

Curriculum vitae (rev. 10.02.2017)
Thérèse-Anne DRUART

Education:

Ph.D. in Philosophy, Université Catholique de Louvain, 1973 (Dissertation: Plato's Vocabulary for Causation);
B.Phil. in Oriental Studies, section Mediaeval Islamic Philosophy and Theology, University of Oxford, 1975;
M.A. in Philosophy, Université Catholique de Louvain, 1971;
Certificate of third level of Arabic, Summer Course, Université de Tunis, 1969.
M.A. in Medieval Studies, Université Catholique de Louvain, 1968;
B.A. in Philosophy, Université Catholique de Louvain, 1967;

Employment:

August 10-114, 20015, led a one week workshop on the first part of al-Fârâbî's *Great Book on Music*, at the Albert-Ludwig-Universität in Freiburg.
1997- , Ordinary Professor, School of Philosophy, The Catholic University of America;
April 13-May 7, 2007, Visiting Professor, Université Catholique de Madagascar;
May 22-28, 2005 gave a one week seminar on Avicenna's Metaphysics at Universidad de los Andes and for the Center of Arabic Studies at Universidad de Chile in Santiago, Chili;
April and May 2000, Visiting Professor at Institut Catholique of Madagascar;
1987-1997, Associate Professor, School of Philosophy, The Catholic University of America;
Fall 1995, taught a weekly seminar in Arabic Philosophy at the University of Pennsylvania;
Spring 1993 (six weeks), Visiting Professor of Andalusian Arabic Philosophy at the Universidad de Navarra, Pamplona, Spain;
1983-1987, Associate Professor at Georgetown University;
1978-1983, Assistant Professor at Georgetown University;
1977-1978, a. Fall term: Researcher exchanged between the Belgian and the Dutch Scientific Research (Leiden); b. Spring term: Researcher exchanged between the Université Catholique de Louvain and the Università Cattolica del Sacro Cuore, Milan;
1976-1977, Researcher exchanged between the Belgian Scientific Research and the British Academy;
1975-1976, Research Fellow, Harvard University, Center for Middle Eastern Studies.

External Examiner:

For Daniel De Haan's Ph. D., University of St. Thomas, Houston, 2013.
For Philippe Vallat's Habilitation, Université de Bordeaux, 2012?
For Badr al-Fekak's Ph. D., King's College University of London, 2010?
For Deborah Black's Ph. D., University of Toronto, PIMS 1989?

Publications:

books:

sub-editor of Averroes (Ibn Rushd) of Cordoba, *Long Commentary on the De anima of Aristotle*, transl. and with intro. and notes by Richard C. Taylor with Thérèse-Anne Druart, subeditor (New Haven & London: Yale Library of Medieval Philosophy, 2009).
editor of the special issue on *Medieval Islamic Thought* of the ACPQ (*American Catholic Philosophical Quarterly*), 73, n. 1 (Winter 1999), pp. 1-230.
editor of *Philosophy of Technology* (Annual ACPA Proceedings), vol. 70 (1996).
editor of *The Recovery of Form* (Annual ACPA Proceedings), vol. 69 (1995).
editor of *Reason in History* (Annual ACPA Proceedings), vol. 68 (1994).
editor of *Relations: From Having to Being* (Annual ACPA Proceedings), vol. 66 (1992).

in collaboration with Mark Rasevic, editor of *Religions and the Virtue of Religion* (Annual American Catholic Philosophical Association Proceedings), vol. 65 (1991).
editor of *Arabic Philosophy, East and West: Continuity and Interaction*. Washington, D.C.: Center for Contemporary Arabic Studies, 1988.

articles: N.B. At the Ludwig-Maximilians-Universität in Munich, under the direction of Professor Peter Adamson, Andreas Lammer is putting the installments of my "Brief Bibliographical Guide" in a format that would make them both cumulative and searchable in order to post them in such format on the website of that University. Up to now the last four installments have been so reformatted and they may be posted at the end of this year.

"Brief Bibliographical Guide in Medieval and Post-Classical Islamic Philosophy and Theology (2016-2017)," *in preparation*.

