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AOS: Indigenous Philosophy, Philosophy of Race, Social and Political Philosophy

AOC: Ethics, Ancient Chinese Philosophy, Philosophy of Emotion, Feminist Philosophy, Modern Philosophy

### **Education**

|   |                            |
|---|----------------------------|
| 2024 PhD (expected), Philosophy                           | CUNY Graduate Center       |
| 2019 MPhil, Philosophy                                    | CUNY Graduate Center       |
| 2009 BA, Creative Writing, honors, <i>magna cum laude</i> | Seattle Pacific University |

### **Dissertation**

*“Hattak Vpi Homma” mvt Miha Nanta Fehnah? What Does “Native American” Really Mean?*

Committee: Carol C. Gould (chair), Linda Martín Alcoff, Serene Khader

Expected defense: Spring 2024 (abstract below)

### **Publications**

#### *Refereed Journals*

2019. “Don’t Put Words in My Mouth: Self-Appointed Speaking-for Is Testimonial Injustice Without Prejudice.” *Social Epistemology*. First published online.

<https://doi.org/10.1080/02691728.2019.1682710>

2018. “Out of the Binary and Beyond the Spectrum: Redefining and Reclaiming Native American Race.” *Critical Philosophy of Race* Vol. 6, No. 2. 216-238. <https://doi.org/10.5325/critphilrace.6.2.0216>

### **Fellowships and Prizes**

2021 Robert M. Adams–Charlotte W. Newcombe Fellow in Philosophy. Institute for Citizens & Scholars. (Formerly the Woodrow Wilson National Fellowship Foundation.) Dissertation Fellowship.

2021 Marilyn J. Gittell Dissertation Fellowship. Gittell Urban Studies Collective, CUNY.

2020–21 Writing Across the Curriculum Fellowship (WAC), CUNY John Jay College of Criminal Justice.

Graduate Student Stipend 2020 APA: “Here, We Are: A Native American Relational Social Ontology”

Graduate Student Travel Award 2017 SAAP: “Ongoing Erasure: Antinative Racism and Its Philosophical Origins”

### **Talks**

“Artificial Intelligence, Real Kinship: Sharing Indigenous Futures with AI”

-[Accepted] January 2024, American Philosophical Association, Eastern Division. New York, NY.

“Back to the Past: Temporal Erasure, Antinative Racism, and Native Racial Formation.”

-November 2020, UPenn MAP Conference on Philosophy of Race. Philadelphia, PA.  
(VIRTUAL)

“Here, We Are: A Native American Relational Social Ontology”

- January 2020, American Philosophical Association, Eastern Division. Philadelphia, PA.

“We Could All Use a Good Cry: In Defense of Sadness in Political and Moral Life”

-January 2019, American Philosophical Association, Eastern Division. New York, NY.  
-March 2018, Marquette University Graduate Conference: Philosophy of Emotions.  
Milwaukee, WI.

“Self-Determination After the Deluge”

-October 2018, International Association of Environmental Philosophy Annual Meeting.  
State College, PA.

-May 2018, Globalization and Its Critics Graduate Conference, Center for Ethics, University of Toronto. Toronto, ON.

“‘You Rob Me of My Voice’: Speaking-for as Testimonial Injustice”

- May 2017, GC Princeton Student Workshop. The Graduate Center, CUNY. New York, NY.

“Ongoing Erasure: Antinative Racism and Its Philosophical Origins”

-March 2017, Society for the Advancement of American Philosophy Annual Meeting.  
Birmingham, AL.

### **Courses Taught**

**Bernard M. Baruch College, CUNY (2017-2022):**

New York, NY

Adjunct and Graduate Teaching Fellow (sole lecturer, undergraduate courses)

*Critical Philosophy of Race*

Capstone on race and racism, covering the topic from a variety of contemporary philosophical and interdisciplinary perspectives.

*Logic & Moral Reasoning*

Critical reasoning and symbolic logic course. Developed OER/ZTC curriculum and digital humanities resources for all Baruch Logic courses. Taught in person, hybrid, and online.

*Global Ethics*

Survey of ethical and political theories from a wide variety of philosophical traditions.

*Major Issues in Philosophy*

Introduction to a breadth of topics, authors, traditions, and styles in philosophy.

**Graduate Courses Taken (CUNY Graduate Center, MA and PhD programs)**

2014 Fall

*Science and Metaphysics in the 17th-18th Century*: Catherine Wilson

*Justice, Memory, and Forgiveness*: Jeffrey Blustein

*Cosmopolitanism and Sovereignty*: Omar Dahbour

*Proseminar* (course for all first-year PhD students): Iakovos Vasiliou and Jesse Prinz

2017 Spring

*Emotion*: Jesse Prinz

*Contractarianism and Its Critics*: Charles Mills

*Social Epistemology*: Miranda Fricker

2015 Spring

*Aesthetic Psychology*: Jesse Prinz

*Philosophy of Race*: Linda Alcoff

*Social Ontology and Democracy*: Carol Gould

2017 Fall

*Logic*: Kate Ritchie

*Corrective Justice*: Charles Mills

*Socialism and Democracy*: Carol Gould

2015 Fall

*Chinese Philosophy*: Hagop Sarkissian

*Social Construction*: Jesse Prinz

*Kant's Ethics & Politics*: Sibyl Schwarzenbach

2018 Spring

*Philosophy of Feminism: Gender and Embodiment*: Linda Alcoff

*Rawls, Race, and Gender*: Charles Mills and Sibyl Schwarzenbach

2016 Fall

*Buddhist Metaphysics and the Catuskoti*:

Graham Priest

*Ethics of Immigration*: Carol Gould

2018 Fall

*Social Ontology: Between Theory Practice*:

Carol Gould

**Academic Service**

2018-22 Graduate Fellow, Center for Global Ethics and Politics, CUNY Graduate Center

2020-Current Referee: *Social Epistemology*

2016-17 Coordinator, Social and Political Philosophy Working Group, CUNY Graduate Center

2015 Research Assistant, Historical Memory Project, CUNY John Jay College of Criminal Justice

### **Academic Editing**

2019. Mooney, Jayne. *The Theoretical Foundations of Criminology: Place, Time, and Context*. Oxford: Routledge.

2017. Spunt, Barry. *Heroin, Acting, and Comedy in New York City*. London: Palgrave, Macmillan.

2017. Esparza, Marcia. *Silenced Communities: Legacies of Resistance to Militarization and Militarism in a Guatemalan Rural Town*. New York: Berghahn Books.

2016. Esparza, Marcia and Carla DeYcaza. (Eds.) *Remembering the Rescuers of Victims of Human Rights Crimes in Latin America*. Washington, DC: Lexington Books. (Select chapters edited.)

### **References**

Carol C. Gould (committee chair)

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Hagop Sarkissian (teaching reference)

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**Dissertation Abstract: *“Hattak Vpi Homma” mvt Miha Nanta Fehnah? What Does “Native” Really Mean?***

There is no single definition of “Native [American]” or “[American] Indian” that accurately captures all and only the people it should and usefully describes the sort of relationship they are bound by. In the U.S., the legal status quo definition of Nativeness is enrollment in a federally recognized tribe, while the most common “folk” understanding is of a racial or ethnic category. While these understandings are important, they are highly incomplete, and often confused in ways that harm or erase Native people and further entrench settler colonialism. This dissertation describes Nativeness as in its aspects as enrollment status, as tribal ethnic kinship, Native racialization in settler colonial society, intertribal Indian panethnicity, and as Indigenous nationhood. None of these aspects can be overlooked, but none accurately define Nativeness alone; rather each can only be understood in its context of interdependence with the others.

**1. “One Two Hundred and Fifty-Sixth Part Choctaw by Blood: Enrollment in a Recognized Tribe”**

I am an enrolled member of the U.S. federally recognized Choctaw Nation of Oklahoma. This defines me as legally Native, despite my miniscule “blood quantum” (1/256), living outside the Choctaw homelands, and never experiencing settler colonial antinative racism. While the power to determine their own membership criteria is a crucial expression of tribes’ sovereignty, enrollment/recognition status is currently tied to Western social ontological views and subject to settler governments’ authority. As such, it is miscast as a necessary or sufficient condition for being Native.

**2. “Here, We Are: A Native Social Ontology of Kinship with the Land”**

Native social ontologies are fundamentally relational, conceiving of persons as constitutively interconnected by kinship across generations (including ancestors and descendants), and kinship with the land (including nonhuman animals, plants, landforms, ecosystems, and urban landscapes). Kinship relationships are defined by their reciprocal responsibilities; each community has its own norms and practices for relating responsibly to their own lands, neighbors, and members. The aspects of Nativeness in subsequent chapters are expressions of Native social ontologies, responses to the suppression of Native ways of life, or a combination thereof.

**3. “Faith, Family, Culture: Nativeness as Tribal Ethnicities”**

Native tribes are not exclusively political or institutional entities: they are intergenerational ethnic families. For instance, my own Choctaw people are not united today or over time by a single nation, homeland, or set of cultural practices. Nevertheless, we are all related to each other and to past and future generations by our shared Choctaw kinship, relations distinct from enrollment/recognition, racialization, and even nationhood. Tribal ethnicities are sources of everyday meaning, identity, and social connection; participating in them shapes each other aspect of Nativeness differently for different communities.

**4. “Elimination and Resistance: Nativeness as a Race in Settler Colonial Society”**

While ethnic and national identities are specific to particular tribes, Natives have had a shared racial identity thrust upon them by settler colonial attempts to eliminate all other aspects of Nativeness.

Racist views of Natives were shaped by the settler project of land acquisition and have in turn shaped settler ideologies that justify continuing invasion by presenting Natives as “savage” and “vanishing.” Native race in settler contexts has little to do with either phenotype or genetics, but rather turns on vulnerability to antinative racism—and solidaristic resistance to racism.

#### **5. “Surviving Boarding Schools and Driving ‘NDN Kars’: Nativeness as Indian Panethnicity”**

Panethnicity is a response to racialized, intertribal experiences of both suffering (including the boarding school system and mass urban relocations) and activism (particularly the Red Power movement). Sharing struggles as Natives has produced shared kinship and cultural expressions (like powwows, music, arts, cuisine, film, and television that are unmistakably Indian, but that do not originate with any single tribe. Panethnic identity does not replace specific tribal ethnic or national identities with a homogenized Indianness, but instead arises from them and influences them.

#### **6. “Sovereignty with the Land: Nativeness as Tribal Citizenship and Indigenous Nationhood”**

Decolonization does not end with enrollment/recognition, ethnic cultural resilience, antiracism, or panethnic Indian solidarity—it requires sovereignty with the land through Indigenous nationhood. This can be understood in two ways: first, as tribal citizenship: participating in the political, economic, and social life of tribes, particularly in their efforts to regain their lands. Secondly, Indigenous nationhood means exercising sovereignty in accordance with the kinship responsibilities of nations to all our relatives, with past and future generations, and with the land. Decolonization does not aim at sovereignty as power over lands or citizens, but sovereignty as power to shape an Indigenous future in which peoples and lands are free to fulfil their responsibilities to each other.