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Towards an Indigenous literature re-view methodology: Aboriginal and Torres Strait Islander boarding school literature

Jessa Rogers[1,2]

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Abstract

This paper outlines the development of a new Indigenous research methodology: Indigenous Literature Re-view Methodology (ILRM). In the rejection of the idea that Western, dominant forms of research 'about' Indigenous peoples are most valid, ILRM was developed with aims to research in ways that give greater emphasis to Indigenous voices and knowledges, foregrounding Indigenous ways of being, doing and knowing. The advantages of ILRM include identifying themes as 'relevant' as opposed to 'common'. This method is based on relatedness, which is framed by Aboriginal ontology, axiology and epistemology, or ways of being, ways of doing and ways of knowing. Describing and employing ILRM to re-view Indigenous Australian boarding school literature, it was found there is a modest but robust body of research that has emerged in the past 20 years. Sixty-six written sources (i.e. journal articles, reports, theses and books) which were published in 2000 onwards and focussed on a topic of contemporary Indigenous boarding schooling were analysed. Sources that included a chapter or section on boarding as part of a publication focussed on other topics were not included in this re-view. Seven major themes emerged, including home, student experience, transitions, access, staff, health and evaluation. This paper focusses on the development and use of ILRM as an Indigenous methodology for researchers in Indigenous fields of study.

Keywords Indigenous approaches to knowledge · Indigenous methods · Indigenous methodologies · Indigenous literature review · Relatedness · Indigenous boarding schools

✉ Jessa Rogers
jessa.rogers@qut.edu.au

[1] Digital Media Research Centre, Faculty of Creative Industries, Education and Social Justice, Queensland University of Technology (QUT), Brisbane, Australia

[2] School of Culture, History and Language, Australian National University, Canberra, Australia

Background

As an Indigenous scholar, I sought to develop an Indigenous literature re-view methodology informed by methods developed by Fredericks et al. (2014), and Tynan and Bishop (2023). Tynan and Bishop (2023) state that 'a relational literature review sees literature…treated with care and reciprocity is acknowledged as an obligation. This…provides an impetus to extend scholarship…for future generations' (pp. 498–499). I aimed to develop a way to *re-view* literature written about Indigenous peoples in contemporary boarding schools, grounded in Aboriginal ways of doing, knowing and being (Martin & Mirraboopa, 2003) informed by Wilson's (2008) recognition that 'Indigenous researchers have come to realise, the topics chosen for research *and* our methodology, need to incorporate our worldview' (p. 15). Underpinned by the valuing of Indigenous lived experience, relational ways of being and responsibilities of custodianship (including the sharing of knowledge for future generations), my approach to developing an Indigenous literature re-view methodology was grounded by Martin's (2008) description of the literature review, as a way to 'look back in order to look anew at what has been written' (p. 39). Indigenous Literature Re-view Methodology (ILRM) is grounded in Indigenous ways of looking back, to see the past, present and future, a way of viewing 'time' that could be described as cyclical or spiralled rather than linear. 'Like the spiral shape that emerges from weaving a basket…intergenerational sharing of knowledge takes a spiral form…an expression of relationality, of co-becoming time and place' (Country et al., 2022, p. 2). I recognise the importance of acknowledging Indigenous scholars whose work came before, who progressed this field of study and the importance of centring Indigenous voices in *any* research that relates to Indigenous people (Australian Institute of Aboriginal and Torres Strait Islander Studies [AIATSIS], 2020).

Looking back at the literature on Indigenous boarding schooling informs our future understandings. I state this as the position from which I examined the written literature gathered, considered and analysed in this re-view. While I know that written sources only cover a minute body of knowledge in comparison to the depth of knowledge Indigenous communities, educators, families, schools and most importantly, the Indigenous boarding students with lived experience hold, I conducted this re-view as an offering to both the academy and to those in boarding schools, especially Indigenous young people, their communities and Indigenous staff, as it is their knowledge and experiences which form the basis of the studies I re-viewed.

Protocol and principles

Positionality in research that relates to Indigenous peoples is respectful protocol, so that we as Indigenous peoples can understand who is writing about us, and why, because research about Aboriginal peoples 'can be problematic if it is not

informed by Aboriginal people themselves' (Atkinson, 2001, p. 4). As Moreton-Robinson explains, 'the protocol for introducing one's self to other Indigenous peoples is to provide information about one's cultural location, so that connections can be made on political, cultural and social grounds and relations established' (Moreton-Robinson, 2000, p. 2). Some might feel threatened by a methodology that does not centre Western processes or knowledges. 'Non-Indigenous researchers in particular may feel unsettled…where you are the subject of, rather than the definer of' (Walter & Andersen, 2013, p. 20). Indigenous authors are foregrounded and centred in this re-view, and as such, non-Indigenous engagement in this space is also a subject of enquiry. It is important that researchers take Indigenous protocols of positioning seriously because researchers must 'answer questions of "who they are" and "where they come from"…to understand the inter-relatedness' (Martin, 2008, pp. 138–139) of research that relates to Indigenous peoples.

The first published Indigenous scholar writing specifically on Indigenous boarding that I could identify was Aboriginal educational leader Miriam-Rose Ungunmerr, who co-authored a review of Northern Territory residential colleges in 1977 (Dodd et al., 1977). Over 30 years later, the first wave of Indigenous scholars examining Indigenous boarding saw the work of Frank Bobongie, Lorraine King, Jessa Rogers and Roxanne Bainbridge emerge. As Indigenous boarding school scholarship grew, more Indigenous authors emerged, including Francis Bobongie (-Harris), Mark Wenitong, Terry Ngarritjan Kessaris, Vicki Saunders, Lester-Irabinna Rigney and Tristan Duggie Pwerl (see Table 1 for these authors' publications). In the past two years, three further Indigenous scholars have contributed to a rapidly expanding body of Indigenous boarding literature: Janet Mooney, Rob Brockman and Anthony Dillon. I note the possibility that Indigenous authors may not have identified themselves as an Aboriginal or Torres Strait Islander person in their publications which fall within the scope of this re-view. I relied on, in those cases, publicly available institutional profiles[1] in addition to public web-based profiles.[2] I also identified non-Indigenous authorship through the same processes, including in-text acknowledgement, for example, Guenther, Benveniste, Redman-MacLaren, Mander, McCalman, O'Bryan, Osbourne and Stewart who state they 'are non-Indigenous researchers from Australia' (Guenther et al., 2020, p. 35). I respectfully note my efforts were to include all Indigenous authors in my re-view processes and acknowledgements.

Globally, Indigenous ways of viewing the past value the cyclical nature of time, and the role of what has gone before, in informing the present and future simultaneously. This way of viewing the 'past' is described by several Maori *whakatauki* or 'proverbs'. For example '*kia whakatōmuri te haere whakamua'* can be translated as 'I walk backwards into the future with my eyes fixed on my past'. This *whakatauki* illuminates the idea that we should look to the past to see the future, based on an understanding of.

