




He mokopuna He taonga    A child, a treasure

Ko taku tamaiti e noho  
mai nei kei te kōpū    My child who lies within the  
womb

I te huaki pouri    On the edge of darkness,  
come forth

Nau mai, haere mai    Come forth into the world

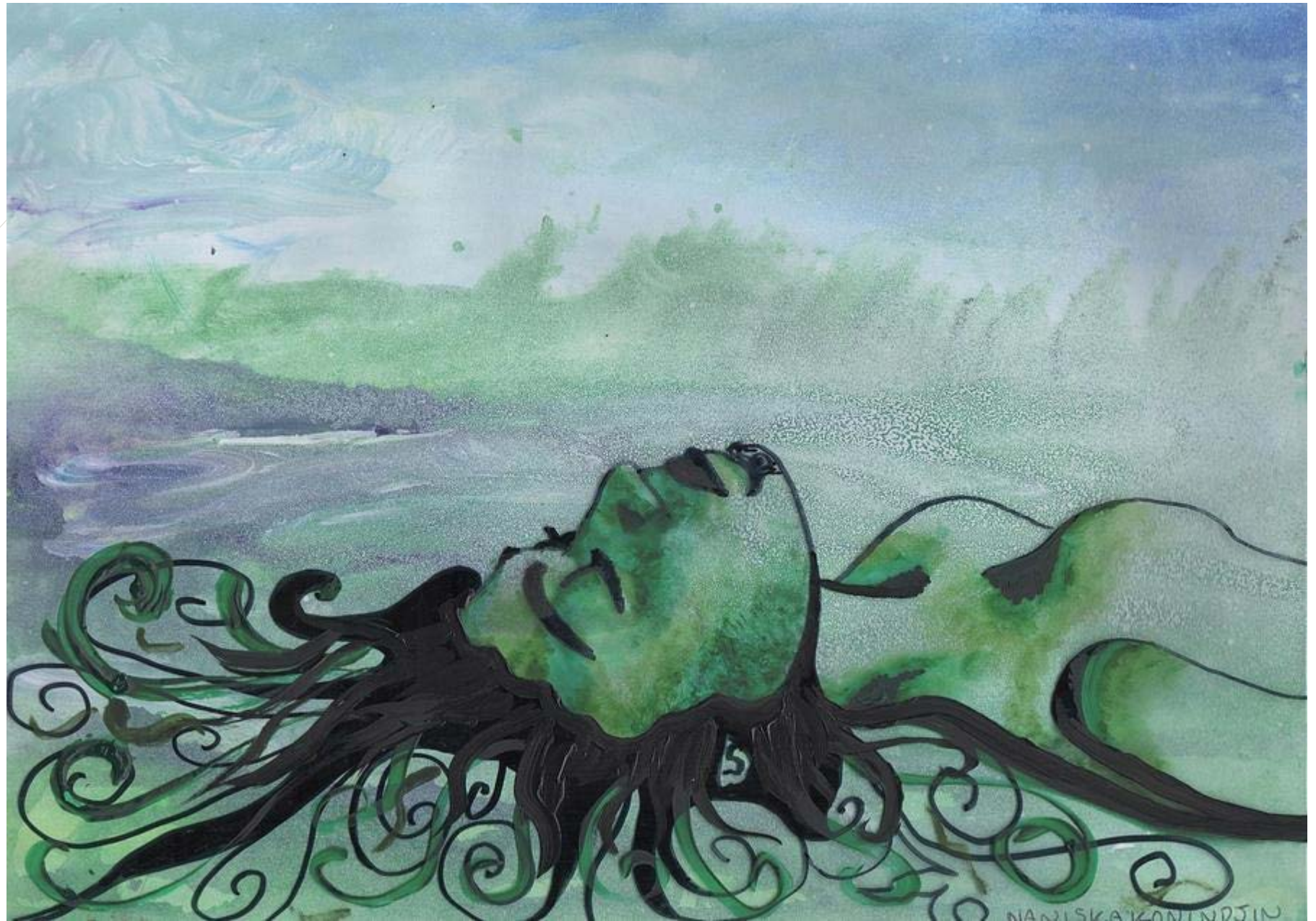
He wahine, he whenua,  
ka ngaro ai te tangata    Women and land both  
provide sustenance and  
nourishment and without  
them the myriads of  
descendants are lost



# The Importance of Emotion Recognition and School Functioning in Children with FASD

Andi Crawford, PhD

8<sup>th</sup> March 2019



*Papatuanuku* is a painting by Stacey Austin (2013)



# Presenter Disclosure

- No conflicts to disclose
- 





## Background:

- Individuals with FASD require life long support.
- Disability Service criteria based on ID diagnosis
- Adaptive functioning difficulties remain after accounting for IQ.
  - Social and emotional competence.
- Context is also important.
  - Adverse Childhood Experiences.



