Authors
Genevieve Williamson, Kirrilly Thompson, Deirdre Tedmanson

Project Leader
Kirrilly Thompson

Contact
Centre for Sleep Research and Human Factors Group
School of Psychology, Social Work and Social Policy
University of South Australia
GPO Box 2471
Adelaide
South Australia 5001
AUSTRALIA

Ph: +61 8 8302 6624
Fax: +61 8 8302 6623
Web: http://www.unisa.edu.au/sleep/default.asp

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A note on terminology

Use of the terms ‘Aboriginal’ and ‘Indigenous’
The terms ‘Aboriginal’ and ‘Indigenous’ are often used interchangeably within Australian literature. For consistency, this review uses the term ‘Aboriginal’ to refer to Indigenous Australians, unless directly quoting a title or a phrase from the literature. When referring to an international group of indigenous people, the word ‘Indigenous’ is used to differentiate between Australian Aboriginal people and Aboriginal peoples of other nations. Occasionally, when a paper makes no distinction between Aboriginal and Torres Strait Islander status, the word Indigenous is used.

Spelling of ‘Licence’
There is no internationally consistent spelling of the word ‘licence’. American spelling favours ‘license’, which differs from Australian standards. For consistency, this review uses the Australian standard spelling of licence (except when directly quoting from a resource).

Use of term ‘initiative’
In this review, the term ‘initiative’ is used as an umbrella term for any service, policy, programme, guideline or initiative or similar, which is intended to promote change or support desirable behaviours and outcomes.

Definitions of urban, rural and remote areas
This review will follow the guidelines set down by the Australian Bureau of Statistics Standard Geographical classifications in order to classify regions by the terms urban (or metropolitan), rural and remote. Factors such as population density and distribution, socioeconomic factors, various electorate boundaries, resource availability (including retail and media distribution) all contribute towards separating these three geographical spaces.

While each state follows its own rules, roughly speaking an urban area refers to an urban centre, be it a large regional town or a city locale, has an average population of 200,000 or more that ‘represents the broadest break up within each state and territory’ (ABS 2010: 54), or is considered to be part of the Greater Capital City Statistical Area.

A regional area (or Statistical level 2) is defined as one which has a minimum population of 3000 and a maximum population of 25,000 with an overall average of 10,000. These regional areas are deemed ‘functional’ (2010: 54) and can provide the majority of services required. Larger regional centres can have a population maximum of 130,000.

Remote areas are known as Census Collection Districts (CD) and are generally defined by their low population (under 3,000) and isolation from the functions available within regional areas (i.e. retail areas, services, etc.).

These definitions are applicable within the Australian context and have been used to operationalise our use of terminology in this review. Given that these are applicable to Australia, we have only applied them directly towards Australian literature. Where we describe programs and initiatives in overseas locations, we use the terminology used in the original literature sources when available.

For more information of the specific geographical classification on each region mentioned within this review, please see the Australian Bureau of Statistics’ July 2010 report titled ‘Australian Standard Geographical Classification’ (ASGC).
Executive summary

Background
In 2009, the Executive Committee of Cabinet Chief Executives Group (ExComm CEG) endorsed Aboriginal life expectancy as one of the priority areas for Health in All Policies (HiAP), with a particular focus on road safety for Aboriginal people. The ExComm CEG has overarching responsibility for the implementation and evaluation of the Health in All Policies (HiAP) initiative.

The intention of the HiAP project titled ‘Improving the mobility, safety and wellbeing of Aboriginal people in South Australia through increasing the number of Aboriginal people who obtain and retain their driver licence’ is to collaboratively identify ways of increasing Aboriginal healthy life expectancy by improving road safety through increasing safe mobility options. The project will focus on driver licensing and diversionary programs that support Aboriginal people to obtain and retain their driver licences.

The project uses a Health Lens Analysis (HLA) methodology to examine the interaction between driver licensing and diversionary programs and health and wellbeing outcomes. It is not the intention of the project to reduce road safety standards. Rather, the project will focus on identifying the combination of policies and strategies to mitigate barriers and increase support for Aboriginal people to obtain and retain their driver licence with the aim of increasing safe and appropriate mobility options for Aboriginal people.

The policy of ‘Closing the gap’ is also relevant to this review. Within the Department of the Senate’s third report entitled ‘Select Committee on Regional and Remote Indigenous Communities’ this policy is stated to comprise ‘a coalition of non-government organisations calling for strategies to ‘close the gap’ between the life expectancy rates for Indigenous and non-Indigenous people.’ (Commonwealth of Australia 2009:5). This covers many issues, including education, literacy, employment, and healthcare under the banner of Commonwealth Policy on Indigenous Affairs (COAG) (Department of the Senate 2009:5). This policy is the essential reason behind the creation of this review, which effectively discusses and evaluates licencing issues faced by Aboriginal and Torres Strait islanders in the hope of better informing future approaches towards closing the licencing gap between Aboriginal and non-Aboriginal Australians.

The aim of the project is to identify strategies and recommendations to increase the number of Aboriginal people in urban, regional and remote South Australia who obtain and retain a current driver licence, leading to improved mobility, road safety and ultimately health and wellbeing. This report presents the findings of the first step in addressing this aim: summarising the evidence.

Aim
The aim of this review is to provide an overview of what is currently known about the complexities of the issues around driver licensing for Aboriginal people and possible solutions to managing these complexities.

Objectives
The three main objectives of this review are:

1. To outline the barriers and facilitators for Aboriginal people to obtain and retain a driver licence in urban, rural and remote locations.
2. To describe the links between driver licensing issues and Aboriginal people’s involvement with the justice system, as well as current court diversionary programs associated with driver licensing issues.
3. To identify initiatives (programs, projects, services) in published and grey literature which support Aboriginal people to obtain and retain their drivers licence.

1 Overarching responsibility for the implementation and evaluation of the Health in All Policies initiative was formally the responsibility of Executive Committee of Cabinet Chief Executives Group (ExComm CEG), however, this has been replaced by the Cabinet Task Force (CTF) responsible for each of the seven Cabinet strategic priority areas. This change occurred in early 2012.
This review comprises 11 sections which are summarised and commented on below:

**Section 1: Method** outlines the methods used to develop this review, namely a review of the academic and grey literature supplemented by interviews with ten key informants across the fields of service provision, government and research in South Australia (n=8 organisations).

**Section 2: Background to Aboriginal driver licensing issues** establishes the importance of increasing the numbers of Aboriginal drivers obtaining and retaining a driver licence, and the current situation of licencing amongst Aboriginal drivers in Australia.

**Section 3: Getting a driver licence in Australia** overviews the process for obtaining a driver licence in Australia, noting differences between states and territories. This section provides a context for the practicalities involved in obtaining a driver licence. It demonstrates that getting and obtaining a licence is a complex process that can be difficult for people proficient in English to navigate and raises the need for driver testing and education to accommodate differences in learning styles and variable levels of language, literacy and numeracy. There are many ways in which obtaining and retaining a driver’s licence is difficult for Aboriginal Australians, which are unrelated to being able to demonstrate the required driving competencies.

This section also establishes the need for learner drivers access to a roadworthy, insured and registered vehicle and the assistance of someone who has held their licence unencumbered for two years to accompany them for 75 hours of driving hours (of which 15 hours are conducted during night-time driving conditions).

The qualitative differences between 75 hours of driving in urban, rural, regional or remote areas and the implications for this for variable skills development and requirements are not acknowledged within the current system. One conclusion to be made is that the current driver licencing system is urban-centric, favouring those who are familiar with Anglo-Saxon styles of education, learning and program delivery and who have high levels of English language, literacy and numeracy. However, the current system does not only disadvantage Aboriginal people. It can also be seen to disadvantage urban-dwellers who should also have the skills required to drive safely at high speeds on freeways and highways to reach remote locations where they may drive on unsealed roads. In this sense, the current driver licencing system requires critical evaluation from an equity framework which supports the mobility of Aboriginal and non-Aboriginal Australians (including immigrants and those from low socio-economic areas).

**Section 4: Benefits of having a driver licence** outlines six major categories of benefits associated with having a licence that are considered common to all drivers:

1. Financial benefits
2. Access benefits
3. Governmental/police/ law interactions & benefits
4. Cultural and community benefits
5. Education benefits
6. Health benefits

The related benefits of each category are listed in section 4. Many are inter-related, illustrating the ways in which driver licencing exists within a broader network of issues. As such, increasing the numbers of licenced Aboriginal drivers is likely to increase quality of life in other ways.
Section 5: Barriers to Aboriginal people obtaining and retaining a licence centres on a discussion of barriers to Aboriginal people obtaining and retaining their driver licence. It begins with a brief discussion of the international literature on this topic before discussing in more detail the situation for Aboriginal Australians. Six categories of ‘factors’ are identified that have been credited with making it difficult for Aboriginal people to obtain and retain their driver licence:

1. Financial factors
2. Access and geographical factors
3. Governmental/police/law interactions
4. Cultural and community factors
5. Education factors
6. Health Factors

Examples of each type of factor are included, supported by the literature. The list of barriers simultaneously acts as a list of enablers, by implication, when those barriers are addressed.

Section 6: Driver licensing and involvement with the justice system describes the relationship between driver licencing issues and Aboriginal involvement with the justice system. This section sets the foundations for recognising the need to develop a justice system that facilitates people ‘doing the right thing’; in this case obtaining and retaining a driver licence. This section complements the overview of benefits associated with holding a driver licence that are outlined in Section 4 by demonstrating the ways in which having a licence makes the holder vulnerable to punitive measures such as having a licence removed. Where Aboriginal drivers can lose their licence due to the accrual of unpaid fines that have no relation to driving, such as being drunk and disorderly or failure to register a dog, faith in the licensing system and the value and relevance of having a licence can be undermined.

An emphasis on education rather than punishment is more likely to meet the objectives of increasing the number of Aboriginal people obtaining and retaining a driver licence.

Section 7: Court diversionary programs associated with driver licensing issues overviews eight Australian court diversionary programs in place that support a focus on education skills development rather than punishment:

1. New England North West Licence training project, NSW, 2009
2. Lismore adult community education licencing program, NSW, 2007
3. NSW traffic offender intervention program, 2007
4. ‘Moving on’ program, Cairns, Queensland, 2004
6. Road Transport authority Initiatives, New south Wales, 2003
7. Queensland Transport and Department of Corrective Services joint program, 1997-2002

Section 8: Initiatives to support Aboriginal people to obtain & retain their driver licence distils findings from a systematic review of 53 initiatives that is included as Appendix 1. Of all 53 initiatives that were reviewed, only six literature sources clearly stated their objectives and methods, and provided full evaluation of success or failure. Section 8 provides brief descriptions of these six different programs that have been developed to enable Aboriginal drivers to gain and retain their driver licence:
1. Remote Areas Driver Education Program, Northern Territory, 2005
2. Indigenous Driver Licensing Program, Northern Territory, 2009
3. Education and Assistance Program, New South Wales, 2007
5. The Queensland Aboriginal Peoples and Torres Strait Islander Peoples Driver Licensing Program, 2009
6. Indigenous Driver Training Course, Western Australia 2008

Section 9: Identified enablers for successful initiatives present nine factors that have been credited with increasing the success of initiatives to assist Aboriginal drivers to obtain and retain their driver licence.

1. Cultural appropriateness and appropriate delivery of message
2. Adequate provision of facilities and resources
3. Providing free or low-cost driving instruction
4. Education factors: Language, literacy, numeracy
5. Assisting with Proof of Identity
6. Assisting with debt
7. Engaging the community
8. Mobility and Flexibility
9. Adequate provision of funding

These nine factors are a reminder that what works well for non-Aboriginal drivers and those living in urban environments cannot be assumed to work well for non-Aboriginal drivers or any Australians who live outside cities. The discussion of each of the nine factors listed in Section 9 provides examples of ways in which the success of initiatives designed to increase the number of Aboriginal people obtaining and retaining their driver licence has been supported by seeing the issue of driver licencing within a context of broader material, practical, cultural and health-related relations. These factors demonstrate that it is possible to meet the desired outcome of improving rates of licenced driving and driving competencies by providing support and removing barriers.

Section 10: Identified barriers to successful initiatives presents eleven factors that have reduced the success of past initiatives designed to help Aboriginal drivers to gain and retain their driver licence.

1. Cultural and language barriers
2. Non-culturally specific initiatives
3. Lack of funding
4. Lack of long term strategy development
5. Lack of coordination and organisation of activities
6. Insufficient staff numbers and insecure positions
7. Lack of suitable forms of Evidence of Identity
8. Bureaucratic barriers
9. Policy changes
10. Practical barriers
11. Lack of public awareness
To address these likely barriers, any future initiatives should:

A. Be aware of these eleven barriers and their likely negative impact on the success of an initiative
B. Address one or more of these barriers
C. Collaborate with other initiatives, organisations or services that address other barriers
D. Identify and consider other barriers that may not have been reported in the literature

Mitigating the negative influence of the factors listed in Section 10 involves incorporating approaches such as those included in Section 9. It also requires working collaboratively across departments, divisions, organisations, disciplines, regions and cultures.

Section 11: Discussion considers what works best for whom and under what circumstances. The majority of benefits, issues, barriers to and enablers for success that are identified in this review apply to Aboriginal people throughout Australia regardless of their location at any point in time in an area designed at urban, rural, regional or remote. However, there are two important considerations distinguishing remote areas. These relate to A) the ‘tyranny of distance’ and B) environmental conditions.

A. The tyranny of distance

People in remote areas need to drive to access important facilities and services. Where there are no alternatives, unlicensed drivers may need to drive a vehicle to access facilities necessary to comply with the process for obtaining and retaining a driver licence, such as having a medical check-up or paying for a licence. The distance of major service points from remote areas is a contributing factor. Moreover, contacting people in remote locations, where mailboxes may be located over the border in another state and where people frequently travel or move, contribute to insufficient communication, non-communication and miscommunication. Without accurate, reliable, understandable and timely information, Aboriginal people are disadvantaged from being able to comply with the payment of licences, the provision of documentation or the payment of fines.

B. Environmental conditions

People living in remote areas who spend the majority of their driving time on unsealed roads require different driving knowledge and skills than those which are emphasised in the current driving system (such as roundabouts, hill starts, parallel parking, traffic signalling and so on). Whilst this knowledge is necessary to ensure remote dwellers have the opportunity and ability to drive to and around urban traffic conditions, such information is unlikely to resonate with those undergoing driver training and licencing. They face different but equally, if not more, risks related to driving on unsealed roads, in harsh environments that contribute to the un-roadworthiness of cars and are difficult to access by emergency services.

Whilst initiatives intended for remote locations may require particular considerations, and where resources for initiatives are limited, further research and statistical information is required to decide whether or not to focus initiatives in one kind of geographical region than another, (ie on the APY lands instead of Adelaide).

Overall, the discussion in Section 11 highlights the importance of:

1. Culturally appropriate licencing programs,
2. Community engagement, consultation and representation and a sense of ownership,
3. The provision of adequate program support; and
4. Flexibility and discretion.
Section 12: Guidelines for developing initiatives synthesises the findings of the review and considers their application by providing a checklist of 42 questions to guide the development, implementation and sustainability of future initiatives. Whilst the list is by no means exhaustive, it is intended to assist with the consideration of future initiatives and support the quality of life and wellbeing of Aboriginal people by supporting them to obtain and retain their driver licence.
Section 1: Method

The methods used to produce this review were those consistent with the production of a literature review. This included a thorough search of the relevant literature, a detailed review of the data and a summary of the key ideas and initiatives discussed.

Analysis

Tables were used to guide an analysis of initiatives and provide a systematic means for comparing and contrasting initiatives according to a list of relevant criteria (noted in the column headings of the tables). The majority of these criteria were predetermined, based on the aims and objectives of the study. However, it did not exclude the identification of other relevant information which was captured in the column ‘extra contextual notes’. This format has been used previously in health care research (Wong et al, 2008). Completed tables can be accessed in Appendix 1: Tables of Initiatives. They are categorised according to Australian states and international literature. To provide an overview of the ways in which strategies and initiatives have changed over time, literature is presented chronologically.

Key Search terms

The following search terms were used:

- Driver licens*/licence (including license/licence, licensing/licencing, licensed/licenced, etc.)
- Aboriginal driver licens*
- Indigenous driver
- Indigenous driver licens*
- Indigenous road safety
- Native driver licens*
- Native American driver licens*
- Native American road safety
- First Nation driver licens*
- Indigenous Canadian driver licens*
- Maori driver licens*
- Indigenous social capital

Search strategies

Various reliable search engines were used to begin the search for viable literature. They included:

- Google Scholar
- JSTOR
- Expanded Academic Index
- AIC – Australian Institute for Criminology
- Governmental websites – including all transport department websites
- PsychINFO
- Australian Indigenous Health InfoNet
- Science Direct

Other relevant literature was identified through interviews with key informants (see below).

Most of the literature was found between the 23rd of March and the 30th of March, 2011, although some supportive data was incorporated in the following weeks.

A total of 106 sources of literature have been addressed in the development of this review, including 53 Australian initiatives, of which 21 had been at least partly evaluated.
Scope
Following from the specific aims of the project, the focus of this review was to identify and evaluate the strategies, programs, policies and initiatives that have been developed to assist Aboriginal people to gain and retain a driver licence. Given that there is an abundance of research on driving safety in general (eg. Helps 2006), our focus was squarely on research dedicated to driver licensing. For those who are interested in a more detailed discussion of the broader health issues please see Australian Indigenous HealthInfoNet 2010, George Institute 2010, Australian Bureau of statistics 2009, Ivers et al 2008 and Stockwell 2001.

The literature chosen for inclusion within this review was published no earlier than 1990 (although some initiatives were dated earlier) to ensure relevancy to current licencing issues. In terms of central initiatives, literature which pertained to driving related issues and Indigenous populations around the world were prioritised, with literature surrounding injury rates, health concerns, the graduated licencing process and immigrant populations used to provide background and indicate avenues of other research.

Types of Literature
A cross section of both peer reviewed and grey literature was included in our analysis to provide a broad scope of ideas and perspectives. National data was selected from a variety of sources, including governmentally produced reports, conference papers, council presentations, national action plans, newsletters, and charity reports as well as peer reviewed journal articles. Interviews with key informants (see below) helped to identify relevant grey literature.

Key informant interviews
This review was informed by semi-structured interviews with ten key informants across eight organisations, as identified by SA Health and the project working group. Interviews were undertaken between September and December 2011. The purpose of interviews was to:

- gain feedback on the emerging findings from the synthesis
- identify unpublished or grey literature that should be included in the synthesis
- seek advice on the scope and direction of the review
- gain an understanding of the South Australian context of initiatives that is not provided in the written literature

The process of interviewing was approved by the UniSA Human Research and Ethics Committee.

Note on limitations of literature
A relatively limited number of research projects have specifically focused on the ethnic barriers faced by Aboriginal people in obtaining their driver licence, not just in Australia but the world over. Therefore, various ‘support’ documents have been used, such as statistics regarding road crashes, social capital and other driving support programs (such as the safe use of alcohol) which give context to various governmental reports as well as suggest where further research should be conducted in the future. The main limitations to this study were related to the availability of detailed descriptions and evaluations of current and past initiatives that were able to measure the success or failure of any given program. Where there is no evaluation on a program, it is difficult to characterise an initiative as successful or otherwise.

In this review, we have focused on Australian specific initiatives. This review has identified few international initiatives specifically designed to address the imbalance between licencing uptake between Indigenous and non-indigenous peoples. However, programs related to alcohol, road safety awareness and differences in cultural approaches to the justice system have been developed. For example Matthews and Côté discuss attitudes towards policing within Indigenous communities in Canada’s Indian reserve communities in order to study the interaction between police authorities and ‘the dismal situation of crime and punishment that is part of social life in so many of Canada’s Indian reserve communities’ (2005:134). Other international literature on Indigenous people covers drinking, road awareness, disability, and literacy issues (Priya 2009, Casas 2007, Carpenter 2006, Rothe 2005). Whilst
these are important and related issues, there were no initiatives specifically on the topic of driver licensing. One notable exception is a program initiated in Tonga which involved developing a drivers’ licensing system for the Tongan Police Force. The goal was to create a program which uses one database for storing information and generating licence cards and offering computer-based theory tests. This aligns Tonga’s licencing system with that of New Zealand’s standards, improving transferability across the world (Smith and Mann 2005: 307-308). Whilst international initiatives were designed to assist groups with different socio-political, geographical and economic considerations from Australian Aboriginal people, they provide some interesting examples of possible initiative design.

