

Curriculum Vitae
Evan Robert Strevell, PhD, MA, ACMHC, LPC

CONTACT

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EMPLOYMENT

Mental Health Counselor Trainee / Intern LifeStance Health, Cincinnati, OH	Summer 25 through May 2026
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Senior Teaching Assistant Professor Department of Philosophy, Xavier University	Fall 2024 through Summer 2026
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Teaching Assistant Professor Department of Philosophy, Xavier University	Fall 2020 to Spring 2024
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Full-time Visiting Instructor Department of Philosophy, Xavier University	Fall 2011 to Spring 2020
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AREAS OF SPECIALIZATION

AREAS OF COMPETENCE

Ancient Philosophy (Plato, Aristotle, Stoic Ethics)	History of philosophy, ethics, philosophical counseling
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EDUCATION

M.A. in Clinical Mental Health Counseling Xavier University	August 2026
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Ph.D. in Philosophy Duquesne University (Pittsburgh, PA) <i>Dissertation:</i> 'Memory, <i>Phantasia</i> , and Time-Sense: a Commentary on Aristotle's <i>De memoria</i> ' <i>Dissertation Advisor:</i> Dr. Ronald Polansky	September 2016
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M.A. in Liberal Arts St. John's College (Santa Fe, NM)	2004
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B.A. in History & Philosophy (<i>cum laude with honors, Phi Beta Kappa</i>) Southwestern University (Georgetown, TX)	2001
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North Harris County Community College	1998
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TEACHING

Department of Philosophy, Xavier University

Ancient Philosophy
Historical sequence for majors

Thematic survey of the major themes in ancient philosophy. Examines the different schools of Presocratic thought, focusing on the first beginnings of cosmology, natural philosophy and metaphysics. Considers the various areas of philosophy as Plato and Aristotle deal with them: ethics, epistemology, natural philosophy (principles and causes of natural being and becoming), and metaphysics.

Ethics as Introduction to Philosophy

Undergraduate core course

This is an introductory course in which the principle text is Plato's *Republic* and the central concern is justice. In addition to the *Republic*, I have routinely taught Kant's *Grounding*, and Mill's *Utilitarianism* in order that students are exposed to the fundamental principles of *eudaemonism*, *deontology*, and *utilitarianism*. Currently I emphasize texts on philosophy as therapeutic and as a way of life, namely, Aristotle's *Nicomachean Ethics*, the *Stoics*, and *Epicureanism*.

Philosophy of Perception

Undergraduate core course

Core course that gives a historical grounding for direct (Aristotle's *De anima*) and indirect (Descartes' *Discourse & Meditations*) realism in perception followed by a survey of analytic literature in the philosophy of perception including Russell and AJ Ayer on sense data, the arguments from conflicting appearances and illusion, and debates surrounding disjunctivism in perception.

Philosophy of Nature, Ancient and Modern (in person + online: synchronous)

Undergraduate core course

An intermediate elective that examines Aristotle's conception of nature, mechanics and life in the *Physics* and *De anima* and the rejection of the Aristotelian understanding of nature by the early moderns. The course emphasizes the modern rejection of forms and final causes and mathematization of nature. Early modern texts include Galileo's law of descent and Descartes' *Discourse* as well as Darwin's *Origin of the Species*. The course examines some medieval mechanics that bridges the ancient and modern natural philosophy and science.

Philosophy of Memory

Undergraduate core course

An intermediate elective that surveys foundational texts in the philosophy memory from the ancients, moderns, and recent philosophy of mind. The course concentrates on the metaphysics and epistemology of memory: the reality and nature of what memory is, the necessary and sufficient conditions for memory acts, and how memory and remembering are possible. Course includes select readings of literature, including Borges and Philip K. Dick.

Philosophical Perspectives

Undergraduate core course

Perspectives is an intermediate undergraduate core course that explores theories of knowledge and nature and the ethical implications of varying epistemological theories. Examples of texts I have taught include Plato's *Theaetetus* and *Phaedo*, Aristotle's *Physics* and *On the Soul*, Descartes' *Meditations* and *Discourse*, Hume's *Enquiry*, Kant's *Prolegomena* and Sir Arthur Eddington's *The Nature of the Physical World*.

