



# PAUMA BAND OF LUISEÑO INDIANS

## FIRST PEOPLE IN PAUMA VALLEY

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## BOARDING SCHOOL ERA

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Indian boarding schools were the brainchild of Captain Richard H. Pratt, a military officer. He opened the first boarding school, the Carlisle Indian School located on an abandoned military post in Carlisle, Pennsylvania in 1878.

Pratt's stated goal was to "kill the Indian, to save the man." In order to carry out his plan, Pratt subjected Indian children to extremely strict, often harsh discipline. According to Pratt's model, schools were set up far away from the reservations,

making it almost impossible for students to see family during the school year. In many cases, visitations were not allowed to return home during the summer break.



Students wore military uniforms and were forced to march. Disobeying any rule often resulted in harsh physical punishment. Students were forbidden to speak their native languages or practice traditional customs of any kind. They were forced to read the Bible and memorize the Lord's Prayer. Students were taught that their traditional Indian ways were savage and inferior to whites. Students were expected to spy on one another and were pitted against each other. Classes focused primarily on learning manual labor skills, which

were then used to operate the institutions. The education of Indian children was for the purpose of preparing them for a life of manual labor, effectively creating a "slave" labor environment where the students provided the free labor that was necessary for the school's operation.

After years of separation, many students found it very difficult to fit into their reservation communities when they tried to return. Tragically, thousands of Indian children never returned, and their small graves can still be found on the premises of many former Indian boarding schools.



Pauma children, along with children from neighboring Luiseno bands, were generally sent to the Sherman Indian School in Riverside, CA. The school was originally built in Perris, California but was moved to Riverside, California, to be closer to the water supply. The new school was opened in Riverside in May 1902 and consisted of approximately 100 acres.

The school was named after Dr. James Schoolcraft Sherman. By 1909, 43 tribes of Indian children were attending the school. Students raised their own food in the nearby fields. By 1926, a complete elementary curriculum was offered. It had degenerated to an ungraded five-year program by 1948. (Carol Ray) Pauma elders resisted sending their children to the Sherman Indian School. During the early 20th century,



to send their children to the Pauma Elementary School. It took a court order to gain admission to



the school, and older children had to translate for the younger ones during the early years. Other government schools existed during this time; there were day schools at Pala and Rincon, and the Sherman Indian Institute eventually offered a day program in Riverside County. Pauma people preferred to keep their children close to home but officials from the Bureau of Indian Affairs and churches sometimes took children away and placed them in boarding schools.

The early 20th century brought extreme hardship for many Indian families to Congress found that Indian people suffered from poverty, disease and r

disproportionate rates. While boarding schools were not the desired alternative, proponents argued that the food and shelter for children and protection from instability.



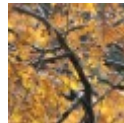
## ABOUT

The Pauma Band of Luiseño Indians and our ancestors have lived in the Pauma Valley and surrounding area since time immemorial. Our ancestors are buried here, we raise our children here, and this is where our future generations will continue to live and prosper.

Officially established in 1893, today our nearly 6000-acre reservation encompasses only a small portion of our peoples' traditional territory, which expands into Northern San Diego, Riverside and Orange Counties.

As is the case with all Native Americans; Euro-American contact, interaction and forced assimilation during the past two centuries brought immense changes to our land, people and way of life. Like our ancestors, we rely on the strength of our culture and our community to face the challenges of today and tomorrow. Triumphantly, we are still here, not merely surviving, but thriving in the same homeland of our ancestors.

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