1992 directed by Michka Saäl, a Jewish woman originally from Tunisia. A Sleeping Tree Dreams of its Roots uses super-8 home movies, old photos, dramatizations and casual conversations to explore the varied ancestries of Ltaif and Saäl. "I no longer 'dream of my roots," says Ltaif today. "Sitting in a café in Montreal or seeing a squirrel in a tree can inspire me to write."

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