"Roger Bacon and the "Arabic" Sources for his *Moralis philosophia*," in Richard Taylor's Festschrift, *forthcoming*.

"Al-Fârâbî's Directing Attention to the Way of Happiness or the Way out of the Cave," for the Steven Harvey's Festschrift, ed. by Yehuda Halper, *forthcoming*.

"Al-Fârâbî on Intersubjectivity in This Life and Hereafter," in *Promissa nec aspera curans, Mélanges offerts à Marie-Thérèse Urvoay* (Toulouse: Université Catholique de Toulouse, 2017), pp. 341-54.

"Brief Bibliographical Guide in Medieval and Post-Classical Islamic Philosophy and Theology (2015-2016)," <http://philosophy.cua.edu/faculty/druart/bibliographical-guide.cfm>.

"Why Music Matters for Language and Interpretation: al-Fârâbî," *Mélanges de l'Université Saint-Joseph*, 66 (2015-2016), pp. 167-179 .

"What Does Music Have To Do with Language, Logic, and Rulership? Al-Fârâbî's Answer," for the Acts of the 2014 *SIEPM Rencontre de Philosophie médiévale*," *forthcoming*.

"Brief Bibliographical Guide in Medieval and Post-Classical Islamic Philosophy and Theology (2014-2015)," <http://philosophy.cua.edu/faculty/druart/bibliographical-guide.cfm>.

"al-Farabi," in *Stanford Encyclopaedia*, (2016): <http://plato.stanford.edu/entries/al-farabi> .

"Brief Bibliographical Guide in Medieval and Post-Classical Islamic Philosophy and Theology (2013-2014)," <http://philosophy.cua.edu/faculty/druart/bibliographical-guide.cfm> .

"Logic and Language," in *Routledge Companion to Islamic Philosophy*, ed. by Richard C. Taylor & Luis Xavier López Farjeat (New York: Routledge, 2015), pp. 69-81.

"Moses and the Magicians in the Latin West and al-Ghazâlî," *Anuario Filosófico*, 48.1 (2015): 141-58.

"Animal Cognition according to the Philosophers in the Islamic World: Aristotle or Galen?," in *Aristotle's De anima* (Washington, DC.: The Catholic University of America), *forthcoming*.

"Ibn Sînâ and the Ambiguity of Being's Univocity," in *Views on the Philosophy of Ibn Sînâ and Mullâ Sadrâ Shîrâzî*, ed. by Mokdad Arfa Mensia (Islamic Sciences Collection) (Tunis: The Tunisian Academy of Sciences, Letters and Arts *Beit al-Hikma*, 2014): 15-24.

"Brief Bibliographical Guide in Medieval and Post-Classical Islamic Philosophy and Theology (2012-2013)," <http://philosophy.cua.edu/faculty/druart/bibliographical-guide.cfm> .

"Avicenna's *Metaphysics* and Duns Scotus' *Quaestiones super secundum et tertium De anima*," in *Philosophical Psychology in Arabic Thought and the Latin Aristotelianism of the 13th Century*, ed. by Luis Xavier López Farjeat (Paris: Vrin, 2013), pp. 185-204.

"Brief Bibliographical Guide in Medieval Islamic Philosophy and Theology (2011-2012)," <http://philosophy.cua.edu/faculty/tad/bibliography-11-12.cfm> .

"Islam & Christianity: One Divine & Human Language or Many Human Languages," in *The Judeo-Christian-Islamic Heritage: Philosophical & Theological Perspectives*, ed. by Richard C. Taylor & Irfan Omar (Marquette Studies in Philosophy 75) (Milwaukee: Marquette University Press, 2012), pp. 39-57 [original version in 2007].

"Brief Bibliographical Guide in Medieval Islamic Philosophy and Theology (2010-2011)," <http://philosophy.cua.edu/faculty/tad/bibliography-10-11.cfm> .

"Avicennan troubles: The Mysteries of the Heptagonal House and of the Pheonix," *Tópicos*, 42 (2012):

437-76.