[1] https://www.acu.edu.au/research-and-enterprise/our-research-institutes/institute-for-positive-psychology-and-education/our-people/professor-rhonda-craven

[2] https://www.bera.ac.uk/person/dr-robert-brockman

Table 1 Literature re-view catalogue

Year	Source (Indigenous authors prioritised, by year)	Major themes	Sub-themes	Indig. author/s	Source type
2000	Queensland Indigenous Education Consultative Body [QIECB]. (2000). *Boarding schools*. QIECB. Retrieved from https://indigenousboarding.au/wp-content/uploads/2022/07/QIECB-Position-Paper-Boarding-Schools.pdf	A, B, C, D, E, F, G	1, 2, 6, 7, 11, 12, 13, 14, 17, 20, 24	Y	Report
2003	Lloyd, M. (2003). More important than education: Using telecommunications to connect Indigenous students with their home community. *Social Alternatives*, *22*(3), 32–36	B, G	10, 19	N	Journal article
2009	Mander, D., & Lester, L. (2017). A longitudinal study into indicators of mental health, strengths and difficulties reported by boarding students as they transition from primary school to secondary boarding schools in Perth, Western Australia. *Journal of Psychology and Counsellors in Schools*, *27*(2), 139–152	B	8	N	Journal article
2010	Mander, D., & Bobongie, F. (2010). Working Alliances: The Importance of Accessing Peer/Cultural Support in Educational Practice. *The Australian Educational and Developmental Psychologist*, *27*(1), 41–53. https://doi.org/10.1375/aedp.27.1.41	B, F	8, 9	Y	Journal article
2012	Mander, D. J. (2012). *The transition experience to boarding school for male aboriginal secondary school students from regional and remote communities across Western Australia.* [Doctoral Thesis]. Edith Cowan University	F, B	9, 12, 16	N	PhD thesis
2013	McCarthy, M. (2013). *An exploration of parental choice of school by rural and remote parents*. [Doctoral Thesis]. Australian Catholic University	B, G	12, 22	N	PhD thesis
2014	Johnson, G. M., & Oliver, R. (2014). Small screen technology use among indigenous boarding school adolescents from remote regions of Western Australia. *The Australian journal of Indigenous education*, *43*(2), 75–84	B	2, 10	N	Journal article

Table 1 (continued)

Year	Source (Indigenous authors prioritised, by year)	Major themes	Sub-themes	Indig. author/s	Source type
2015	Lester, L., & Mander, D. (2015). The role of social, emotional and mental wellbeing on bullying victimisation and perpetration of secondary school boarders. *Journal of Psychologists and Counsellors in Schools*, *25*(2)	D	6, 21	N	Journal article
2015	Mander, D., Cohen, L., & Pooley, J. A. (2015b). "If I wanted to have more opportunities and go to a better school, i just had to get used to it": Aboriginal students' perceptions of going to boarding school in Western Australia. *The Australian Journal of Indigenous education*. https://doi.org/10.1017/jie.2015.3	B, C	2, 14	N	Journal article
2015	Mander, D., Lester, L., & Cross, D. (2015). Social, emotional well-being and mental health implications for adolescents transitioning to secondary boarding school. *International journal of child and adolescent health*, *8*(2), 131	B, F	2, 9	N	Journal article
2015	Mander, D. (2015). Enabling Voice: Aboriginal Parents, Experiences and Perceptions of Sending a Child to Boarding School in Western Australia. *The Australian journal of Indigenous education*, *44*(2), 173–183. https://doi.org/10.1017/jie.2015.21	G	22	N	Journal article
2015	Mander, D., Cohen, L., & Pooley, J. A. (2015a). A critical exploration of staff perceptions of aboriginal boarding students' experiences. *Australian Journal of Education*, *59*(3), 312–328. https://doi.org/10.1177/0004944115607538	E	15	N	Journal article
2015	Benveniste, T., Dawson, D., & Rainbird, S. (2015). The role of the residence: Exploring the goals of an aboriginal residential program in contributing to the education and development of remote students. *The Australian Journal of Indigenous Education*, *44*(2), 163–172. https://doi.org/10.1017/jie.2015.19	B	2, 12, 18	N	Journal article

Table 1 (continued)

Year	Source (Indigenous authors prioritised, by year)	Major themes	Sub-themes	Indig. author/s	Source type
2015	Stewart, R. (2015a). Australian indigenous education foundation compendium of best practice for achieving successful outcomes with indigenous students in Australian boarding schools. *The Australian JOURNAL of Indigenous Education*, *44*(2), 207–209. https://doi.org/10.1017/jie.2015.22	A, C	13, 14	N	Journal article
2015	Hunter, E. K. (2015). *One foot in both worlds: providing a city education for Indigenous Australian children from a very remote community: a case study*. [Doctoral Thesis]. Charles Sturt University, Wagga Wagga: NSW	B, G	12, 23	N	EdD Thesis
2016	Rogers, J. (2016a). Boarding school business: Exploring aboriginal girls' boarding experiences through photoyarn. *Journal of Australian Indigenous Issues*, *19*(1–2), 102–116	B, C, G	2, 3, 4, 23	Y	Journal article
2016	McCalman, J., Bainbridge, R., Russo, S., Rutherford, K., Tsey, K., Wenitong, M., … Jacups, S. (2016). Psycho-social resilience, vulnerability and suicide prevention: Impact evaluation of a mentoring approach to modify suicide risk for remote Indigenous Australian students at boarding school. *BMC Public Health*, *16*(1), 98	B, D	5, 6, 8	Y	Journal article
2016	Stewart, R., & Lewthwaite, B. (2016). Transition from remote Indigenous community to boarding school: The Lockhart River experience. *eTropic: Electronic Journal of Studies in the Tropics*, *14*(1)	B, F	2, 9, 12	N	Journal article
2016	Rogers, J. (2016). *Boarding school business: The voices of Aboriginal girls attending boarding schools.* [Doctoral Thesis]. Australian National University	B, G	2, 4, 23	Y	PhD thesis
2016	O'Bryan, M. (2016). *Shaping futures, shaping lives: an investigation into the lived experience of Aboriginal and Torres Strait Islander students in Australian boarding schools*. [Doctoral Thesis]. University of Melbourne	B, F	2, 11, 12	N	PhD thesis
2016	McCarthy, M. (2016). Parental choice of school by rural and remote parents. *Issues in Educational Research*, *26*(1), 29–44	B, G	12, 22	N	Journal article

Table 1 (continued)

