

ISSUE / NGĀ TAKE 42  
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2021

# communication **matters**



**Preserving language and dialect**

**Strength in kindness • Making room for whānau to flourish**

# Contents

## Rārangi upoko kōrero

<b>1</b> From the president	<b>2</b> NZSTA happenings	<b>4</b> Expert Advisor recommendations	<b>5</b> Recount and review	<b>6</b> Te reo o te Kaumatua	<b>7</b> Overcoming challenges with mask wearing
<b>8</b> Aroha in the face of racism	<b>10</b> Practice interviews for people who stutter	<b>12</b> Speaking of speech sounds	<b>14</b> Mutual Recognition Agreement	<b>17</b> SLT students and young people who stutter	<b>18</b> Strength in kindness
<b>19</b> Dear friend: a letter to my speech-language therapist	<b>20</b> Decentring ourselves and making room for whānau to flourish	<b>22</b> Contact details			

**Cover:** Photo kindly gifted by Marie Jardine reflecting her PhD research with older New Zealanders. Marie's work was featured *Communication Matters*, Spring 2020: Engaging with community-living older adults about swallowing.

Please contact the editor with your ideas at any time: [editor@speechtherapy.org.nz](mailto:editor@speechtherapy.org.nz)

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# From the president

## Nā te tumuaki

Annette Rotherham [president@speechtherapy.org.nz](mailto:president@speechtherapy.org.nz)



Te aroha (love)

Te whakapono (hope)

Me te rangimarie (peace)

Tātou, tātou e (for us all)

NZSTA is looking forward to some exciting ventures in 2021. We have the upcoming in-person conference in Otautahi – Christchurch in September. Also, we are turning 70 this year – wow what a milestone! The planning committee led by Julianne Johns are busy making sure this will be our best conference ever, and our cultural team are planning a very special project to present the Mauri of the association at the conference. It is going to be the event of the year to attend, save the date now 31 August – 2 September.

NZSTA has thrived for 70 years and I have reflected on why our pioneers of speech-language therapy formed an association. Why did they feel they needed one? Likely, there were less than 100 people practising as speech-language therapists back in 1951. Imagine how difficult it would have been to make people understand what we could do for adults and children with speech and communication needs that was different to other professionals? I'm sure they were driven to form a group to set guidelines

and definitions of what speech-language therapy involved, what training was required and to ensure people practised appropriately. The same principles exist today and I would hope those pioneers – who were most likely women, would be beaming with pride at where the NZSTA stands today.

### Here's some of what the NZSTA does for each of us

- Accredits all the university training programmes in Aotearoa
- Has a code of ethics and principles to guide the profession and clinical practice
- Has New Zealand developed and peer-reviewed clinical guidelines and policies – When I first joined we used the RCSLT ones!
- Provides you with an Annual Practising Certificate (Would you employ a health professional without one?)
- Provides Continued Professional Development (CPD), access to journals and publications
- Provides annual awards and grants to members
- Builds national and international networks and representation through Allied Health New Zealand, Mutual Recognition Partners and the International Communication Project.

### Why should you be a member?

- To be part of national organisation who understands your needs
- To be accountable to your clients and employer
- To ensure you are practicing safely and ethically
- To support advocacy, lobbying and raising the profile of the profession
- To assist you to develop your career through professional development, supervision, networking and opportunities to participate in the association
- For a smooth transition to practice overseas

It is one of our clear strategic goals that all Speech-language therapists practising in Aotearoa will be NZSTA members. If you have colleagues who don't see that value then perhaps remind them of these important reasons **why** they should be members, and all the mahi of NZSTA to ensure the integrity of the profession nationally and internationally.

I look forward to connecting with you over the coming year.

*Nāku noa nā*  
**Annette**

# NZSTA happenings

Some of our recent Association happenings at a glance...



*Right:* Rukingi and Annette participate in the Awhi Mai Stroke Conference 2020. More information on page 6.



30 NOV  
2020

## Board meeting and Noho Marae

Annette, Rukingi and Katrina collaborated with Roxanne from Ngā Pou Mana (Tangata Whenua Allied Health) to discuss Ngā Pou Mana membership and how we can might support and advocate for NZSTA Tangata Whenua members to join.

If Māori NZSTA members would like to connect with Ngā Pou Mana and registration is a barrier, please contact Katrina.



DEC-MAR  
2021

## Advocacy and lobbying strategic planning

with Deborah Hart.



7 NOV  
2020

## NZSTA Infection Control Video for students created and available online.



NOV-FEB  
2021

## CPD log review

by Helen McLaughlan.



JAN 29  
2021

## Giving Voice Aotearoa Consumer group



24 FEB  
2021

## Board meeting



DEC-FEB  
2021

ICP NZSTA hosted monthly international meetings.



18 FEB  
2021

President attending UC Orientation as Keynote Speaker.



24 MAR  
2021

## AHANSZ AGM workshop

“what makes for a culturally aware and safe allied health practitioner”.



## What's coming up in 2021...

**15 FEB**



**New NZSTA Project Manager position** – Siobhan Molloy appointed for 3 month contract.

The new project Manager role is a short term contract to review the operational structure of the NZSTA and look at what our needs are for future proofing the stability of the organisation. Siobahn Molloy has 16 years experience in Association leadership and management with Optometry NZ and Occupational therapy NZ and in her previous life was a SLT in Wellington. She has been on the Executive Council of NZSTA in the past and initiated the first publication of Communication Matters.