- "Averroes's *Long Commentary on Aristotle's De anima* and Direct Knowledge of Separate beings," in *La pensée philosophique et scientifique d'Averroès dans son temps. Actes du Colloque de Cordoue*, 9-11 décembre 1998, ed. by Ahmed Hasnawi (Leuven: Peeters, 2011), pp. 371-79.
- "Al-Fârâbî: An Arabic Account of the Origin of Language and of Philosophical Vocabulary," *Proceedings of the American Catholic Philosophical Association*, 84 (2010): 1-17.
- "Brief Bibliographical Guide in Medieval Islamic Philosophy and Theology (2009-2010)," <http://philosophy.cua.edu/faculty/tad/bibliography-09-10.cfm>
- "Brief Bibliographical Guide in Medieval Islamic Philosophy and Theology (2008-2009)," <http://philosophy.cua.edu/faculty/tad/bibliography-08-09.cfm>
- "Ibn Sînâ (Avicenna) and Duns Scotus," in *John Duns Scotus, Philosopher. Proceedings of "The Quadruple Congress" on John Duns Scotus*, Part I, ed. by Mary Beth Ingham & Oleg Bychkov (Archa Verbi, Subsidia 3) (Münster: Aschendorff Verlag & St. Bonaventure, NY: Franciscan Institute Publications, 2010), pp. 13-27.
- "Theology, Islamic," entry for the *Oxford Dictionary of the Middle Ages*, ed. by Robert E. Bjork, 2010, vol. 4 R-Z, pp. 610-11.
- "Brief Bibliographical Guide in Medieval Islamic Philosophy and Theology (2007-2008)," <http://philosophy.cua.edu/faculty/tad/bibliography-07-08.cfm> .
- "Brief Bibliographical Guide in Medieval Islamic Philosophy and Theology (2006-2007)," <http://philosophy.cua.edu/faculty/tad/bibliography-06-08.cfm> .
- "al-Fârâbî (870-950): une éthique universelle fondée sur les intelligibles premiers," in *Droit naturel: les réponses de l'histoire*, ed. by Xavier Dijon (Namur: Presses Universitaires de Namur, 2008), pp. 215-32.
- "An Arabic Christian Philosophical Defense of Religious Celibacy against its Islamic Condemnation: Yahyâ' ibn 'Adî," in *Chastity: A Study in Perception, Ideals, Opposition* (Presenting the Past. Central Issues in Medieval and Early Modern Studies across Disciplines, 1), ed. by Nancy van Deusen (Leiden: Brill, 2008), pp. 77-85.
- "Islam and Christianity: One Divine and Human Language or Many Human Languages," *Journal of Religion and Society*, 9 (2007), www.creighton.edu/jrs, also to be published in a volume of *Acts*, ed. by Richard C. Taylor, Milwaukee: Marquette University Press, *forthcoming*.
- "Al-Fârâbî, the Categories, Metaphysics, and *The Book of Letters*," *Medioevo*, 33 (2007): 15-37.
- "Brief Bibliographical Guide in Medieval Islamic Philosophy and Theology (2004-2006)," <http://philosophy.cua.edu/faculty/tad/bibliography-04-06.cfm> .
- "Al-Ghazalî's Conception of the Agent in the *Tahafut* and the *Iqtisad*: Are People Really Agents," in *Arabic Theology, Arabic Philosophy: From the Many to the One: Essays in Celebration of Richard M. Frank*, ed. by James E. Montgomery (Orientalia Lovanensia Analecta) (Leuven: Peeters, 2006), pp. 425-40.
- "Al-Râzî," in *Medieval Science, Technology and Medicine: An Encyclopedia*, ed. by Thomas F. Glick (New York & London: Routledge, 2005), pp. 434-36.
- "Brief Bibliographical Guide in Medieval Islamic Philosophy and Theology (2002-2004)," <http://philosophy.cua.edu/faculty/tad/bibliography-02-04.cfm> .
- "Metaphysics," in *The Cambridge Companion to Arabic Philosophy*, ed. by Peter Adamson & Richard C. Taylor (Cambridge: Cambridge University Press, 2005), pp. 327-48.
- "Pourquoi étudier et enseigner la philosophie islamique dans une université catholique?," in *Raison philosophique et christianisme à l'aube du troisième millénaire*, ed. by Philippe Capelle & Jean Greisch (Paris: Cerf, 2004), pp. 255-59;
- "Philosophy in Islam," in *The Cambridge Companion to Medieval Philosophy*, ed. by A.S. McGrade (Cambridge: Cambridge University Press, 2003), pp. 97-120.
- "al-Ghazâlî" & "al-Râzî" in *A Companion to Philosophy in the Middle Ages*, ed. by Jorge J.E. Gracia & Timothy Noone (Blackwell Companions to Philosophy) (Malden, M.A.: Blackwell, 2003), pp. 118-26 & pp. 136-37.
- "Brief Bibliographical Guide in Medieval Islamic Philosophy and Theology (1998-2002), at