Year	Source (Indigenous authors prioritised, by year)	Major themes	Sub-themes	Indig. author/s	Source type
2016	KPMG. (2016). *Non-government indigenous boarding schools: Review of funding arrangements for the northern territory government.* Department of Education. https://education.nt.gov.au/__data/assets/pdf_file/0006/384153/Non-government-Indigenous-boarding-schools_KPMG-report.pdf	A, D	1, 17, 20, 24	N	Report
2017	Mander, D. J., & Lester, L. (2017). A longitudinal study into indicators of mental health, strengths and difficulties reported by boarding students as they transition from primary school to secondary boarding schools in Perth, Western Australia. *Journal of Psychologists and Counsellors in Schools, 27*(2), 139–152	D, F	6, 9	N	Journal article
2017	Rogers, J. (2017). Photoyarn: Aboriginal and Maori Girls' researching contemporary boarding school experiences. *Australian Aboriginal Studies*, *2017*(1), 3–14	B, C, G	2, 3, 4, 23	Y	Journal article
2017	Bobongie, F. (2017). Ngoelmun Yawar, our journey: The transition and the challenges for female students leaving Torres Strait Island communities for boarding schools in regional Queensland. *The Australian Journal of Indigenous Education*, *46*(2), 127–136	B, F	2, 4, 9, 12	Y	Journal article
2017	Bobongie, F. (2017). What is the key to a successful transition for indigenous girls moving from the Torres Strait Island communities to boarding colleges in regional Queensland Australia. *International Journal of Technology and Inclusive Education 6*(2), 1143–1151	B, F	2, 4, 9	Y	Journal article
2017	Bobongie-Harris, F. (2017). Family + Stories = Research. *Qualitative Research Journal*, *17*(4), 345–355. https://doi.org/https://doi.org/10.1108/QRJ-11-2016-0069	B, C, F, G	2, 3, 4, 9, 12, 18,23	Y	Journal article
2017	Heyeres, M., McCalman, J., Bainbridge, R., & Redman-MacLaren, M. (2017). Staff capacity development initiatives that support the well-being of Indigenous children in their transitions to boarding schools: A systematic scoping review. *Frontiers in Education*, *2*. https://doi.org/10.3389/feduc.2017.00001	D, E	6, 7	Y	Journal article

Table 1 (continued)

Year	Source (Indigenous authors prioritised, by year)	Major themes	Sub-themes	Indig. author/s	Source type
2017	McCalman, J., Bainbridge, R. G., Redman-MacLaren, M., Russo, S., Rutherford, K., Tsey, K., Ungar, M., Wenitong, M., & Hunter, E. (2017). The Development of a survey instrument to assess aboriginal and Torres strait islander students' resilience and risk for self-harm. *Frontiers in Education, 2*, 19. https://doi.org/10.3389/feduc.2017.00019	C, D	3, 5	Y	Journal article
2017	Bainbridge, R. (2017). Measuring resilience and risk factors for the psychosocial well-being of aboriginal and Torres Strait Islander boarding school students: Pilot baseline study results. *Frontiers in Education, 2*	D	5, 6	Y	Journal article
2017	Guerin, B., & Pertl, J. (2017). The boarding school experiences of some Indigenous male secondary students: How the staff talk about the students. *Journal of Australian Indigenous Issues*, *20*(4), 54–70	B, E	2, 15, 16	N	Journal article
2017	English, S., & Guerin, B. (2017). What some female Indigenous secondary students say is important at an Indigenous residential college. *Journal of Australian Indigenous Issues*, *20*(4), 71–89	B	4, 18	N	Journal article
2017	English, S., & Guerin, B. (2017). Boarding for indigenous Australian secondary students: A contextual analysis of four options and their best features. *Journal of Australian Indigenous Issues, 20*(4), 31–53	B	18	N	Journal article
2017	Crawford, H., & Schwab, R. (2017). *Barriers and bureaucracy, bridges and brokers*. Retrieved from https://indigenousboarding.au/wp-content/uploads/2022/06/Barriers-and-Bureaucracy_logo-vers.pdf	A	17, 24	N	Report
2018	Macdonald, M.-A., Gringart, E., Kessaris, T. N., Cooper, M., & Gray, J. (2018). A 'better' education: An examination of the utility of boarding school for Indigenous secondary students in Western Australia. *Australian Journal of Education*, *62*(2), 192–216	B, C, D, E, F	2, 9, 11, 14, 15, 20	Y	Journal article

Table 1 (continued)

Year	Source (Indigenous authors prioritised, by year)	Major themes	Sub-themes	Indig. author/s	Source type
2018	Langham, E., McCalman, J., Redman-MacLaren, M., Hunter, E., Wenitong, M., Britton, A., … Bainbridge, R. (2018). Validation and factor analysis of the child and youth resilience measure for indigenous Australian boarding school students. *Frontiers in Public Health*, *6*, 299. https://doi.org/10.3389/fpubh.2018.00299	D	5	Y	Journal article
2019	Heyeres, M., McCalman, J., Langham, E., Bainbridge, R., Redman-MacLaren, M., Britton, A., … Tsey, K. (2019). Strengthening the capacity of education staff to support the wellbeing of indigenous students in boarding schools: a participatory action research study. *The Australian Journal of Indigenous Education*, *48*(1), 78–92	D, E	6, 7	Y	Journal article
2019	Mander, D., & Lester, L. (2019). The self-reported perceptions, readiness and psychological wellbeing of primary school students prior to transitioning to a secondary boarding school. *Children Australia*, *44*(3), 136–145	D, F	6, 9	N	Journal article
2019	Benveniste, T., Guenther, J., Dawson, D., & King, L. (2019). Race, rules and relationships: What can critical race theory offer contemporary aboriginal boarding schools? *Journal of Intercultural Studies*, *40*(1), 32–48	B	2, 18	Y	Journal article
2019	Osborne, S., Rigney, L.-I., Benveniste, T., Guenther, J., & Disbray, S. (2018). Mapping boarding school opportunities for Aboriginal students from the Central Land Council region of Northern Territory. *The Australian Journal of Indigenous Education*, *48*(2), 162–178. https://doi.org/10.1017/jie.2018.1	A, B	12, 13	Y	Journal article
2019	McCalman, J., Bainbridge, R., & Benveniste, T. (2019). The use and satisfaction with healthcare services of Aboriginal and Torres Strait Islander students at boarding schools: Baseline results. *International Journal of Integrated Care. 19*(1), 1	B, D	2, 20	Y	Journal article

Table 1 (continued)