**20 APR**



**SLT Leaders meeting and planning day**

**MARCH**



NZSTA members and Board contributing to the development of the **NZQA micro-credential in IDDSI for caterers**. Launch date March 2021.

Programme Accreditation Committee have a busy year with re-accreditation for Massey and Canterbury University.

**ONGOING**



NZSTA members and Board contributing to the development of the **“Minimum workforce standards for Intensive Care Units in Australia and New Zealand”**.

**30 AUG – 1 SEP**



**Our national hui: Aoraki Iho Ake: Grounded – Aspiring – Connected**

Monday 30 August – Wednesday 1 September, 2021, Otautahi, Christchurch.

We continue to have enquiries through our website from members of the public seeking SLT with proficiency in te reo Māori; so have been continuing to reflect on how we approach this inequity in service provision for our clients, and how to support our members who identify as Māori that they don't become overwhelmed with requests outside their scope, comfort, or time available.

# Expert Advisor recommendations

NZSTA's Expert Advisors are a valued resource for members, and are always available to assist with queries within their specialism. Their role is also to help with policy and best practice guidance within NZSTA or more broadly, when the association is called upon to advise on health and education matters.

You can find details of the extensive array of Expert Advisors, and how to contact them, on the NZSTA website. For our resource sharing slot this issue, some of our advisors shared their favourite 'Bookmarks'; media which they love for how it aligns with their work and professional interest. We were overrun with suggestions so you can look forward to more next issue! Please feel free to share yours too – [editor@speechtherapy.org.nz](mailto:editor@speechtherapy.org.nz)

**Fiona Hewardine, Adult Neurodegenerative Conditions and Palliative Care** told us about "This Old Stick" by Dr Andrew Corin, a collection of short fiction

honouring the elderly people Dr Corin's works with as a primary care physician. Dr Corin's blog [drcorin.nz/blog](http://drcorin.nz/blog) also provides heartening reflections on the privilege of working with elderly people through life difficulties and the end of life.



**Sally Kedge, Vulnerable Children and Youth**, recommends Watch In Dark Places | Movie TVNZ's representation of the story of Teina Pora, who was wrongfully committed of murder, leading to a long period of imprisonment.

[tvnz.co.nz/shows/in-dark-places](http://tvnz.co.nz/shows/in-dark-places)



Sally also highly recommended the "All in the Mind" podcasts, both the BBC and ABC health and wellbeing treasure chests.

[bbc.co.uk/programmes/b006qxx9](http://bbc.co.uk/programmes/b006qxx9)



**Megan Lewis, Expert Advisor for Hearing loss and Cochlear Implants**

**Film & Book:** I can't go past Wonder!

**Resource:** Hearing First [hearingfirst.org/login](http://hearingfirst.org/login)

Register as a professional (for free) to gain access to lots of great speech, language & listening resources. Awesome for if you are working with children on your caseload who have a hearing loss. The resources are also super useful for a wide range of clients.

**Blog:** I really enjoy the Hearing First Blog as part of the professionals page: Blog Wee Talkers is a great one for parents of toddlers & preschoolers. [weetalkers.com/blog](http://weetalkers.com/blog)



**Annabel Grant, Dementia**, loves “Still Alice”, novel by Lisa Genova, and also a film. The story of a university professor with young onset Alzheimer’s Disease. Annabel told us “Lisa Genova (the author) has an enviable CV (she is also a neuroscientist). I find something useful in all her books”

Annabel also described “Alive Inside”; a documentary about music’s power to reawaken people with dementia, with fascinating changes in communication.

[aliveinside.us/#land](http://aliveinside.us/#land)



**Dr Jayne Newbury, Child Language**, signposted us to the LINK-Up resources, a collection of tools to create language-friendly classrooms.

[linksresources.com.au](http://linksresources.com.au)



# Recount and review

Thank you to everyone who contacted us about our Summer issue which reached your mailboxes just before Christmas. Many members appreciated the beautiful cover imagery, of Awhina (mum) and pēpi on the beach, embodying the Aotearoa summer.

Many thanks to Whakatōhea Māori Trust Board for this image, which supported Hana Tuwhare’s thoughtful piece about her mahi with talking matters. •



The Summer 2021 issue is available on the **NZSTA website**.



**Above:** Stella Donaldson helps Selena edit the Summer issue.



Feedback, ideas and, of course, contributions for *Communication Matters* are always very welcome and are a great addition to your CPD log!

We love seeing high-resolution photos of interesting aspects of SLT practice, which we can profile with a descriptive caption, or use on our cover. Contributions can be lengthy or brief, and all add to lively kōrero.

Please contact [editor@speechtherapy.org.nz](mailto:editor@speechtherapy.org.nz)

# Te reo o te Kaumatua Nā Rukingi Haupapa

Rukingi Haupapa, Kaumatua

Ngā mihi o te wā

My last piece in the Communication Matters touched on reviewing, resetting, and applying. We've kicked off into our new year of 2021 and I hope you are 'ready to rumble' and get things moving and activated. **Nau mai haere ki tēnei tau hou** (welcome to the new year).

## Speech-Language Therapy Careers

Late last year I enjoyed a two day visit by Massey University's BSLT teaching team, during which I learned a great deal about their programmes and the staff who teach them. This was closely followed by the three day NZSTA end of year meeting. I found these separate hui actually very connected. It was an honour to be



Above:  
Awhi Mai Conference 2019.

part of these discussions, wherein the motivation was very clearly do the best for the association and for the profession of SLT. I have also participated in multiple forums with District Health Board (DHB) management and staff about ways we can support the recruitment and retention of Māori speech-language therapists.