<http://philosophy.cua.edu/faculty/tad/bibliography-98-02.cfm> .

- "Philosophy and Science/Scienza e filosofia," entry for the *Storia della scienza*, vol. III (Roma: Istituto della Enciclopedia Italiana, 2002), pp. 72-76.
- "Avicenna's Influence on Duns Scotus' Proof for the Existence of God in the *Lectura*," in *Avicenna and His Heritage. Acts of the International Colloquium. Leuven-Louvain-la-Neuve September 8-September 11, 1999*, ed. by Jules Janssens & Daniel De Smet (Leuven: Leuven University Press, 2002), pp. 253-66.
- "Medieval Islamic Philosophy and Theology Bibliographical Guide (1996-1998)," *MIDEO*, 24 (2000 [in fact 2001]): 381-414.
- "'Shay' or 'res' as Concomitant of 'Being' in Avicenna." *Documenti e Studi sulla Tradizione Filosofica Medievale*, 12 (2001): 125-42.
- "The Human Soul's Individuation and Its Survival after the Body's Death: Avicenna on the Causal Relation between Body and Soul," *Arabic Sciences and Philosophy*, 10 (2000): 259-73.
- "Philosophical Consolation in Christianity and Islam: Boethius and al-Kindi," *Topoi*, 19, n. 1 (2000): 25-34.
- "The *Timaeus* Revisited," in *Plato and Platonism*, ed. by Johannes M. van Ophuijsen (Studies in Philosophy and the History of Philosophy, 33) (Washington, D.C.: The Catholic University of America, 1999), pp. 163-178.
- "Al-Farabi's Metaphysics" in *Encyclopaedia Iranica*, vol. IX, fasc. 2, 1999, pp. 216-219.
- "al-Farabi," in *The Columbia History of Western Philosophy*; ed. by Richard H. Popkin (New York: Columbia University Press, 1999), pp. 153-157;
- "Medieval Islamic Thought and the "What is x ?" Question," *ACPQ (American Catholic Philosophical Quarterly)*, 73 (Winter 1999): 1-8;
- "Le Sommaire du Livre des "Lois" de Platon (Djawâmi' Kitâb al-Nawâmîs li-Aflâtûn) par Abû Nasr al-Fârâbi," [critical edition], *Bulletin d'Etudes Orientales*, 50 (1998): 109-155.
- "Medieval Islamic Philosophy and Theology Bibliographical Guide (1994-1996)," *Bulletin de Philosophie médiévale*, 39 (1997): 175-202.
- "Al-Razi's Ethics," *Medieval Philosophy and Theology*, 6 (1997): 47-71.
- "Al-Farabi, Ethics and First Intelligibles," *Documenti e Studi sulla tradizione filosofica medievale*, 8 (1997): 403-423.
- "Averroes on God's Knowledge of Being Qua Being," in *Studies in Thomistic Theology*, ed. by Paul Lockey (Houston, TX: Center for Thomistic Studies, University of St. Thomas, 1996), pp. 175-205.
- "Philosophie morale arabe et l'antiquité tardive," *Bulletin d'Etudes Orientales*, 48 (1996): 183-187.
- "Al-Razi's Conception of the Soul: Psychological Background to his Ethics," *Medieval Philosophy and Theology*, 5 (1996): 245-263.
- "Averroes on the Harmony of Philosophy and Religion: The Causation Issue," in *Averroes and the Enlightenment* (Buffalo, N.Y.: Prometheus Books, 1996), pp. 253-262.
- "Al-Farabi on the Practical and Speculative Aspects of Ethics," in *Les philosophies morales et politiques au Moyen Âge. Moral and Political Philosophies in the Middle Ages, I*, ed. by B. Carlos Bazán, Eduardo Andojar & Léonard G. Sbrocchi (New York, Ottawa, Toronto: Legas, 1995), pp. 476-485.
- in collaboration with Michael E. Marmura, "Medieval Islamic Philosophy and Theology: Bibliographical Guide (1992-1994)," *Bulletin de Philosophie médiévale*, 37 (1995): 193-232.
- "Averroes on God's Knowledge of Being qua Being," *Anaquel de Estudios Árabes*, 5 (1994): 39-57 [this article is reprinted in *Studies in Thomistic Theology*].
- "Averroes: The Commentator and the Commentators," in *Aristotle in Late Antiquity*, ed. by Lawrence P. Schrenk (Washington, D.C.: The Catholic University of America Press, 1994), pp. 184-202.
- "Arabic Philosophy and the Université Catholique de Louvain, in *The Introduction of Arabic Philosophy into Europe*, ed. by Charles E. Butterworth & Blake Andrée Kessel (Leiden: Brill, 1994), pp. 83-97.
- "Al-Razi (Rhazes) and Normative Ethics," in *Tradition and Renewal*, ed. by David Boileau & John A. Dick, vol. 2 (Louvain Philosophical Studies, 6) (Louvain: Leuven University Press, 1993), pp. 167-181.
- "Al-Kindi's Ethics," *The Review of Metaphysics*, 47 (1993): 329-357.
- in collaboration with Michael E. Marmura, "Medieval Islamic Philosophy and Theology: Bibliographical Guide (1989-1992)," *Bulletin de Philosophie médiévale*, 35 (1993): 181-219.