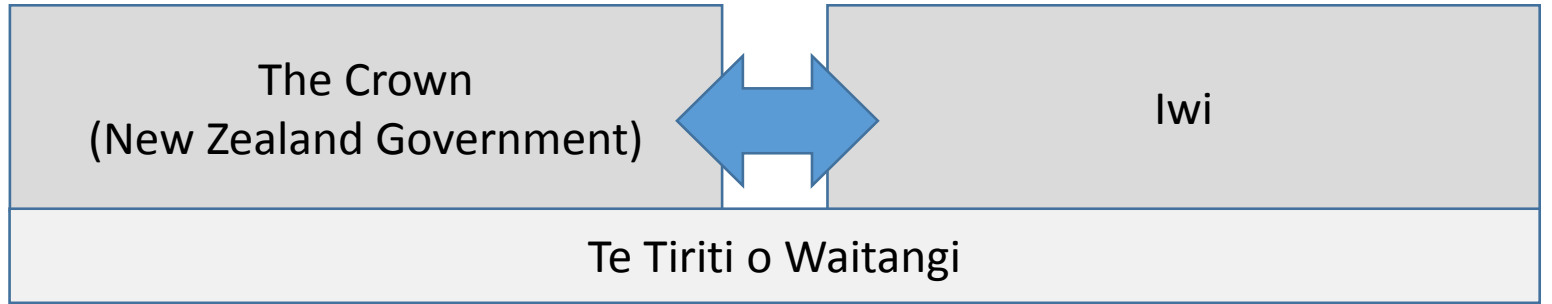


## Process and partnership: Who was involved?

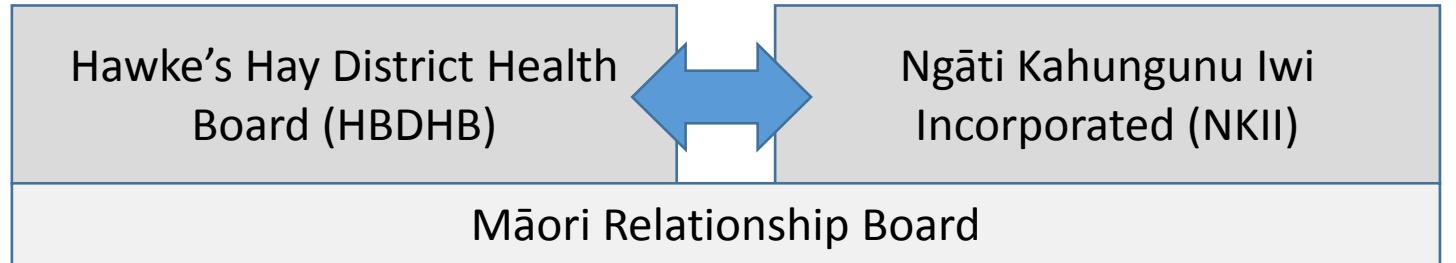
- ▶ Tamariki and whānau, Children and families.
- ▶ Whakapakari Tamaiti Wāhanga, Child Development Service.
- ▶ Te Wāhanga Hauora Māori, Māori Health Service.
  - ▶ He Taumata Rangahau
- ▶ University of Auckland, School of Psychology.