Massey University is offering online BSLT study, while Auckland and Canterbury universities continue with campus-based learning. As the impact of losing international students affects the institutions, and challenges emerge with promotion and recruitment of SLT students for the future, my role is to support as I am able.

District Health Boards and communities from Waikato to Tairāwhiti have health career expos and, as able, I will attend and support Speech-Language Therapy as a career choice. You are the experts in your field and you are critical to promote and encourage the next wave of SLT students following in your footsteps. If you want to tautoko (support) please let me know:

**kaumatua@speechtherapy.org.nz.**



Above:  
Paula Tesorio and Rukingi at Awhi Mai Conference 2019.

## Māori Stroke Conference 2021

The biennial conference is being held in **Tauranga** during the first week of the NZ school holidays **October 4–10, 2021**.

In 2019, Speech Language Therapists and university staff and students attended as volunteers at the first Māori Stroke Conference in Rotorua. The main purpose was to give an opportunity to see Māori stroke survivors and whānau in their element on marae and to see and hear their whakaaro (views) of experiencing and living with stroke. This was a beautiful event, rich with story and sharing.

The conference will be on **Huria marae in Otumoetai, Tauranga** and it's going to be a beauty! Please pencil it on your calendar and 'if the planets line up' I'll contact closer to the time.

**Ngā mihi ki a koutou huri noa i te motu** (Thank you all throughout the land). ●

Nākū noa.  
**Rukingi**

# Overcoming challenges with mask wearing

**Ka Ho Chu**, NZSTA Member in Hong Kong

COVID-19 has changed my practice in that I now have to wear face mask at all times. While a face mask might prove efficacious in lowering infection rates, it impacts on the visual cues that would otherwise be available to those who rely on them for learning and understanding – those with hearing impairment.



Photo credit: Ka Ho Chu

Working in a non-profit for the deaf, I learnt first-hand how this type of PPE impeded the work we do, in particular, articulation therapy. A workaround is that our organisation purchased face shields as well as window masks with a transparent plastic film in front so that the shape of the therapist's mouth could be seen. Problem solved, right? Not quite. First, masks, let alone these specialty masks are hard to come by. Second, according to recent research, while all masks (including medical, respirator and cloth masks) dampen frequencies over 1kHz, face shields followed by window masks fare worst in terms of acoustic performance. To overcome that, a lapel microphone was found to compensate best compared to a microphone on the cheek, forehead or next to the mouth. Another way to provide visual cues is that a therapist could record in advance video clips of the way different target words are pronounced on a tablet or a computer for articulation therapy.

With the vaccine candidates looking more and more likely to come to fruition, I hope that we can soon provide therapy and live like the old days. ●

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If you're interested to know more:

**[arxiv.org/pdf/2008.04521.pdf](https://arxiv.org/pdf/2008.04521.pdf)**

**[bmj.com/content/370/bmj.m2683](https://bmj.com/content/370/bmj.m2683)**

# Aroha in the face of racism

**Katrina McGarr**, Māori and Cultural Development Portfolio, Tūranga Kaupapa Māori, with thanks to the student who wishes to remain anonymous, who shared her experience and suggestions, helping guide this writing



## How do you show aroha in the face of racism?

Racism, both interpersonal and institutional, has headlined a number of conversations and news feeds in the last 12 months. Whilst prevalence may not have increased or changed, recognition and reporting of racism has. In health, we recognise the effect racism has on a person's health and access to timely and appropriate healthcare, with numerous studies within our own communities and overseas which acknowledge the barriers people face because of racism.

Aroha, whilst commonly translated to mean love, has a broader depth of meaning and understanding in te reo Māori. Aroha also encompasses compassion and sympathy, as well as forgiveness. *Me aroha whakatō, me aroha puta mai* – if kindness is shown, then kindness you shall receive.

As Speech-language Therapists, we are often advocates for our clients to access supports, for inclusion or change in policy, and challenging views the public may have on various communication differences and abilities. With the growing narrative around racism, it is

also important for us to educate ourselves and be able to use our advocacy and voice to reduce inequalities that clients, colleagues, and students may face when engaged in Speech-language Therapy.

Although I identify as Māori, I have grown up in a society protected by my white privilege from experiencing harsh injustices many of my Māori whānau, friends and colleagues have experienced. When I first started navigating a journey of personal identity by learning pūrākau (stories), tikanga, and customs of my tipuna (ancestors), I would often view myself as a fence sitter between the culture I grew up with, and the culture I was learning. I have since been encouraged to consider myself as a bridge maker – rather than sitting in the middle and keeping each side separate, bridging the gap between and drawing on both sides equally. As part of this journey, I am also learning how to use my voice and white privilege in this space. Eliezer Yudkowsky's quote, "you are personally responsible for becoming more ethical than the society you grew up in" has encouraged me to consider the importance of no longer being a passive observer of change and finding ways to be proactive in

confronting injustices. In particular, last year I was confronted with how to support a student who experienced racist comments in my clinic by a client's spouse. I reflected on how to address racism in a work environment to ensure it remains safe for clients and whānau, as well for the students we are supporting by taking some of the emotional burden from the student and having a role in addressing racism and shaping behaviour. By having this conversation, it was an example of how to show aroha in our actions by creating a space for the student to share her experience, as well raising awareness to the spouse involved about the comments made and doing so without casting judgement.