- "Al-Farabi, Emanation, and Metaphysics," in *Neoplatonism and Islamic Thought*, ed. by Parviz Morewedge (Albany: SUNY Press, 1992), pp. 127-148.
- "Avempace" in *Medieval Philosophers: Dictionary of Literary Biography*, vol. CXV, 1992, pp. 246-247.
- "Le Dieu des chrétiens et le Dieu des musulmans: est-ce bien le même?," *Communio: Revue Catholique Internationale*, 16, nn. 5-6 (sept.-déc. 1991): 42-47 [reprinted in *La France Catholique*, n. 2339 (24 janvier 1992): 12-13].
- in collaboration with Michael E. Marmura, "Medieval Islamic Philosophy and Theology Bibliographical Guide (1986-1989)," *Bulletin de Philosophie médiévale*, 32 (1990): 106-135.
- "Substance in Arabic Philosophy: Al-Farabi's Discussion," *Proceedings of the American Catholic Philosophical Association*, 61, (1987): 88-97;
- "There is no god but God...," *New Catholic World*, 231 (nov.-dec. 1988): 264-267.
- "Al-Farabi," in *The Encyclopedia of Religion*, ed. by Mircea Eliade, vol. 5 (New York: Macmillan Publishing Company, 1987), pp. 284-285.
- "Al-Farabi and Emanationism," in *Studies in Medieval Philosophy*, ed. by John F. Wippel (Washington, D.C.: The Catholic University of America Press, 1987), pp. 23-43.
- "Imagination and the Soul/Body Problem in Arabic Philosophy," in *Soul and Body in Husserlian Phenomenology*, ed. by A.-T. Tymieniecka (Analecta Husserliana, XVI) (Dordrecht: Reidel, 1983), pp. 327-342.
- "Al-nafs wa-al-jasad `inda Ibn Sînâ wa-Dikarat," [Soul and Body in Avicenna and Descartes] *Al-Mustaqbal al-`Arabî (The Arab Future)*, 12 (1983): 113-126 [in Arabic]; the English version was published in *Arabic Philosophy and the West*, ed. by Thérèse-Anne Druart (Washington, D.C.: CCAS, Georgetown University, 1988), pp. 27-49.
- "Le traité d'al-Farabi sur les buts de la Métaphysique d'Aristote," *Bulletin de Philosophie médiévale*, 24 (1982): 38-43.
- "Al-Farabi on the Causation of the Heavenly Bodies," in *Islamic Philosophy and Mysticism*, ed. by Parviz Morewedge (Delmar, N.Y.: Caravan Books, 1981), pp. 35-45.
- "La fin humaine selon Ibn Bajjah (Avempace)," *Bulletin de Philosophie médiévale*, 23 (1981): 59-64.
- "Le traité d'Avempace sur `Les choses au moyen desquelles on peut connaître l'intellect agent,'" *Bulletin de Philosophie médiévale*, 22 (1980): 73-77.
- "Le second traité de Farabi sur la validité des affirmations basées sur la position des étoiles," *Bulletin de Philosophie médiévale*, 21 (1979): 47-51.
- "Astronomie et astrologie selon Farabi," *Bulletin de Philosophie médiévale*, 20 (1978): 43-47.
- "Un sommaire du sommaire farabien des `Lois' de Platon," *Bulletin de Philosophie médiévale*, 19 (1977): 43-45.
- "La stoïcologie de Platon," *Revue philosophique de Louvain*, 73 (1975), pp. 243-262.
- "La notion de `stoïcion' (élément) dans le `Théétète' de Platon," *Revue philosophique de Louvain*, 66 (1968): 420-434.