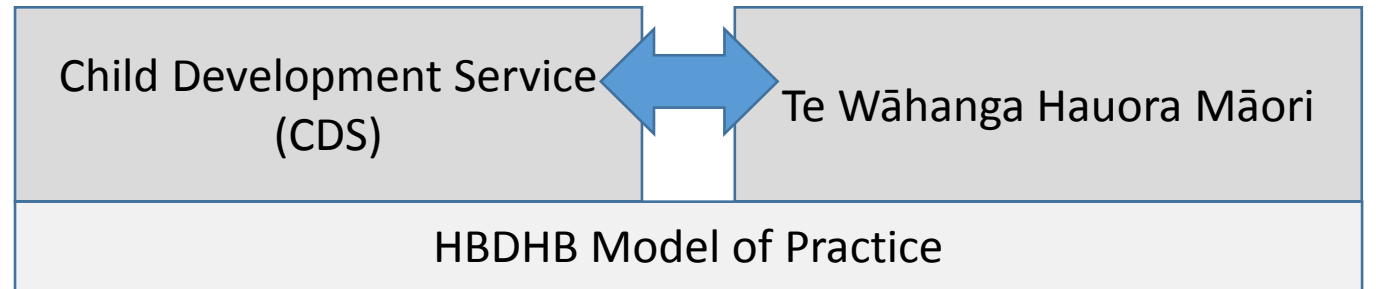
National level



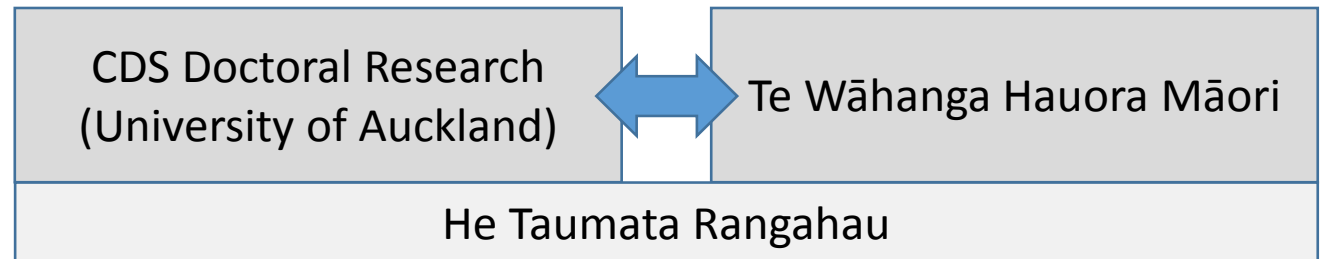
Local level



Service level



Research level





# Partnership with Te Wāhanga Hauora Māori



- Planning
- Ethics
- Gathering Consent
- Data Collection
- Analysis and Interpretation
- Dissemination of Findings

# Context of Aotearoa is important

- Pre-colonisation.
- Colonisation.
- Indigenous FASD prevalence is associated with historical and current trauma.



# Context of Aotearoa is important

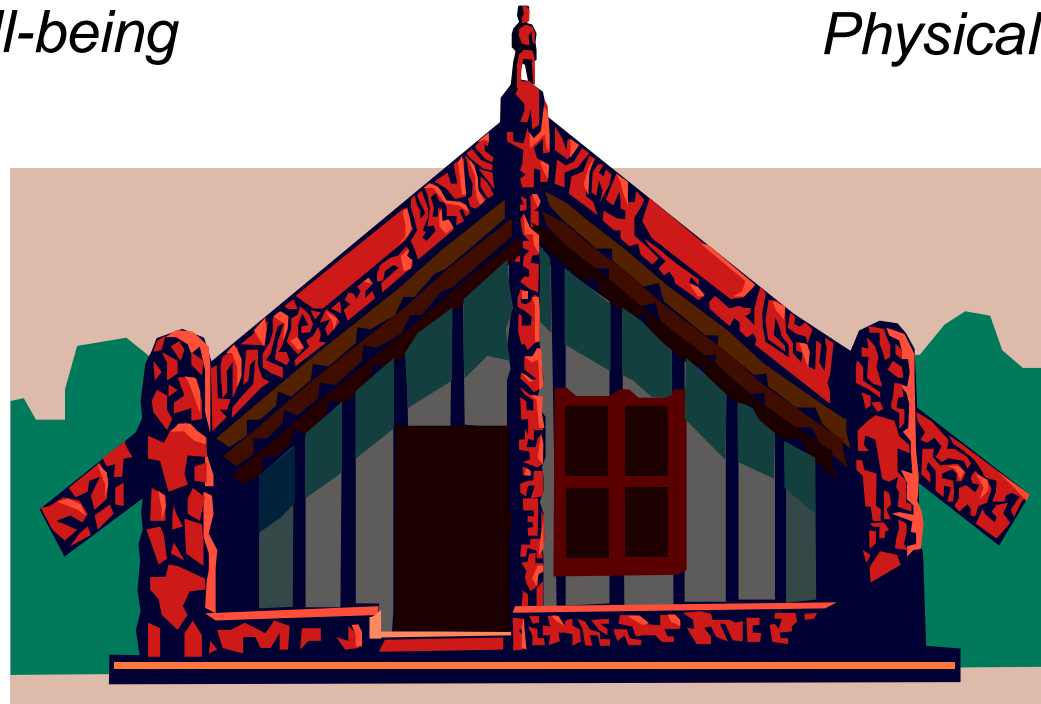
- Pre-colonisation.
- Colonisation.
- Indigenous FASD prevalence is associated with historical and current trauma.
- Cultural Renaissance.