From the perspective of the student, she reflected, "aroha, compassion and understanding did help in wrapping up the last home visit that I had with the client and the spouse. I could see he was a lot more careful with statements that he made so it changed my mind from 'people who say comments like this would probably never change' to 'having these conversations helps in creating more self-awareness in people that may have thought their comments were not offensive in nature'".



# Practice interviews for people who stutter

Selena Donaldson, The University of Auckland



We are currently welcoming adults who stutter, from across Aotearoa, interested in participating in practice interviews to help them achieve their full employment potential, into the University of Auckland Clinics.

We are also interested in making relationships with “workplace allies”; employers who are interested in learning more about supporting people who stutter.

The stuttering community is relishing the “Biden Effect”; an international wave of recognition that people who stutter can successfully speak publicly, communicate confidently and that stuttering does not affect a person’s intelligence. Joe Biden, new US President, has discussed on multiple platforms the opportunities his stutter has given him to develop other strengths and skills. “God’s gift to me was my stuttering”, he told a public gathering, in 2010\*.

50 Million Voices (50MV) is an international community of people who stutter, and some speech language therapy allies. If 1% of the world’s population stutter, then we can assume there are around 50 million people of employment age, across the globe, who stutter. Research tell us about workplace bias, societal stigma and the potential for adults who stutter to encounter barriers in education and thereafter employment\*. 50MV is a group of committed leaders, with a shared vision of raising awareness of stuttering, and reducing barriers to enabling individuals to thrive with a stutter at work.

Founded by Iain Wilkie, a former senior partner with Ernst and Young (EY),

50 MV champions the powers of listening, empathy, and quiet leadership. They challenge traditional values in employment wherein opportunity is commonly afforded to those who are perceived as articulate, able and confident speakers. Having pioneered initiatives within the UK’s corporate sector, Iain and 50MV’s team of international leaders, have supported numerous initiatives within workplace diversity conversations. Training packages have been developed and well-received, there have been conference presentations, and a variety of media coverage, such as a recent BBC Conversation piece about the impact of mask wearing for people who stutter.



– Selena

The stuttering community is relishing the “Biden Effect”; an international wave of recognition that people who stutter can successfully speak publicly, communicate confidently and that stuttering does not affect a person’s intelligence.”

The challenges of moving to new platforms of communication in the wake of the global pandemic has been a poignant reminder of the themes behind 50MV. Given that aspects such as introducing oneself can be fraught with stuttering behaviours, the intensity of zoom and other online platforms have only intensified the impact of this for individuals who stutter.

50MV marked International Stuttering Awareness Day (21–22 October 2020) with a pilot of Practice Interviews for people who stutter. This was a global event, involving eight countries, the majority of participants coming from UK and India. The reach was tremendous, with all 67 participants receiving education on stuttering in the workplace, and 35 adults who stutter receiving one or two interviews to help improve their interview skills. There were 32 interviewers, 14 of whom stutter, and 18 allies who do not stutter, who themselves broadened their own interview skills with the experience of providing practice interview opportunities. Unsurprisingly, feedback was incredibly positive.

Our University of Auckland collaborative response to the 50MV initiative was embedded into our final year student

clinics. We had three clients, themselves students, who were seeking work and embraced the opportunity for interview practice. We also engaged with WorkBridge and the University of Auckland's Equity Office, raising awareness about stuttering as a difference, not a defect. As 50MV expands and develops Practice Interviews for people who stutter, we would like to embrace this within our student's work with the stuttering population within Aotearoa.

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**Please contact Selena Donaldson [s.donaldson@auckland.ac.nz](mailto:s.donaldson@auckland.ac.nz) if you can help us. Do you have a client who stutters and would welcome the opportunity to practice their interview skills? Do you know any people who stutter who would be willing to provide interview opportunities for our clients? Any thoughts or suggestions are extremely gratefully received, and we look forward to augmenting student learning through this exciting initiative, and assisting New Zealanders who stutter to thrive at work. ●**

\*References available on request.

This is a brief but fantastic blog for Huffington Post in which Iain Wilkie introduces the importance of talking about stuttering in the workplace, to begin the dialogue about 'valuing content over delivery'.

[bit.ly/3b8TscQ](https://bit.ly/3b8TscQ)



For the longer story, this is a fantastic podcast from the Business Disability Forum (UK). Brendan Roach, Global Taskforce & Partner Development Manager, and Iain Wilkie talk about openness and how stuttering is perceived globally, leading the creation of 50 Million Voices.

[apple.co/3dn24zr](https://apple.co/3dn24zr)



# Speaking of speech sounds

## Preserving language and dialect

Nicole Kornelson

“From where are your people?”

This was the first question asked of me by a Nuu-chah-nulth Elder via zoom, where everyone was safely distancing due to COVID-19 on Vancouver Island, BC. What I have come to learn since my graduate studies in New Zealand is that Māori and local First Nations here on Vancouver Island, share an incredible amount of similarities despite their differences and distance. I did not know I would be greeted this way by the Elder, yet I knew how to answer because I had previously learnt the values of identity and connection found in the mihi. I replied, “My mountain is Chilliwack. My river is The Vedder...” At this he said “oh yes”, and I felt so known to see him find meaning in the places I had grown up. One could argue that we ask this question all the time when first meeting people. “Where are you from?” However, in this moment, the question meant more. He asked about the place and peoples of those before me. Not about me, but about the lands and people that raised me. This one question showed me that First Nations ways of knowing have much to teach us about identity and difference, and the need for whakawhanaungatanga each step of the way.