As a result of the lack of international literature specifically on the topic of Aboriginal driver licensing, and the difficulties inherent in comparing groups with very different social histories, governance systems, health standards and political leadership, the analysis of initiatives in Appendix 1 concentrates on Australian initiatives. The most useful reported initiatives were those by Queensland Transport and Flinders University, given the amount of research and evaluation of different approaches to licencing schemes (Helps 2010, Rumble and Fox 2006). For a detailed analysis of each initiative, please see Appendix 1.
Section 2: Background to Aboriginal driver licensing issues

Mobility and Wellbeing

Mobility is a key determinant of health and wellbeing and a basic human need. Transport is the mechanism by which mobility is achieved. The need for travel – for work, education, health care, family or cultural reasons, or recreation – and limited transport options can result in people travelling in unsafe ways, particularly those living in remote and regional areas.

A system that does not equitably support people to obtain and retain licences can prompt inappropriate behaviour, including driving unlicensed, driving under-aged, and involvement in road traffic accidents due to lack of experience and knowledge. Problems with literacy and language, and access to support, vehicles and instruction are examples of frequently occurring barriers for Aboriginal people to obtain a driver’s licence and experience safe mobility.

Holding a driver’s licence is a vital key to improving wellbeing and associated benefits as demonstrated in the diagram below.

Health and well-being are interconnected with driver licencing issues. The ‘Aboriginal people travelling well’ report defines health broadly, in relation to feeling both well and safe (Helps et al 2008). Helps et al note the negative effect on health and wellbeing when safety is compromised by stating that:

The safety and wellbeing of many Aboriginal people is adversely affected on a daily basis by lack of access to transport that is suitable for their needs, timely in delivery, and safe for the conditions (Helps et al 2008: 1).

When licencing issues endanger overall safety, the health and wellbeing of individuals, their families, networks and communities are also negatively impacted.

Professor Kickbusch, Thinker in Residence within the Department of the Premier and Cabinet in South Australia produced a report titled ‘Healthy Societies: addressing 21st century health challenges to the South Australian
Government’ outlining the importance of health in all areas. Professor Kickbusch made particular reference to the barriers experienced by Aboriginal people in obtaining their licence, stating that ‘it is essential the challenges these groups face are understood and addressed’ (2008: 50). Professor Kickbusch made several recommendations regarding the improvement of health outcomes via improved access to licencing and road safety. The primary recommendation was to ‘develop alternative pathways for Aboriginal people to obtain a driver’s licence’ (2008: 51) while offsetting barriers caused by distance, poor roads and vehicles, levels of literacy and overall health (46, 51).

Injury and Unlicensed Driving

Aboriginal Australians are two to three times more likely to have a transport-related fatal injury (25% of all Indigenous injury deaths) and 30% more likely to have a transport-related serious injury (8% of all Indigenous injury hospitalisations) compared to non-Aboriginal Australians (Clapham et al 2008: 19, Powell et al 2001). Unlicensed Aboriginal drivers are involved in various reported road crashes at six times the rate of the total driving population (Vick 2008), although this number is believed to be much higher than actually reported (Cercarelli 2000). However, this statistic is comparing road crashes by unlicensed Aboriginal drivers to the broad overall road crash rate, rather than the road crash rate of unlicensed non-Aboriginal drivers.

Seatbelts and licencing were highlighted as the major issues within the ‘Aboriginal People Travelling Well: Issues of safety, transport and health’ report (Helps et al 2008). This suggests that Aboriginal people are vulnerable to road trauma and premature death.

According to the Australian Bureau of statistics, at the last census date (30th of June, 2006) ‘around one-third of all Indigenous Australians lived in Major Cities of Australia (32% or 165,800 people)...21% (110,600 people) lived in Inner Regional Australia and 22% (113,300 people) in Outer Regional Australia’ (ABS 2009). Those not living within these conditions resided within Remote Australia (9% or 47,900 people) or Very Remote Australia (15% or 79,500 people) (2009). The breakdown per state varies greatly, and exact figures will change once the results from the latest census are made available.

It is important to note that a direct correlation between unlicensed driving and the amount of road trauma recorded is virtually impossible to measure (Quirke 2007). However, unlicensed driving is an indirect cause of injury through car crashes while also leading to other illegal driving activities such as drink driving and speeding (Watson 1997). The Department for Transport, Energy and Infrastructure currently places emphasis on this interconnection between travel and wellbeing. Namely, schemes such as ‘your turn’ encourage ‘safer, greener, more active travel’, with an emphasis on attitude and awareness of road safety issues (DTEI 2011). This approach, while not tailored specifically for the Aboriginal community, allows a Governmental awareness of the impact travel has on both safety and the environment.

Road statistics present a similar picture for other Indigenous people internationally. A study of admissions of Maori people in New Zealand public hospitals found that one in eight admissions was due to injury. At 20% of all admissions, motor vehicle traffic crashes were the second largest cause of accidents (Broughton 2000). When adults (or ‘rangatahi’) are injured, there is a loss of competent community contributors, which further impacts the effectiveness of various rehabilitation services within the community (Sargent et al, 2004:7).

In Australia, there is a paucity of research into correlations between road related injury and morbidity rates among the Aboriginal population, as well as causes of accidents. There is no mandatory recording of Aboriginal status in injury statistics and Aboriginal status is not recorded on driver licences or when being admitted to hospital (Clapham et al 2008: 19), as such recording would be discriminatory.

Please note that in January 2012 a number of Government departments changed their names, including the Department for Transport, Energy and Infrastructure (DTEI) to the Department of Planning, Transport and Infrastructure (DPTI). The Department of Health is also now known as the Department for Health and Ageing.
Harrison and Helps affirm this by noting that the extent of licensing problems in Aboriginal communities cannot be quantified due to Indigenous status not being recorded within the SA driver licensing system (Harrison & Helps 2009). Non-compulsory reporting of Aboriginal status is a recognised issue within New Zealand as well, given that while the Land Transport Safety authority (LTSA) records crash data, they do not record ethnicity factors (Broughton 2000: 513). Overall, this means that research into the correlation between road trauma and unlicensed driving is largely based on qualitative and anecdotal evidence and the findings from local evaluations.

**Lack of Access**

In South Australia, Aboriginal health outcomes relate directly to the degree of social disadvantage experienced by the community (SA Health 2010: 9). Remoteness exacerbates this social disadvantage, leading to a higher rate of premature and accidental death than that among non-Aboriginal people (KPPM 2010). The ‘tyranny of distance’ may contribute to people driving without a licence due to urgency of accessing vital services, especially healthcare outlets such as hospitals (Helps et al 2008). ‘A lack of access’ to driver licencing processes and authorities is a significant contributing factor towards this high level of social disadvantage and exclusion (Letch 2008). Those returning to driving after suspension are at particular risk of road trauma due to a culture of driving unlicensed and require educational and other support to prevent recidivism (Plunkett 2008).

**Cultural Value**

Mobility and cars are linked for many Aboriginal people, not just in terms of physical needs, but culturally as well. For instance, in the South Australian APY lands, Young notes that the car becomes a ‘process of becoming’, just as the landscape does as it passes by a driver, reflecting the overall transformation of the land during the changing of the seasons and the passing of years (2011: 126 and 122). Use of a vehicle also enables the spread of social networks and definition of self (especially through car decoration and alteration) while performing a practical function as well. Driving enables other cultural activities to take place. This may include various ceremonies, such as marking the transition for boys as they become men in the bush, and passing on vital cultural learning and wisdom (‘business time’). Overall ‘driving is a way of keeping oneself in touch with the country without the labor of walking it’ (2011: 126). This highlights the complex cultural relationships that Aboriginal people have with their cars.

In general, obtaining a driver licence can be seen as a *rite de passage*, especially by youth within an urban context planning on travelling to rural or remote regions. Driving also improves access to employment, allowing increased input into the community, improving economic outcomes and helping to ‘close the gap’ between Aboriginal and non-Aboriginal Australians (Armstrong 2009, Helps 2008, Helps et al 2010, Vick & Avery 2006).
Section 3: Getting a driver licence in Australia

To put the issue of obtaining and retaining a driver licence into a practical context, this section overviews Australian licencing processes. Australia follows a Graduated Licensing Scheme (GLS), ensuring that the steps to obtaining a full licence gradually increase the amount of driver responsibility and freedom.

In summary the graduated steps include obtaining a:

1. Learner licence
2. P1 provisional licence
3. P2 provisional licence
4. Open licence

(Queensland Government 2010)

Within Western Australia, Northern Territory, Australian Capital Territory and Tasmania there is no graduated Provisional licence scheme. In those states, steps (2) and (3) above are not required.

The licencing process in Australia is as follows:

- Once the age of 16 (or 15 and nine months in the ACT) is reached an applicant can visit a motor registry authority to provide Evidence or Proof of Identity, in the form of Birth Certificates, Medicare cards, Bank statements, proof of residency, and the like.

- A Driver Knowledge Test is then booked, either via online, by phone or in person

- After studying various state specific handbooks, such as ‘Road Users’ Handbook’ (NSW), ‘The Drivers Handbook’ (SA), ‘Road to Solo Driving handbook’ (VIC), Northern territory Road Users handbook (NT), a learner licence test can be taken.

- A Driver Knowledge Test or Learner Permit knowledge test is taken in order to obtain a learner’s licence. Within Tasmania there are two stages of learner tests.

- Once the learner test is passed, the applicant is issued with a learner’s licence, valid for five years.

- A participant must then gain practical experience, and follow certain rules, through professional lessons and other supervised driving by a fully licenced driver who has held their full licence unencumbered for at least two years.

- By using the Learner Driver Log book system a learner driver must log a certain number of hours of both day and night driving. Each state has its own rules:
  
  - In New South Wales, 120 hours of supervised driving, with a minimum of 20 hours night driving included
  - In Victoria, 120 hours of supervised on-road driving (including 10 hours of night driving)
  - In South Australia, 75 hours (including 15 hours of night driving)
  - In Queensland, 100 hours of supervised on-road driving, including 10 hours of night driving
  - In Tasmania, 50 hours practice time must be logged, no night time driving minimums
  - In Western Australia, 25 hours of supervised driving, no night time driving minimums
  - In the Northern Territory, no minimum hours need to be logged.

- A recorded professional driver lesson is logged as three hours for every hour of tuition. If the learner is over 25 years of age, they are not required to use the log book system.

- A learner’s Permit must be held for 6 months in the Northern territory or in 12 months in the rest of Australia before a booking for a Provisional Licence, Part one (or P1) can be made. In Victoria, learners can apply for their provisional licence once they turn 18.
• A P1 is issued once the participant has passed the Driving test (known as Q-SAFE within Queensland). Within SA a Vehicle On Road Test (VORT) or Competency Based Training (CBT) course is required.
• Once a provisional licence is obtained within WA, it must be held for two years and then a full driver licence is obtained.
• Once passed, a P1 driver can drive without supervision, abiding certain laws (such as maintaining a zero blood alcohol level) for 12 months.
• After the 12 month time has elapsed, the provisional driver must take a Hazard Perception Test, or HPT, which involves answering hazard related questions on a computer-based touch-screen.
• After this a Provisional Licence, Part two (P2) is issued and a driver must abide by another set of rules, similar to that of P1. Within NSW and Victoria ‘green’ P plates must be shown, in SA no signage is required.
• In South Australia, this is the end of the process, and a full licence can be granted once two years has elapsed, and the new licence has been produced and paid for.
• In NSW, after holding a P2 for 24 months, the driver must then attempt the Driver Qualification Test, involving a touch-screen based knowledge and hazard perception quiz. A Driver Qualification Handbook is required to study for this test. This can be bought from motor registry officers or downloaded free online.
• If this test is passed, then the process is complete.

Nationally the licensing process takes between three and a half (ACT, NT, WA, and TAS) and five years (NSW, SA, VIC, QLD) to complete. Various fees and charges differ between states. The overall cost of fees related to licensing, including driving lessons, fuel, buying L and P plates to display within cars, and the application for supporting forms of Evidence of Identity (such as Birth Certificates) can cost thousands of dollars, depending on how often tests are sat and the chosen number of professional lessons obtained. New South Wales appears to have the most complicated and costly process. In comparison, states with fewer steps involved with the licensing process ensure a shorter time period for the Learner driver to graduate to a fully licenced driver. South Australia currently sits between extremes in terms of cost and amount of time and training required for each licensing process. Translated versions of the learner test are available in a variety of languages in some states. However, all drivers’ practical tests are completed in English.

Within rural and remote regions, there are a variety of different institutions and processes involved in obtaining a driver licence. For example, figure 1 (see next page) outlines the licensing process for those within the Anangu Pitjantjatjara Yankunytjatjara (APY) lands in South Australia, highlighting the many stages and institutions involved in the process. This table is for the South Australian (APY Lands) jurisdiction only and is intended to be an indicative example of particular processes.
Figure 1: Licencing stages in the APY lands through the PY Ku Centre (Ray-Zwar & Lapridge 2011:9)

For further details on the graduated licencing scheme, see Sensserick’s article ‘Recent developments in young driver education, training and licensing in Australia’ published in 2007.
Section 4: Benefits of having a driver licence

This section will highlight the various benefits of having a driver licence that have been identified by the literature, in relation to Aboriginal and non-Aboriginal people alike. To be critical, it is important to note that many of the benefits associated with having a driver licence are more accurately the benefits of driving a car. However as the KPPM report suggests, a licence becomes a ‘passport to participation’ (2010: 5), allowing benefits beyond the obvious. This is an important point, given that within Australia, a Driver licence is one of the main forms of identification available, and is used in a variety of ways, encompassing ‘many social and health aspects not traditionally associated with licensing’ (Helps et al, 2010:16) often taking the place of national identity cards used overseas. As Kickbush states, ‘a licence is a gateway to many of the opportunities and services we often take for granted’ (2008: 51) and it therefore becomes a form of plastic social capital. Some of these services include: allowing greater access to jobs, for use to obtain other forms of identification (such as Passports), and the increase in social interaction via the independence of movement, especially within rural areas where public transport is not available (KPPM 2010: 5). However, a licence can also be something to lose or have confiscated, and in this sense it can be used punitively. In summary a driver licence is more than just driver certification, it becomes a ‘plastic’ key to social interaction, which potentially helps to negate the premature mortality experienced by Aboriginal people within rural and remote areas due to suicide and self-harm (SA Health 2010: 9).

Specific benefits of being a licenced driver relate to the safety implications of meeting certain criteria outlined above in relation to licensing structures as well as the reduced likelihood of being fined for unlicensed driving.

Whilst many benefits are interrelated, for the purposes of discussion, the benefits of obtaining and retaining a driver licence have been categorised into the following six categories:

1. Financial benefits
2. Access benefits
3. Governmental/police/ law interactions & benefits
4. Cultural and community benefits
5. Education benefits
6. Health benefits

It is worth noting that each benefit listed below may not be beneficial to a community as a whole, and may only assist certain individuals under specific circumstances. In other words an increase in employment, while a potentially beneficial outcome to a licencing scheme, must be considered throughout the community. For instance, if the mining sector assists young males to obtain their licence, women, the elderly and those who cannot work in mining may be excluded from licencing benefits.

The specific benefits of having a driver licence according to each category are listed below:

1. Financial benefits
   • Improvement in employment outcomes:
     o Allowing people to work further afield (Helps 2010)
     o Increasing job opportunities and choice of career (Helps 2010, Helps et al 2008)
     o Allows transportable businesses to be set up and maintained (Armstrong 2009)
     o Increasing the ability to hold down stable, full time or permanent employment (Devine 2009, Somssich 2009, Vick & Avery 2006, Powell et al 2001)
     o Improving employment options and choices (Somssich 2009, Vick 2008)
• Reduction of fines due to unlicensed driving and the breaking of various road rules, contributing to a decrease in debt (Aboriginal Justice Advisory Council 2007)
• Improvement of community financial viability and sustainability (Vick 2008)
• Reduction in cost of uses of emergency services (Senserrick 2007)
• Reduction in cost of insurance premiums (Senserrick 2007)
• Reduction in spending on maintenance of areas damaged by road trauma by the community (Somssich 2009)

2. Access benefits
• Increases access to:
  o Recreational and essential areas (shopping centres, cinemas, sporting venues, etc.) (Harrison & Helps 2009, Queensland Transport 2008)
  o Secondary and tertiary educational centres (Harrison & Helps 2009)
  o Children’s schools and after school activities, including picking up and dropping off children at school (Armstrong 2009)
  o Agencies that can help with employment and organisational areas of life (Vermeulen 2006)
  o Economic independence (Vick & Avery 2006)
• Flexibility to visit areas when people choose to
• Ability to access fresh produce and other necessities, especially within remote areas (Helps 2010)
• Allows those in situations of stress or domestic violence to escape (Helps 2010, Harrison & Helps 2009)

3. Governmental/police/ law interactions & benefits

  Interactions with authority
• Removes one cause of negative interactions with the local police and the justice system, improving relationships between local police and communities (Helps et al 2008)
• Reduced arrest and imprisonment rates due to unlicensed driving (Somssich 2009, Vick 2008, Vick & Avery 2006)
• Reduction of associated family stress related to incarceration/road accidents (Vick 2008)
• Increases in general road safety (Somssich 2009)
• Minimising illegal driving practices e.g. non-use of seat belts (Helps et al 2008)
• Increases trust between governmental authorities and Aboriginal communities (Vick & Avery 2006, Powell et al 2001)
• Increases communication between governmental authorities and Aboriginal communities (Powell et al 2001)

  Evidence of identity
• A driver licence is a uniformly acceptable, legal, photographic form of Identification which can be used to apply for jobs, passports, provide proof of age and assist interactions with banks and companies (Helps 2010, Vick 2008)
• Provides an official date of birth, eliminating the legal issues caused by conflicting identification.
• Becomes a form of ‘plastic social capital’ that can increase social standing and interaction, thereby reducing flow-on negative health effects (such as suicide and self-harm) that can arise from social isolation (Harrison & Helps 2010, SA Health 2010)
4. Cultural and community benefits

- Increase in self-esteem and a ‘positive attitude’ towards driving (Lawlink Australia 2010, Aboriginal Justice Advisory Council 2007)
- Becomes a ‘rite of passage’ for young people (Helps 2010)
- Increase in community capacity to build and create other programs (Somssich 2009)
- Offers greater level of ability to interact within the community, helping others and participating in events, ceremonies and funerals both near and far, leading to strengthening of family ties or community strength (Helps 2010, Armstrong 2009, Helps et al 2008, Queensland Transport 2008, Vick 2008)
- Contributes to the promotion of sustainable, healthy communities (Vick 2008, Vick & Avery 2006, Powell et al 2001)
- Ability to be there for family and friends, especially during periods of crisis (Helps 2010)
- Improved social life (Vick 2008)
- National recognition of the role of Aboriginal cultural obligations and the importance of family and community through increased representation of Aboriginal drivers (Helps 2010)
- Increasing the number of drivers able to assist community members to attend medical services, funerals, sporting, cultural events, shopping and general socialisation with friends and family (Devine 2009)
- Increased engagement in social participation arenas, such as within sport and social inclusion (Letch 2008)
- Create good driving role models that will, in years to come, be able to train others.