# Te Whare Tapa Whā (Durie, 1994)

**Taha wairua –**  
*Spiritual well-being*

**Taha Tinana -**  
*Physical well-being*




**Taha hinengaro –**  
*Mental and emotional well-being*

**Taha whānau –**  
*Family & social well-being*



## Research hypothesis:

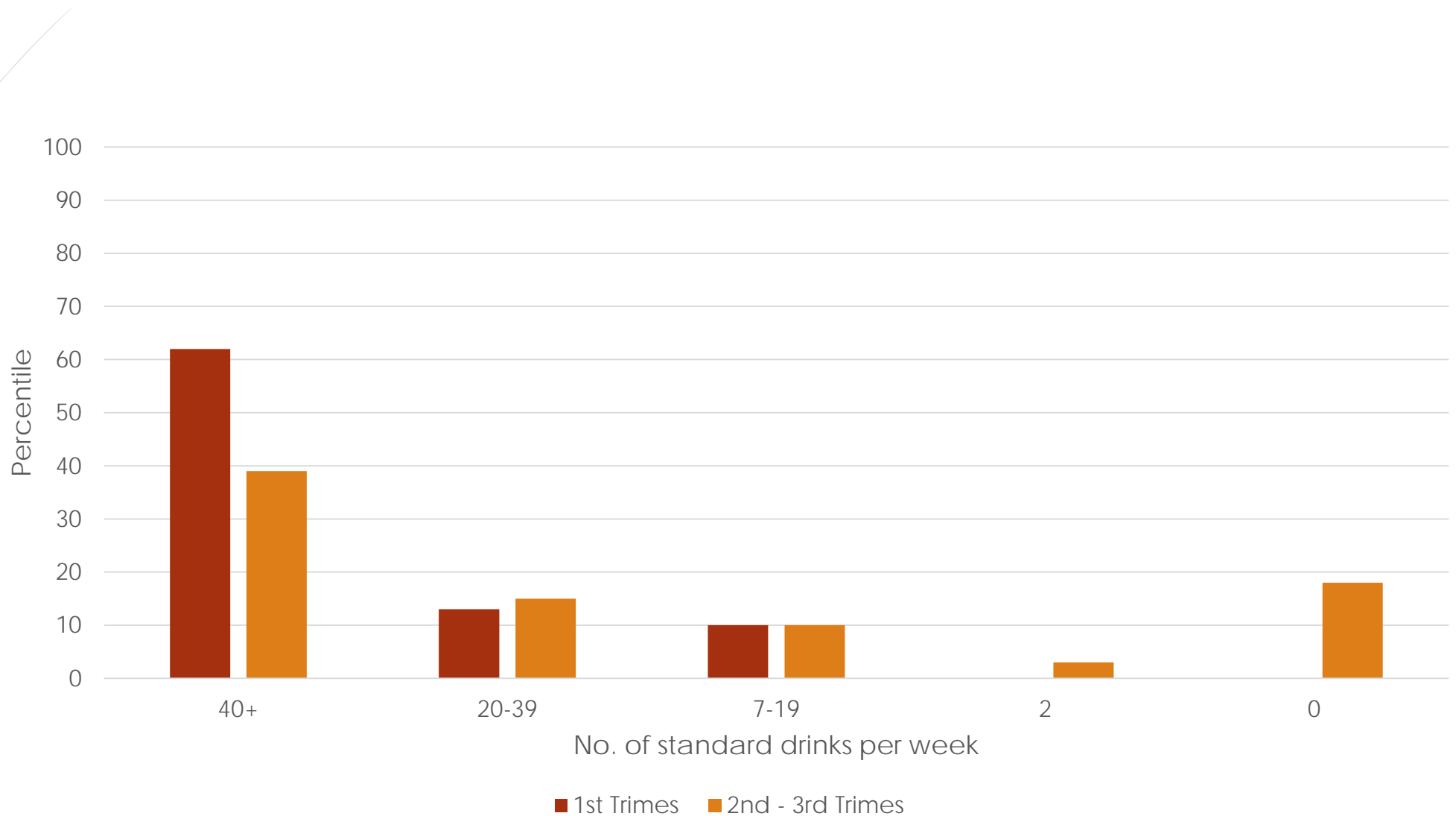


Impairments in social cognition but not IQ, will be associated with impairments in adaptive behaviour in children with FASD.

# Method: Participants

Variable	FASD Group N=39	Comparison N= 29
Age (years), M (SD)	9.51(1.12)	9.65 (1.12)
Gender (% male)	77%	69%
No Maternal HS Quals	72%*	38%*
No Maternal College Quals	80%	79%
Dep Index 7 - 8	15%	41%
Dep Index 9 - 10	59%	41%
Ethnicity		
<b>Māori</b>	82%	72%
<b>Pākehā</b>	15%	17%
<b>Pacific Nation</b>	3%	10%

# Prenatal alcohol exposure – FASD Group







# Measures

Domain	FASD	Comparison
General Intellectual Functioning	WISC-IV	WASI-II
Executive functioning	NEPSY-II: Animal Sorting and Inhibition D-Kefs: Tower test	