Year	Source (Indigenous authors prioritised, by year)	Major themes	Sub-themes	Indig. author/s	Source type
2019	Parsons, A. (2019a). Racial-ethnic identity and academic self-efficacy of indigenous Australian students studying on scholarships at independent Australian boarding schools—A systematic quantitative literature review. *Diaspora, Indigenous and Minority Education*, *13*(3), 146–164. https://doi.org/10.1080/15595692.2019.1593134	A, C, G	13, 14, 23	N	Journal article
2019	Barrett, P. (2019). *Factors enabling a successful transition to boarding school for Australian Aboriginal students*. [Master Thesis]. Edith Cowan University	B, F	2, 9, 12	N	Masters Thesis
2019	Thornton, G. (2019). *Boarding: Investing in outcomes for Aboriginal and Torres Strait Islander students*. [Report]. Semantic Scholar. Retrieved from https://www.niaa.gov.au/sites/default/files/publications/boarding-investing-in-outcomes.pdf ǂ	A	1, 17, 24	N	Report
2020	Rutherford, K., Britton, A., McCalman, J., Adams, C., Wenitong, M., & Stewart, R. M. (2020). A STEP-UP resilience intervention for supporting indigenous students attending boarding schools: Its development and implementation. *The Australian and International Journal of Rural Education*, *30*(2), 44–66	B, D	5, 8	Y	Journal article
2020	Benveniste, T., Beek, A. V., McCalman, J., Langham, E., & Bainbridge, R. (2020). Can it be done? An evaluation of staff perceptions and affordability of a school-based multi-component integrated intervention for improving the resilience of Aboriginal and Torres Strait Islander boarding students. *The Australian and International Journal of Rural Education*, *30*(1), 33–50	A, D, E	5, 15, 17	Y	Journal article
2020	Guenther, J., Benveniste, T., Redman-MacLaren, M., Mander, D., McCalman, J., O'Bryan, M., … Stewart, R. M. (2020). Thinking with theory as a policy evaluation tool: The case of boarding schools for remote First Nations students. *Evaluation of Journal of Australasia*, *20*(1), 34–52. https://doi.org/10.1177/1035719x20905056	A, C	1, 3	Y	Journal article

Table 1 (continued)

Year	Source (Indigenous authors prioritised, by year)	Major themes	Sub-themes	Indig. author/s	Source type
2020	McCalman, J., Benveniste, T., Wenitong, M., Saunders, V., & Hunter, E. (2020). "It's all about relationships": The place of boarding schools in promoting and managing health and wellbeing of Aboriginal and Torres Strait Islander secondary school students. *Children and Youth Services Review*, *113*, 104954	D	6	Y	Journal article
2020	McCalman, J., Langham, E., Benveniste, T., Wenitong, M., Rutherford, K., Britton, A., … Bainbridge, R. (2020). Integrating healthcare services for indigenous Australian students at boarding schools: A mixed-methods sequential explanatory study. *International Journal of Integrated Care*, *20*(1), 8	E	15	Y	Journal article
2020	Lester, L., & Mander, D. (2020). A longitudinal mental health and wellbeing survey of students transitioning to a boys' only boarding school. *The Australian and International Journal of Rural Education*, *30*(2), 67–83	B, D, F	6, 9, 16	N	Journal article
2020	Lloyd, A., & Duggie Pwerl, T. (2020). Interschool partnerships: Remote Indigenous boarding students experiencing Western education whilst keeping culturally safe. *Rural Society, 29*(3), 171–186	B, G	2, 12, 23	Y	Journal article
2020	Mander, D., & Hasking, P. (2020). The complex nature of mental ill-health, developmental milestones and the transition to secondary boarding school. *The Australian and International Journal of Rural Education*, *30*(2), 127–133	D, F	6, 9	N	Journal article
2020	Lloyd, A. (2020). Walking the tightrope or constructing a bridge? A study into effective partnership practices between an interstate boarding school community and a very remote aboriginal community. *The Australian and International Journal of Rural Education*, *30*(2), 1–15. https://doi.org/10.47381/aijre.v30i2.256	B, G	12, 19	N	Journal article
2020	Guenther, J., & Fogarty, B. (2020). Examining remote Australian First Nations boarding through capital theory lenses. *Critical Studies in Education*, *60*(5), 594–610	A	1	N	Journal article

Table 1 (continued)

Year	Source (Indigenous authors prioritised, by year)	Major themes	Sub-themes	Indig. author/s	Source type
2020	Redman-MacLaren, M., Klieve, H., McCalman, J., Sandra, R., Rutherford, K., Wenitong, M., & Rochecouste, J., & Oliver, R. (2020). Introducing the teaching and learning benefits of the WWW in Aboriginal schools. In M. Association (Ed.), *Indigenous Studies: Breakthroughs in Research and Practice* (pp. 77–86). IGI Global	B	10	N	Book chapter
2020	Franck, L., Midford, R., Cahill, H., Buergelt, P., Buergelt, P., Robinson, G., … Paton, D. (2020). Enhancing social and emotional wellbeing of Aboriginal boarding students. *International Journal of Environmental Research and Public Health*, *17*(3), 771	D	6	N	Journal article
2020	Whettingsteel, E., Oliver, R., & Tiwari, R. (2020). 'It would give you a space to be yourself': Increasing a sense of belonging for Aboriginal students in boarding schools. *The Australian and International Journal of Rural Education*, *30*(2), 84–110	B	2, 18	N	Journal article
2020	O'bryan, M., & Fogarty, B. (2020). Boarding off and on country: a study of education in one Northern Territory remote community. [Report]. Retrieved from https://openresearch-repository.anu.edu.au/bitstream/1885/206706/1/NT%20Ed%20Study%202020_(screen).pdf	A, B, F, G	1, 2, 12, 13, 14, 17, 24		Report
2021	Mander, D., & Lester, L. (2021). Adolescent sleep quality: An exploratory study of sleep complaints and impacts for boarding students from regional and remote communities in Years 7 to 12. *The Australian and International Journal of Rural Education*, *31*(2), 1–17	B, D	2, 6, 12	N	Journal article
2021	Sprajcer, M., Mander, D., Rigney, G., & Benveniste, T. (2021). Sleep in adolescents attending Australian boarding schools: A review and interim recommendations. *Australian Journal of Teacher Education*, *46*(9)	B, D	2, 6	Y	Journal article

Table 1 (continued)

Year	Source (Indigenous authors prioritised, by year)	Major themes	Sub-themes	Indig. author/s	Source type
2021	Redman-MacLaren, M., Benveniste, T., McCalman, J., Rutherford, K., Britton, A., Langham, E., … Bainbridge, R. (2021). Through the eyes of students: The satisfaction of remote Indigenous boarding students' with a transition support service in Queensland, Australia. *The Australian Journal of Indigenous Education*, *50*(1), 95–106	B	2, 8, 12	Y	Journal article
2021	Stewart, R. (2021). *"We let 'em go!": Transition from remote community to boarding school: The Lockhart River experience*. [Doctoral Thesis]. James Cook University	B, F	9, 12	N	PhD Thesis
2021	O'Brien, M. (2021). *Boarding and Australia's first peoples: Understanding how residential schooling shapes lives*. Springer Nature Singapore	B, C, F	2, 12, 14, 11	N	Book
2022	Benveniste, T., Guenther, J., King, L., & Dawson, D. (2022). Connections, community and context: The importance of post-boarding school pathways and re-engagement for remote Aboriginal students. *The Australian Journal of Indigenous Education*, *51*(1)	B, F, G	11, 12, 19	Y	Journal article
2022	Dillon, A., Craven, R. G., Guo, J., Yeung, A. S., Mooney, J., Franklin, A., & Brockman, R. (2022). Boarding schools: A longitudinal examination of Australian indigenous and non-indigenous boarders' and non-boarders' wellbeing. *British Educational Research Journal*, *48*(4), 751–770. https://doi.org/https://doi.org/10.1002/berj.3792	D	6	Y	Journal article
2022	Independent School Australia. (2022). *Independent boarding: A national perspective report 26.05.2022.* Independent School Australia. https://isa.edu.au/wp-content/uploads/2022/06/ISA-Report-Independent-Boarding-a-national-perspective.pdf	A, B, E	2, 7, 13, 17	N	Report

> time, where the past, the present and the future are viewed as intertwined… The past is central to and shapes both present and future…carrying one's past into the future is that ancestors are ever present…alongside the living as well as within the living. (Rameka, 2016, p. 387)

This positional perspective also provides insight to the Kanaka Maoli worldview 'that one is always looking toward the past, seeking guidance from ancestral knowledge to address the issues of the future' (Kurashima et al., 2017, p. 440).