Recent Book Reviews:

- Interpreting Avicenna: Critical Essays*, ed. by Peter Adamson. Cambridge: Cambridge University Press, Notre Dame Philosophical Reviews, 2014.
- Bertolacci, Amos, *The Reception of Aristotle's Metaphysics in Avicenna's Kitâb al-Shifâ': A Milestone of Western metaphysical Thought*. Leiden-Boston: Brill, 2006, in *Journal of Islamic Studies*.
- Wisnovsky, Robert, *Avicenna's Metaphysics in Context*. Ithaca, NY: Cornell Univ. Press, 2003, in *The Thomist*, 69, 2 (2005): 326-28.

Other Publications:

- "In memoriam Michael E. Marmura," in *Bulletin de philosophie médiévale*, 51 (2009): 400-02.

Papers Recently Delivered:

- "Al-Fârâbî's Enumeration of the Sciences, Avicenna's On Demonstration, II,7, and their Latin Readers," at a Colloquium at the University of Notre Dame, August 25-26.

“Do Philosophers Need Imagination? Avicenna and Ibn Tufayl,” at St. Vincent College, April 28, 2017 (included a seminar session on Ibn Tufayl).

“How Roger Bacon Read Avicenna,” at Aquinas and the Arabs, APA, Baltimore, January 5, 2017.

“How an Islamic Theological Concept Sneaked into the Aristotelian Metaphysical Tradition: The Transcendental “Thing” (*res*),” at the Conference on the Aristotelian Metaphysical Tradition at Providence College, Sept. 23-24, 2016.

Al-Ghazâlî’s Arguments against the Philosophers’ Conception of the Human Soul: *The Incoherence of the Philosophers, Discussions 18-20*, at the Philosophy in the Abrahamic Tradition, International Video Workshop, July 6-8, 2016, at Marquette University.

Al-Fârâbî on Intersubjectivity in This Life and Hereafter, for a colloquium on *Esprit, Signification et Métaphysique dans la Philosophie Antique et Médiévale*, University of Geneva, May 25-26, 2016.

The Fun of being a Bibliographer at the CUA Research Day, April 15, 2016.

Roger Bacon and Avicenna: the *Philosophia moralis*, for Aquinas and the Arabs at the ACPA, Boston, Oct. 9, 2015.

Commentary on a paper on al-Kindî at the Toronto Colloquium in Medieval Philosophy, September 26, 2015.

Why Music Matters for Language and Interpretation: al-Fârâbî, Georgetown University, November 19, 2014.

Al-Fârâbî on Experiencer and First Principles, Presidential Address, SIHSPAI, Paris, October 2014.

What Has Baghdad To Do with Rome? Or Arabic Philosophy with Faith?, University of Dayton, September 12, 2014.

What Does Music Have To Do with Language and Logic?: Al-Fârâbî’s Answer, at SIEPM Colloquium in Freiburg-am-Brisgau, August 2014.