Social Cognition	TOPS-3 SCST DANVA: Facial Recognition	
Adaptive Functioning	Vineland II: Parent and Teacher	Vineland II: Parent

---



# Psychosocial factors – FASD Group

## Strengths/Resilience

Children living with whānau

Connected to marae

Identification of strengths

## Challenges

Multiple placements

Parental learning difficulties

High Adverse Childhood Experiences score

Domicile in high deprivation areas



# Results: Between group analysis

- ▶ The comparison group scored significantly higher (p-values < .001) than the FASD group on all measures of:
  - ▶ Social cognition.
  - ▶ General intellectual functioning.
  - ▶ Executive functioning.
  - ▶ Adaptive functioning (Home and School).

# Results: Correlational Analysis

	FASD Group
	Adaptive Functioning (Teacher)
IQ	.46**
Executive Functioning	.34*
Social Cognition	.62***
Adverse Childhood Experiences	-.37*

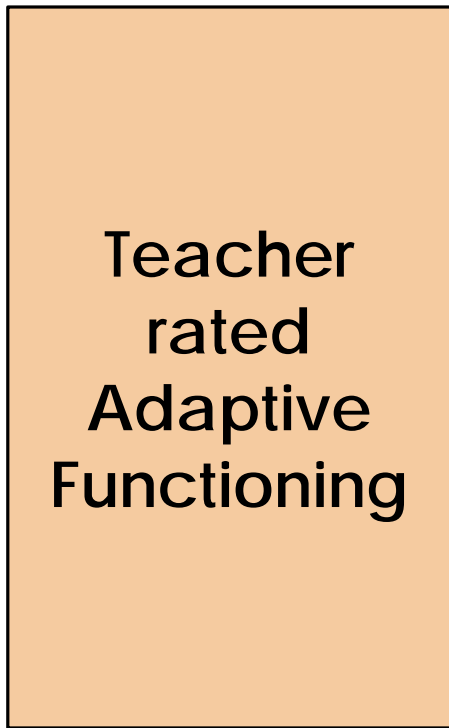
<sup>t</sup>  $p < .10$ , \*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$