The word 'dreaming' has been used to describe Aboriginal understandings of time and the interconnectedness of our worldviews, grounded in and inextricably connected to Country. Dreaming describes a 'pattern of connectivity, joining lines of sites, lines of songs, and lines of familial relationship, along lines of country…to all other aspects of life…a channel through which all cultural associations pass through the generations' (Bishop et al., 2012, p. 30). As Moreton-Robinson explains, it is our relationship as Indigenous people, to land, that informs our ways of viewing the past being in the present and the future: 'Our relation to land, what I call ontological belonging, is omnipresent… the inalienable nature of our relation to land, marks a radical, indeed incommensurable, difference between us and the non-Indigenous' (Moreton-Robinson, 2020, pp. 24–31). Knowledge from the past co-exists in the present, and this understanding underpins knowledge transfer. In this way, for Indigenous people, all aspects of life, and knowledge, are connected and related. Given that this research relates to boarding schools and sits within the global histories many Indigenous nations share of being removed as children to be educated in missions, homes, and residential/boarding schools, it should be noted that these institutions have affected the way we interact as Indigenous peoples, and our sense of being. As Childs (2000) explains,

> boarding school has become part of our collective, pan-Indian identity. In the process of attending these schools, Indians became more alike. They learned bits of each other's languages, and everyone learned English...alliances were forged. And for better or worse, the schools became part of our histories. (p. 4)

Indigenous ways of knowing (being and doing) have been undervalued by the Academy, because academic 'knowledge privileges the existence of a single and verifiable truth, a separation of events and perceptions of them, linear time and sequence' (Whimp, 2008, p. 403). In contrast, Indigenous boarding experiences in this re-view are informed by the knowledge that 'every "now" is the consequence of many "thens"…What goes on now is interpreted from previous knowledge…The present we live in is built from past events' (Tonkin, 1995, p. 9); the past is 'that which lies before… "nga ra o mua", the days in front' (Binney, 2001, p. 4). The literature being re-viewed, and the peoples/outcomes/experiences they describe, are at once located in the 'past and eternally contemporary… continually being re-expressed and re-interpreted' (Metge, 1998, pp. 8–9). As Ballard (2014) explains, Indigenous peoples live their histories in the present. In this way, the Indigenous 'self is grounded within a collectivist perspective that views the self as inseparable from, and embedded within, family and community' (Gee et al., 2014, p. 57), ancestors and Country. This is how I approach this re-view to better understand the experiences of Indigenous

young people, undertaking education away from home, at boarding school, as a spiral connecting Indigenous pasts, presents and futures described by Whyte (2018) as: 'a spiralling temporality (sense of time) … living alongside future and past relatives simultaneously as we walk through life' (pp. 228–229).

I employed ILRM to analyse 66 written sources (journal articles, reports, theses and books) that specifically looked at a topic of contemporary Indigenous boarding schooling. I set the parameters of 'contemporary' as the year 2000 onwards, although there were fewer than five sources identified as being prior to this. Sources that included a chapter or section on boarding as part of a publication focussed on other topics were not included in this re-view. I centred this re-view on connectedness and relatedness, including connection to the past, present and future. In this way, I aimed to come closer to an Indigenous understanding of literature that relates specifically to contemporary Indigenous boarding schooling in Australia. Relatedness means 'knowing your Stories of relatedness (Ways of Knowing) and respecting these Stories (Ways of Being) and the ways this relatedness is then expressed (Ways of Doing)' (Martin, 2008, p. 63).

Each of the sources I re-viewed described and related to Indigenous lives: those of the boarding school students (and their families) who were written about, who participated in research and whom data referred to, in the research projects covered in the literature. It is these knowledges that inform our understandings of Indigenous boarding schooling—and it is Indigenous students, families and communities who are at the centre of this review—never lost as numbers, figures or words on a page. All sources analysed in this paper relate to Indigenous people, each of whom belong to Country, to their communities and families. So, it is Indigenous voices, that sit at the centre of this re-view, and the ILRM.

Methodology

In my search for literature reviews that focussed on Indigenous boarding schooling, I found three specifically focussed on Australian Indigenous boarding school literature (Heyeres et al., 2017; Parsons, 2019; Rutherford et al., 2019). In my search for Indigenous methodologies applied to literature reviews, I noted that Aboriginal and Torres Strait Islander researchers are in the early stages of grounding literature reviews in Aboriginal ontologies, epistemologies and axiologies, and was informed by the work of Aboriginal scholars Bronwyn Fredericks, Lauren Tynan, Michelle Bishop, Nerida Blair and Karen Martin (Blair, 2015; Fredericks et al., 2014; Martin, 2008; Tynan & Bishop, 2023), and Native Hawaiian scholar, Kourtney Kawano (2023). I noted that most literature reviews regarding literature 'on' Indigenous peoples rely on 'colonial methodologies that value the individual researcher's knowledge over the community's wisdom' (Kawano, 2023, p. 2). I considered the work of Harding et al. (2021) and Lowe et al. (2019) who integrated some Indigenous research principles in their literature review methodologies (Lowe et al., 2019). Learning from the Indigenous scholarship that has gone before, I developed ILRM. Inherent in my aim of developing ILRM was rejection of the idea that Western, dominant forms of research 'about' Indigenous peoples are most valid. I aim to research in ways that

