

Although a difficult task, Dr. Dressler recognized her responsibility as a scholar to examine history with a just lens—not a lens that is blurred by personal bias or sentiment. Throughout her career, she strived to teach art history in a socially conscious manner, and perhaps even more importantly, she didn't stop there.

In “Continuing the Discourse,” Dr. Dressler brilliantly asserts that recovering history and teaching it is not enough—we must understand “the ideological underpinnings that support repression.”¹⁰ We must think critically as to why the magnitude of Al-Balkhi's contributions is only recently being uncovered. What flaw in the study of medical history, or the ideology of medical historians, allows for discourse suggesting that Muslims primarily took ideas from other peoples? While some may argue that this level of systemic scrutiny is unnecessary, the consequences of not doing so, and their wide ranging implications, cannot be ignored. Our obligation to present and future generations includes the proper retelling of the past. Uncovering history goes beyond just giving proper credit where it is due—it is removing the pretense of false notions being used to shape modern beliefs. Although there has not been a purposeful omission of history, vital discoveries have remained buried for millenia, just as in the case of Al-Balkhi.¹¹ By recognizing the etiology of why this occurs, and not just its symptoms, there is hope to prevent recurrence and promote healing.

¹⁰ Dressler, R., “Continuing the Discourse: Feminist Scholarship and the Study of Medieval Visual Culture.” *Medieval Feminist Forum*, 2007. 43.

¹¹ Awaad, R. and S. Ali, “Obsessional Disorders in al-Balkhi's 9th century treatise: Sustenance of the Body and Soul.” *J Affect Disord*, 2015. 180: p. 185-9.