# Results: Regression Analysis – FASD Group



IQ  
Executive Functioning  
Social Cognition



Teacher  
rated  
Adaptive  
Functioning

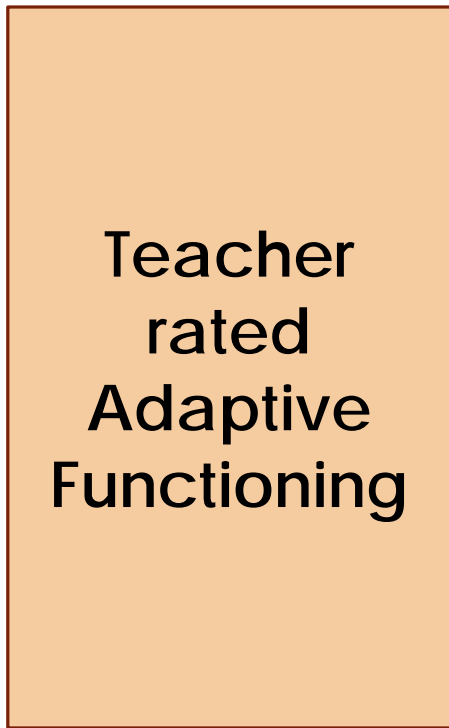


## Results: Regression Analysis – FASD Group

$$R^2 = 0.43 \text{ (F (3,32) = 7.89, } p < .001)$$



IQ  
Executive Functioning  
Social Cognition



Teacher  
rated  
Adaptive  
Functioning

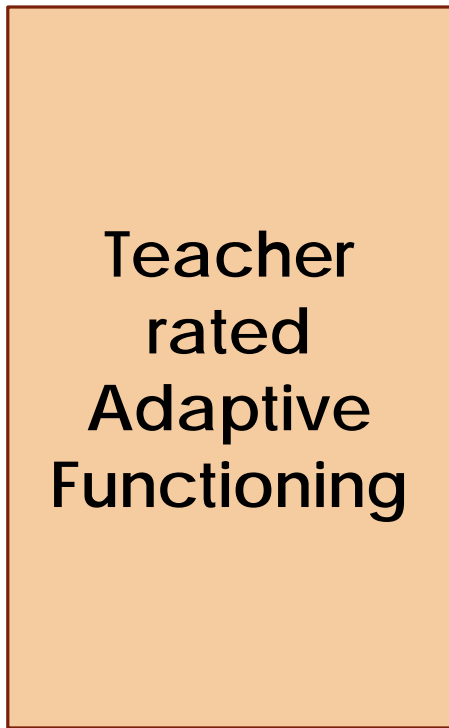


## Results: Regression Analysis – FASD Group

$$R^2 = 0.43 \text{ (F (3,32) = 7.89, } p < .001)$$



IQ  
Executive Functioning  
Social Cognition



Teacher  
rated  
Adaptive  
Functioning





# Results: Regression Analysis – FASD Group

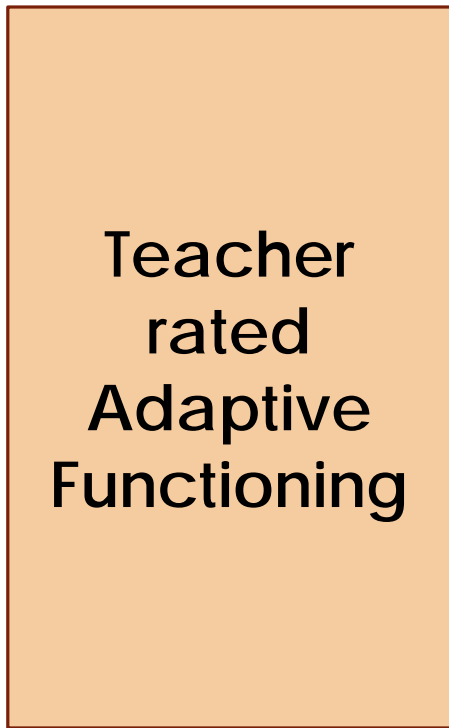


Social Thinking

TOPs

SCST

Recognising emotions  
(Adult faces)