5. Education benefits

- Improves literacy and numeracy through reading and understanding the road rule books and passing the written learner’s test (Vick 2008)
- Improves knowledge of road rules, leading to safer driving practices (Vick 2008)
- Improves general knowledge regarding road safety (Helps 2010)

6. Health benefits

- Reduces the number of injuries and fatalities caused by road trauma, especially within remote areas, and contributes to developing safer driving behaviours (SA Health 2010, Lawlink Australia 2010, Somssich 2009, Letch 2008, Vick 2008, Somssich 2004)
- Improves access to medical facilities, particularly to acute services within hospitals and clinics (Helps 2010, Helps et al 2008)
- Aids better retention rate of medical appointments, leading to more efficient use of clinician time
- Improves mental health, generated by increase in ability to socially participate and escape places that are dangerous (Helps 2010)
- Helps to ‘close the gap’ between Aboriginal and non-Aboriginal Australians, particularly in terms of health outcomes and increase in age expectancy and population (Armstrong 2009)

The above six categories of benefits demonstrate the complexity of driver licensing within a matrix of other markers of wellbeing and quality of life.
Section 5: Barriers to Aboriginal people obtaining and retaining a licence

International situation
Given that an abundance of benefits have been associated with having a driver licence, it is important to note that a number of barriers to gaining and retaining a driver licence have been identified in relation to indigenous people in general. According to Matthews & Côté, barriers and tensions between Indigenous people and police reflect the clash between a desire for self-governance on the part of ‘First Nation’ (American and Canadian Indian, Eskimo and Inuit) communities and externally imposed government policing programs. Also with the multitude of languages and cultural background, it is difficult to tailor a one-size-fits-all policy which takes all community issues into account. (Matthews & Côté 2005: 135). These international factors result in the creation of a category of ‘people who do not have a driver’s license’ (Litman 2003: 7) as a contributing force behind social exclusion, along with those who experience language issues, poverty and unemployment.

The cost of obtaining a licence within First Nation families is significantly high, ensuring that cost is a universal barrier to licence application and maintenance. In a survey of 30 families within the Prince Albert Model forest, the average amount spent per year on transportation amounted to $1,731 per year, with 15% of this sum allotted to paying licence fees and insurance (Kulshreshtha et al 1995: 48), many having to travel far to in order to access a motor registry outlet.

Literacy and education based barriers to licencing are also prevalent among Canadian First Nation peoples. White et al (2005) note the education discrepancy between Aboriginal and Non-Aboriginal populations, leads to a general lack of individual and community success, creating the socio-economic barriers which prevent both the cultural importance of driving with a licence and adequate funding for licencing procedures.

Ethnic issues relating to licencing are not restricted to the Indigenous populations of the world. The Hispanic community within the United States of America, for instance is one such group which has driving practices that impact on the fatality, injury and incarceration rates in significant proportions (Anderson et al 2009: 2). Other research has found that many Hispanics surveyed who spoke Spanish as a first language with limited English skills never possessed a driver licence but were convicted of a driving under the influence offence, coupled with driving without a licence (Priya 2009). This limited literacy and lack of education creates a universal barrier against the uptake of a driver licence. Approaches which appear to have worked well in an international context are worth studying for what they may reveal about universal barriers to driver licencing and guiding principles behind any initiative to overcome such barriers. However, what works overseas may not be readily transferrable to the Australian context. Given the differences between contexts, cultures and situations experienced by Aboriginal and Torres Strait islander groups and indigenous groups in other parts of the world, not all international initiatives would be necessarily effective in Australia.

Australian situation
In addition to the issues affecting Indigenous people globally, a number of specific barriers to obtaining and retaining a driver licence have also been identified in Australia. Mapping the various barriers to Aboriginal Australians attaining a driver licence is complex. Many factors pose difficulties to licencing, and often overlap with other issues, such as availability of employment, poor health, substance use and social and cultural pressures (Clapham et al 2008, Armstrong 2009). Research by the Australian Desert Knowledge Cooperative Research Centre on developing rural transaction centres in the APY Lands affirms in detail the community demand for access to basic licencing facilities. These facilities are taken for granted by most Australians (Tedmanson, Fisher, Muirhead, 2011; Nicholls, 2007). The overall process of obtaining a licence can be a barrier in and of itself, let alone retaining a licence. Motor registry bodies regulate legislation regarding licence-related penalties yet do not directly service rural and remote areas. Consequently, current legislation may not be applicable or appropriate within rural and remote contexts, given the tyranny of distance and barriers experienced by those living in rural and remote regions. Lack of access to licencing
services, training and/or registration facilities can make it difficult, if not near impossible for some Aboriginal people (particularly those living in remote locations) to comply with current legislative requirements.

Poor road conditions negatively impacts on many issues within Aboriginal communities, including attendance at meetings and, more importantly, vehicle maintenance (The Anangu Lands Paper Tracker 2010). The large scale of rural roads, (such as those within the APY lands in South Australia) coupled with low financial resources entails that proper road maintenance is a near impossible task. This has been recorded by the Anangu Lands Paper Tracker, a service run through Uniting Care Wesley Adelaide dedicated to following the paper trail of governmental decisions. Furthermore, a low funding allocation for road improvement ensures that road improvement is sporadic and often fails to take into account any ‘unpredictable climatic events’ (such as floods, droughts, etc) (2010).

The poor quality of roads (particularly unsealed roads) is important when considering the danger involved with travelling at ‘higher speeds, over longer distances over poorer roads’ (Helps et al 2010). Roads also in remote locations often become seasonally impenetrable due to heavy rains or other environmental factors. Such roads have poor accessibility by roadside assistance, such as the RAA (Royal Automobile Association); often forcing drivers to improvise their own repairs or remove their seatbelts for use as towropes (Edmonston et al, 2003). Furthermore, poor roads, especially those in remote regions, lead to car damage due to the extra level of vibration the cars experience driving along unsealed surfaces.

According to Australian road rules, an unsealed road is still governed by the same rules as that of ordinary rules with leading-up road areas (driveways, footpaths, road shoulders, etc) being considered as road–related areas (Australian Transport Council 2009: 5). There is no distinction made between the level of skill or difficulty involved with driving on unsealed dirt and gravel roads and the level of skill required of driving on sealed, bituminised roads, suggesting that the current licencing system is urban-centric. While road quality does not seem directly related to licencing, it increases the rate of wear and damage to cars, contributing to un-roadworthiness which can lead to vehicle defection, loss of licence and accidents. Lack of opportunity to practice ‘city driving’ within rural and remote regions impedes the ability to gain experience driving under urban locations. Technical innovations have been used to address this issue in remote regions. For instance, in the APY lands in South Australia, a driving simulator was established by the local police station in order to give learner drivers the vital city driving experience they require (ABC 2011). Such innovations can be used to address the issues generated by the tyranny of distance.

Elliot and Shanahan found that a major barrier to licencing was a cultural norm to drive without a licence combined with a lack of value placed on holding a licence or the licencing process (2008: 19). The necessity of driving to obtain vital goods and access important services are the major reason behind unlicensed driving, thereby reducing the value of a licence. This is further exacerbated by the peer pressure unlicensed drivers may experience to drive others, especially if they are intoxicated or otherwise unfit to drive (2008: 20). Necessity and ethical obligations further exacerbate this issue. For instance, there can be considerable moral pressure to provide a ‘ride’ for someone in a remote region who might otherwise be left roadside in harsh environmental conditions, even if the car is already full and has no seat belt for the extra passenger.

Quantitative data also highlights the region-based divide in normative licencing behaviour. Elliot and Shanahan found that ‘those in regional (50%) and urban (48%) locations were more likely than those in remote locations to be ‘very likely’ to try for a licence, while those in remote locations were more likely (16%) to say they were ‘unlikely’ to try for a licence (2008: 52).

The Queensland Aboriginal and Torres Strait Islander Drivers Licensing Program initiative (see Appendix 1 reference 37) highlights the need to change the normative behaviour of unlicensed driving by ‘fostering an increase in the value placed on licence ownership among Aboriginal & Torres Strait Islander peoples;’ (Queensland Transport 2006: 2-3). Through various discussions and community meetings, the Mobile Indigenous Licencing Unit was able to impress upon the community the usefulness of a driver licence and its intrinsic value. This approach appeared to be
Kickbusch notes that unlicensed driving is one of the offences ‘most often charged by police’ in South Australia (2008: 51). The process of obtaining a licence within rural regions of South Australia can be a costly and difficult process. For instance, the PY Ku Centre (Rural Transaction Centre) as part of Service SA within Port Augusta provides a licencing service, often allowing the majority of licencing activities (such as applications, processing of paperwork and the mail out of licences to be done under the one roof (The Anangu Paper Tracker 2011). The Centre provides a flow chart indicating the process of obtaining a licence within the PY Ku Centre in the rural centre of Port Augusta, South Australia (Ray-Zwar and Lapridge 2011: 9). This service primarily assists those living within the nearby area, particularly those on Anangu Pitjantjatjara Yankunytjatjara Lands (APY Lands), to obtain their full licence, enabling access to TAFE based theory tests, completion of paperwork and creation and mailing out of licence cards. They process all licence applications, as well as check the backgrounds of licence applicants to ensure they are legally able to begin or continue the licencing process.

However, this system does not assist licensees with financial difficulties, or with obtaining evidence of identity. Furthermore while the majority of licence related services are done within the Centre, applicants must also go to other services to complete the licencing process (The Anangu Paper Tracker 2011). This includes completing their learner’s test with the local TAFE, and having their 75 hours of supervised driving confirmed and completing their VORT practical driving test at the community Police station. Thus the PY Ku Centre is not a one stop shop for licensing in real terms nor does it remove the barrier experienced by those who are uncomfortable with dealing with formal bureaucratic processes and Police. There is generally also a lower level of driving supervisors and roadworthy vehicles available to assist learners within rural (and especially remote) regions than within metropolitan regions.

Provision of other resources, such as access to drug and alcohol abuse assessment units, may also assist with obtaining and retaining a driver licence. Substance abuse is problematic for those who have a legal requirement to be assessed in order to reobtain their licence. Technological initiatives such as the alcohol interlock scheme (Vic Roads 2006) can be used to prevent driving under the influence of alcohol. This interlock scheme is a device fitted on to the car that forces the driver to pass a breath test before the engine can start. This system is costly and requires constant mechanical maintenance, as well as fitting the device, all at the expense of the offender who usually cannot afford it. This is especially difficult for those in remote and rural areas who do not have regular access to mechanics or garages.

Given the frequent movement of Aboriginal people and the remoteness of many communities, ensuring regular access to mail can be difficult. Forms relating to driver licencing, car registration and fines may have difficulty reaching their target. This delay may also increase late fees and increase fines.

The general lack of understanding of bureaucratic issues, such as the need to obtain regular medical assessments for some licence holders, can present a barrier and lead to confusion about the licencing process, often culminating in accidental unlicensed driving. This marks an interconnection between health and bureaucratic issues. Also, keeping a record of demerit points may become difficult, especially for those on Provisional licences. The lack of general awareness of rules that a driver on a Learner or Provisional licence must follow contributes to general confusion surrounding bureaucratic issues. In addition there can also be a lag time between the passing of a practical provisional driver test and the actual granting of a licence, depending on administrative timing, distance for documents to be sent and available staff to process paper work. This can lead to confusion as to the actual granting of a licence, potentially leading to inadvertent unlicensed driving. All of these factors contribute to confusion surrounding the licencing process.

According to a national study run through the Australian Council for Educational Research (ACER), once Aboriginal students turn 15 years old, over a third ‘do not have the adequate skills and knowledge in reading literacy to meet
real-life challenges and may well be disadvantaged in their lives beyond school’ (Bortoli and Cresswell, 2004: 11). This age range is typically when licencing becomes a priority for older teenagers. This high illiteracy rate presents a large barrier to licencing, given the mandatory use of written tests and requirements for written pieces of identification (such as Birth Certificates) which require forms to be filled out.

While the barriers to obtaining and retaining a licence are many, there are few disadvantages once a licence has been obtained, except for the obligation to provide transport for family during important times, such as to attend funerals (Helps et al 2010: 6) and of course the financial burden of maintaining licence and car registration. However, the removal of a licence can be seen as a punitive measure for other offences (Helps et al 2008). Effectively, while the benefits of having a licence appear to outweigh the negatives, it is worth remembering this punitive function contributes to poor social relations between Aboriginal communities and the justice system.

For the purposes of this review, we have highlighted licence-specific barriers which may be removed or mitigated through the implementation of various initiatives, such as those reviewed in the following sections.

While the majority of issues are nationally relevant across urban, rural and remote areas, transport and access issues are severely worsened within a remote context (Helps 2010). For instance, the lack of public transport in remote regions is a continuous problem, whereas in urbanised centres public transport can be an alternative to unlicensed driving. These geographical and environmental issues encapsulate other issues such as seasonal flooding within Northern Queensland causing long periods of severance from urban centres (Queensland Transport 2006). When remoteness exacerbates a particular issue, this is noted below.

For the purposes of discussion, barriers to Aboriginal people obtaining and retaining their driver licence are outlined below. Barriers can be listed under the same categories as benefits:

1. Financial factors
2. Access and geographical factors
3. Governmental/police/law interactions
4. Cultural and community factors
5. Education factors
6. Health Factors

This list of barriers simultaneously acts as a list of enablers, by implication. For example, paying for a learner’s licence test is enabled with financial resources and disenabled by a lack of the same.

Whilst the categories have been analytically separated, they should be understood as interdependent. For example, ‘chroming’ is listed below as a health issue, but it can also be considered a social issue. The specific barriers to Aboriginal people getting and retaining a driver licence are listed under each category below:

1. Financial factors

   General licence costs
     - Cost of learner’s licence test (Somssich 2004)
     - Cost of travelling to a centre to perform drivers licence test (Vick and Avery 2006)
o Inability to pay to ‘re-take’ the test (Olney 2006)

o Cost of renewal and maintenance of a licence, leading to cancelled or suspended licences (Elliot & Shanahan 2008, Olney 2007, Vick & Avery 2006)

Car costs

• Not having a road worthy vehicle to practice or sit the test in (Clapham et al 2008, Edmonston et al 2003, Letch 2008, Aboriginal road safety issues report 1997)

• Unable to attain or borrow a roadworthy, insured and registered car in order to obtain the necessary hours of practice (Helps 2010, KPPM 2010, Elliot & Shanahan 2008, Olney 2007, Macaulay et al et al 2003). Insurance is expensive, especially for those with bad driving records or those in remote areas (Helps 2010)

• Fuel costs, especially in remote areas (Elliot & Shanahan 2008, Olney 2007)

• Maintenance costs (including services and repairs) (Helps 2010)

• Debt and other costs

• Unpaid fines incurring imprisonment, generating a criminal record (Armstrong 2009)

• Generally being subject to low income and welfare payment variations (Armstrong 2009)


• ‘Debt fatigue’ or a general feeling that licencing is just one more cost that cannot be paid (Elliot & Shanahan 2008)

• High cost of driver insurance, especially for Learner and Probationary drivers (KPPM 2010).

• Funding of research goes into the actual process of research not into implementing strategies to combat the various problems identified (Somssich 2004)

• Too expensive to travel to licencing authorities (Rumble & Fox 2006, Edmonston et al 2003)

• No ability to save money for car and licence related costs (KPPM 2010)

2. Access and Geographical Factors

• Social welfare system not fast enough to deal with ‘emergency’ style situations (Helps 2010)


• Remoteness from licencing authorities such as police stations and motor vehicle registries (KPPM 2010, Olney 2007, Somssich 2004)

• Limited access to test facilities, especially if police stations have a small amount of set times to perform tests (Edmonston et al 2003)

• Badly maintained roads (not ideal for lower-standard vehicles) (Helps 2010, Clapham et al 2008, Olney 2007)

• Difficulty in accessing a garage in order for a car to be regularly maintained and made roadworthy and registrable (Helps 2008, Somssich 2004)

• Longer distances to travel to licencing authorities (NRSC Fact sheet 4 2010, Clapham et al 2008)

• Learner’s booklet generally unavailable in remote areas (Edmonston et al 2003)

• Lack of infrastructure for driver training and practice, i.e. no roundabouts, traffic lights in rural and remote regions (Edmonston et al 2003)
• Distance makes safety campaigns related to licencing problematic to deliver (Plunkett 2008)
• Lack of computers to do online learner’s test, and paper tests are not always available, especially in remote areas (Helps 2010)
• Lack of access to city driving conditions (such as roundabouts, traffic lights, etc) for both practice and testing situations (KPPM)

3. Government/police/law interactions

Authority attitudes and interactions with police

• Antagonistic relationship between Aboriginal community members and police (Letch 2008)
• Reluctance to deal with police to apply for a licence (Helps 2010, KPPM 2010, Olney 2007, Edmonston et al 2003, Aboriginal road safety issues report 1997)
• General wariness of having dealing with any driver licencing authority (KPPM 2010, Helps 2008 & 2010, Harrison & Helps 2009)
• Lack of available training courses for magistrates to place offenders within, especially within remote regions (KPPM 2010)
• Outstanding warrants and fines prevent many from entering a police station to obtain a learner’s permit (Bridges 1991: 231)
• Few police within regional and remote areas, leading to unavailability of licence registration time slots (Elliot & Shanahan 2008)
• Police do not prioritise licencing as they are too busy with other issues within the community (e.g. violence, alcohol issues) to conduct tests (Letch 2008, Somssich 2004)
• Strong belief that police target Aboriginal drivers (Elliot & Shanahan 2008)
• Lack of sentencing alternatives apart from imprisonment for offenders (Edmonston et al, 2003)
• Non-applicable/inappropriate sentencing alternatives for various offenders (Edmonston et al, 2003)
• Generally inconsistent enforcement of unlicensed driving (Edmonston et al, 2003)
• Loss of licence used as a penalty for a range of offences (KPPM 2010)
• Road safety viewed as a local or State issue or as part of national road safety strategy (Somssich 2004)
• High imprisonment rate due to unpaid fines and debt (Letch 2008)
• Access to licensing becomes difficult once an individual becomes incarcerated (Somssich 2005)
• Barriers to licencing within the prison system include (Somssich 2005):
  o Being physically able to deliver driver training within the prison environment
  o Dealing with security
  o ID issues(organising for Motor vehicle registry to accept prison ID)
  o Finding funding
  o Finding providers
  o Finding an outside location to do practical training
  o Costs of providing drink driver, learner and provisional education courses
  o general low level of access to eyesight tests
  o lack of volunteers to help out
Evidence of Identity

- Lack of access to and availability of legally adequate levels of Evidence of Identity (such as Birth Certificates, Proof of Age Cards and Passports). This can make it difficult to meet the requirements of the ‘100 point check’ for licence application. The requirements are the same state wide (covering urban, rural and remote areas) (Helps 2010, KPPM 2010, Devine 2009, Clapham et al 2008, Letch 2008, Vick & Avery 2006, Edmonston et al 2003, Powell et al 2001)
- Difficulty in obtaining photographic fixtures of licences (KPPM 2010)
- Lack of awareness within the community of the importance of registering births and marriages
- Conflicting and contradictory information on various pieces of Evidence of Identity, such as different names, birth dates, etc. (Clapham 2008)
- Having no fixed abode, meaning an address cannot be supplied (Clapham et al 2008, Letch 2008)
- Law changes
- Complex and changing nature of licencing system which comprises many steps (Harrison & Helps 2009) [see steps outlined in Section 3]
- Use of compulsory Alcohol Interlock systems not culturally specific, too costly and generates a social stigma (Hands 2005)
- Elders are no longer able to attest to the age and identity of a community member (Letch 2008)

4. Cultural and community factors

- The widespread feeling that the licencing process is just another extension of colonialism and Governmentalism, or an imposition of a Western way of life on the Aboriginal way of life (Vick & Avery 2006, Rumble & Fox 2006)
- Preference not to study or be tested indoors or within official buildings (Rumble & Fox 2006), suggesting a need for flexible program and testing delivery
- Communities have no sense of ownership or input during the process. Programs created for the mainstream are not always culturally relevant (Somssich 2004, Macaulay 2003)
- Lack of culturally-specific designed licencing pathways that recognise the environment, situation and culture of each individual area (Rumble & Fox 2006, Somssich 2009, Somssich 2004)
- Non-culturally specific driver education courses (Helps 2010, Macaulay et al 2003)
- Lack of Aboriginal driving instructors, leading to increased new driver stress and nervousness (Bridge 1991)
- Lack of confidence to approach authority figures for information, assistance or to clarify issues (Bridge 1991)
- Social and cultural obligation to drive, even if unlicensed, particularly in order to attend ceremonies or funerals or to take friends and relations to health care services (Helps 2010, KPPM 2010, Armstrong 2009, Olney 2007)
- General lack of experience in formal testing conditions (KPPM 2010)
- Shame related to using public transport which incurs racial abuse, positioning unlicensed driving as the preferable alternative. This is complicated by the scarcity of public transport, and its non-existence within most remote areas (Helps 2010)
- Dispiriting effect of failing the tests (Harrison & Helps 2009)
- ‘Feeling uncomfortable’ in dealing with motor registries due to low presence of Aboriginal staff (Elliot & Shanahan 2008)
- Few instructors coming into the area have ‘first hand’ or local experience of the people or community, leading to lack of consultancy with the community, leading to feelings of isolation (Somssich 2004)
- Driving unlicensed is considered a normal necessity and culturally acceptable, especially within remote regions. This reduces the value of having a licence (NRSC Fact sheet 4 2010, KPPM 2010, Elliot and Shanahan 2008, Rothe 2005, Somssich 2004, Edmonston et al 2003)
• No or few role models within the community (KPPM 2010, Letch 2008) who have licences
• Obtaining a driver licence has a lower priority factor than housing, health and safety issues (Somssich 2004, Cercarelli et al 2000)
• Feelings of intimidation and fear of racism from authority figures, such as police (Clapham et al 2008)
• Heavy burden on few licenced drivers due to general lack of available legal drivers (Clapham et al 2008)
• Community perceptions of road safety eg considering it is too dangerous to drive on the roads (Aboriginal road safety issues report 1997)
• Gender sensitivities:
  o Preference for male driver instructors for male Aboriginal driving students (particularly among initiated men) (Harrison & Helps 2009, Letch 2008)
  o Preference for female driver instructors for female Aboriginal driving students (Edmonston et al 2003)
  o Resignation to and acceptance that imprisonment is virtually a ‘rite of passage’ for young men (Olney 2007) which can lessen the deterrent impact of the judicial system on repeat offenders.

