

dialogue between the supporters of international human rights law and those dedicated to Islamist projects proves largely elusive. The more zealous members of the two camps eye each other with suspicion and react with barely-contained hostility. As the Tunisian Islamist Rached al-Ghannouchi complains at one point, the group is conducting a "debate between deaf people," with everyone talking in different, separate veins (p. 106). Friendlier exchanges are impeded by the acrimony that builds up in the course of Islamists' attacks on what they see as the biases of human rights activists and human rights activists' criticisms of the bad human rights records of self-described Islamic regimes in Iran and Sudan. Since these antagonisms reflect the actual social and philosophical tensions caused by the promotion of the ideal of equality and the backlash against it, bringing the underlying conflicts to the surface is useful. If the conversations had been totally amicable, that could only have been because sensitive topics were avoided or because the opposing sides in the debates were not taking part. As the discussants indicate, they are willing to search for potential common ground, but their conflicting ideologies and priorities mean that any search for consensus will entail traveling a rocky and treacherous road.

In setting the framework for these topical and revealing discussions and in publishing this conference report, the Lawyers Committee has provided a valuable resource for all who are interested in how the concept of equality, as set forth in international human rights law, plays in contemporary Muslim societies.

ANN ELIZABETH MAYER.
University of Pennsylvania

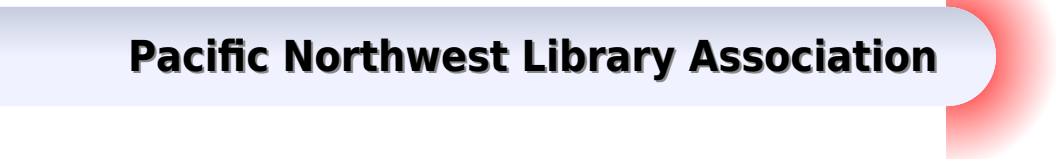
Art, Culture & Society

The Dream Palace of the Arabs: A Generation's Odyssey, by FOUAD AJAMI. 344 pages, source notes, index. New York: Pantheon Books, 1998. \$26.00 (Cloth) ISBN 0-375-40150-4

Fouad Ajami writes to provoke, perhaps to irritate, but certainly to enrich and even entertain. In *Dream Palace*, Ajami speaks of Arab dreams and fantasies, inheritance and ingratitude, exile and nationalism, tradition and modernity. He examines Arab poetry, literature, commentary, and culture in the latter half of this century and recalls personal journeys—his own and those of great cultural icons throughout the Arab world. As he did in his most famous work, *The Arab Predicament*, Ajami revisits his beloved Adonis; he also introduces the English reading public to other greats: Khalil Hawi, Nizar Qabbani, Mahmoud Darwish, Nagub Mahfouz, and many others. Ajami bemoans "the rupturing of the secular tradition in the era now behind us" (p. xiii). He analyzes the writings of these cultural icons to illuminate this tradition and explains how it has been squandered. Not only has

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