In te reo Māori we can see how dialect tells us of origin too. Do you say Ngāi Tahu or Kāi Tahu? Does this change based on where you are or who you speak with? These regional differences even cross-over into English pronunciations based on where New Zealanders are from, even if the person is not a te reo Māori speaker. Simply ask someone from Invercargill how to pronounce “Hawera”. Ask someone else when you get to Twizel, the /r/ might get softer. Travelling to Hawera from Wellington by bus, you may hear “Howra” as the next destination. These subtle differences don’t necessarily impact our understanding of the language, but they do impact how a speaker and listener come to know one another.

Dialects within language provide valuable cultural information. They tell the listener that a person has come from a specific place. It also lets the speaker communicate this identity to others. Though a language may not have changed 80 kilometres down the road, its dialect may have. The Nuu-chah-nulth language is a perfect example of this.

In Nuu-chah-nulth, /k/ and /t/ speech sounds are often quickly followed by a barred L. Imagine each /k/ or /t/



sound in the word “tamariki” having an extra L sound that immediately follows along behind them. It would read as “tlamarikli”, with air being forced out from both sides of the tongue, just as a lateral lisp. Where western knowledge would call these sounds a “lateral lisp” or speech sound errors needing remedy, understanding and respecting other ways of knowing means identifying the importance and use of barred L-types for the speakers of this language.

It’s these very types of “tl” and “kl” co-articulations, including in affricates like “ich” and “ish”, which make the Central dialect of the Nuu-Chah-Nulth language more pronounced to listeners than other dialects like Barkley. These /s/-like sounds appear across the alphabet of the language with varying types of forcefulness impacting the letters of its alphabet. Where te reo Māori involves many stoppages of sound using /k/ and /t/, Nuu-chah-nulth tends to use these sounds before more forceful releases of sound, creating different types of barred-L. The production of lateral airflow for such sounds is needed for fluidity or smooth continuation when speaking this language.

It's features are incredibly important for denoting difference within the dialects of the Nuu-chah-nulth language.

The combination of barred-L and /s/ use in the Central dialect often signal pronouns for the listener and are frequently found in the endings of sentences for their placement. For example: Where the Barkley dialect may say "It is raining" as "mitlaa-ma", speakers of the Central dialect may say "mitlaa-ish". Speakers of the Barkley dialect may say "My name is..." as "ʔuklaamaḥ", a Central dialect speaker may say either "ʔuklaasiš" or "ʔuklaas".

What's become even more of a lesson for me as a clinician, is that Nuu-chah-nulth speakers will often change their dialect out of respect for the place in the places they travel. Imagine not only knowing the different dialects, but intentionally making changes as a speaker where we travel. First Nations Peoples have much to teach us of their deep ecological, environmental values, in many ways. Dialect switching is one of them. In the New Zealand context, this may mean intentionally connecting different vocabulary with its place of origin rather than allowing one way of saying to become the one way of knowing. Research or other ways of knowing may be difficult to identify, particularly in remote areas, which makes whakawhanaungatanga incredibly important in the work of health providers.

Identifying other ways of knowing is important for accurate assessment, analysis and treatment planning cross-

culturally as a speech and language pathologist (SLP). Due to language banning and cultural genocide caused by practices of colonialism in Canada, Nuu-chah-nulth, a language with over ten dialects, is currently spoken fluently by less than 500 people. The language is in the process of restoration by Elders and ʔaatneʔ is (tamariki) in the Language Nest model. Its immersive programming is directly inspired by New Zealand's Te Kōhanga Reo model. Not knowing about someone's language and/or history could cause great harm to the ʔaatneʔis (tamariki) learning the language of their Elders. Lateral airflow is not atypical in Nuu-chah-nulth, it is a necessity. For example, even to accurately pronounce the final sound in the language, Nuučaanuʔ, lateral airflow is needed.

Whakawhanaungatanga is a foundation for safe practice, particularly as the number of speakers for both te reo Māori and Nuučaanuʔ continues to grow. As Clinicians we must consider the many places our clients may be coming from, past and present. We must also consider the role speech sounds play within the language, in both dialect and language structure, when considering what is important to the speakers of these languages. With gratitude and many



**Above:**

A totem pole, Čiinul, carved in a style specific to the Tla-o-qui-aht Tribe. This Čiinul was carved and gifted to the township of Tofino by master carver Joe David. It was created to honour of past and present Ha'wiih (hereditary chiefs).

thanks to members of the Tla-o-qui-aht First Nation, I have been able to hear the voices of Elders speaking both the Central dialect of Nuučaanuʔ and English. They are helping me better understand their language and the needs of its speakers.

*With gratitude I acknowledge the opportunity given to live, work & play in the traditional, ancestral & unceded territory of the Tla-o-qui-aht, Nuučaanuʔ, cīšaaʔath and Hupač asath First Nations. ●*

Letter	Name	How it is pronounced
ɬ	Barred l	a hissed l, as in clear, wealth, or athlete
λ	Barred lambda	like tl, as in Atlantic
ł	Hard barred lambda	an explosive tl

**Above:**

Types of barred-L

# Everything you need to know about the Mutual Recognition Agreement if you are going overseas!

**Anna Miles**, PhD, Professional Standards Portfolio, NZSTA

For many of us, the thought of moving overseas is not a priority right now! However, New Zealand accredited programmes train many international students each year who return to their country of origin on graduation and New Zealand has a history of many SLTs choosing to work abroad at some point in their career.