5. Education factors

   English and Literacy
   • Difficulties understanding English, especially if English is spoken as a second language (Helps 2010, Somssich 2009, Letch 2008, Olney 2007, Bridge 1991)
   • Oral tests are not always available within remote areas and are difficult to perform (KMMP 2010, Letch 2008)
   • Learning-style differences between Aboriginal and non-Aboriginal peoples (Harrison & Helps 2009)
   • Low levels of numeracy and literacy (KPPM 2010, Armstrong 2009)
   • Low levels of computing ability (KPPM 2010)
   • Embarrassment over poor literacy (Elliot & Shanahan 2008)
   • Mainstream training does not address literacy issues (Somssich 2005)

   Education and lack of knowledge
   • Generally low level of education reached (especially within remote areas), given that few remote communities offer education beyond year 12 level (Somssich 2009, Vick 2008)
   • Lack of awareness about the value and expectations relating to a driver licence (Edmonston et al, 2003)
   • Lack of knowledge that a driver licence is required, even if you only drive around on ‘back roads’ and generally being unaware of legal ramifications of driving unlicensed (Aboriginal road safety issues report 1997)
   • Lack of knowledge of the licencing process (Vick 2008, Edmonston et al 2003)
   • General confusion regarding the licencing and registration needs for remote Aboriginal communities as compared to other urban areas (Helps 2010)
   • Lack of knowledge of city driving conditions (traffic lights, roundabouts, speed-humps, etc). This makes it difficult to deal with questions on these topics in tests (Edmonston et al 2003)
   • Lack of awareness of programs and ability to coordinate different organisations that may be able to assist throughout the licencing process (Letch 2008, Edmonston et al 2003)
• Lack of road rule awareness, particularly in relation to baby and child restraints and general seat belt use (Helps 2010, Cercarelli et al 2000, Bridge 1991)

• Lack of understanding about legal limits of alcohol while driving (Helps 2010)

• Widespread belief that once a licence is lost it cannot be regained, due to lack of knowledge of the amount of time a licence may be banned for and the need to reapply for a licence afterwards (Olney 2007, Edmonston et al 2003, Somssich 2005)

6. Health factors

• Poor health makes the process of obtaining a licence difficult or impossible (KPPM 2010, Elliot & Shanahan 2008)

• Ill health prevents fulfilment of community service orders, leading to imprisonment (KPPM 2010)

• Needing to care for an ill or infirm relative; unable to leave in order to practice driving or pass necessary tests

• High incidence of drink/drugged driving associated with anti-social behaviour, often leading to licence removal (Helps 2010, Armstrong 2009, Somssich 2004, Aboriginal road safety issues report 1997)

• Petrol sniffing or ‘chroming’ (The process of getting high from aerosol cans sprayed into a paper bag and inhaled) combined with marijuana, heroin and alcohol abuse and dependence (NRSC Fact sheet 4 2010, Letch 2008, Hands 2005, Macaulay et al 2003)

• Geographical isolation means access to ‘tertiary and specialist health services’ as well as regular treatment inhibited. (Helps 2010)

• No access to emergency health services (such as ambulances) within remote areas beyond Royal Flying Doctor’s Service (Helps 2010)

• No provisions for family to accompany an ill or infirm person (such as children, partners and carers) to tests.
Section 6: Driver licensing and involvement with the justice system

In general, people of Aboriginal or Torres Strait Island descent are over-represented within the justice system, largely due to traffic related offences such as unlicensed driving, driving under the influence and other issues related to incorrect seat belt use and filling cars over capacity. The South Australian Department for Health and Ageing recorded the total figures regarding community service counts in relation to traffic offences made between 2002 and 2003. It indicates that of the total number of traffic offences committed, 759 were attributed to those of Indigenous origin (as there was no distinction made between Aboriginal or Torres Strait background), constituting 35.30% of the total proportion of offences, with an average of 77.5 days per offence (South Australian Aboriginal Health Partnership 2006). Correspondingly, correctional service discharges between the same time frame indicated a high rate of traffic offences (496) constituting 22.80% of total offences (2006). These figures show that the overall difficulty in obtaining a driver licence ‘can lead to unlawful behaviour’ (The Anangu Lands Paper Tracker 2009).

The current number of people incarcerated nationally due to licencing issues is high. For instance, Queensland Department of Corrective Services statistics show that 75% of those imprisoned at either Lotus Glen or Stuart prisons are of Aboriginal or Torres Strait ethnicity, of which 57% are imprisoned for offences related to licences (Rumble & Fox 2006: 3). Similarly, 20% of unlicensed driving offences in Western Australia are made by those from the Aboriginal community (Olney 2006 & 2007) making it the most frequent reason for imprisonment.

In a report produced by Margaret Quirke, Minister for Corrective Services, it is explicitly stated that two thirds of all incarcerated Aboriginal people were related to driving without a valid licence (Quirke 2007: 2). A recent report by the Australian senate confirms that this rate has increased, with records indicating 30% of Aboriginal inmates are incarcerated due to drink and unlicensed driving (Australian senate 2009: 4.23). In rural South Australia, Ceduna Police Station officers recorded ‘relatively high numbers of Aboriginal people found to be driving without a current driver licence and/or an unregistered vehicle’ (Parliament of South Australia 2005). Similarly, New South Wales reports a high average of traffic-related incarcerations (Macaulay et al 2003). This equates to a disproportionately large number of Aboriginal and Torres Strait people within the Justice system for licencing related issues.

Other interacting factors may present a legal barrier to licencing. For instance licencing offences often become entangled with other offences, such as drink driving. In the article, ‘Which bloke would stand up for Yalata?’, Brady et al (2003) illustrate how alcohol abuse and legislation regarding alcohol restrictions in remote and rural Aboriginal communities can impact on broader social issues as well as health outcomes.

This connection between alcohol abuse and driving without a licence is made in the Magistrates appeal case ‘Peters Vs Police’ of 2009. This was an appeal against the offence of driving without a licence. The judge took into account the barriers faced by the defendant, a Yalata man who pleaded guilty to driving without a licence, including the ‘tyranny of distance and their isolation from most services’ (Supreme Court of Australia 2009). They also took into account other driving dilemmas, including the few available licenced drivers and working cars, poverty and general dependence on driving as one of the few methods of transport available. However given the defendants history of alcoholism and the psychologists’ opinion that ‘the defendant’s prognosis to cease offending was fair to poor’ (2009) the judge incarcerated the defendant, yet recommended that they be referred to group rehabilitation programmes that took into account driver education, financial counselling, housing, alcoholism services and literacy and numeracy courses. This case is a typical example of indirect imprisonment due to driving without a licence, compounded by other issues (such as alcohol abuse). Regular legislation-changes contribute to the general confusion surrounding the licencing process, as well as the fine process. This can become an issue, especially when fines are sent to the owner of the vehicle, who may not have been the driver at the time the driving offence was committed. Having multiple drivers per car contributes to this issue, often unfairly placing the responsibility of fines upon the registered owner of the car. This in turn can make people reluctant to have a car registered in their name, potentially leading to further accrual of fines.
Management of fines and ensuring these are paid on time can also be an issue for those in rural and remote communities. Centrelink, the Australian Government’s social security system, is a major support for Aboriginal people in rural and remote regions where education and employment options are restricted. In relation to fines generated by traffic offences, Centrelink can set up a direct debit from a person’s bank account to pay off outstanding fines. However this can be difficult for those with low bank account contents and lead to problems with fine defaults.

Several other reasons contribute to Indigenous justice issues and resultant high incarceration rates. Aboriginal people living in remote areas do not have access to regular alternative modes of transport, such as buses, often leaving little option beyond driving unlicensed (Australian Senate 2009: 4.24) Driving with either a suspended or non-existent driving licence is common, particularly in rural areas. This is complicated by high incidences of driving unregistered cars, which increases risk of detection and penalty (Harrison & Helps 2009). A high proportion of Aboriginal people in South Australia convicted of various offences relating to driving are also often compounded by other issues such as an inability to pay fines or capably negotiate terms of said fines with the court. This leads to licence suspension, increasing fines, and often jail time (Helps 2010: 10). Fine default is noticeably higher in remote areas due to limited transport alternatives (Quirke 2007: 3). Fines Enforcement Registry reports from 2007 indicate 6,900 licences were suspended and a further contribution of 46,000 matters to currently suspended licences in NSW alone (Plunkett 2008: 692). Incarceration due to fine defaults can lead to recidivism, continuing the cycle of imprisonment (Quirke 2007: 3). Therefore, unpaid fines is a national issue, given the generally low incomes of Aboriginal people (Australian Senate 2009: 4.26) and the system of reversion to jail time if fines cannot be met (2009: 4.25). This further impacts the ability of those going through the justice system to retain employment, child custody, and housing.

The current trend in legislation suggests that imprisonment due to unpaid fines is no longer common practice, although the threat of it can still cause fear and confusion in Aboriginal communities. Furthermore, punitive measures for licencing offences lead to general apathy and tend to normalise deviant behaviour, such as driving unlicensed. There is also the strong opinion that young Aboriginal people (especially men) are targeted by police, often leading to a break-down of trust between police and Aboriginal people.

Governmental approaches towards policing in South Australia have targeted repeat and recidivist traffic offenders, particularly unlicensed drivers, without always considering the cultural specifics of such an approach (Government of SA 2008). This has contributed to the high rate of imprisonment due to unpaid fines, which often cannot be paid due to poor economic status, leading to little alternative beyond imprisonment (Helps 2010). In turn, this incarceration disturbs the individual, their families and the entire community, often limiting further transport options and perpetuating the cycle of unlicensed driving.

Individuals in positions of authority, such as Magistrates, Aboriginal Justice Officers, Justices of the Peace, etc, often endeavour to apply professional discretion and cater offence consequences to every unique circumstance. For instance, a Magistrate who deals with a case of unlicensed driving may order the offender to complete driver training within an allotted time frame. This flexibility, when exercised by someone with an awareness of Aboriginal issues, can facilitate a more compassionate and practical approach to driving offences, often discouraging further offences (such as driving unlicensed). In the past, laws allowed presiding magistrates discretion to grant ‘special licences’, especially for those who only needed to drive around their place of work or on private properties. This allowed those without a licence to gain employment where driving was a requirement. However, Parliament revoked this provision in 2010 and the onus now remains with drivers to explain their circumstance at the time a traffic offence is being heard.

Negative interactions with police contribute to the breakdown of trust and communication between authority figures and Aboriginal communities (Rumble & Fox 2006). However, this breakdown often arises when driving offences occur between remote and rural areas; given road rules (such as the correct use of seat belts) are more
carefully enforced within major rural centres (Australian Senate 2009: 4.28). Outstanding warrants and fines further stress relations with police by discouraging many from entering a police station to obtain a learner’s permit (Bridges 1991: 231). This can lead to a drop in licence applications, especially in remote areas, which necessitate the dealing with police rather than other licencing authorities (Vick 2008, Edmonston et al 2003).

Other contributing factors, such as driving under the influence of alcohol or other substances, add to the number of Aboriginal people incarcerated due to road law violations. This issue has been noted in Western Australia, further straining the relationship between Aboriginal community members and police (Letch 2008). Another factor is the system of legislation being drafted in isolation from awareness of issues and implications for Aboriginal people, especially those living in remote areas. Changes in legislation need broad dissemination in a range of forms that cater to different learning styles and levels of language and literacy. In fact, there is little or no provision for appropriate consultation or formal engagement with Aboriginal people about the impact of legislation on Aboriginal communities, prior to its introduction.

Punitive measures can come into effect when a certain number of offences have been accrued, regardless of their relation to driving offences. For instance, South Australian offenders can be subject to a 60 day licence suspension once a number of offences have been committed. This measure, while acting as a deterrent, effectively punishes the individual via removal of driving privileges, thus negatively affecting their family and community. Where alternative arrangements are not possible, unlicensed driving is likely to occur by necessity.

In summary, the high rate of incarceration due to licencing relating issues contributes to the antagonistic relationship between community members and police and other governmental authorities, further exacerbating the difficulty involved in policing licencing issues.
Section 7: Court diversionary programs associated with driver licensing issues

While a connection between high incarceration rates and unlicensed driving has been long established, this review has found few diversionary programs specifically in place to provide alternatives to incarceration. As Olney notes, during the period of incarceration there is a brief space of time available to conduct driver education and licensing services to help prevent repeat offences in the future (2007). Below, we outline eight Australian schemes that have either been piloted or implemented to provide alternatives to incarceration as well as opportunities for increasing driver licensing. Other divisionary programs have been identified, however they do not always have the evaluations required to fulfil the main aim of this review which is to understand markers for success and failure. Some diversionary programs help to rehabilitate those within the prison system and assist with improving licencing outcomes for those about to be released. Not all programs are governmental, some courses and schemes are run through local councils and charity groups.

New England North West Licence training project, NSW, 2009

The New England North West project initiated by Transport NSW has generated interest from local courts in their driver education program. It often refers some people from the courts to the program to gain a licence and avoid further disadvantage (Devine 2009). This project is not explicitly diversionary as it does not reduce jail time, however it does help to prevent re-entrance into the justice system through licence violations. An evaluation of this program found it had very positive outcomes including: that many people with low literacy (both Aboriginal and non-Aboriginal), were able to gain a licence, including many who as a result of the program were able to use computers for the first time. Some participants report that they have failed the licence test in the past and gave up trying, often driving without a licence and then attracting fines, court appearances and for repeat offenders a prison sentence. The evaluation also described concomitant education, training and employment outcomes.

Lismore adult community education licencing program, NSW, 2007

The goal of the Lismore adult community education licencing program was to reduce the over-representation of Aboriginal people in the justice system living in the far north coast of NSW. It was suggested by a Lismore local court Aboriginal client service specialist (Aboriginal Justice Advisory Council 2007). This program has not been evaluated.

NSW traffic offender intervention program, 2007

This program enables magistrates to refer unsentenced offenders who have pleaded guilty to, or been found guilty of, a traffic offence to an approved traffic course. It involves comprehensive monitoring process to ensure participation in the program and covers various issues related to substance abuse and road safety (Lawlink 2010). This program is not designed explicitly for the Aboriginal community and has not been evaluated.

“Moving on” program, Cairns, Queensland, 2004

The ‘Moving on program’ is based in Cairns and is designed to engage those who have been diverted from incarceration and charged with drink driving or other traffic offences and provides residential rehabilitation and licencing education (Indigenous Road Safety Working Group 2004). This program has not been evaluated.

Indigenous inmates learner licence pilot, Queensland, 2003 – 2005

Following from the Queensland Transport and Department of Corrective Services joint program (1997-2002), a Queensland based pilot was constructed to extend the licence training program to Lotus Glen prison, continuing to direct it towards inmates up for release within a year (Edmonston et al, 2003). This pilot led to court diversion practices adopted in 2005 by Aboriginal Magistrates Jackie Payne and Zac Sarra in the Yarrabah community near Cairns, leading to ‘a significant drop in traffic court cases’ (2003: 10).

3 For information on this evaluation see:  http://www.transport.nsw.gov.au/content/new-england-north-west-license-training-project
Road Transport authority Initiatives, New South Wales, 2003
This pilot licencing program created by corrective services was set up to enable inmates to obtain a driver licence before release. This pilot study was conducted within Bathurst Jail, NSW and targeted those already with driving related offences. There is no accessible program evaluation.

Queensland Transport and Department of Corrective Services joint program, 1997-2002
This program established training and testing processes that could be applied within the prisons and communities to support more Aboriginal people to obtain driver licences within Townsville’s Stuart Prison (Macaulay et al 2003). The program delivered learner permit training to indigenous inmates who were due to be released within 12 months (Powell et al 2001) and trained inmates to pass an oral driver test while still serving their jail term. Once they had left the prison environment they were issued with a learner’s permit (Macaulay et al 2003). The aim was to encourage people in the community to engage with the licencing process in order to reduce connection with the judicial system (ATSB 2004). There is a certain amount of evaluation available which points to consistently positive reporting by participants about the relevance and utility of the program in improving their confidence, knowledge and understanding of driving issues and licence testing requirements.

Christian Justice Association, Aboriginal Driver training program, WA, 1989
An Aboriginal Alcohol Education course was run within Canning Vale Prison. This was not a licencing specific course, but targeted those who have had flow on effects on licencing by the consumption of alcohol. Limited resources hampered the program’s success. However, trust was built between police volunteers and soon to be released inmates, helping to remove fears and mistrust related to police (Bridge 1991). There is no official evaluation.

Others
Other examples of diversionary programs include a plan drafted by the Road Traffic Authority in New South Wales to lift various sanctions related to traffic offences for Aboriginal people, which suggested consideration be given to changing licensing arrangements in order to reduce incarceration rates (RTA 2006). Others strategies have included the maintenance of a database of current licence-related programs, such as those set up by Queensland Transport in 2004 with data from schools, prisons, community centres, and the like (Vick and Avery 2006). One alternative to fines suggested by a Western Australian report in 2007 is the creation of Good Behaviour Orders, which detail a period of time ‘probation’ for an offender. If this time is passed successfully, all fines are waived (Quirke 2007). Removing cumulative disqualification fines also assists in reducing the cycle of non-payment of fines.

Governmental schemes highlighted by the Australian Senate report in 2009 indicate a movement towards creating fine repayment schemes in conjunction with Centrelink within Western Australia, allowing automated payments to be made if participant permission is given (Australian Senate 2009: 4.27). Greater educational support from police offices and court systems has also been implemented, increasing pathways to obtaining a driver licence (2009: 4.28). These approaches offset the major barriers to avoiding incarceration, ability to repay fines and drive licenced.

