The integration policy

By 1945, the Indian Affairs residential school system, starved for funding for fifteen years, was on the verge of collapse.[160] Not only was the existing Indian Affairs education system lacking money and resources, but also there were no school facilities of any sort for 42% of the school-aged First Nations children.[161] Having concluded that it was far too expensive to provide residential schooling to these students, Indian Affairs began to look for alternatives. One was to expand the number of Indian Affairs day schools. From 1945–46 to 1954–55, the number of First Nations students in Indian Affairs day schools increased from 9,532 to 17,947.[162] In 1949, the Special Joint Committee of the Senate and House of Commons Appointed to Examine and Consider *The Indian Act* recommended "that wherever and whenever possible Indian children should be educated in association with other children."[163] In 1951, the *Indian Act* was amended to allow the federal government to enter into agreements with provincial governments and school boards to have First Nations students educated in public schools.[164] By 1960, the number of students attending "non-Indian" schools (9,479) had surpassed the number living in residential schools (9,471).[165] The transfer of First Nations students into the public school system was described as "integration." By then, the overall policy goal was to restrict the education being given in Indian Affairs schools to the lower grades. Therefore, it was expected that during the course of their schooling, at least half of the students then in Indian Affairs schools would transfer to a 'non-Indian' school.[166]

The integration policy was opposed by some of the church organizations. Roman Catholic church officials argued that residential schooling was preferable for three reasons: 1) teachers in public schools were not prepared to deal with Aboriginal students; 2) students in public schools often expressed racist attitudes towards Aboriginal students; and 3) Aboriginal students felt acute embarrassment over their impoverished conditions, particularly in terms of the quality of the clothing they wore and the food they ate.[167] These were all issues that students and parents raised, as well.[168]

Child-welfare facilities

From the 1940s onwards, residential schools increasingly served as orphanages and child-welfare facilities. By 1960, the federal government estimated that 50% of the children in residential schools were there for child-welfare reasons. What has come to be referred to as the "Sixties Scoop"—the dramatic increase in the apprehension of Aboriginal children from the 1960s onwards—was in some measure simply a transferring of children from one form of institution, the residential school, to another, the child-welfare agency.[169] The schools were not funded or staffed to function as child-welfare institutions. They failed to provide their students with the appropriate level of personal and emotional care children