## **In 2020, despite the COVID-19 pandemic:**

**18 NZSTA members** asked for a letter of good standing to move to another country

**20 SLTs** from other MRA countries applied to move to New Zealand

**10 SLTs** from non-MRA countries apply to move to New Zealand

## **What is the Mutual Recognition Agreement (MRA)?**

The Mutual Recognition Agreement (MRA) is an agreement to *mutually recognize the substantial equivalence of the certification programs in speech-language therapy in signatory countries:*

- American Speech-Language-Hearing Association
- Speech-Language & Audiology Canada (SAC)
- Royal College of Speech and Language Therapists (United Kingdom)
- Speech Pathology Association of Australia
- Irish Association of Speech and Language Therapists
- New Zealand Speech-Language Therapists' Association.

The MRA permits under specific conditions certified or full members of one association to become recognised for membership or certification by the other associations.



**Above:** Signatory signing in LSA 2018

The Agreement acknowledges that the standards you met for certification or full membership are accepted by the other associations as meeting some or all of their requirements for certification or full membership; however, the MRA is not one of reciprocity. This means that you won't automatically be certified by the other associations.

## What do I do if I want to work in another MRA country?

Each association has an application form and specific requirements for each association. For some countries, additional requirements are mandated by State or National regulators. Check the Association website for details.

All Associations require the SLT to:

- Have a letter of good standing from their home association
- Have 12 months of supervised practice on graduation – proof of a new graduate supervised year
- Have worked more than 1,000 hours within the last 5 years – proof of recency of practice
- Proof of continuing professional development
- Proof of dysphagia competency.

## What is a Letter of Good Standing?

All Associations require a letter of good standing from your home association provided directly to the relevant association. A member cannot provide a letter of good standing, only the home Association can. A letter of good standing can only be granted if:

- The SLT has been a full certified member of their home association for 12 months
- The SLT has made no declaration of misconduct and the Association has received no complaint laid against the SLT for 12 months
- The SLT has been working in the home country during the last 12 months.

## MRA signatory countries:



## What if I'm a new graduate?

You are not eligible to submit a MRA application if you are a new graduate. You will need to complete your first supervised year of practice in New Zealand or read the relevant Association's Qualifications Approval process for non-MRA applicants.

**I don't meet the Speech Pathology Australia (SPA) criteria for MRA or Qualifications Approval (QA) as a new graduate, what do I do? I have accepted a job there.**

This is a difficult situation. We recommend you maintain your NZSTA membership and complete the new graduate framework with a NZSTA member remotely, as well as securing a local SPA supervisor and completing the SPA new graduate framework. After 12 months of practice, you can then apply for SPA membership through QA. Unfortunately as you have not been working in New Zealand during this 12 month period, you are not eligible for a letter of good standing.

*Continues over the page »*

**I have been working for MOE for 10 years and have not been working with clients with dysphagia. How do I prove dysphagia competency?**

Luckily, the quality of qualifying programme dysphagia education in New Zealand is adequate to qualify as dysphagia competency for all those who trained after 1992. You do not need recency of practice to qualify for the MRA route. Of course, you must always only work within a scope of practice that you feel you have recency of practice in as part of your commitment to the NZSTA Principles and Rules of Ethics. If you feel 'out of date' you must initiate supervise and re-training.

**I am studying to be a SLT in New Zealand. I will go overseas when I graduate. What should I do in preparation?**

It is better to prepare now than find out later that you needed more evidence. Check out the additional requirements for the relevant Association and your State/National regulator now!

You may be required to have proof of hours of study in specific areas of practice e.g. audiology. Start this early so your university educators can support you.

You may need to take an additional theoretic test. Find out about this and check if it's a once only requirement that you can take anytime. Consider taking the test early while your graduating knowledge in all fields of speech therapy is still fresh! •



– Anna

It is better to prepare now than find out later that you needed more evidence. Check out the additional requirements for the relevant Association and your State/National regulator now!”



*Above:*

Current MRA Signatory Group at 2019 Crosswalk of Mutual Recognition Agreement, Orlando, Florida.

**New resource alert!**

Check out the “Everything you need to know about joining the NZSTA through the MRA” page and “Everything you need to know about the MRA if you are considering going overseas” on the NZSTA website.

Includes FAQs and a quick video introduction to the MRA.

[speechtherapy.org.nz/membership/mra/](https://speechtherapy.org.nz/membership/mra/)



# Speech-language therapy students and young people who stutter: creating a resource for teachers

**Emily Clarke** (University of Auckland) and **Angel Tong** (Massey University), new graduate speech-language therapists

In 2020, we collaborated and developed an online resource to enable New Zealand teachers to better support students who stutter. We were privileged to work with Dr Anna Hearne and Dr Anna Miles, to bring this project to life. People who stutter, accessed through the Stuttering Treatment and Research Trust (START) were our advisors, providing expert feedback.

Working together on this project in a year of lockdowns and social-distancing meant we bonded over Zoom and Google docs. We have still never met in person... yet! Having a shared passion and goal made building a friendship and professional relationship effortless regardless of distance and differences between our university courses. We learned from each others' questions, ideas and at times contrasting buckets

of knowledge. Discussion often sparked reflection motivating us to continue to improving the resource and growing our passion for this specialism.