It is important to note that the outcomes in terms of reductions in road crashes and contact with the criminal justice system are not easily demonstrated by research currently provided (Aboriginal Justice Advisory Council 2007), due to a lack of rigorous and systematic program evaluation. However, as Olney (2007) attests, access to rehabilitation within the first six months after an Aboriginal offender has been released from jail is a fundamental necessity as risk of reoffending is estimated to be ten times greater than non-Aboriginal offenders. Furthermore ensuring court penalties can be applied in a flexible manner will facilitate opportunities for offenders to reinstate their licence (KPPM 2010). Quirke (2007:5) also supports the development of driving programs within Western Australian prisons.

The above listed initiatives can assist during this vital time period in removing a large cause of incarceration, that of driving without a licence.
Section 8: Initiatives to support Aboriginal people to obtain & retain their driver licence

Initiatives
Various types of initiatives or programs have been developed to assist those from Aboriginal communities to obtain and retain their licence. A full list of initiatives is tabled under Appendix 1. This section provides a brief background to the kinds of programs that have been delivered since 1990. These programs can be characterised as:

- Providing free or low cost learner licence training, including driving lessons
- Assisting with applying for, correcting and obtaining Birth Certificates (and other forms of Identification) in order to submit a licence application
- Creating community run programmes which engage and educate road users on the importance of licencing and licencing related issues
- Providing literacy programs which use the Driver knowledge test as a learning tool, or create simple teaching modules based on oral and pictorial learning.
- Creating community representatives able to design flexible programs that suit individual communities

Six literature sources clearly stated their objectives and methods, and provided full evaluation of success or failure. Brief descriptions of the programs to which they related are provided below:

Remote Areas Driver Education Program, Northern Territory, 2005
This program involved delivering driver training in remote areas in the Northern territory, resulting in an increase in licenced drivers, a reduction in emergency services, insurance and training costs and improvement in access, equality and employment outcomes (see Appendix 1, reference 18).

Indigenous Driver Licensing Program, Northern Territory, 2009
This program involved training driving assessors and sending them to remote areas to perform learner and provisional licence tests. This led to a significant increase in number of driving instructors available and the level of general compliance with licencing improved (see Appendix 1, reference 21).

Education and assistance program, New South Wales, 2007
This is an adult community education initiative to assist community members with their learners test and receive assistance with State Debt Recovery Office (SDRO) payments. With a high participation rate, many participants achieved their full licence through the scheme and a substantial number have found employment through this scheme (see Appendix 1, reference 28).

New England North West Licence Training project, New South Wales, 2009
A driver training program specifically designed for those with low levels of literacy. This program also helped participants deal with outstanding fines; enabling many to pass their learner’s test and improve employment outcomes (see Appendix 1, reference 31).

The Queensland Aboriginal Peoples and Torres Strait Islander Peoples Driver Licensing Program, 2009
This program included the coordination of a Mobile Indigenous Driver Licencing Unit (IDLU) which could travel to remote areas in Queensland and Torres Strait in order to provide education courses, learner and provisional driving tests and produce on-the-spot licence distribution. Highly successful, annual licence rates increased 90%, leading to the development of court based diversionary programs and improving access to transport authorities (see Appendix 1, reference 37).

Indigenous Driver Training Course, Western Australia 2008
Urban centred course designed to assist drivers to pass licence tests and access hazard training and organise budgets and planning for dealing with debt. Allowed many to achieve their learner’s permit and sort out payment plans for those dealing with suspensions and fines (see Appendix 1, reference 52).
Whilst undertaking key informant interviews to inform this review, it became clear that many initiatives were in the planning stages, and thus could not be comprehensively included. Examples include the ‘Your Choices’ program, a governmental scheme within South Australia that targets disqualified Provisional (or P plate) drivers, and the “Mutaka” program (see Appendix 1, references 12 and 13). Additional organisations, such as White Lion (see Appendix 1, reference 14, PY KU within South Australia), may be seen as providing support roles for Aboriginal people going through the licencing process, while not always providing formal initiatives.

**Other support**

Other organisations and services in South Australia include: Aboriginal Family Support Services (AFSS 2011), Kura Yerlo (see Appendix 1, reference 8), Muna Piendi (see Muna Piendi 2011), and Nunkuwarrin Yunti (In Elizabeth) (see Nunkuwarrin Yunti 2011). These initiatives and services suggest that the potential for a collaborative approach to finding solutions to various barriers through involving Aboriginal community based organisations could be explored. Most importantly, they suggest there is a potential for renewed, collaborative efforts to be made which might support Aboriginal people to obtain and retain their driver licence, through building on existing locally based community networks and initiatives.
Section 9: Identified enablers for successful initiatives

Sections 9 and 10 provide a summary of the findings from the systematic review of the literature presented in Appendix 1. They are based on a rigorous comparison and contrast of the literature, with an emphasis on identifying patterns for success or failure of initiatives. Following this, below is an outline of what mixture of ‘mechanisms’ or practices enable Aboriginal people to gain and retain a driver licence in what contexts.

One common assertion is the belief that providing tailored driving initiatives for Aboriginal people will somehow ‘lower the bar’ and make the licencing process too easy, thus potentially compromising safety. This is not the case if the initiative framework contains the same rules and regulations which apply to non-Aboriginal people, the only difference being the focus has shifted onto a flexible framework that supports Aboriginal people through the process, rather than allowing any shortcuts. That is, the emphasis should be on standardised outcomes relevant to the driving conditions that Australian drivers are likely to face or may face, and flexible pathways that enable all drivers to meet the standards required by those outcomes.

It should be noted that the factors below and in Section 10 are not exhaustive. They reflect what was reported in the accessible literature but which may not have reported (or been sensitive to) all failure or success factors. Many initiatives have not been sufficiently evaluated to allow for the identification of such factors. Moreover, simply including all the identified markers for success in a potential initiative, and designing around the identified factors for reduced success may not guarantee success, as successful initiatives must be flexible and tailored for their specific target audience. This is also due to the fact that certain combinations of factors may be more effective than others depending on context. Finally, the initiatives reported on are context dependent and time and space bound. All reported markers of success and failure need therefore be viewed within their contexts and from a standpoint which keeps the caveat of context to the forefront of considerations. A generic critical success factor is that initiatives need to be sensitive to the needs of the community in which they will be implemented and that structural issues such as regional profile, socio-economic status, language and cultural context, infrastructure and environmental conditions, all play a part in mediating the success or otherwise of government initiatives.

Nine categories of factors were identified in initiatives which facilitated Aboriginal people gaining and retaining their driver licence. In no particular order, they include:

1. Cultural appropriateness and appropriate delivery of message
2. Adequate provision of facilities and resources
3. Providing free or low-cost driving instruction
4. Education factors: Language, literacy, numeracy
5. Assisting with Proof of Identity
6. Assisting with debt
7. Engaging the community
8. Mobility and Flexibility
9. Adequate provision of funding

Each of these factors is described in detail below, with reference to a specific initiative where relevant. The factors are described in isolation from one another, but it should be noted that some work best in combination, for example cultural and community engagement approaches coupled with individual education and peer support. All above factors work within all environments, although it is worth noting that mobility and flexibility especially works under remote conditions where a team must be able to adapt to the resources of the area (see Appendix 1, reference 37).
1. Cultural appropriateness and appropriate delivery of message

One factor involved in the successful implementation of a licencing initiative is particularly important to the design phase. Chances of success are increased by ensuring that a program is culturally appropriate and suited to each community into which it is delivered.

Specifically, this involves:

- Consulting with local Aboriginal communities to identify cultural norms, priorities and wishes
- Respecting cultural norms, priorities and wishes
- Understanding and adapting to these cultural norms, priorities and wishes

These cultural norms can include gender, age and relationship requirements. Understanding the diversity of Aboriginal contexts is important in achieving appropriately designed responses which meet the needs of different localities and takes into account language difference/s and the localised nature of situational leadership and/or governance protocols in each community. One example of a culturally appropriate initiative was the provision of male driving instructors for male learners and vice versa for women by the Mobile Indigenous Licensing Unit in Queensland (see Appendix 1, reference 37). This approach respected the cultural background of the participants and also allowed the Learner drivers to have more confidence while taking their tests, increasing the pass rate and the uptake of licences.

Another instance of cultural adaption included sending a ‘Navigator’ into a community ahead of time. A navigator is a person, preferably from Aboriginal or Torres Strait descent or a community representative, who can explain to the community the need for road safety education and spread awareness of the benefits of obtaining and retaining a driver licence (see Appendix 1, reference 37) before the education program begins. This has proven an effective strategy for Queensland Transport.

For any initiative to be a success, it is vital to build a rapport with the local community. This entails engaging local clubs, associations, councils, and groups and establishing a friendly relationship with them. For instance, Aboriginal Justice Officers within rural sites such as Port Augusta in South Australia are able to build trust and become a ‘go to’ person within the community. While it is beneficial if these individuals are Aboriginal, it is not strictly necessary, so long as this relationship between individual and community can be built on mutual trust.

Each initiative should consider the cultural appropriateness incorporated within the design, materials and roll-out of any program and ensure that it can be tailored to suit individual community lifestyles and beliefs. The distribution of safety material programs is also deemed imperative by groups such as the taskforce embedded within the National Indigenous Working group, who review current materials available and their rate of distribution (Helps 2008).

2. Adequate Provision of facilities and resources

The adequate provision of facilities is essential to the running of a successful learner driver clinic (see Appendix 1, references 9, 10, 8, 24, 27 and 28). Facilities include teaching materials, driving instructors (especially within remote areas), roadworthy cars in which to practice and be tested, and access to computers in order to practice and complete learner permit tests. One initiative demonstrating the adequate provision of facilities is the Kura Yerlo driver licencing program within South Australia, which provides materials such as driver handbooks and access to computers with which to practice the Learner Permit test (see Appendix 1, reference 8).

The creation and use of teaching materials which respect and utilise common concepts, such as road safety, with the community is also imperative to encourage engagement and participation with any initiative (see Appendix 1, reference 16). These materials should be simple and easy to understand without compromising important details relating to road and licencing rules. Furthermore, educational instructors should explain their full use, to participants...
in order for them to be effective especially in relation to computer testing facilities. Funding allocated to initiatives focussed on Aboriginal people should amount to the same funding as analogous non-Aboriginal initiatives.

3. Providing free or low cost driver instruction

The importance of allowing Aboriginal people access to free learner driver instruction and the waiving of as many fees as possible is highlighted by various initiatives which provide free access to licencing education and testing facilities (see Appendix 1, reference 8). This in turn helps to lower the rate of Aboriginal representation within the prison system. A program which emphasizes the importance of providing free education services includes the Centacare driver licensing program, an educational scheme in New South Wales (see Appendix 1, reference 25). Such free or cheap services help to alleviate the financial barrier to licencing.

Road safety initiatives are often run through high school curriculum in the final years of school (year 11 and 12). While the focus is on safety rather than licencing, this may be an avenue for enforcing a positive message about the importance of licencing.

4. Education factors: Language, literacy, numeracy

Another central factor of success involved in driver training units is to ensure that the program caters to variable levels of language and literacy, as well as those with little to no literacy skills. This is achieved by the availability of oral learner tests and the provision of visual aids (such as signs). For example, the Remote Areas Driver Education Program utilises teaching aids such as flip charts on road rules in an engaging manner that is not purely reliant on the written word (see Appendix 1, reference 18). The Education and Assistance Program operating within the Lismore council area in New South Wales also demonstrates the use of the learning process as a tool for increasing levels of literacy (see Appendix 1, reference 28). In other words literacy training can improve driver knowledge if the driver knowledge materials are used as educational examples and tools.

Translation of learner permit tests and educational programs can also assist in removing the language barrier to licencing. The Road Traffic Authority (RTA) program of New South Wales (see Appendix 1, reference 22) allows the driving test to be translated into various unspecified Aboriginal languages, enabling the program to cater to many Aboriginal languages.

Internationally, a successful literacy education program for First Nation residents in Canada provided a sense of pride and positive native identity. This in turn encouraged self-esteem and created interactive strategies through which students could engage with the material (Sawyer et al 2005). This was shown by Sawyer et al to have provided an incentive to improve literacy as well as employment outcomes related to licencing programs.

In short, programs should cater to all levels of language and literacy, accommodate different styles of teaching and learning, and be available in local language where possible.

5. Assisting with Proof of Identity

Many people within Aboriginal communities may not have sufficient levels of Evidence of Identity, such as Birth Certificates, Medicare cards, bank statements and other official documents required to obtain their Learner permit. One factor involved in increasing licensing uptake was to assist those within education programs to apply for the identification required (see Appendix 1, references 9, 21, 37 and 43). This can involve creating alternative pathways to establishing identity (see Appendix 1, reference 37) and clarifying detail in complex documents (see Appendix 1, reference 43). Waiving the fees associated with procuring Evidence of Identity also increases access to the licence application process.

6. Assisting with debt

In order for participants to be fully engaged within a licencing initiative, successful programs have assisted participants address outstanding debt, such as that accrued by the non-payment of fines through suspensions. One
exemplary programme which incorporated the negotiation of fines is the Lismore council education and assistance program within the New South Wales based State Debt Recovery Office (SDRO), enabling negotiation of fines for many participants (see reference 28, Appendix 1). Another initiative which incorporates debt management is the New England North West Licence Training Project (see reference 31, Appendix 1). This initiative recorded a high level of participation in debt negotiation facilities, showing the prevalence of the issue of debt and the interconnections between debt and licencing issues. As the KPPM report highlights, expanding resources for dealing with unpaid fines should be performed while maintaining a single, easy to use contact service, in order to streamline the system (KPPM 2010).

7. Engaging the community
Another factor involved in successful initiatives is effective engagement with the community. This involves engaging local elders, leaders, parents and other community members into the decision process, allowing greater community input into the program (see Appendix 1, reference 18). This engagement must be generated from the beginning to ensure that the program is ‘made by Aboriginal communities for Aboriginal communities’ (see Appendix 1, reference 5). Rapport should be maintained throughout the initiative and leaving the community should be done with as much care as entering. Ensuring local representation in this way can make the program more personable and applicable to local communities, as shown by the success of the Mobile Aboriginal licensing service set up in Queensland (initiative 37 in Appendix 1).

Forums
Forums enable Aboriginal Driver licence issues to be put on government agendas. Examples such as the Aboriginal People Travelling Well forum in 2008 encourages input from members of the community into the various issues relating to transport and licencing (see Appendix 1, reference 6), leading to better research outcomes and more specific programs.

Sense of Ownership
Engendering a sense of ownership with the program is a common marker of a successful initiative, although specific levels of success are usually only recorded anecdotally. The generation of community ownership ensures that the community is in control of an initiative. This will increase motivation to keep the program going, as well as minimise the feeling that the licencing process is an imposition on Aboriginal culture (Vick & Avery 2006). For instance, the Indigenous Unlicensed/Drink Driving Project within Western Australia, although not an evaluated scheme, emphasizes the importance of ownership in maintaining the program once the original set-up team has left (see Appendix 1, reference 49).

Another initiative which connects its success with the generation of feelings of ownership is the Indigenous Driver Licencing Program, a program set up to train and deliver assessors (such as those who can perform driver licence tests) to remote areas within the Northern Territory (see Appendix 1, reference 21). Both the Western Australian and the Northern Territory initiatives note that there is no better ambassador for an initiative than a local respected figure, regardless of whether or not they are a governmental figure. This ambassador can then be connected to other road and safety related issues, such as drink driving education, good health and nutrition and other initiatives.

Environment
Delivering education programs in a relaxed, friendly environment is a positive and effective way to engage the community and facilitate a successful training scheme (see Appendix 1, references 31 and 47). Creating a comfortable and culturally appropriate environment for those participating in workshops and tests is especially important. This may involve utilising nearby parks and outdoor areas or other community buildings. Nunkuwarrin Yunti in South Australia for instance was especially designed for comfort and cultural appropriateness (Nunkuwarrin Yunti 2011) within their ‘one stop shop’ for providing services to Aboriginal people.
8. Mobility and flexibility

Mobility and flexibility of initiatives, especially within remote areas, improves the applicability of any program. The best example of this is the Mobile indigenous driver licensing unit, part of the Queensland transport initiative for engaging remote communities with the licencing process (see Appendix 1, reference 37). This mobile unit became a one-stop-licencing-shop, able to educate, administer tests and distribute licencing cards ‘on the spot’, all within specially equipped four-wheel-drives. This mobility is especially important in areas such as remote far north Queensland where seasonal flooding often isolates communities for months at a time. Even in areas with less variable weather conditions, having reliable and well-maintained vehicles which are able to connect to the internet and communicate with licencing offices can overcome issues associated with long distances and speed up potentially delayed licencing processes and turnaround times.

Location flexibility

Flexibility of location for educational sessions and the administration of driving tests (such as the written Learner’s permit test) are also important. Being able to access tests in environments with which individuals are comfortable, for example community centres, open spaces (verandas, ovals, under trees) etc, may reduce the stress related to licensing tests and encourages a friendly atmosphere for participation in educational programs. (see Appendix 1, reference 37). This is especially important within a remote context, where there is less access to large buildings or structures which accommodate to the number of students involved. Current Aboriginal organisations which provide assistance in other areas could be expanded to incorporate driver licencing initiatives, potentially providing funding for driving lessons and licence fees.

Time flexibility

Flexible times for educational sessions and tests are more successful in many Aboriginal communities rather than specific times (see Appendix 1, reference 21). Time flexibility ensures that education sessions suit the local community. Being able to stay for a period of time in order to build up relationships with locals is part of this flexibility, as well as allowing instructors to tailor their programs to changing weather and social conditions (see Appendix 1, reference 1). This contributes to the creation of a trusting and supportive atmosphere of cooperation.

9. Adequate provision of funding

Receiving adequate funding and policy provision for program delivery, maintenance and follow up is also an important marker of success (see Appendix 1, references 33, 34, 37, 36). Funding provided by the Road Traffic Authority (RTA) program allowed a sharp increase in the number of trained driver instructors as well as Aboriginal positions within the various motor registries (see Appendix 1, reference 20). This, in turn, helps to remove the barrier of ‘feeling uncomfortable’ within Motor Registry officers due to lack of Aboriginal representation (Elliot & Shanahan 2008).

Funding for the production of materials used in conjunction with education programs is also important. Initiatives such as the development of the National Indigenous Road Safety Video (entitled ‘Corrugations to Highway’) were adequately funded, allowing a wide dissemination of road safety messages in both rural and remote regions (Somssich 2004). In contrast, potential initiatives, such as the Federal Government’s plan to establish a mechanical workshop at Pipalyatjara in South Australia in 2005 failed due to the expenditure of funding by 2006 (The Anangu Paper Tracker 2007-2010). Adequate funding and policy provision must be provided in the long term in order to maintain longevity of an initiative as well as prevent the costly business of re-establishing the same initiative under a new funding scheme, as was done in this case in 2009.
Section 10: Identified barriers to successful initiatives

Unsurprisingly, many of the barriers to successful initiatives identified in the literature are simply the opposite of success factors. For instance, while being well funded is a reason for success, having inadequate funds leads to a failure of an initiative. Nonetheless, this section discusses some of these key oppositions which have been recorded as barriers to success. While these factors detract from overall initiative success, some factors presented small barriers without significantly damaging the initiative as a whole. For example the Lismore Council Education and Assistance program run within New South Wales recorded a high rate of success despite issues related to low numbers of driving instructors available. There is a kind of sliding scale of some barriers, most of which can be overcome with the correct level of planning, mitigation and implementation.

Ten main barriers to success were identified, in no particular order:

1. Cultural and language barriers
2. Non-culturally specific initiatives
3. Lack of funding
4. Lack of long term strategy development
5. Lack of coordination and organisation of activities
6. Insufficient staff numbers and insecure positions
7. Lack of suitable forms of Evidence of Identity
8. Bureaucratic barriers
9. Policy changes
10. Practical barriers
11. Lack of public awareness

These factors are described in detail below.

