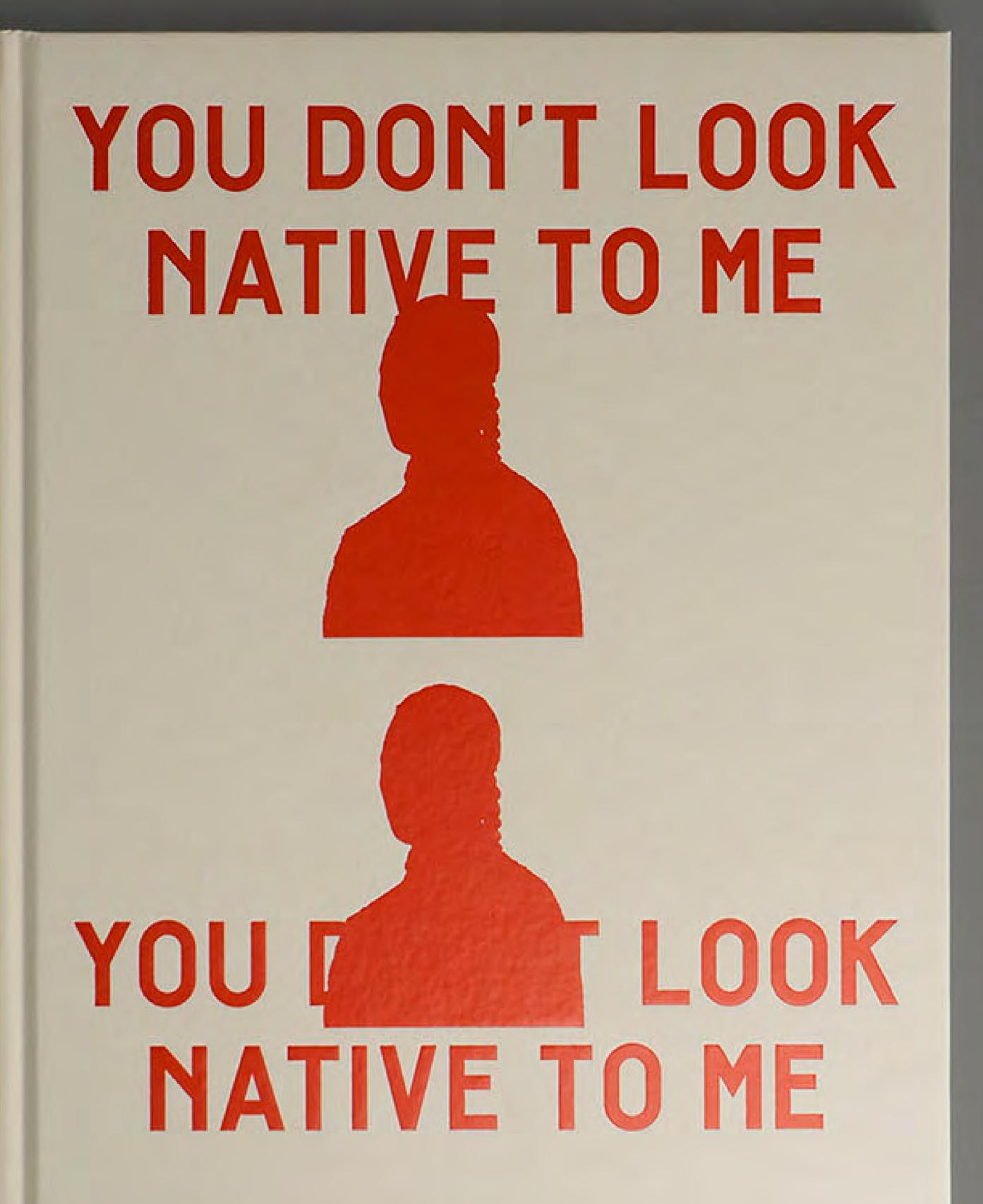
PUBLISHED BY VOID XX PUBLISHED BY VOID XX PUBLISHED BY VOID XX PUBLISHED BY VOID XX PUBLISHED BY VOID XX



500 Copies – Limited Edition112 Pages66 Photographs

You Don't Look Native to Me

MARIA STURM

TSRN 078-618-5470-30-5

ISBN 978-618-5479-30-5

PAGES 112_{COPIES} 500_{SIZE (CM)} 22 x 29_{Maria Sturm© Void©}

Published by Void
NOV 2023

Hardcover

Photographs and texts by Maria Sturm





Amony 19th 2016

We got to get up. Like you got to come back together as a people the way it was before the early 1900s.

From You Ge earning with a government. Maybe a tribal government, yes. But still a government. Governments, don't listen to individuals. Governments listen to people. What you're talking about should start right there in your community. Bringing the people toyother 1.11 had to the first to the control of De Lyna James 1606

How do we get elders like yourself and younger people like me, people even younger than me, how do two people like us even begin to bridge the gap as hig as what has happened to our people?

You build a bridge one pile on at a time, you make friends ene friendship at a time. It all starts with one handshake free our people.

It seems so much like our people are begging our people for help. And our people abouidn't have to beg for help from our own people. Dr Lynn Jurale 16:59 When I greeted you there I greeted you with a hug. You're my younger brother. All my people are my family to Louis 2700

You're dealing with a government. Maybe a tribal gov-

munity. Bringing the people tegether. [...] It has to start where you line.