Teacher  
rated  
Adaptive  
Functioning



## Results: Regression Analysis – FASD Group

$R^2 = 0.38, (F (3,32) = 6.49, p = .001)$

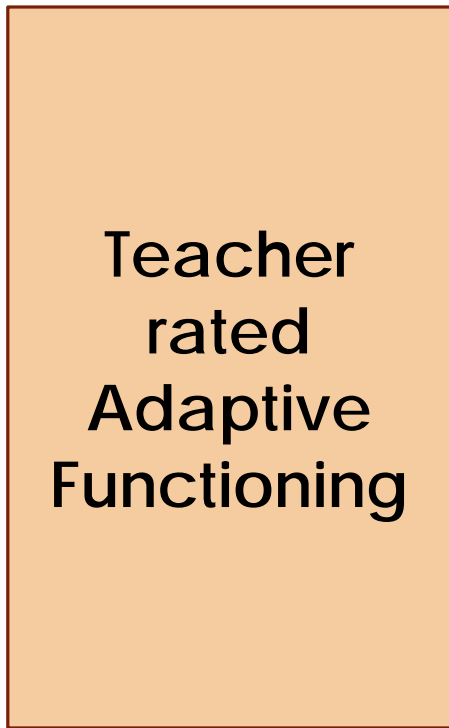


Social Thinking

TOPs

SCST

Recognising emotions  
(Adult faces)



Teacher  
rated  
Adaptive  
Functioning



## Results: Regression Analysis – FASD Group

$R^2 = 0.38, (F (3,32) = 6.49, p = .001)$

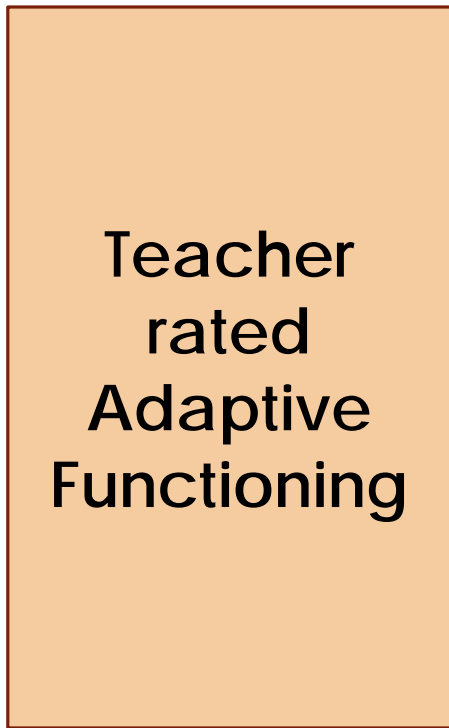


Social Thinking

TOPs

SCST

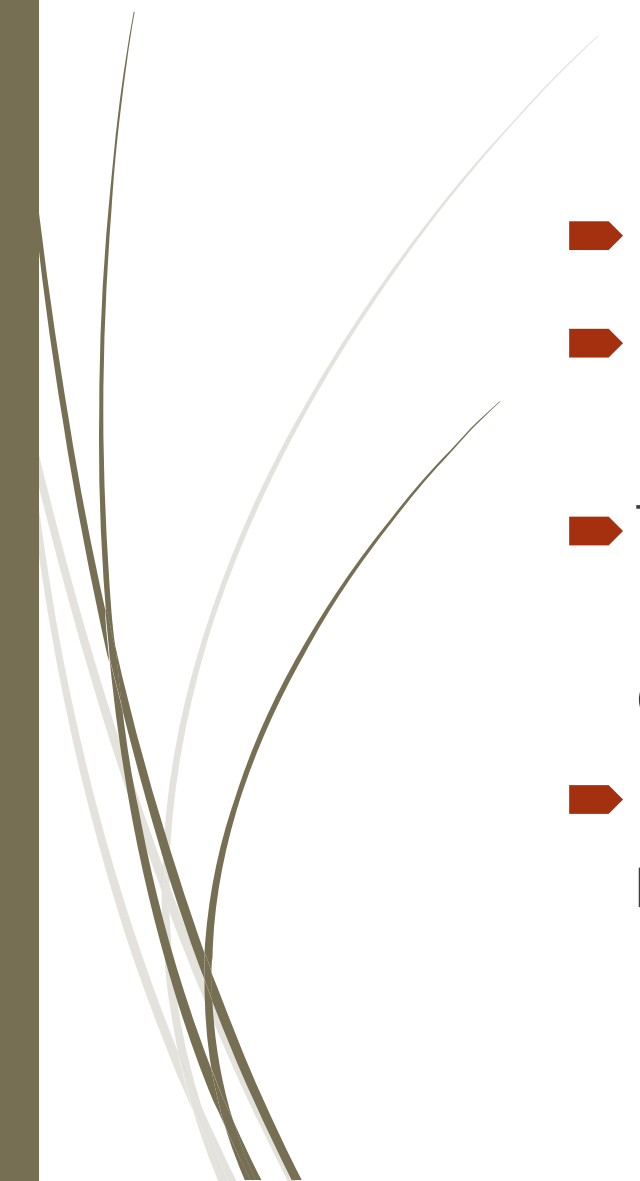
Recognising emotions  
(Adult faces)