1. Cultural and Language barriers

Various cultural barriers were encountered during the roll out of the initiatives specified in Appendix 1. Some of the main ones encountered include:

- Not taking into account the contrast between urban and rural lifestyles and adjusting accordingly
- Accepting the transient nature of participants and the fluctuating numbers to be expected within each education session
- Dealing with groups who are often shy or reluctant to contribute to discussion groups, especially early on within the program, and
- Language barriers caused by low levels of English and the privileging of the English language in information and testing (see Appendix 1, references 18 and 19)

The unexpected nature of these problems limited the success rate of these educational schemes.

2. Non-culturally specific initiatives

Initiatives which do not consider the cultural factors involved within the community are often unsuccessful. For instance, court diversion programs which are used for all offenders, rather than specifically for Aboriginal inmates, do not achieve the same level of success and often lead to recidivism (see Appendix 1, reference 29). Similarly, other general programs for unlicensed drivers do not have the same success rate as culturally specific programs, such as the court diversion program developed in New South Wales (see Appendix 1, reference 29) which ensures that Aboriginal related issues (such as the culture of driving without a licence) are included.

Non-culturally specific initiatives are especially common in areas such as Tasmania, Victoria and the ACT where populations of Aboriginal people are comparatively low, especially within rural areas (see Appendix 1, reference 47...
and Frier 2009). This makes it more difficult to gauge the success of any initiative specifically among Aboriginal participants. Comparatively, there are more initiatives run within states which have higher Aboriginal populations, such as the Northern Territory, Western Australia and Queensland (see all state based initiatives, Appendix 1).

3. Lack of funding

Insufficiently funded projects cannot be fully realised, often ensuring good initiatives can never come to fruition. For instance, the Northern Territory University Driver Education unit intended to help Aboriginal students studying at University within Darwin to obtain their licence and learn to train others whilst simultaneously studying for their degrees. This was sadly unrealised due to inadequate funding (see Appendix 1, reference 10). Similarly, the Aboriginal and Torres Strait Islander Road Safety Forum in 2003 failed to activate any initiatives due to lack of funding (see Appendix 1, reference 4). Insufficient funding for prison diversionary schemes was also an issue in the Driving training and licensing in Alice Springs and Darwin Correctional Facilities program, limiting the ability to administer driver training and pay for training resources (see Appendix 1, reference 19). Another initiative, the TAFE SA Aboriginal Access Centre (ACC) vocational education program (see Appendix 1, reference 9) had funding withdrawn from their practical driver training component, severely weakening the ability of learners to obtain the correct number of practice hours of driving (KPPM 2010: 24).

The importance of allocating funding to evaluation should not be overlooked, given that out of the 46 initiatives studied within this report, 25 of these were without any form of evaluation. Evaluation is important not only to understand return on initiative investment, but to maximise the success rate of future initiatives.

Materials

For some programs, there was not enough funding available for the wide distribution of supporting material. For example the ‘Bring the Mob home Safe’ campaign, which incorporated the ‘Drink and don’t drive’ pamphlet experienced low levels of distribution, dampening the effect that these materials can have on the community (see Appendix 1, reference 30). This promotional material related to road safety and included licencing only in general terms.

Maintenance

A great deal of transport services are required in order to bring licencing authorities (such as vehicle registry offices, driving instructors, etc.) to remote areas around Australia. The cost involved in proper vehicle maintenance (fuel costs, servicing, tyres, etc.) for people living in remote communities is substantial, often limiting access to areas around Australia (see Appendix 1, reference 21). This can be complicated by the low levels of phone coverage and no driving insurance. This highlights the importance of on-the-spot licencing procedures, as shown by the mobile Indigenous Driver Licencing Unit in Queensland (see Appendix 1, reference 37), in reducing the need for return trips and postage costs.

4. Lack of long term strategy development

Many initiatives and forums have been successfully piloted and trialled in a variety of areas, such as urban centred council areas (see Appendix 1, reference 35). However, the programs lacked a long term strategy, developed on the back of a fully evaluated pilot scheme. Edmonton et al argue for a long term framework, especially when coupled with an evaluation process to ensure that a scheme is not just set up to fix current problems, but is left in place for years if proven to be particularly effective (2003: 3). This long term development ensures that programs can have sustainable impact across a wider range of communities.

5. Lack of coordination and organisation of activities

Initiative evaluations often highlight the need for coordination of related activities, such as educational programs and the setting up of Community Road Safety Officers (see Appendix 1, reference 33). Coordination promotes the
organisation and management of activities and increases the legitimacy of programs, while also limiting the potential for duplication of efforts.

6. **Insufficient staff numbers and insecure positions**
A lack of volunteers, instructors and assessors, especially within remote areas, was reported as a barrier to success in a variety of initiatives. For example, the Education and Assistance program recorded that a lack of local instructors within remote areas hampered their ability to administer driving tests and assessments, while placing added burdens of stress on the few instructors available (see Appendix 1, references 9, 10, 19 and 28). Moreover, the importance of sending the same volunteers back to the same locations, to ensure that individuals are trusted and accepted by the community, and have an opportunity to build rapport. Volunteers who were spread too thinly (or cut off due to weather conditions) could not always return to the same locations, leading to a drop in involvement in various educational schemes (see Appendix 1, references 9, 10 and 21).

7. **Lack of suitable forms of Proof of Identity**
One barrier faced by those implementing licencing schemes was the level of unsuitable evidence of Identity required to apply for a Learner’s Permit. For instance the Indigenous Driver Licencing Program run within the Northern Territory had significant issues related to the culture of not registering births or tribal marriages, leading to mismatched identification that may be considered fraudulent or inadmissible (see Appendix 1, reference 21).

8. **Bureaucratic barriers**
Part of the problem with rolling out any licensing initiative is the slow speed in which organisations can adapt to any changes in the scheme. The Aboriginal and Torres Strait Islander Road Safety Forum in 2003 reported that bureaucratic issues related to setting up initiatives significantly prevented the roll-out of any effective initiatives. These issues included convincing agencies to work together and applying for funding (see Appendix 1, reference 4).

9. **Policy changes**
Changes in licencing structures have caused a certain amount of confusion and led to a breakdown of understanding of the licencing system. The recent extension of the minimum amount of time that needs to be spent on a learner’s permit by 6 months (in all states except the Northern Territory and the ACT) has required a longer time commitment from driving instructors and assessors, and a greater risk of participant drop out (see Appendix 1, reference 21). This problem may be exacerbated within states and territories (not including Western Australia, the Northern Territory and Tasmania) which require a minimum number of logged driving hours which is difficult to obtain in rural and remote areas.

10. **Practical barriers**
Some surprising but basic barriers to initiative implementation resided in the lack of consideration into equipping various driver instructor and assessor teams with the tools to deal with the particularities of local environments. One example of a practical issue arose during the implementation of the Mobile Indigenous Driver Licencing (see Appendix 1, reference 37) when rats damaged transport vehicles. Also insuring that participants have the adequate level of eyesight required to drive, can also be considered practical issues, as shown by the prison rehabilitation scheme set up in Alice Springs and Darwin Correctional Facilities (see Appendix 1, reference 19).

11. **Lack of public awareness**
Interviews with key informants suggest that a major barrier to Aboriginal people obtaining and retaining a driver licence is a lack of public awareness of necessary requirements, of potential fines and infringements, of support for addressing the other barriers listed above, and of changes to processes, services and so forth. Supporting public awareness requires utilising multiple forms of media but also being aware of different styles of teaching, learning and sharing information in different communities.
Section 11: Discussion

Based on a synthesis of the literature on Aboriginal Licensing issues, four key themes and approaches have been identified overall:

1. The importance of culturally appropriate licencing programs,
2. The importance of community representation and sense of ownership of each program,
3. The provision of adequate program maintenance and support; and
4. The importance of flexibility and discretion.

Coupled with findings are other practical necessities, such as receiving adequate funding for full implementation, ensuring that all materials (such as videos, pamphlets, etc.) are up to standard and easily understandable to all (even those with literacy and English comprehension difficulties), and general coordination of volunteers and workers within the program.

Below, we illustrate what works best under what circumstances, with a particular focus on urban, rural and remote conditions.

Suitable action in remote conditions

Development of flexible, free, culturally specific education programs

Initiatives that are flexible, mobile and are able to be tailored to meet the cultural needs and specifications (as expressed by consultation with each community and group) have a better success rate (see Appendix 1, references 31, 33, and 37). This is due to ensuring relevancy and encouraging community engagement with the initiative design. Education schemes which take participants through the learner and practical test expectations as well as provide instructors and vehicles for practical sessions incur a high success rate. In addition, an educational focus on improving literacy, producing accurate Evidence of Identity and general road safety assists in the reduction of incarceration and road trauma.

The majority of benefits, issues, barriers to and enablers for success that are identified in this review apply to Aboriginal people throughout Australia regardless of their location at any point in time in an area designed at urban, rural, regional or remote. However, there are two important considerations distinguishing remote areas. These relate to a) the ‘tyranny of distance’ and b) environmental conditions.

A. The tyranny of distance

People in remote areas need to drive to access important facilities and services. Where there are no alternatives, unlicensed drivers may need to drive a vehicle to access facilities necessary to comply with the process for obtaining and retaining a driver licence, such as having a medical check-up or paying for a licence. The distance of major service points from remote areas is a contributing factor. Moreover, contacting people in remote locations, where mailboxes may be located over the border in another state and where people frequently travel or move, contribute to insufficient communication, non-communication and miscommunication. Without accurate, reliable, understandable and timely information, Aboriginal people are disadvantaged from being able to comply with the payment of licences, the provision of documentation or the payment of fines.

B. Environmental conditions

People living in remote areas who spend the majority of their driving time on unsealed roads require different driving knowledge and skills than those which are emphasised in the current driving system (such as roundabouts, hill starts, parallel parking, traffic signalling and so on). Whilst this knowledge is necessary to ensure remote dwellers have the opportunity and ability to drive to and around urban traffic conditions, such information is unlikely to
resonate with those undergoing driver training and licencing. They face different but equally, if not more, risks related to driving on unsealed roads, in harsh environments that contribute to the un-roadworthiness of cars and are difficult to access by emergency services.

Whilst initiatives intended for remote locations may require particular considerations, and where resources for initiatives are limited, further research and statistical information is required to decide whether or not to focus initiatives in one kind of geographical region than another, (ie on the APY lands instead of Adelaide).

**Suitable action in rural conditions**

*Development of local, culturally appropriate education programs*

The development of a licencing program that is fully mobile and adequately staffed, or fixed within one prime location (a 'one stop shop') such as the Lismore council education and assistance program (see Appendix 1, reference 28) allows for easier access to educational services free of charge that assist with literacy issues, providing evidence of identity and explaining the full licencing structure, including road rules and preparing for learner and practical tests. Incorporating strategies to cope with debt relief is a major factor in successful educational schemes, especially if unpaid fines arising from suspensions are a barrier to achieving a full licence (see Appendix 1, reference 52). Quirke highlights the importance of providing licencing and educational services, especially within rural and remote regions in order to lower rates of incarceration and reduce the traumatic social effects of incarceration due to licencing issues (2007: 4). In general, as the KPPM report suggests, it is best to design any educational program along culturally specific lines, while ensuring funding and mentor schemes are available to encourage a more positive learning environment (KPPM 2010: 1-2).

**Suitable actions Nationally**

Although not a current practice across all governmental authorities, the recording of Aboriginal status in hospital records and by the Australian Bureau of Statistics assists researchers in the understanding and scope of licence based issues around the country. Edmonston et al has pointed out this lack of national coherency across initiatives and programs, stating ‘they lack coordination (i.e. presented in isolation from each other with no single point of access or entry) and fail to address a number of cultural, access and operational barriers shown to influence Indigenous licensing and retention rates’ (2003: 2). The recording of Aboriginal status on legal documents, such as licencing, may appear to some as a racial prejudice. This highlights the importance of consultation and agreement with all parties. This recording process however enables researchers to pin-point areas of growth in licence uptake rates and analyse the specific causes of licencing offences within certain areas, leading to better initiative development.

**Coordination between agencies and organisations**

For any program to be successful, there needs to be much more co-operation between state organisations. There has been a push of late from the Australian Transport Council however to break down these state barriers related to driver licensing; vehicle registration; traffic regulation; enforcement; road management; and education (NRSC fact sheet 1 2010). Consistency in policy across the states would help program design to be nationally applicable, provided each program can be tailored to suit the specific issues and priorities within the individual communities. Collaboration between community groups and licencing initiative bodies, even if group programs do not pertain to licence or road trauma related issues, could also be consulted in order to better understand the most effective way of communicating the messages of safe driving.
This coordination between agencies could also better facilitate education, providing departments with a strengthened understanding of how pathways to driver licensing may be improved. (KPPM 2010).

**Promoting extra financial support from Centrelink to obtain licences**

Given the sheer cost of travelling to rural centres to deal with licencing authorities (as exemplified within South Australia by the high cost of travel between the remote APY lands and the rural centres of Alice Springs and Port Augusta) it is almost impossible for those receiving only Centrelink payments to travel to these centres. While the introduction of PY Ku one-stop-shop rural transaction centres (a Council of Australian Government initiative) in specific APY Lands communities aims to provide a single local access point for APY communities to conduct licencing and related government and other business transactions, the delayed roll-out of the program; the low opening hours and uncertainty of future funding for the PY Ku centres has meant that distance remains a significant barrier to local people being able to readily access a drivers licence and related services. Building in financial support for these centres, travel costs and licencing costs would significantly improve access to licencing authorities, thus improving licence uptake.

**Evaluation of Initiatives**

The evaluation of initiatives is done sporadically across Australia. Some initiatives, such as the Mobile Indigenous Licencing Unit by Queensland Transport (see Appendix 1, reference 37) had a full evaluation, including newsletters and community reports, allowing for a greater understanding of what works and does not work within an initiative structure.

**Flexible Licencing Framework**

Legislative changes to the process of licencing may present a barrier to driver licence uptake, as well as further increase the cost and the difficulty in finding enough time and appropriate teachers for driving lessons. In particular, increases in the number of practice driving hours required for an application of a provisional licence substantially raises the cost and time required for obtaining a provisional licence. Overall, increasing the difficulty in achieving a full licence can lead to ‘inappropriate behaviour, including driving unlicensed, and lead to accidents due to lack of experience’ (Helps et al 2010: 10). On the other hand, if the licencing tests are considered too easy, this could lead to inadequate skills for safer driving. Whilst safe outcomes are paramount, they can be achieved via multiple and flexible pathways.
Section 12: Guidelines for developing initiatives

Drawing from the enablers and barriers reviewed in the previous section, an effective initiative to assist in licencing uptake should involve as many of the following suggestions as practicable, tailored for the target setting. All enablers can be applied in urban, rural and remote conditions, although particular emphasis on providing facilities is needed within rural and remote conditions, and greater flexibility of program implementation within remote communities.

To initiate discussion around the development of an initiative, the factors for increased success identified in this review have been incorporated into the checklist below. The checklist is arranged around three basic stages of development, implementation and sustainability.

This checklist is a guide only, developed to encourage thought and consideration about putting the findings of this review into practice. It is not exhaustive. Rather, this checklist should be discussed and reworked in consultation with local communities.

Development and building rapport

1. Have I approached the community in a sensitive and appropriate way?
2. Am I aware of previous initiatives (for any purpose) and why they failed or succeeded?
3. Have I consulted with the community to assess their needs and priorities, from their perspective as well as the premises of the initiative?
4. Is there evidence of trust between authorities and local communities?
5. Does the community see benefits in the initiative?
6. Have I incorporated the community’s norms, priorities and wishes into the initiative design?
7. Is the initiative design flexible enough to adapt to changes in weather, population, political climate, etc?
8. Has the community been involved in designing the initiative?
9. Have I developed an accessible means for the community to provide feedback at all stages of the initiative?
10. Does the initiative have community support and approval (from men and women and those in positions of authority)?
11. Is someone from the community in a leadership position able to promote and support the initiative at a grass-roots level?
12. Have I designed an initiative that is resistant to interruptions and delays?
13. What baseline metrics can I access for the purposes of evaluating the initiative?
14. Do I have a mixture of qualitative and quantitative metrics, such as the value placed on licences, the number of licences achieved and rates of driving unlicensed?
15. Have I involved a full range of service providers and government departments and considered what other NGOs could be involved?
16. Have I set reasonable expectations with community?
17. Have I held discussions with community about what may happen if the initiative is unsuccessful?

Implementation

18. Have I maintained a relationship with the community between the design and implementation phase of the initiative?
19. Have I distributed culturally appropriate road safety material and education which is simple and easy to comprehend?
20. Have I sent a ‘navigator’ or guide ahead of the initiative to explain the importance of driving with a licence and the steps to licencing within each community?
21. Have I provided free, mobile and flexible education programs which can take participants step by step through the road rules and licencing process?
22. Are instructors approachable, friendly, and non-judgemental? Are they culturally aware? Instructors who identify as Aboriginal or from the Torres Strait are ideal although not essential so long as they can engage with the community on a position of equality.

23. Have visual aids and oral tests been made available for those with low or no English literacy?

24. Have I provided translated learner permit tests for those with little or no English comprehension?

25. Have I provided practice time for those with a Learner’s permit?

26. Have I been flexible in the times, durations and locations of education delivery, driver training and testing?

27. Have I provided access to registered and roadworthy cars in which to practice and complete the practical tests?

28. Have I organised the procurement of appropriate levels of identification (such as Birth Certificates) and have I covered the related costs?

29. Have I assisted with debt relief and dealing with appropriate authorities, such as the SDRO and Centrelink, to ensure that there is a reasonable payment plan in place for any outstanding debt?

30. Have I provided licences immediately to those who have qualified?

31. Is there evidence that the community has been engaged in the initiative?

32. Is there evidence that the community has provided feedback on the initiative?

**Sustainability**

33. Have I left the community in a culturally appropriate manner?

34. Have I evaluated the program effectively, including soliciting feedback from the community?

35. Have I established a means to maintain an effective relationship with the community?

36. How likely is the initiative to continue and be successful without the original support provided?

37. What kind of financial, human, material and cultural resources will be required to support the continual success of the initiative?

38. What are the potential future threats to the success of the initiative?

39. Is the current initiative likely to be vulnerable or resistant to future threats?

40. What reinforcements would be required to protect against future threats?

41. What plans have been made for continuous improvement and flexible, ongoing development?

42. If the program was not successful and will be ended or altered, have I discussed this rationale with the community?
References


Australian Senate (2009) Select Committee on Regional and Remote Indigenous Communities: Third Report 2009 Commonwealth of Australia, Senate Printing Unit, Department of the Senate, Parliament House, Canberra.


Brady, M., Joe Byrne, and Graham Henderson (2003). Which bloke would stand up for Yalata?’ The struggle of an Aboriginal community to control the availability of alcohol. Australian Aboriginal Studies 2 (Fall 2003)(62).


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Lawlink Australia (2007). Traffic Offender Intervention Program Government of NSW.


SA Health (2010). *Aboriginal Mortality in South Australia: A Profile* South Australia Dept. of Health, Policy and Intergovernment Relations Division., Government of South Australia: SA Health Policy and Intergovernment Relations Division.,


Supreme Court of South Australia (2009). *PETERS v POLICE - Reasons for Sentence of The Honourable Justice Gray*. SASC.


Appendix 1: Tables of Initiatives

Guide to columns in tables of initiatives

Reference
This column refers to the paper, report or article from which the initiative is taken from. These are numbered according to order of appearance in this chronological list in order to make cross referencing easier.

Type and brief description of initiative
This column contains a brief description of each initiative, including its name, aim and scope.

Target population, setting and community size
This column contains information pertaining to the population targeted for the initiative, the setting, be in urban, rural or remote and the community size. It is worth noting that hardly any initiatives stated the community size of the areas targeted.

Outcomes
This column lists the various outcomes and results that eventuated from the implementation of the initiative.

Reported reasons for success (including community factors)
This column contains all the reasons given for the success of any initiative, or a component of the initiative, as detailed by the various papers and reports of origin.