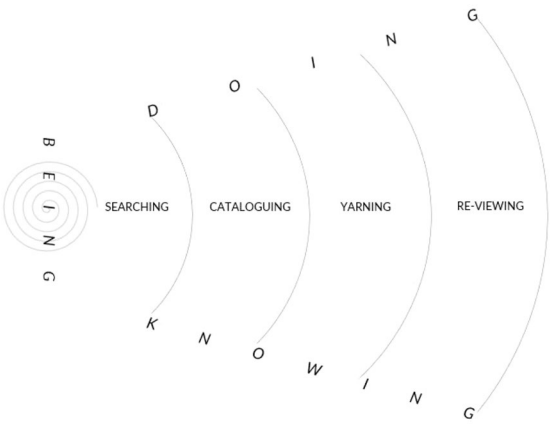


Fig. 1 Indigenous Literature Re-View Methodology (ILRM) framework

give greater emphasis to Indigenous voices and knowledges, foregrounding Indigenous ways of being, doing and knowing. ILRM was informed by Martin's (2003) understanding that research can 'require the Indigenist researcher to watch and wait with patience as the interpretations and representations of these patterns emerge… (this) has less to do with capturing "truth"…than the re-connecting of self, family, community and Entities' (p. 213). For these reasons, this method is based on relatedness, which is framed by Aboriginal ontology, axiology and epistemology, or ways of being, ways of doing and ways of knowing. As described by Moreton-Robinson (2013), in 'Australian contexts the constitutive elements of Indigenous social research paradigms are axiology, ontology and epistemology though some Indigenous researchers add methodology to this framework' (p. 337). Aboriginal ontology is a relational ontology, with all things respected in their place within the overall system (Martin & Mrriaboopa, 2003). 'Being' grounds ILRM in an Indigenous relational framework, as Indigenous research requires 'establishing identities, interests and connections to determine our relatedness' (Martin & Mirraboopa, 2003, p. 11). The ways in which Aboriginal ways of being inform ways of doing and knowing are seen in Fig. 1.

Method

Searching

The searching phase involved a comprehensive search for all literature that could be found specifically looking at Aboriginal and Torres Strait Islander (or, Indigenous Australian) boarding school experiences. An initial search included searches in university library catalogues, databases, publication lists, reference lists of key publications, as well as the use of web-based, AI-driven research tool 'Research Rabbit', to find as many papers and reports as possible. Google searches were also conducted. Once I could not find any further journal articles or reports, I had conversations with Indigenous experts in the area of Indigenous boarding to identify further

publications. A combination of keywords was used to execute the searches, including: 'Aboriginal boarding'; 'Indigenous Australian boarding schooling'; 'boarding school Indigenous'; 'Aboriginal education away from home'; 'Indigenous education boarding' and 'Aboriginal boarding schools' among other related searches. Research Rabbit suggested five papers which did not appear through other searches using keywords. Google searches gleaned three further journal articles and one report. Only articles in English were considered for inclusion, however, there were no articles found in languages other than English. There were no exclusion criteria related to date of publication applied at the commencement of this re-view, but rather the focus of the publication was restricted to studies focussed on Indigenous boarding (excluding mainstream boarding school studies that happened to have Indigenous boarding as an area of discussion). I applied the exclusionary criteria of 2000 onwards as date of publication criteria to reflect my aim of 'contemporary' boarding literature that is most likely to represent the current experience of Indigenous boarders today. The criteria of 'focused on Indigenous boarding' were applied by re-viewing each article to confirm this focus in a) the title, b) the abstract or c) the majority of the text. While this methodology foregrounds Indigenous authors, the searching phase did not exclude papers written by non-Indigenous authors only, as an aim of this phase was to find as many sources that met the criteria as possible.

Analysis

Cataloguing

After sources had been identified, they were catalogued in a table with the following categories: author/s, Indigenous authorship (that could be identified), year, title, type of publication and in a separate document, key points that emerged during the reading of each source. Doing this cataloguing provided opportunity for identification of broad themes and subthemes as they emerged. Some source titles included descriptive keywords and terms that indicated themes they might explore, for example 'student experiences', 'post-school pathways' and 'remote students'. In the initial cataloguing, Indigenous authorship was identified by a) re-viewing any in-text positionality statements regarding author Indigeneity, b) author biographies publicly available online via institutional websites and staff profiles, and if neither of these gave a clear indication of an author's positionality, I conducted further re-views, c) other web-based sources and publications where authors identified as Indigenous or non-Indigenous. While doing this cataloguing, I may have incorrectly attributed authors as non-Indigenous, if they did not identify themselves as Indigenous in these ways. The cataloguing phase was time intensive, but as each source was read, themes and connections between papers began to emerge naturally. This qualitative content analysis was, in part, based on my personal understandings of the themes that each source covered, including my own experience as a mother to an Indigenous boarding school graduate, as a researcher of Indigenous boarding school experiences and my previous experiences as a teacher leading Indigenous programs in boarding schools and as a school principal of an Indigenous boarding school. This is reflected

Table 2 Themes and subthemes

	Subthemes		Major themes
1	Policy	A	Access
2	Student experience	B	Student experience
3	Tool development	C	Evaluation
4	Female boarders		Student experience
5	Resilience	D	Health
6	Social Emotional Wellbeing		Health
7	Staff capacity and support	E	Staff
8	Student support programs		Student experience
9	Transitions to boarding	F	Transitions
10	Digital inclusion		Student experience
11	Post school transitions and pathways		Transitions
12	Remote students		Student experience
13	Access and scholarships		Access
14	Outcomes		Evaluation
15	Staff perceptions		Staff
16	Male boarders		Student experience
17	Financial cost		Access
18	Residential experience and programs		Student experience
19	Home-school connection	G	Home
20	Health care		Health
21	Bullying		Health
22	Parent perspectives		Home
23	Identity		Home
24	Abstudy		Access

in the ILRM diagram, grounded in the endless spiral of how *who* we are, what we *do* and what we *know* influence the process of research, from a relatedness perspective. Table 2 shows the results of cataloguing.

Yarning

Bessarab and Ng'andu (2010) define yarning as when 'an Aboriginal person says "let's have a yarn", what they are saying is, let's have a talk or conversation' (p. 38). Yarning encompasses 'memories of the past, those that have gone before, the worries for the future, for the children, grandchildren and the grandchildren of their grandchildren…processes in place that ensure we remember to remember' (Fredericks, 2003, pp. 358–359). Informed by Kawano's (2023) Kanaka Maoli relational approach to undertaking a literature review, I yarned about major themes that emerged from the cataloguing phase with as many Indigenous scholars who had published sources included in this re-view as I could. Initial contact was made via email and yarns held over Zoom. The focus of the yarning phase was two-fold: to

check that I had correctly identified key points and major themes in their sources and to gain a deeper understanding of the themes I had identified from the body of literature overall. If I had missed themes from publications, I amended these in the catalogue table. Yarns went for approximately 30 min, and no recordings were taken as they were informal conversations. These yarns were deeply important, and covered the publications, but also relationships, experiences, frustrations and connections, as yarns do. This is because yarning facilitates Indigenous ways of working and sharing knowledge (Martin, 2012). By including yarning, the ILRM process is rooted in Indigenous protocols and ways of being and doing, respecting the knowledges of those who have come before and contributed to the body of knowledge that currently exists, and ensures ILRM is informed by relationality (Martin & Mirraboopa, 2003). Yarning with scholars about their work, both written and unwritten, was based on relational understandings of who we are as Indigenous people (connected not only through our fields of study but through ontological connections). This reflects the knowledge that Indigenous research:

> is guided by who we are as Indigenous people...the practices and values that lead and guide us across the pathways of our lives...we embody the ancestral knowledge and teachings of our ancestors...We honor those knowledge and roles throughout our scholarship...our research is connected to our tribal communities, our families, our ancestors, Creator, and future generations. Embedded in our worldview is a responsibility to ensure that we are accountable and responsive to the communities from which we come and with whom we work...teachings of responsibility have been passed down from generation to generation...These deeply embedded intentions are what Indigenous methodologies are centred upon—sharing knowledge for the betterment of our Native communities. This grounded responsibility means that what we do in our scholarship and research is dialectically connected to who we are. (Shotton et al., 2018, p. 640)

Findings

Re-viewing

I was informed by my knowledge that Indigenous worldviews, and methodologies, draw on concepts of 'past/present time…of "here-now time" and "everywhen"… Aboriginal people may not see the importance of being able to separate past and present on a longitudinal calendar axis and, instead, would rather use… culturally relevant' (Janca & Bullen, 2003, p. 4) markers in discussions of what has gone before. As such, findings from this ILRM were only those themes that emerged as most *common*, but as most *relevant* to Indigenous people (boarders, their families and communities) in sources within scope of this re-view. While this may not be the approach of other literature review methods, Bamblett et al. (2010) explain Western methods may not 'culturally match with Indigenous cultures… [we] need to understand the relationship of the researcher to the community' (p. 13). Shotton et al. (2018) define the responsibilities we carry as Indigenous researchers:

> within the colonising space of the academy...our worldview stresses our responsibility to be good relatives...our work, as Indigenous scholars, is... to assert an Indigenous scholarly narrative...to challenge the epistemological norms that have defined and informed how research is conducted, to ultimately expand and alter the methodological employment of research and reclaim Indigenous ways of knowing. (pp. 636–637)

This re-view, regarding Indigenous boarding literature, both identified major themes across the literature, and in the process, allowed a re-view of this growing body of literature. The findings are strengths-based, and reject a '"deficit" perspective, whereby the failures of Indigenous people to engage with the mainstream educational system are seen as the "problem"' (Krakouer, 2016, p. 3). I instead view these major themes and findings through a lens of strength, informed by Indigenous wellbeing, with Indigenous boarders at the centre, their experiences key to addressing observations that outcomes of Indigenous boarding 'investment and policy effort are not well understood' (Guenther et al., 2020, p. 35), that there is a 'paucity of research available to inform Indigenous boarding policy initiatives' (Osborne et al., 2018, p. 174) and that 'the impacts of contemporary boarding schools on Aboriginal and Torres Strait Islander children are still largely unknown' (Benveniste et al., 2022, p. 2). We know that for Indigenous boarding students and their families, the impacts and outcomes of Indigenous boarding schooling are acutely understood. I aim to centre their voices. As such, after analysing the 66 sources I identified within the scope of this re-view, seven major themes emerged, with 21 subthemes (Table 2). I have conceptualised the connection between the major themes (home, student experience, transitions, evaluation, access, health and staff) with the Indigenous boarding student, or young person, at the centre. The framework is a spiral, as spirals 'link us through time and place, and bring those times and places together, the land and the people. The spiral is infinite, it is how kinship spirals through the generations, from before and into the future. It is all connected' (Gay'wu Group of Women, 2019, p. 261).

Results

Internationally, it is widely recognised that historically, the primary use of boarding schools for Indigenous peoples was as tools of assimilation and colonisation (Benveniste et al., 2015; Bobongie, 2017a). When I commenced my PhD research in 2014, I found that in Australia, as Benveniste et al. (2015) did in contrast to international boarding literature,

> contemporary Australian discourse of Aboriginal and Torres Strait Islander boarding schools thus far is largely in report or media form, considering the practical imperatives of boarding without any acknowledgement of the underpinning philosophical or sociological assumptions that are driving its need. (p. 164)

The links between the histories of boarding schools internationally (including the use of education, religion, dormitories and removing children from their communities to teach them the ways of the Western world such as English language and work skills) and the contemporary uses of boarding for Indigenous peoples are not linked to any great extent across the body of literature examined in this re-view. Internationally, in places such as Sherman Indian High School (USA), these histories occurred within the same schools that continue to educate Indigenous youth today. While Sherman's past use was to assimilate Native youth, today it is focussed on strengthening Native culture and identity for students who live away from home while receiving an education (Rogers & Sisquoc, 2020). We must remember the histories of these schools, because as Yindjibarndi woman West (2016) states:

> The Stolen Generations denied us the right to directly inherit…knowledge and identity… This, of course, impacted my sense of self…in the scheme of transgenerational trauma…I felt I didn't have a cultural framework or coherent belief system to draw from. This is an idea that originates in the grand plan of assimilation – disconnect people from their culture, and then they have no culture. This in reality is not possible…I may have missed out on being born into Yindjibarndi society, but this does not mean my identity isn't authentic…The past cannot be changed, but we can reorient our presence in time and place.

West (2016) articulates how the aim of removing children of the Stolen Generations to dormitories, homes and 'schools' links with the aim defined in the international literature regarding historical use of Indigenous boarding schools: assimilation. Aboriginal supporters of contemporary Australian boarding models such as Pearson (November 5th 2004) have stated 'the allegation that indigenous children attending boarding schools represents a repetition of the stolen generations is just silly' (p. 2). Aboriginal academic Marcia Langton later addressed these concerns stating: 'it's quite wrong to refer to this as the Stolen Generation, a new stolen generation, because Aboriginal parents willingly send their children to these schools' (Throwden, 26 February 2013). It remains the fact, however, that remote Aboriginal communities, such as Mornington Island (Queensland) often have no local high school. With limited internet access, boarding in these communities is not a 'choice' for parents, but rather, a necessity, if they want their children to finish high school (Rogers et al., 2023). While Indigenous boarding schools overseas, such as Kamehameha Schools in Hawaii (Rogers, 2018) and St Joseph's Maori girls College in New Zealand (Rogers, 2016, 2017) are centred on Indigenous language, cultural practices, family and community connection, Indigenous boarding in Australia most often occurs in large, private non-Indigenous schools, (including elite and prestigious schools) with Indigenous boarders experiencing cultural isolation (Bobongie, 2017a, 2017b; Rogers, 2016, 2017). Some Indigenous boarders have been prevented from speaking their home languages while at Australian boarding schools (Bobongie, 2017a).

We should remember the first Indigenous Australian 'boarding school', the Blacktown Native Institution in Sydney, New South Wales. The Native Institution was built to 'educate and assimilate Aboriginal Children' (Middleton, 2010, p. 180), and marks the beginnings of the forcible removal of Aboriginal Australian

children from their parents to be raised within European residential settings (Middleton, 2010). The history of this institution was explored by Aboriginal artist Leanne Tobin in her work titled 'Start Here Now': 'The ground spiral starts at the centre and radiates outwards. It refers to the advent of institutionalisation and the wide-spread ongoing "ripple" effect on our people, as they are forced to assimilate into the new world imposed on them' (Blacktown Native Institute Project, 2015).