Al-Fârâbî: The Happy Marriage between Logic and Music, The Catholic University of America, September 20, 2013.

Animal Cognition according to Philosophers in the Islamic World, Forshung Colloquium, University of Freiburg-im-Brisgau, June 11, 2012.

Moses and the Magicians in the Medieval Latin and Islamic Worlds, University of Freiburg-im-Brisgau, June 12, 2012.

Animal Cognition according to Philosophers in the Islamic World, The Catholic University of America, November 16, 2012.

Moses and the Magicians in the Latin and the Islamic Worlds, Institut Catholique, Paris, May 30, 2012.

Al-Fârâbî on whether animals speak, The Catholic University of America Workshop on Medieval Philosophy, February 17, 2012.

Al-Fârâbî on Intersubjectivity in this Life and Hereafter, Subjectivity and Sociability in the Arabic and Latin Traditions, organized by the University of Syväskylä (Finland) in Paris, April 28-30, 2010.

Metaphysics or Logic? Avicenna on Modes of Existence, Internatioanl Workshop on Semantics of Being: Univocity, Equivocity, Analogy, Loyola University, MD, March 2-5.

Al-Farabi on How to translate Philosophical Terms, 8th International Conference of SIHSPAI (Société Internatioanle d’Histoire des Sciences et de la Philosophie Arabe et Islamique), London, Dec. 3, 2010.

Avicennan Troubles: The Mysteries of the Heptagonal House and the Phoenix, Universidad Panamericana, Mexico City, November 8, 2010.

Al-Fârâbî: An Arabic Account of the Origin of Language and of Philosophical Vocabulary, Presidential Address, Annual Meeting of the American Catholic Philosophical Association, Baltimore, November 7, 2010.

The Interrelations of Causes in Avicenna’s Physics, I, 11, Philosophy in the Avciennan Tradition: An International Discussion organized by Brigham University in Park City, Utah, June 8-10, 2010.

Duns Scotus’ Quaestiones surper secundum et tertium De Anima and Avicenna, Colloquium on Philosophical Psychology in Medieval Arabic and Latin Aristotelianism, Memorial for Edward P. Mahoney, Duke University, November 6-7, 2009.

Causation in al-Fârâbî, PMR (Patristic Medieval and Renaissance) Conference, Villanova, October

16-18, 2009.

The Misadventures of *Timaeus arabus*, Kalamazoo, May 8, 2009.

Ibn Sina, Avicenna and Duns Scotus, University of Toronto Colloquium in Medieval Philosophy, September 19-20, 2008.

La noétique d'al-Râzî, C.N.R.S. Paris, June 19-20, 2008.

Duns Scotus' Quaestiones super secundum et tertium De Anima and Avicenna, Colloquium on Philosophical Psychology in Medieval Arabic and Latin Aristotelianism, Mexico May 29-30, 2008.

How Did Speech Begin? Al-Fârâbî's Answer in the *Kitâbal-Hurûf*, Professor Muhsin Mahdi Memorial, Harvard University, May 5, 2008.

Can Averroes Blame al-Farabi for his Mistakes on the Intellect?, Vanderbilt, December 7, 2007.

Panel Member at MESA, Montreal, Nov. 23, 2007.

Keynote speaker "Eden-speak: Muslim and Christian Thinkers on the Origin of Language and the Multiplicity of Idioms" at the Annual Meeting of the Louisiana Consortium for Medieval and Renaissance Studies at Loyola University New Orleans, October 26-28, 2007;

Plenary speaker, "Ibn Sina, Avicenna and Duns Scotus" at The First Session of the International Quadruple Congress, John Duns Scotus 1308-2008, The Franciscan Institute, St. Bonaventure Institute, N.Y., Oct. 18-21, 2007;

Islam and Christianity: One Divine and Human Language or Many Human Languages, in the Philosophy-Theology Lecture Series at Creighton University, April 3, 2007;

Islam and Christianity: One Divine and Human Language or Many Human Languages, for *The Muslim, Christian, and Jewish Heritage: Philosophical and Theological Explorations in the Abrahamic Traditions*, Marquette University, Feb. 28-March 2, 2007;