Reported reasons for failure (including community factors)
This column contains all the reasons given for the failure of any initiative, or a component of the initiative, as detailed by the various papers and reports of origin.

Extra contextual notes
This column is reserved for any extra notes pertaining to the context of the initiative that provide further contextualisation.

Not all initiatives clearly report results or provide an evaluation. Where a lack of information exists, the caveats ‘Not known’, ‘Not Stated’ or ‘None Specified’ are used and ‘Inconclusive’ is used when there are no definite results.
## National Initiatives

<table>
<thead>
<tr>
<th>Reference</th>
<th>Type and Brief description of initiative</th>
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<th>Reported barriers to success</th>
<th>Extra contextual notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Indigenous road safety 2003</td>
<td>Development of National Indigenous Road Safety Strategy created the Indigenous road Safety Working group</td>
<td>National, all settings</td>
<td>Not evaluated</td>
<td>Not known</td>
<td>Not known</td>
<td>Generates community involvement by allowing localised initiatives which are flexible and allow quick responses to local issues.</td>
</tr>
<tr>
<td>2. Driver training &amp; education: Aboriginal road safety- a state problem or a national concern?: 2004</td>
<td>To place indigenous road safety on the National Road Safety Agenda at the National Aboriginal Indigenous Road Safety Conference in Darwin in 1999</td>
<td>Full Aboriginal population on a national scale, all settings</td>
<td>Working committee formed to take outcomes to the conference to the Federal office of road safety Two years later: little progress achieved</td>
<td>None</td>
<td>No result from agenda work (reasons not given)</td>
<td>Goes beyond a jurisdictional issue – suggests the need to break down borders between communities and see it as a national issue</td>
</tr>
<tr>
<td>3. Driver training &amp; education: Aboriginal road safety- a state problem or a national concern?: 2004</td>
<td>National Indigenous Road Safety working Group Forum held in Adelaide (ATSB and Transport SA) to platform safety issues and to take initiatives and place them in national practice 2002</td>
<td>N/A</td>
<td>Results: small success in terms of agreement on the national approach, but failure overall.</td>
<td>Achieved actions to support and coordinate the national approach</td>
<td>Lack of funding Lack of long term strategy development</td>
<td>This initiative is designed to ‘provide expert strategic advice to the National Road safety Strategy Panel about measures to reduce the indigenous people involvement in road trauma’ (21)</td>
</tr>
<tr>
<td>4. Driver training &amp; education: Aboriginal road safety- a state problem or a national concern?: 2004</td>
<td>Aboriginal and Torres Strait Islander Road Safety Forum 2003</td>
<td>N/A</td>
<td>No recorded exact results.</td>
<td>No recorded success.</td>
<td>No financial backing for Organising bureaucracy takes a long time to provide funding Programs locked at local level: cannot go stat-wide or national</td>
<td>Forum meant to raise awareness and promote the implementation of practical initiatives</td>
</tr>
<tr>
<td>5. Driver training &amp; education: Aboriginal road safety- a state problem or a national concern?: 2004</td>
<td>Creation of national Indigenous Road Safety Video resource entitled ‘Corrugations to Highway’ made for and by the Aboriginal community emphasizing the Aboriginal outlook and approach to road safety.</td>
<td>National, all settings</td>
<td>Successful dissemination across Australia-national distribution &amp; second print Funding provided.</td>
<td>Adequately funded Made by Aboriginal communities for Aboriginal communities</td>
<td>Hard to quantify concrete failings from this initiative.</td>
<td></td>
</tr>
</tbody>
</table>

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## Initiatives by State/Territory: South Australia

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<tr>
<th>Reference</th>
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</thead>
<tbody>
<tr>
<td>6.</td>
<td>Aboriginal people travelling well-Brief: ‘Addressing Transport Needs of Aboriginal People’ 2008</td>
<td>The National Indigenous Working Group (ATSB) Taskforce to review, update and redistribute Aboriginal road safety material, particularly videos regarding seat restraint, baby capsules and child seats/seat belts</td>
<td>Online – general community All settings</td>
<td>Program as yet unfinished – statement says that ‘several calls have been made’ and that things are still progressing.</td>
<td>None indicated</td>
<td>None indicated</td>
</tr>
<tr>
<td>7.</td>
<td>Aboriginal people travelling well 2008</td>
<td>APTW Forums Functioning network or forum for information sharing, problem identification and problem solution that spans across different organisations</td>
<td>None specifically stated, all settings</td>
<td>Various</td>
<td>None recorded.</td>
<td>Mainly a programme suited to the use of professionals wishing to communicate information</td>
</tr>
<tr>
<td>8.</td>
<td>Aboriginal people travelling well – community report 2010</td>
<td>Kura Yerlo driver licensing program Learners’ Education Course designed to educate the participants over 4 weeks on how to pass their learners’ permit test. Provides computers for students to practice as well as complete their learners’ test.</td>
<td>Urban Aboriginal population located in Adelaide’s western suburbs.</td>
<td>Improved access to obtaining drivers’ licence learner’s permit for Aboriginal population of Western Adelaide – exact data unrecorded.</td>
<td>Not quantifiable = inconclusive.</td>
<td>inconclusive</td>
</tr>
<tr>
<td>9.</td>
<td>Aboriginal Vehicle Licence Project KPPM Report 2010</td>
<td>TAFE SA Aboriginal Access Centre (AAC) vocational education program – learner driver programs (various). Focus on assisting the Rural regions including: Ceduna, Port Lincoln, Riverland and Mt Gambier (Limestone coast)</td>
<td>No recorded outcomes</td>
<td>None recorded</td>
<td>Private services too costly Few available instructors Too few staff</td>
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<td>10.</td>
<td>Aboriginal Vehicle Licence Project KPPM Report 2010</td>
<td>CRS Australia - Driver Education, Especially helps those with disabilities, injuries and health issues to obtain a licence. Connected to TAFE SA.</td>
<td>Metropolitan and rural areas.</td>
<td>Little uptake of training</td>
<td>None recorded</td>
<td>Few vehicles available</td>
</tr>
<tr>
<td>11.</td>
<td>Bungala Aboriginal Corporation Remote Area Driving School</td>
<td>Bungala Aboriginal corporation is a government funded initiative which provides official support for Aboriginal people in the APY lands to obtain their Provisional licence. This is done by providing learner drivers' access to fully licenced drivers who can act as supervisors and vehicles to practice in, in order to complete the hours required to complete their final Provisional test.</td>
<td>Port Augusta, SA (Rural)</td>
<td>Not stated</td>
<td>CDEP Community Development Employment Programme, Bungala arranges payment of fines and schemes</td>
<td>Only work with Bungala feeders, not with the general community. FACHSIA fund Bungala. Department of Families, Housing, Community Services and Indigenous Affairs (FaHCSIA) Will be expanded to employ a Driver Training Facilitator (or 2 part-time facilitators) to facilitate this program.</td>
</tr>
<tr>
<td>12.</td>
<td>Mutaka Project Business Plan (2011)</td>
<td>Development of a transport service around the APY, hiring cars and buses and educate and train drivers in road safety and assist them in obtaining their full licence.</td>
<td>Anangu, Pitjantjatjara &amp; Yankunytjatjara (APY) lands (remote SA). Licencing training directed to those involved in the project.</td>
<td>Yet to be initialised</td>
<td>n/a</td>
<td>Helps to prevent unlicensed driving by providing alternative transport, as well as supporting many to get their licence.</td>
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<td></td>
<td>their Learner’s permit.</td>
<td>Urban Adelaide</td>
<td>Not known</td>
<td>Not known</td>
<td>Not known</td>
<td>This initiative has yet to have begun.</td>
</tr>
<tr>
<td>14.</td>
<td>‘Right Turn’, driver education program which offers driver practice in a registered vehicle Created in partnership with Adelaide based Indigenous program Wiltanendi to follow on from other driver education modules such as ‘rare view’.</td>
<td>Metropolitan</td>
<td>Not known</td>
<td>Working Communities Unit give up to $500 per year if you are registered with them</td>
<td>Not known</td>
<td>Unit now called the ‘Aboriginal Policy and Programmes Unit, run through Department of Further Education, Employment, Science and Technology (DFEEST).</td>
</tr>
<tr>
<td>15.</td>
<td>The Working Communities unit (formerly the Aboriginal Employment Initiative’) funded driving lessons and assisting people to get their P’s through the ‘SA Works’ program.</td>
<td>Metropolitan</td>
<td>Not known</td>
<td></td>
<td>Not known</td>
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<td>16.</td>
<td>Indigenous road safety 2003 Also Road Safety council of the Northern territory Annual Report 1999/2000</td>
<td>‘Kick a goal for road safety’ program creates a teamwork ideal by presenting road safety messages in schools and clinics by local Aboriginal police officers and running workshops with night patrol staff to discover practical solutions to road safety issues.</td>
<td>Program initiated in 1998. 43% decrease in fatalities with Aboriginal involvement within 1999 compared to the year before. Received the Windscreens O’Brien Achievement in Automotive Safety Community Award.</td>
<td>Aboriginal Road Safety Workshops allow the police officers on the ground to respond within the local context before waiting for state-wide initiation and work with the community Developing and implementing culturally appropriate strategies</td>
<td>Joint partnership between the Department of Transport and Works Road Safety Branch, the Northern Territory Road Safety Council and the Northern Territory Police Service.</td>
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<td>17.</td>
<td>Driver training &amp; education: Aboriginal road safety- a state problem or a national concern?: 2004</td>
<td>The Northern Territory University’s’ Driver Education Unit</td>
<td>Urban areas within the Northern territory</td>
<td>No outcomes recorded</td>
<td>No funding, lack of time.</td>
<td>This course is designed for indigenous communities and takes in various levels of literacy using the University to undertake all assessments required by Motor Vehicle Registry for learners and C class licences.</td>
</tr>
<tr>
<td>18.</td>
<td>Overcoming the cultural divide 2005 And Indigenous road safety 2003</td>
<td>Remote Areas Driver Education Program administers and coordinates driver training, (C class) particularly in remote areas which cannot get access to training through financial, geographical (isolation) or cultural barriers. Use culturally appropriate teaching aids: road rules, flip charts, and assessments/test used for licensing on road law, videos and programs/workshops.</td>
<td>Increase in licenced drivers in rural, remote, isolated communities(3,000 people have gained their drivers licence), reduction in road trauma and increase in awareness of road safety issues Reduction in costs to emergency services, insurance, and long term quality training brought about employment and social outlets General high level of access and equity among communities.</td>
<td>Considering the environmental, social and cultural factors of every area Working with communities in partnership</td>
<td>Contrast between rural/urban lifestyles i.e. getting everyone to turn up on time ESL issues Transient nature of the people involved (hard to organise) People reluctant or contribute</td>
<td>Often altered current testing resources to help with people with varying degrees of English literacy; recognising cultural ways of achieving ends and going with it not against it Began in 1997. Collaboration between Northern Territory University and territory insurance office (TIO)</td>
</tr>
<tr>
<td>19.</td>
<td>Overcoming the cultural divide 2005</td>
<td>Driving training and licensing in Alice Springs and Darwin Correctional Facilities</td>
<td>Those incarcerated due to driving without a licence offences within prisons.</td>
<td>47 prisoners where trained and licenced through the program only one returned into</td>
<td>Educating in practical circumstances, even outside the prison and within cars. Being physically able to deliver driver training within the prison environment</td>
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<td>20.</td>
<td>Road safety song competition</td>
<td>Barunga and surrounding areas, remote setting</td>
<td>Brought community together and found three winners. Promoted road safety awareness and fostered community engagement in the issue of road safety.</td>
<td>Patience to deal with unwilling volunteers.</td>
<td>Dealing with security, ID issues (organising for Motor vehicle registry to accept prison ID) funding, finding providers, resistance by staff and management, finding an outside location to do practical training, costs of providing drink driver, learner and provisional education courses, General low level of access to eyesight tests, lack of volunteers to assist.</td>
<td>None stated</td>
</tr>
<tr>
<td>21.</td>
<td>Indigenous Driver Licencing Program</td>
<td>NT remote and isolated communities</td>
<td>Increase in application to driver training and licencing. Growth of Indigenous engagement with licencing issues and general feeling of ownership of the program. Better communication between stakeholders including collaboration between Motor Vehicle Registry, Dept. of Transport, NT police, NT Aboriginal Police Offers, Northern Territory.</td>
<td>Significant increase in the number of people trained and licenced to drive. Increase in number of trainers available. Difficult to quantify in terms of road safety increase in alcohol issues caused pedestrian fatalities. More access to vehicles increasing mobility. Reduction of crashes involved with licenced drivers. Most crashes still involve unlicensed drivers.</td>
<td>Lack of evidence of identity due to: birth certificates not recorded due to limited birth recording practices. Unregistered name changes for cultural reasons (after the death of someone with the same name). Tribal marriages unrecorded. Possessing I.D that does not match due to illiteracy caused errors or misinformation.</td>
<td>Instructors are trained to be innovative, flexible and suit community needs and develop resources to be used during training that are 'culturally appropriate' as well as easy to use, relevant and able to be adapted to those with low levels of literacy.</td>
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<td>University and Batchelor College Creation and deployment of 'community based driver instructor program National indigenous road safety video created, coupled with other support resources</td>
<td>Understanding the dynamics involved within both the Aboriginal community and culture as a whole and specific communities Community sense of ownership and participation in the project.</td>
<td>Formal name change now costs $400 – too costly. Once the birth certificate is changed, all other ID needs to change as well, i.e. Medicare card and bank details. Policy changes (i.e. length of learners permit add to 6 months in 2007) decided based on 'mainstream' youth statistics. Difficult to send the same people to the same remote areas to compete the practical examination – also too long a gap between seeing trainers, leading to a drop in numbers of involvement in phase 2 meaning that this involves 2 6,000 km round trips that are not catered for in the budget Cost of running vehicles – fuel, maintenance, travel allowance, staff payment etc. blows out budget</td>
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<td>22.</td>
<td>Australian Indigenous road safety 2003</td>
<td>Road Traffic Authority (RTA) program $250,000 funding made accessible to train and recruit new Aboriginal positions in motor registries</td>
<td>NSW-Urban settings.</td>
<td>Not evaluated</td>
<td>Not specified</td>
<td>Not specified</td>
</tr>
<tr>
<td>23.</td>
<td>Australian Indigenous road safety 2003</td>
<td>Road Traffic Authority (RTA) program Community Based Knowledge-Testing program (CBKT) – targets those who are unlicensed due to access and literacy issues</td>
<td>NSW-Broken Hill, Menindee, Wilcannia, Bourke, Brewarrina, Dubbo, Forbes, and Orange. These are rural areas.</td>
<td>Hundreds of recorded participants. Driver test translated into many languages.</td>
<td>Can cater for each language per region</td>
<td></td>
</tr>
<tr>
<td>24.</td>
<td>Australian Indigenous road safety 2003</td>
<td>‘Kooris and Cars’ launched in 2001 project educates and helps Aboriginal car buyers understand their consumer rights when buying, insure and generally financing their car (including applying for loans and teaching what rights are available to consumers.) Sessions consist of four half hour lessons including a practical component on mechanical and safety checks</td>
<td>NSW-Balranald, Deniliquin, Cummeragunja, Griffith, Wagga Wagga and Tumut These are rural areas</td>
<td>Run through NSW via information sessions and hands on practical workshops, also illustrating changes in the licencing structure as they arose, requirements for licencing (including computer based knowledge tests) and the fees and applications required. 550 Participants from the Aboriginal community. Feedback has been positive.</td>
<td>Combination of theory and practical components</td>
<td>Joint initiative by the Department of Fair Trading (DFT) and the Roads and Traffic Authority (RTA) customer service and community liaison officers</td>
</tr>
<tr>
<td>25.</td>
<td>Aboriginal Action Plan 2006-2010: The Roads and Traffic Authority(RTA)2006</td>
<td>General list of ‘actions’ to be put into place Encouraging both Aboriginal learner drivers and supervisors to learn about the graduated Licensing scheme and participate in Parent Workshop Helping Learner Drivers Become safer drivers Create awareness of access to driver</td>
<td>Unspecified population, all settings</td>
<td>Not listed.</td>
<td>Program success unrecorded</td>
<td>Programs failure unrecorded</td>
</tr>
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</table>

This is an action plan – not a completed scheme.

Culturally appropriate public education to specifically assist Aboriginal people with fines, needs and buying costs attribute to vehicle use.
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</table>
| 26. Aboriginal Road Safety Awareness and Licensing Program. (ARSAL) 2006 | qualification tests, hazard perception programs and general driver knowledge.  
Research viability of placing Aboriginal identification on driver licences. | Aboriginal residents of Kempsey shire. Area size not stated | Survey of 120 participants found that they felt a notable impact on attitudes and knowledge towards various agencies | Increased awareness amount the Aboriginal population of pathways to access agencies which can assist with licensing issues. | Found that the following areas need to be improved for the program to be more successful:  
1) direct debit and BPAY facilities to pay debt (SDRO)  
that the office of state revenue assumes all people receiving Centrelink benefits are on low incomes- ensuring that the showing of a pension or health care card qualifies the holder to a ‘time to pay’ arrangement – Hardship grounds.  
2) A NSW govt. review of debt sanctions and exceptions  
SDRO lift driving sanctions for low-income fine defaulters within a month of making a payment arrangement for various fines.  
3) SDRO lifts driving sanctions for low-income fine defaulters within a month of making a payment arrangement for various fines. | Meant to survey how to improve access to various agencies, not only licensing issues. |
<p>| 27. New program encourages Indigenous people to get licences 2006 | New program encourages Indigenous people to get licences 2006 | Murrin Bridge, a rural area with an average population of eligible participants of 150. | Allowed 8 weeks of training sessions that work through all possible questions and allow participants to practice the online test on a touch screen | Not evaluated | Not evaluated | Run by a Catholic charity- non governmental |</p>
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</thead>
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<tr>
<td>28. On the road executive summary: 2007</td>
<td>Education and assistance program</td>
<td>Lismore Kyogle Richmond Valley Byron Ballina. These are 3 regional, 1 urban, 1 remote area. 520 participants (224 m, 296 f) enrolled over 2000-2005 – comprising 22% of eligible population.</td>
<td>computer. The whole program is free of charge. 59 participants have obtained their full licence, 25 have obtained their provisional licence, 6 people have obtained a ‘light rigid’ licence, 89 people have obtained assistance in negotiating fines with the State Debt Recovery Office and 16 people have become employed directly through access to a drivers’ licence.</td>
<td>High participation rate (particularly among women) leading to a large number of participants obtaining their licences (see outcomes)</td>
<td>Greater presence of instructors needed, especially in remote areas. No previously established controls for accurately measuring the causal link between the initiatives and stated outcomes.</td>
<td>Focus on removing barriers to driver licence: such as preparing for the learners test, assisting participants with I.D and literacy issues, providing access to computers for practice simulations, and dealing with debt.</td>
</tr>
<tr>
<td>29. Traffic offender intervention program 2007</td>
<td>Court Program designed to Develop positive attitudes towards driving in the community as well as develop safer driving behaviours. Takes those charged with traffic offenses into the program- if a suitable place is located near the person and monitor their progress i.e. if they attended satisfactorily.</td>
<td>Unstated, all settings</td>
<td>Covers via education courses the following areas:- Road safety Drinking/drug taking and driving Perspective from Ambulance workers, Police, Insurance industry representatives Alcohool and other drug education Legal consequences of traffic offences Impact of traffic offences Maintenance of safe vehicles</td>
<td>This program enables magistrates to ‘refer unsentenced offenders who have pleaded guilty to, or been found guilty of, a traffic offence to an approved traffic course</td>
<td>Not culturally specific towards the Aboriginal community. Not Aboriginal-specific program– although the program is accessible by everyone</td>
<td></td>
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<td>30. Aboriginal Action Plan 2006-2010: The Roads and Traffic Authority (RTA)</td>
<td>Originally listed in ‘actions’ to be put into place by the RTA. Now a qualitative and quantitative research study. Research licensing issues. Qualitative study of 25 disqualified drivers and others per areas- mini-group discussions. Quantitative follow up research 300 surveyed</td>
<td>3 urban areas 5 regional areas 4 remote areas All within NSW.</td>
<td>Found that the ‘bring the mob home safely programme’ generated positive reactions due to good representation of the Aboriginal community in the advertising materials, although was consider by a minority to be too ‘unrealistic’. Found that the ‘Drink and Don’t Drive’ pamphlet was positively received in the various communities; well-presented, readable, and clear. Lack of Success of ‘Bring the mob home safely’ put down to a campaign that contained local Aboriginal people that people could recognise and relate to. General success of ‘Drink and don’t drive’ pamphlet put down to ease of comprehension and format. List of recommendations which deal with the barriers towards licensing completed.</td>
<td>‘Bring the mob home safe’ came off as too ‘unrealistic’ due to people looking too ‘smart’ in the advert. ‘Drink and don’t drive’ pamphlet was not distributed enough.</td>
<td>Follow up research study- able to make recommendations but has not put any of these in motion.</td>
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<td>31. New England North West Licence Training project - 2009</td>
<td>Training program for Aboriginal participants with low literacy in order for them to obtain a drivers’ licence by passing the Driver Knowledge Test (DKT) as well as deal with ‘outstanding fines’ via the State Debt Recovery Office (SDRO) and procure the necessary I.D. for licensing, such as apply for birth certificates.</td>
<td>New England North West region: Pilot in Armidale, then Boggabilla, Moree, Gunnedah, Tamworth, Tenterfield and Inverell. These areas are regional and remote.</td>
<td>Exposure to the pamphlet however was prevalent. Identified major factors that prevent licence access for Aboriginal people and forms various recommendations to remedy this.</td>
<td>Success put down to friendly class environment which provides the participants with a level of respect, enabling them to have the confidence to succeed. The local courts have picked up on the positive outcomes for program participants and now refer some people from the courts to the program to gain a licence and avoid further disadvantage.</td>
<td>No failures recorded</td>
<td>Majority of instructors from Aboriginal background – travelling to various community locations to perform these training programs.</td>
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<td>32. Demographic factors associated with pre-licenced driving in a NSW young driver cohort: the DRIVE Study-2010</td>
<td>Aboriginal Driver Training Program designed to encourage those of the appropriate age to obtain their driver licence and assist with employment needs (such as truck/bulldozer licences) and to lower incarceration rates due to driving offences.</td>
<td>NSW, all settings</td>
<td>Program not yet put into place. Senserrick states that approaches for reducing prelicensed (or unlicensed) driving must consider the strong contributing factors to this activity. She suggests that ‘risk behaviours’ such as drink (and drug) driving, poor socioeconomic status, and social expectations of young males must be taken into account.</td>
<td>Inconclusive</td>
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### Initiatives by State/Territory: Queensland