Ancient Virtue Ethics

Advanced undergraduate elective

My Virtue Ethics course is an advanced undergraduate course organized around a comparative study of the three cardinal character virtues of courage, moderation, and justice as articulated by Plato and Aristotle. Students read books one through three of the *Nicomachean Ethics* alongside Platonic dialogues that deal with the same cardinal character virtues. The course explores the foundational principles of character virtue, the arguments that articulate character virtue, and assesses the relative merits of Plato's and Aristotle's articulations of the cardinal character virtues.

Philosophy of Science

Intermediate undergraduate elective

I teach philosophy of science with a great books and great experiments approach. For example, I juxtapose Aristotle's *Physics* and *Generation of Animals* with Galileo's *The Assayer* and selections from Darwin's *Origin* to highlight how methods and aims in science are affected by metaphysical commitments to different kinds of causality. I use Rom Harré's *Great Scientific Experiments*, a source book of twenty momentous experiments in the history of science, so that students confront standard issues in the philosophy of science through consideration of experiments used to test hypotheses and theories. Such an approach has the added advantage of exposing both science majors and non-science majors to landmark experiments in the history of science.

Aristotle on the Soul and Time Consciousness

Advanced undergraduate elective

The course is organized around a close reading of Aristotle's *On the Soul*, with special emphasis on perception, supplemented by the discussion of time in book four of the *Physics* and the discussion of memory in *On memory*.

Aristotle's *Politics*

Advanced undergraduate elective

This course is a close reading of Aristotle's *Politics*, with a special emphasis on the first principles of political organization in books one and two, the accounts of legitimate and deviant regimes, the extent to which our federated republic overlaps with the regime said to be the best that most cities can participate in.

PRESENTATIONS

'Ronald Polansky on Aristotle's Cognitive Realism'

- Annual Meeting of the Society for Ancient Greek Philosophy, Christopher Newport University, November 2019

'Why Aristotle Assigns Memory to the Past'

- Issues in the Philosophy of Memory 2, Centre for Philosophy of Memory, Université Grenoble Alpes, July 2019

'Aristotle's Account of the Causal Processes on which *Phantasia* Depends'

- Annual Meeting of the Society for Ancient Greek Philosophy, Fordham University, October 2017

‘Aristotle’s Mechanism for Mental Time Travel’

- Issues in the Philosophy of Memory, University of Köln, July 2017

‘What Happens When Aristotle Remembers His Prior Seeing of Coriscos?’

- Annual Meeting of the Society for Ancient Greek Philosophy, Fordham University, October 2016

‘Remembering as Assimilation in Aristotle’s *De memoria*’

- Annual Meeting of the American Philosophical Association (Eastern Division), Washington D.C., January 2016
- Pennsylvania Circle of Ancient Philosophy, Villanova University, March 2015

INVITED ACADEMIC PRESENTATIONS

Invited lecturer on Aristotle’s *De memoria* for a graduate seminar on “Issues in Philosophy of Memory.” January, 2020, Dominican University College.

SERVICE

Xavier University

- Teaching mentor for Jesuit serving in the department (Spring 2025)
- Department Hiring Committee
- University Core Curriculum Assessment Committee (At large member Fall 2021 to Spring 2022; Co-chair Fall 2023-24)
- Faculty advisor to Philosophy Majors (Fall 2021-present)
- Philosophy Major Capstone Thesis Advisor and Reader (2019; 2021)
- Department of Philosophy Committee for Peer Teaching Evaluation for Rank and Promotion (Fall 2021)
- Organized and invited speaker for department faculty, majors and minors (Spring 2021)
- Department of Philosophy Assessment Committee (Spring 2021)
- Department of Philosophy Teaching Mentor for new Jesuit faculty without teaching experience (Fall 2019)
- Organized topical symposia for faculty and students (Spring 2017-Fall 2018).