Why on Earth Should the Philosopher King also Be a Prophet?, University of North Carolina at Asheville, February 8, 2006;

Member of the panel on Medieval Arabic Political philosophy at the annual MESA meeting, Boston, Nov. 17-19, 2006;

Commentary on a paper on Arabic Philosophy at the ACPA (American Catholic Philosophical Association), Granville, OH, Oct. 27-29, 2006;

Chair of a session on Yahya ibn 'Adi at *In the Age of al-Fârâbî: Islamic Thought in the 4th/10th Century*, London, June 15-16, 2006;

"Perrier with a Tangerine Twist or How to Integrate Islamic Philosophy in a Course of History of Medieval Philosophy," International Congress in Medieval Studies, Kalamazoo, May 5, 2006;

Member of the panel on Medieval Arabic Political Philosophy at the annual MESA (Middle Eastern Studies Association) meeting, Washington, D.C., Nov. 22, 2005;

"The Conception of God in Islam and Christianity" at the Universidad de los Andes and for the Department of Arabic studies of the Universidad de Chile, Santiago, Chile, May 22, 2005.

Award:

On September 2014 the Marianist Award at the University of Dayton.

Offices:

Member of the editorial board of the series *Philosophy in the Abrahamic Traditions of the Middle Ages*, published by Brepols in Turnhout, Belgium (2016-).

Member of the Directing Board of the *Journal of the History of Philosophy* (2015-).

President of SIHSPAI (Société Internationale d'Histoire des Sciences et de la Philosophie Arabes et Islamiques) (2010-) (the seat is at the CNRS in Paris);

Member of the Scientific Board of *On What There Was –Conceptions of Being 500-1650, East and West* (a European project) (2010-);

Member of the Editorial Board of *Studia graeco-arabica* (2010-);

Member of the Academic Board of Islamic Translation Series, Brigham Young University Press (2011-);

Member of the Scientific Board for *International Philosophical Bibliography*, formerly known as *Répertoire bibliographique de Louvain* (2009-);

President of the American Catholic Philosophical Association (2009-2010);
 Vice-President of the American Catholic Philosophical Association (2008-2009);
 Program Director for the Society for Medieval and Renaissance Philosophy (2007-2008);
 Member of the Editorial Board of the *Journal of Islamic Philosophy* (2005-);
 Faculty Marshall (2003-);
 Director of the Center for Medieval and Byzantine Studies (2001-2006) and Interim Director Summer 2008;
 Director of the new Minor in Islamic World Studies (2007-2011);
 President of the Society for Medieval and Renaissance Philosophy (2000-2002) and Vice-President (1998-2000);
 Member of the Executive Council of the Société Internationale d'Histoire des Sciences et de la Philosophie Arabes et Islamiques, 1998-2006 & 2010- ;
 Secretary of the American Catholic Philosophical Association (1990-1992 and 1993-1997);
 Member of the Board of Trustees of the DeSales School of Theology (1995-1997);
 Member of the Steering Committee for the 1996 International Meeting of the Société Internationale d'Histoire des Sciences et de la Philosophie Arabes et Islamiques/International Society for the History of Arabic and Islamic Science and Philosophy;
 Member of the Executive Council of the Society for Medieval and Renaissance Philosophy (1993-1997);
 Member of the Program Committee of the American Philosophical Association, Eastern Division (1991-1992);
 Assistant Dean, School of Philosophy, The Catholic University of America (1991-1992);
 Member of the Steering Committee for the Program in Medieval and Byzantine Studies, The Catholic University of America (1987- 2001);
 Member of the Board of Editorial Consultants for the Journal *Medieval Philosophy and Theology*;
 Member of the Editorial Board of the *Journal of the History of Philosophy*;
 Member of the Board of Editorial Consultants of *History of Philosophy Quarterly* (1999-2003),
 Member of the Board of the Aquinas in Translation Series for C.U.A. Press;
 Member of the Editorial Board of C.U.A. Press (1996-99);
 Member of the American Steering Committee of F.I.S.P. (Fédération Internationale des Sociétés Philosophiques) for the 1998 World Congress of Philosophy.

Teaching Award:

December 1994, Teacher of the Month.