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<tr>
<td>33.</td>
<td>Road Safety in Queensland Aboriginal and Torres Strait Islander Remote Communities. 1996-1997</td>
<td>Setting up committees and groups joint venture between Queensland transport and Dept. of Corrective services to address issue of the number of incarcerations due to transport related offences. Two phases: Phase 1: employ a community Road safety Officer (CRSO) to liaise between communities and agencies. Phase 2: extends to other remote areas.</td>
<td>Phase 1: The Paroo Shire in Southern Queensland and Kowanyama and Hopevale. Phase 2: extends to other remote areas.</td>
<td>Reduced rate of reported road crashes, although impact of project on this rate is unknown, given there was no survey of other factors involved.</td>
<td>Some communities had minimal requests for help. Activities generally not well coordinated. Priority issues not targeted.</td>
<td>Various workshops and activities grouped under the same banner, achieving different results. This report was written during the formation of the future Indigenous Driver Learner Program.</td>
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<tr>
<td>34.</td>
<td>Indigenous Road Safety Forum September 2004-4th one held in Cairns in 2008</td>
<td>Queensland fire services program- licencing theory testing and on site learners’ licence testing for indigenous residents. Brisbane QLD-This is an urban area.</td>
<td>No evaluation.</td>
<td>Not known</td>
<td>Not known</td>
<td>Emphasis on culturally appropriate manner with the endorsement of the Inala elders. Led by Norm Clarke</td>
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<td>35.</td>
<td>Working with Indigenous Communities to Improve Driver Licensing Protocols and Offender Management 2003</td>
<td>A four year research project aimed at setting up pilot programmes which can increase the number of Aboriginal licences obtained and retained. Napranum, Aurukun, Old Mapoon, Weipa, Coen, Yarrabah, Torres Strait, Mareeba High School, Cherbourg, Stuart and Lotus Glen prison inmates. These are remote areas.</td>
<td>Learner licensing pilots provide visiting services, often coordinating with local councils, and providing driving resources including training projects and interactive CD and videos, and other poster/pamphlet material. 2005 court diversion practice adopted through this program by Indigenous Magistrates Jackie Payne and Zac Sarra in the Yarrabah community near Cairns, leading to ‘a significant drop in traffic court cases’ (10)</td>
<td>Improved distribution of driving related resources. Increased education levels of road rules and licensing process. Cooperation with communities and local councils.</td>
<td>None stated, beyond that this programme had limited scope as it was a pilot study.</td>
<td>Learner licence pilots given to prison offenders returning to the community in the following year. Mareeba High School pilot allows students to prepare to take their learners test.</td>
</tr>
<tr>
<td>36.</td>
<td>National Australian Indigenous road safety 2003</td>
<td>Aboriginal and Torres Strait Islander Road Safety Strategy: Remote Queensland remote regions</td>
<td>Not evaluated</td>
<td>Not known</td>
<td>Not known</td>
<td>Stakeholders from Queensland Health, QPS, Education</td>
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<tr>
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<td>37. The Queensland Aboriginal Peoples and Torres Strait Islander Peoples Driver Licensing Program: 2006 – 2009</td>
<td>Mobile indigenous driver licensing unit (IDLU) Mobile service set up in 1998 to engage Aboriginal people in remote communities on QLD mainland and in Torres Strait with the licensing process. Includes: Licence testing and assessment (including truck licence) A navigator- a guide to go ahead and explain to the community about the need for licensing. Teaching road rules and regulations using various aids e.g. model cars pictures, etc. Teaching in a culturally sensitive way; often outside under trees/verandas and allowing ‘getting to know you’ time to build up trust Helping participants obtain birth certificates and other identification Follow up visits 2-3 weeks later</td>
<td>Remote communities in QLD: Pormpuraaw, Wujal Wujal, Lockhart River, Hope Vale, Napranum, Mapoon, Woorabinda, Yorke Island, Yarrabah, Mossman Gorge, Thursday Island, Bundaberg, Atherton, Darnley Island, Badu Island, Yam Island, Girringun (Cardwell), Kowanyama, Aurukun, Rockhampton, Dhugamin (Hervey Bay), Gladstone, Mornington Island Innisfail.</td>
<td>Annual licence increase 90%, Renewal rates reflective of QLD as a whole Incarceration &amp; licensing related offences reduced Decreased number of reported serious injuries and fatalities Accepted by the community Diversionary program implemented with the courts Community based training programs put in place and access to qualified driver trainers greatly improved.</td>
<td>Success factors: ‘communication with, and reciprocal respect for, indigenous people’ (9)- important to develop Trust with the community and to work with them Flexibility to be performed anywhere, even outside, under verandas, to breakdown the barrier of mistrust symbolised by the use of government buildings and help keep the participants relaxed. Program allowed other important messages to be conveyed through local indigenous liaison officers: such as fire safety and how to obtain official identification – by creating alternative pathways to obtaining EOI (evidence of identity Ensuring that the vehicles are rat proof.</td>
<td>Due to the mobile and well set up nature of this mobile team, they are able to access areas of QLD Ordinarily shut off by the wet season. Majority of teachers are from an Aboriginal or Torres Strait Islander background. Equipment: - toughened 4-wheel drives, wireless broadband connections, printers, cameras and laminators for on-the-spot creation of licence cards Project used to education community on other issues including literacy by using the road rules as a study aid, and conveying messages through local indigenous liaison officers, such as fire safety awareness.</td>
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<td>38. National Australian Indigenous road safety 2003</td>
<td>Queensland Transport program A school-based curriculum for Aboriginal students</td>
<td>Weipa, a rural and remote region incorporating Western Cape College</td>
<td>Not evaluated</td>
<td>Not known</td>
<td>Not known</td>
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Queensland, Bluecare, the Department of Aboriginal and Torres Strait Islander Policy and Development.
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<td>39.</td>
<td>Community education for social change: the development of driver licensing educational strategies in north Queensland Indigenous communities 2008</td>
<td>Remote communities Pormpuraaw, Wujal Wujal, Lockhart River, Hope Vale, Napranum, Mapoon, Woorabinda, Yorke Island, Yarrabah, Mossman Gorge, Thursday Island, Bundaberg, Atherton, Darnley Island, Badu Island, Yarabmin, Girringun (Cardwell), Kowanyama, Aurukun, Rockhampton, Dhugamin (Hervey Bay), Gladstone, Mornington Island, Innisfail.</td>
<td>Increase in licence holding rate through practice hours gathered. Reducing incarceration/road trauma rates. Improving literacy and social inclusion, leading to better employment and health outcomes.</td>
<td>None stated</td>
<td>None stated</td>
<td>Contextual elements similar to those listed above under the IDUP mobile unit program Embedment within the community a key factor: preferable to train locals for this role.</td>
</tr>
<tr>
<td>40.</td>
<td>Indigenous road safety 2003</td>
<td>Hopevale, Mossman, Kennedy and Old Mapoon Rural.</td>
<td>Learner’s pass rate went up to 85% of learner permits.</td>
<td>‘Hands on’ method done by external providers.</td>
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<td>42.</td>
<td>Indigenous road safety 2003</td>
<td>Western Cape of QLD specifically Cairns within a semi-urban setting</td>
<td>Builds working partnerships between organisations. Program not evaluated</td>
<td>Not known</td>
<td>Not known</td>
<td>Provides an interactive CD rom disc entitled Driving Our Future</td>
</tr>
<tr>
<td>43.</td>
<td>Indigenous Road Safety Forum September 2004-</td>
<td>QLD, all settings</td>
<td>Planning work on Evidence of identity, renewing a drivers</td>
<td>Not known</td>
<td>Not known</td>
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<td>44.</td>
<td>Safe4life Drivers Licence, Queensland</td>
<td>QLD, all settings</td>
<td>No evaluation.</td>
<td>Not known</td>
<td>Not known</td>
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<td>45.</td>
<td>Queensland police service indigenous Licensing Program for Remote Communities</td>
<td>QLD, remote settings</td>
<td>Travels to northern regions and partners up with local community elders and leaders.</td>
<td>Not known</td>
<td>Not known</td>
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<td>46.</td>
<td>Learners Licence Training Project helps participants to pass the written test and increase comprehension of the questions</td>
<td>Cunnamulla, QLD, rural setting</td>
<td>No evaluation.</td>
<td>Not known</td>
<td>Not known</td>
<td>Set up since 1996</td>
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### Initiatives by State/Territory: Tasmania

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<td>47. ‘First gear’ road safety course – 2009- current</td>
<td>This training course supports community members to pass their learner licence test and cover compulsory questions, road rules, signs and parking, intersections and general road safety awareness. This is done in a small-group environment, reducing embarrassment those who are not successful are allowed to come back. Resources are supplied on loan.</td>
<td>Hobart, urban setting</td>
<td>Not evaluated.</td>
<td>Not known</td>
<td>Not known</td>
<td>This is not Aboriginal specific program but designed to cater to migrants as well as those with low literacy problems and has been used at Tasmanian Aboriginal Centres</td>
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### Initiatives by State/Territory: Western Australia

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<td></td>
<td>Warburton Graduated Driver Training and Licensing Pilot meant to develop training for those wanting to get their full licences – graduates through each step.</td>
<td>WA, all settings</td>
<td>Not finished at the time of this publication</td>
<td>unknown</td>
<td>unknown</td>
<td>It was acknowledged that tougher sanctions would have more impact within Aboriginal communities. The Aboriginal Advisory Group was set up to facilitate community participation and sense of ownership of the program, as well as to develop community strategies to deal with drink/unlicensed drivers.</td>
</tr>
<tr>
<td>49.</td>
<td>Indigenous Unlicensed/Drink Driving Project 2006</td>
<td>Indigenous Unlicensed/Drink Driving Project (emerging from Repeat Drink Driving Strategy (RDDS) a Road traffic act amendment that is a state-wide alcohol interlock scheme, compulsory holding of licence while driving vehicle sanctions for drink driving/unlicensed drivers and blood analysis for those involved in serious crashes.</td>
<td>WA, Focus on regional and remote areas</td>
<td>Provides insight various proposed recommended initiatives to help reduce the recidivism rate of drink-driving and unlicensed driving.</td>
<td>unknown</td>
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<td>50.</td>
<td>Indigenous Drink Driving &amp; Licensing: Understanding the Big Picture and Strategies for Change in Western Australia. 2007</td>
<td>The Indigenous Drink Driving and Licensing Project (IDDL) in operation since September 2006 Introduce various initiatives at a practical level within schools and tertiary organisations in regional and remote WA. Includes Remote Outreach Driver Education and Licensing Units (REDELU) and community incentives to encourage positive change and reduction of drink driving rates.</td>
<td>WA, Focus on regional and remote areas</td>
<td>Provides insight various proposed recommended initiatives to help reduce the recidivism rate of drink-driving and unlicensed driving.</td>
<td>unknown</td>
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<td>Rollout of initiatives currently in progress – no findings as yet.</td>
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<td>51.</td>
<td>Excluded again: implications of integrated e-government</td>
<td>Indigenous Licensing Project (ILP) – set up to examine the barriers in this community and Remote unnamed community (code name ‘Ngaan’ in the Kimberley region)</td>
<td>Remote unnamed community (code name ‘Ngaan’ in the Kimberley region)</td>
<td>Several initiatives under the one banner: Driving Training Program set up by a</td>
<td>Women generally more reliable with less alcohol related issues.</td>
<td>Shortcomings of police, planning and development systems which fail to take into As it was not possible to isolate individual issues and form plans accordingly discrete</td>
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<td>Systems for those at the margins: 2008</td>
<td>How to improve licencing services in remote areas and address poverty issues which prevent employment due to lack of a licence. Initiative also meant to create a strategy for improving access to service and equalise Aboriginal and non-Aboriginal delivery standards.</td>
<td>Local policeman for 34 local women in order to practice driving skills. Women coerced to drive illegally by partners and men refuse to be supervised by women, leading to increase in incarceration. Heavy duty licence training limited use due to the need to move to mining towns far away.</td>
<td>Account the lack of access to technological aspects of licencing implementation and the political issues involved.</td>
<td>Influences cannot be separated so success/failure is debatable.</td>
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<td>52. Closing the Gap in Western Australia: Road Opened Up for Indigenous Drivers in Armadale 2010</td>
<td>Indigenous Driver Training Course. Course open to assists drivers of all ages to pass their licence tests and participate in defensive driving and hazard perception tests, as well as create payment plans for those dealing with fines.</td>
<td>Armadale WA, Urban setting</td>
<td>This education scheme utilises resources which help those with low levels of literacy participate and understand. Anecdotal success rate is high with many achieving their learner’s permit.</td>
<td>Addressing defensive driving techniques. Allowing an individual approach – dedicating more time. Sort out payment plans for those with suspensions and fines.</td>
<td>None noted.</td>
<td>Culturally appropriate setting; encourages individual growth rather than a rush in, rush out method of education. This is a joint venture with the City of Armadale and Armadale Police Station’s Aboriginal Police Liaison Officers (APL)</td>
</tr>
<tr>
<td>53. Road safety round up: 2010</td>
<td>Road safety working group – collaboration between the WALGA RoadWise Program and KEEDAC to promote the use of child car restraints ad driver licencing issues in relation to the Aboriginal community</td>
<td>WA, all settings</td>
<td>No results as yet.</td>
<td>No results</td>
<td>No Results</td>
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Appendix 2: Key Informant Interview Guide

1. What is your role in your organisation?
2. Does your role directly/indirectly address driver licensing for Aboriginal people? If yes, please explain.
3. Other than the HiAP Working group, does your organisation participate directly/indirectly in other strategies/collaborative partnerships to address driver licensing for Aboriginal people? If yes, please give details.
4. Does your organisation see the issue of licence-obtaining and retaining for Aboriginal people having a broader context in relationship to other issues (eg education, health or employment). Please detail. Any other issues?
5. Do you see the issue of licence-obtaining and retaining in a relationship or broader context with any other issue (example could be education, health)? Please describe.
6. What do you think are the main barriers/enablers to obtaining and retaining a drivers’ licence? (use attachment as a basis for discussion – first list)
   a. What are your initial thoughts about this list?
   b. Are there other barriers/enablers you think should be on the list? Do you have an example of why you think that is so? (How do you know?)
   c. Do you think that you or your organisation currently has strategies to address these factors? Please explain.
7. What current policies or systems or strategies (formal or informal) are in place currently that you think support Aboriginal people to obtain and retain a drivers’ licence? Can you please tell me about them?
   a. Please describe the initiative
   b. What geographical location did it address? (rural, urban, remote)
   c. Who did it target?
   d. Who benefitted?
   e. What was it about the initiatives that you thought were important?
   f. Were there factors about the community that you think contributed or hindered success.
8. Are there any past initiatives that had some elements that were useful in supporting Aboriginal people to obtain and retain their drivers licence? What was it about the initiatives that you thought were important?
   a. Please describe the initiative
   b. What geographical location did it address? (rural, urban, remote)
   c. Who did it target?
   d. Who benefitted?
   e. What was it about the initiatives that you thought were important?
   f. Where there factors about the community that you think contributed or hindered success.

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4 This interview guide is indicative only as it was semi-structured so each interview was tailored pending responses. Prompts were also used which may not appear on the guide.
9. What policies, guidelines, and publications do you recommend we consult in our literature review? Any others? Anything else? Any practices or strategies you know of which have nothing written about them?

10. Have you had a chance to read the first draft of our literature review? If so, what are your thoughts/comments? Any others?

11. Here is a list of barriers and enablers for successful initiatives identified in our literature synthesis (see attachment – second and third lists on the page).
   a. What are your initial thoughts about this list?
   b. Are there other barriers you think should be on the list? Do you have an example of why you think that is a barrier? (How do you know?)
   c. What, in your experience is the most influential barrier to a successful initiative? Why is that so?
   d. Do you think that you or your organisation currently has strategies to address the barriers? Please explain.
   e. Are there other enablers that you think should be on the list? Do you have an example of why you think that is an enabler? (How do you know?)
   f. What, in your experience is the most influential factor for a successful initiative? Why is that so?
   g. Do you think that you or your organisation currently has strategies to maximise these enablers? Please explain.

12. If there was one thing you could do to help Aboriginal people get and retain their driver licence, and there were no issues to deal with (money, politics, etc), what would you do?

13. Is there anything else you would like to add on the topic that you think we have not yet covered? Please describe. Anything else?
List 1: Barriers/enablers to Aboriginal people obtaining and retaining a licence

1. Financial factors
2. Access and geographical factors
3. Governmental/police/law interactions
4. Cultural and community factors
5. Education factors
6. Health Factors

List 2: Identified barriers to successful initiatives

1. Cultural and Language Barriers
2. Non-culturally specific initiatives
3. Lack of funding
4. Lack of long term strategy development
5. Lack of coordination and organisation of activities
6. Insufficient staff numbers
7. Lack of suitable forms of Evidence of Identity
8. Bureaucratic barriers
9. Policy changes
10. Practical barriers

List 3: Identified enablers for successful initiatives

1. Cultural appropriateness
2. Adequate provision of facilities
3. Providing free or low-cost driving instruction
4. Catering to low English and literacy levels
5. Assisting with Proof of Identity
6. Assisting with debt
7. Engaging the community
8. Mobility and Flexibility
9. Adequate provision of funding