Keenan (2005) reminds us that 'history at once provides both narratives of the past, and frameworks within which to interpret those narratives. This is because the past substantially converges with the present' (p. 55). It is not possible, underpinned by Indigenous concepts of spiralled or circular past/present/future time, to look at contemporary boarding schooling for Indigenous young people, without acknowledging these histories, connections, stories and memories. The use of dormitories, the movement of young people to institutions that were focussed on Western knowledges, behaviours and systems from the Stolen Generations period remain in the consciousness of young Indigenous people today. Events from 'the past' remain very much alive for Aboriginal students (Rogers, 2016). As Janca and Bullen (2003) explain, periods of time such as the Stolen Generations can be experienced:

> …concurrently with the present moment, even though they may have actually or chronologically occurred further away in time… In Aboriginal culture, there are a number of events that are seen as 'lasting' or 'everlasting' regardless of their linear time duration…events with major impact on an Aboriginal people and culture are sometimes perceived as 'timeless' or eternal (e.g., consequences of colonisation, loss of culture and identity, separation of families and children, land rights). (p. 3)

I am reminded of a yarn shared with an Indigenous boarding student: 'It's not just the boarding house, but here, we are institutionalised. It feels like we are assimilating and stuff…[with the] Stolen Generation they were making us to assimilate into the white society' (Rogers, 2016, p. 142). Here, we see a boarding student drawing on the past to describe her lived experience in contemporary boarding school. It is within such a frame of past/present/future that Indigenous boarding school literature is re-viewed using ILRM. The loss of identity, distance from family, pressure to conform and 'assimilate' into Western and school cultures unfamiliar to students all become understood when Indigenous ways of viewing the past/present/future are considered as connected. The themes that emerged (Fig. 2) will be expanded and discussed in future publications.

Discussion

> Indigenous expression of research is always connected to the...process as a whole: ways of doing (practices and protocols) are pursued based on the values we honor...our ways of being...Indigenous methodology does not require

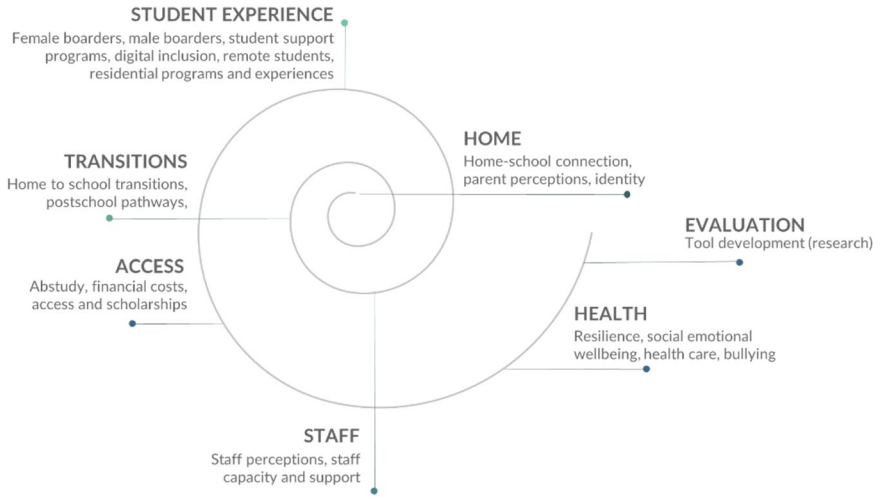


Fig. 2 Major themes from indigenous boarding school-focussed literature (2000–2023)

> citations to secure its legitimacy as a reputable source…As an Indigenous researcher...it is my responsibility to...respect the relationships. (Summers, 2013, pp. 1–9)

Examining literature about Indigenous boarding schooling required me to articulate a methodology that was centred on the Indigenous people who are at the heart of this body of work: the students, their families, communities and the Indigenous researchers who are ontologically connected to the research and literature re-viewed. While Western researchers might view ILRM as 'integrative', Indigenous knowledges are always, by way of connectedness and relatedness, integrative. Using ILRM allowed me to come closer to an Indigenous understanding of boarding schooling in Australia.

Conclusions

There are many positives to approaching a literature review in this way, particularly literature that relates to Indigenous peoples, because ILRM contrasts strongly with an extractive paradigmatic way of viewing knowledge. The strength of approaching knowledge as shared, rather than 'owned' is probably the key aspect of ILRM that presents a marked shift away from traditional literature review methodologies. This allows the researcher to take control of amplifying Indigenous voices, and knowledges.

> Our work has ongoing impacts of which we have no control. So there is a responsibility not only in the knowledge we gain, but in what we produce with it. That responsibility is even greater when we work with Indigenous

> peoples…we are 'in the canoe,' steering a project through the time/space/people milieu. (Hernan, 2013, p 70)

In approaching a literature review focussed on Indigenous boarding schooling in Australia, I knew that a 'literature review even when I use Indigenous scholarly voices privileges…the Academy' (Blair, 2015, p. 133). As a way to privilege Indigenous voices, I developed ILRM and applied it to Indigenous boarding school literature which I identified as specifically focussed on Indigenous boarding experiences. Analysing 66 sources saw 7 major themes emerge for discussion in future publications. I approached the literature in a way that Torres Strait Islander academic Nakata (2007) describes:

> I did not read them from a position of 'ignorance' or 'neutrality' or as an 'onlooker'. Rather I read them from a position of awareness...this literature was an attempt to re-present my experience and my forebears' experience... to re-present an analysis of my or my fellow Islanders' situation. (p. 3).

I brought my experience as a Wiradjuri woman, a mother, a teacher and a researcher, remembering all the experiences of Aboriginal young people who have shared through yarns with me. This is because 'Research is personal' (Shotton et al., 2018, p. 640), and because all aspects of Indigenous research (and researchers) are related.

It is my hope that ILRM can be employed to explore other bodies of literature that relate to Aboriginal and Torres Strait Islander peoples. Indigenous-centred literature reviews might inform policymakers who have the power to change Western systems, such as the Australian education system, that we as Indigenous peoples navigate daily.

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Data availability Data in this paper are all publicly available as it is a literature review of previously published works.

Declarations

Competing interest Rogers is a board member of St Philip's College (Alice Springs), the Nursing and Midwifery Board of Australia and the Wesley Mission Queensland Board. Dr Rogers is an Honorary Associate Professor at the Australian National University and is employed at QUT as a First Nations Senior Research Fellow.

Ethical approval This research was assessed by the QUT Human Research Ethics Committee and has received full ethics approval (HREA 2023-6420-13232).

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Jessa Rogers CF GAICD MAIATSIS is a Wiradjuri researcher, educator and board director with over fifteen years of teaching experience in schools and tertiary education. Based in the Digital Media

Research Centre (DMRC) as an Australian Research Council (ARC) DECRA Fellow (DE230100140), she is an Honorary Associate Professor in the School of Culture, Language and History at the Australian National University (ANU).