Our people should voluntarily help each other

Crazy Herse said way back in the day, and he was talking
about a prophecy he had heard, about all the people January 27.11 I get angry with my own people. I get even more angry at myself because I let it happen.

coming together as one, or we be none

The issue I'm going through is that I'm angry I am so mad right now it's hard to hold it back because since I've started doing this thing with Maria I've heard things and I've seen things and heard people come up with theories and stuff and it's like why was I never taught this? I'm mad beyond just the normal stuff like oh I was let down when I was a kid and such and such wasn't there for me or social services wasn't there when they should have

That's why they shut this down or why? Because these er social services waxn't there when they should have That's why they shut this down or why? Because these been or I wasn't you know, my dad did this, I was plysically abused by my mem and beat and stuff I'm mad beyond that now. Now I feel like if my history and culture = i.em inch 25 56 was taught to me like it should have, I wouldn't have been abused as had as I was, simply because my Tribe would have helped take care of me and how do you get past that memont where. I don't know if you over get past that type of anyon had like how do you ever get past that type of anger but like how do you.

De Lyne Jacobs 19-37 Stop feeding it?

Dr. Lynn January 20 20

How do you got to the point where you recognize that this is a problem, this happened? How do I start this with other people and you den't let your anger override the

good you do? [...]

Anger is an addiction, just like any drug. You can put it down just like any drug. Love, you can pick up and carry. It's like the old olders used to tell us: Every man and woman and child is bern with two walves in the chest. One good, one ovil The only way to know which one's genna win is whichever one you feed if you feed anger, the ovil well is genna win. If you feed the good, the good welf is genna win. Stop feeding the anger.

More thanks 27:19

Exactly This is way back before there was a tribal government.

**We talk about like post or pre LRDA? [Lumbee Regional Development Association]

I expect / the tribe / not to help me. But I think it's feelish to go there thinking that can't happen. I don't knew how to separate between understanding real consequences and hope. And letting a negative answer destroy me.

crimes have been committed here? During the powwew?

It'd be so cool to have like the first powwer back here and invite other tribes and people to come here and bring posi-tive tourism that doesn't like pillage and rape and destroy

De Lynn Jacobs 27-41 You know how they got the golf course out there?

Development Association)

Justine Junio 28 02 Okay. I was gonna say, how old is this place?











You Don't Look Native to Me

Maria Sturm

In 2011, Maria Sturm began to photograph the lives of young people from the Lumbee Tribe around Pembroke, Robeson County, North Carolina. Through the process of documenting their lives, Sturm began to question her own understanding of what it means to be Native American. Her new book 'You Don't Look Native to Me' combines photographs with interviews and texts to preconceptions and show Native identity not as fixed, but evolving and redefining itself with each generation.

Pembroke is the tribal seat of the Lumbee Tribe of North Carolina, the largest state-recognised tribe east of the Mississippi River. Although the Lumbee Tribe is state-recognised, they are federally unrecognised and do not have a reservation nor receive financial benefits from the federal government. The Lumbee name was voted for in 1952 to unite all tribes in the area in an attempt to gain federal recognition. Their tribal status remains one of the most debated in the United States.

Sturm's photographs, at first glance, appear to depict the daily life of an archetypal American community. On closer inspection elements of hybridity between heritage and contemporary life are revealed—a street named 'Dreamcatcher Drive', a 'Native Pride' baseball cap with feathers, Halloween fangs on a Tuscarora child in regaliain the town where nearly 90% of the population identify as Native. The protagonists of Sturm's photographs present themselves as individuals with their own unique identities and shared culture. The presence of Native symbolism—on street signs, pictures on walls, on cars, on shirts and as tattoos—shows how a stereotypical image is often presented back to them. The book's title 'You Don't Look Native to Me' is borrowed from a quote familiar to many residents of Robeson County and encapsulates the discrepancy between their identity and preconceptions of others.

*On the usage of the term Native American.

In the past few years I've noticed a growing shift in using the term Indigenous for self-identification in comparison to Native American. One of the protagonists has expressed a preference for pre-Colonial America Native rather than American, which I respect. For the purposes of this press release and project, after research and consultation, I decided to use the term Native American as it seems to still be the most widely used and accepted in official texts and publications. However, I felt it important to acknowledge the debate and that this term is imperfect.'

My work engages an unfamiliar mix of concepts: a tribe whose members are ignored by the outside world, who do not wear their otherness on their physique, but who are firm in their identity... I am tracing their ways of self-representation, transformed through history, questions of identity with which they are confronted on a daily basis, and their reawakening pride in being Native. I hope to raise questions to the viewer regarding their own identity and membership to the unspecified mainstream.

Maria Sturm



Maria Sturm

Maria Sturm (born 1985, Romania) studied photography at the University of Applied Sciences Bielefeld, Germany and at the Rhode Island School of Design as a Fulbright and DAAD scholar. Her work has been published in the New York Times, the Guardian, The Atlantic, der Spiegel and Zeit Magazin amongst others.











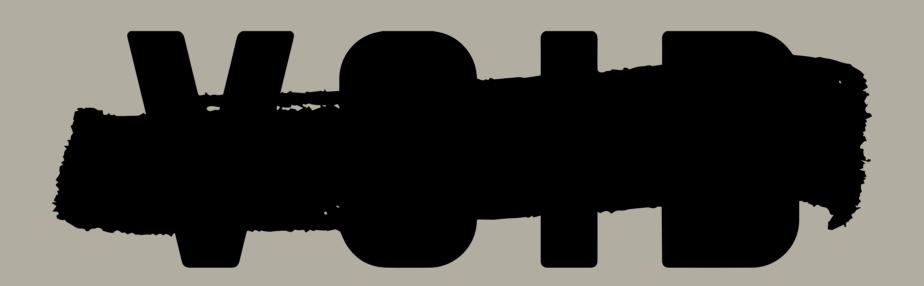












HTTP://VOID.PHOTO
talkto@vold.photo
talkto@vold.photo
Instagram.com/PHOTO_VOID

XX PUBLISHED BY VOID XX PUBLISHED BY VOID XX PUBLISHED BY VOID XX PUBLISHED BY VOID XX