A highlight for both of us was interviewing (zooming) young adults who stutter for feedback on the first draft of the resource. We were blown away by how honest and open people were willing to be with us, some even sharing their personal experiences of stuttering at school to illustrate their ideas. The time and effort everyone put in was very much appreciated and the valuable resource is a product of this collaborative effort. The passion and dedication shown by the interviewees was incredibly inspiring and provided the why, keeping momentum during a difficult year.

We realised that the resource could never be a one-size-fits-all solution. Every person who stutters is unique and not everyone wants to be supported in the same way. We hope the resource enables teachers to feel supported and encouraged to find out what matters to their student and whānau.

We are also grateful to Beth from Speech Language Illustrated for her captivating illustrations which bring the content to life.



The resource for teachers is now available on the START website alongside START's new awareness and advocacy film of New Zealanders talking about their stutter. We hope this resource supports teachers across the country and we hope our story inspires other students to take on similar clinically focused projects and explore cross-University collaborations. ●

**[stuttering.co.nz](https://stuttering.co.nz)**

# Strength in kindness

**Natasha Thompson**, new graduate speech-language therapist



Kindness has been on my mind. It's something we all appreciate receiving. When we stand up in front of our peers to give a speech, when we drop all our books on the floor, when we join a new office... we hope that the people on the other side will be kind. Kindness is a magical thing. Except for some there is a belief that kindness is associated with weakness... It's a fallacy.

Take Jacinda Ardern for example. Jacinda is by all definitions strong. Less than a week after finding out she was pregnant, she agreed to be the Prime Minister of New Zealand. When she was invited to speak at the United Nations in 2018, she chose not only to take her infant daughter (a first for a female world leader), she chose to preach a message of kindness, directly opposing the isolationist policies being adopted by other UN nations. And throughout

the COVID-19 lockdown period, at a time when many New Zealanders were anxious and frustrated, she chose to front a daily press-conference, answering the hard questions on many New Zealanders minds. Other leaders like Boris Johnson pre-recorded their lockdown announcement, ruling out any opportunity for questions.

Jacinda is also kind. In fact, kindness has been a key message throughout her governance. In October 2017, shortly before Jacinda was sworn in as PM, she told Radio New Zealand: "I want the government to bring kindness back.... It's not about power. It's about being in a position to make a difference to people who need it most." Then in 2018 when Jacinda addressed the UN General Assembly, she called for kindness and *kaitiakitanga*. "If I could distil it down into one concept that we are pursuing in New Zealand it is simple and it is this," she told The Assembly. "Kindness in the face of isolationism, protectionism, racism – the simple concept of looking outwardly and beyond ourselves, of kindness and collectivism." Again throughout the COVID-19 lockdown, Ardern called for New Zealanders to "be strong but be kind." And when asked recently by Stuff what it is to be

Kiwi, she quickly selected the values – fairness, strength, and kindness.

Jacinda is proof that it is possible to be strong and kind. So why do we sometimes associate kindness with weakness? Jacinda herself has acknowledged this fallacy and its untruth. "There is criticism around different leadership styles, and I receive my fair share," she told Stuff. "But the fact I still maintain my view that there's a place in politics for compassion and empathy, that probably proves that I am strong," she said.

So why does the fallacy persist? Barbara Greenberg, an American Clinical Psychologist tells Psychology Today that it may stem from society's over-emphasis on the need to raise strong children. She suggests this unidimensional focus encourages an every-man-for-himself attitude, leading people to exclusively prioritise their own needs, even when it disadvantages others. Perhaps Western values of individualism and competition also factor into the equation.

When we consider what kindness is, weakness is certainly not a part of the definition. Aristotle defined kindness as: "helpfulness towards someone in need, not in return for anything,



## Dear friend,

nor for the advantage of the helper himself, but for that of the person helped." Another popular definition:

**"Kindness is the sincere and voluntary use of one's time, talent, and resources to better the lives of others, one's own life, and the world through genuine acts of love, compassion, generosity, and service."**

Regardless of where the fallacy was born, these definitions suggest kindness is very much a part of our work as Speech-Language Therapists. As people acting out kindness in our work, we are likely to come up against this fallacy time and again. So how can we demonstrate kindness and strength at the same time?

- 1. Be assertive.** To do this, Greenberg says to "gently set limits and stick to them," while making it clear that "your kindness is a gift and will be offered when deserved but that it is not something to be exploited."
- 2. Don't feel the need to explain yourself.** Breuer says "simply demonstrate who you are and let your actions of kindness versus words define you." ●

I had a cerebellar stroke 3 years ago on the 7th of October 2017. I have three children, who I am very proud of, aged 32, 28 and 19. I have been left in my wheelchair. I can't feel my right side and I have visual disturbances. It has been a rocky road to recover but each day and in every way I do get better.

I want to be able to walk and see properly again and feel my right side. I don't give up hope. I like hearing about other people who have had a stroke like me. I like knowing my achievements.

My biggest achievement is being alive and then losing my PEG. The biggest challenge I got is my talking. I get speech therapy. I'm always having to repeat what I say and I'm easily misunderstood. And I sometimes think I wish they could hear my mind and I sometimes think I'm glad they don't hear it. When I have to repeat I find I talk a bit slower and they understand me. The most annoying thing

people is to go "hm-hm" when I know they don't understand me. The most helpful thing people do is giving me time and being patient.

I have suffered depression and I have come through it – it is not a good place to be.

I have a fire in my belly and I will get there. My message to others is to stand strong, don't give up and keep trying.