PROFESSIONAL DEVELOPMENT

- MA in Mental Health Counseling
- Primary Certification (Level I) in Philosophical Counseling from American Philosophical Practitioner’s Association (August 2023)
- Logic-Based Therapy Certification from the Logic-Based Therapy & Consultation Institute (July 2022)
- Xavier University Diversity and Inclusion Teaching Academy (Spring 2019 and Spring 2022)
<https://www.xavier.edu/cte/diversity-programming/diversity-and-inclusion-teaching-academy/index>
- Xavier University Workshop on effective remote teaching (Summer 2020)

AWARDS AND GRANTS

- 2016 Graduate Student Travel Award, American Philosophical Association
- 2006 Michael Strasser Ancient and Medieval Philosophy Award, Duquesne University

LANGUAGE SKILLS

Reading: Ancient Greek

PROFESSIONAL AFFILIATIONS

- Society for Ancient Greek Philosophy
- American Philosophical Association
- Philosophy of Memory Organization
- American Philosophical Practitioners Association
- National Philosophical Counseling Association

DISSERTATION

A major impasse for those who embrace a model of indirect realism in the case of memory is how to account for the sense of past time that enters episodic remembering. No matter what sort of proxy the indirect realist chooses to stand in for the remembering subject's absent, prior activity, the proxy is necessarily something that presents itself to the subject in the present. Even if the proxy present in remembering is a copy of prior cognition, why does the remembering subject suppose that what the proxy represents belongs to its past? Indirect realists have failed fully to account for how a sense of past time arises in remembering. In *De memoria*, Aristotle offers a compelling indirect realist model for how a sense of past time enters episodic remembering by means of *phantasia* (imagination). My dissertation examines Aristotle's treatment of memory and remembering in Aristotle's *De memoria*.

My account concentrates on four central issues. First, what is the proper object of memory? There is general agreement among commentators that Aristotle restricts memory to the past, but there is disagreement over what this means. I argue that the proper object of memory is the remembering subject's own past activity on the grounds that unless what is remembered is perceived as connected to the subject's prior cognition, what is remembered will not be perceived as something past. By rejecting as memorable in a governing sense any object that does not include the remembering subject's own past activity, Aristotle allows for lesser ways of speaking about memory, thereby allowing for a comprehensive account.

Second, because memory is of the absent past, Aristotle is committed to the position that a present affection must serve as a proxy for the absent past event. I explain how the etiology of the present proxy gives the proxy the causal power to represent the remembering subject's absent past anew. Because the remembering subject is aware of a present proxy, I argue that Aristotle is committed to a form of indirect perception in the case of memory, but one that preserves realism (that what is remembered is precisely one's past activity) in virtue of the causal powers of the proxy.

The third central issue concerns the possibility of remembering. If remembering is by means of a present proxy, an impasse arises. How by attending to a present proxy does one remember the absent past? Even if the present proxy is a copy of the absent past, it is unclear why the remembering subject perceives the present proxy as a copy. Heretofore, commentary has universally suggested that because the present proxy is a likeness to the absent past the subject who remembers perceives the proxy as a copy. However, such an interpretation fails to solve the impasse, for it does not explain why the subject who remembers should become aware of the proxy as a copy. I argue that Aristotle models remembering on sense perception where the sensitive faculty is assimilated to the form of the sensible object. The sense power of the remembering subject is assimilated to the activity of the memory proxy thereby becoming aware of the proxy as a copy.

Finally, there has been some confusion over what memory is. Aristotle defines memory as a *hexis*, but what memory as *hexis* means has been under appreciated. I show that *hexis* is ambiguous between a disposition (first actuality) and an activity (second actuality), which captures memory in both its applications as retention and remembering. I argue further that the categorization of memory as a *hexis* has also been under appreciated as meaning a disposition in virtue of which a remembering subject is disposed well or poorly toward its past. The categorization of memory as a *hexis* nicely allows for idiosyncrasy in clarity and ability pertaining to memory.