*Your friend Debbie*

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**Thank you to Rebecca Streith, Gisborne Hospital, for sending us Debbie's words.** ●

# Decentring ourselves and making space for whānau to flourish

Emma Quigan, Communications Portfolio Folder, Tūranga Whakapaoho

The term ‘whānau-centred practice’ was a favourite of mine when I worked as an early intervention speech-language therapist.

It slipped off the tongue with such ease and became part of the furniture. It was comfortable and familiar. The thing with familiar pieces of furniture is that you can stop noticing them. They’re just there. After moving from a traditional speech-language therapy role to a community activator at Talking Matters, I listened to some of our SLT catchphrases with new ears. What do we actually mean by ‘whānau-centred?’

Upon joining Talking Matters, I was tasked with supporting the Tāmaki community to find unique ways to promote interactive talk with pēpi/babies in their first 1,000 days. Being the ‘whānau-centred’ practitioner that I was, I had many ideas about what needed to happen to make this initiative a success. I’d been a Hanen certified facilitator for years, I could work with that knowledge but make it better. Firstly, I needed to place whānau at the centre...

Aue! Who is placing who where? What does that actually mean in practice? I didn’t realise at the time how much I had to learn.

I was fortunate to be working with some incredible women from the Glen Innes Family Centre who wore many hats; whānau, mother, community worker. Through a process of whanaungatanga, I entered into trusting relationships with my new colleagues. My assumptions were challenged continuously. The skills and expertise I brought were valued but were indeed not the only source of knowledge at the table.

Our ideas turned into something resembling a parenting programme, and Talking Matters to Tāmaki (TMTT) was born. It involves whānau to whānau coaching, group learning sessions (whānau-led) and informal get-togethers. I noticed a level of ‘buy-in’ that I rarely saw in traditional SLT spaces. People asked for homework! Participants wanted to know when they could become a coach. Whānau-coaching is a dynamic and promising approach in our field. What could happen if whānau were supported to coach each other, and the professional’s role was decentred? TMTT was heading in this direction, and I wanted to understand what was happening.



*Above:*

Jarius with Kaumatua Tautoko Witika (Papa Big), and grandmother Te Marama Tukupi.

With my colleagues’ encouragement, I decided to embark on a master’s degree and study TMTT for my thesis. I utilised kaupapa Māori methods and explored how an SLT can work in partnership with a community organisation. My research draws on the narratives of programme designers (whānau-coaches), participating whānau and me, as we reflected on a process that spanned more than two years.

My research set out to disrupt the status quo of parent education and illuminate new and different ways of seeing. Results demonstrate a pathway to move from thinking about language learning as the transmission of skills and knowledge to making space for whānau to recentre Indigenous linguistic and cultural practices.

The following two research questions guided the study.

- How might a parenting programme act as a catalyst for whānau transformation and cultural and linguistic reclamation?

- How can our shared journeys provide insights about valued knowledge sources and practices for whānau?

I used these questions to make sense of the coaches' and parents' narratives in designing and implementing TMTT. The thesis begins to fill gaps in knowledge of what whānau see as valuable in parenting programmes.

Macfarlane, Macfarlane and Gillion's (2015) He Awa Whiria/The Braided Rivers provided a framework for thinking about my research. The model is dynamic and allows for different cultural knowledge systems to function separately or together, just as the streams of a braided river flow apart or together on their journey to the sea.

He Awa Whiria aims to shift thinking away from a 'one-stream' paradigm, where dominant mainstream knowledge is considered universal. The approach does

not exclude other cultures or worldviews. Rather, it provides a platform for them to be woven into any programme or system.

My findings make a case for an adaptation of the He Awa Whiria/Braided Rivers. Raising children is not a theoretical exercise; it is deeply personal. A parenting programme can be the catalyst for whānau transformation when it offers participants an entry point to connect with their language and culture. Seeing their language and culture validated and celebrated was a mana-enhancing experience for whānau. It triggered an interest in learning more about Mātauranga Māori and Western science and filtering the knowledge through their lived experiences. Instead of integrating Western and Indigenous knowledge systems, the whānau-coaches used Western science as a tool for realising the abundance of their Indigenous knowledge systems.

They are in the process of reclaiming, re-visioning and re-centring. I added whānau knowledge and pedagogies to He Awa Whiria as an additional knowledge stream. Representing the lived experiences and knowledge that whānau bring to the kaupapa elevates and values their expertise.

The whānau-to-whānau coaching model is a unique approach underpinned by Māori values. Coaches assert and promote rangatiratanga/self-determination through supporting whānau to set their own goals. Coaching is not one-directional, as the coach learns as much from whānau as they share. The Māori value of akoranga/reciprocal learning and teaching describes the coaches' style of learning. The coaches' mentoring system is one of tuakana-teina/relationships. Through drawing on this value, TMTT creates an environment for a movement to flourish. Whānau are not only taking part in a programme; they are tuakana in training.

Many of us utter without thinking that "it takes a village to raise a child." If we really mean that, we must decentre ourselves as SLTs. I'd love to have a kōrero with members about what that means to them. My thesis is now available from the university library. If you're not a current student but would like to know more, please get in touch and I can share with you. •

**Special thanks and sincere gratitude to the co-researchers of this study. Without you, there would be no TMTT and no thesis. Shan, Sam, Char, Ari, Samantha and Tracy.**



**Above:**  
Tāmaki hui with Granger Grove group.

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