Teacher  
rated  
Adaptive  
Functioning



# Recognising Emotions

- First stage of social information processing.
  - May affect relationship with the adults in their life e.g. teachers
  - Those that need increased support may be less likely to receive it because they are not connected to their teachers.
  - Indicates the importance of a secure relationship.
- 




So important.....

- Good social & emotional skills establish connection,




So important.....

- Good social & emotional skills establish connection,
  - Connections build relationships
- 




So important.....

- Good social & emotional skills establish connection,
  - Connections build relationships
  - Relationships fosters belonging,
- 





So important.....

- Good social & emotional skills establish connection,
  - Connections build relationships
  - Relationships fosters belonging,
  - Belonging creates identity.
- 



# Social thinking is especially important in Te Ao Māori.

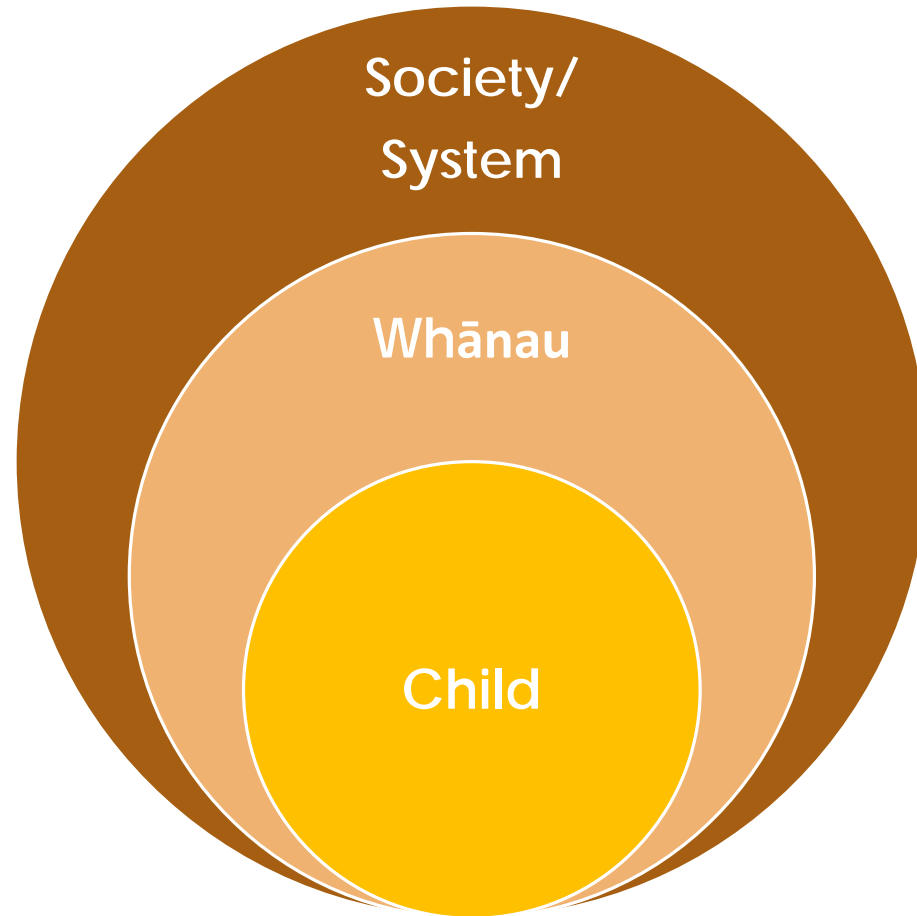
- Society is organised by whakapapa.
- Connectedness vital for passing down values and beliefs.
- Tikanga required high levels of social and emotional competence.
- Whakawhanaungatanga is essential in creating a secure identity.
- Whakawhanaungatanga helps us advocate for ourselves.

# He Awa Whiria – Braided Rivers

(Macfarlane, Blampied, & Macfarlane, 2011).



# Service Delivery and Interventions – 3 levels






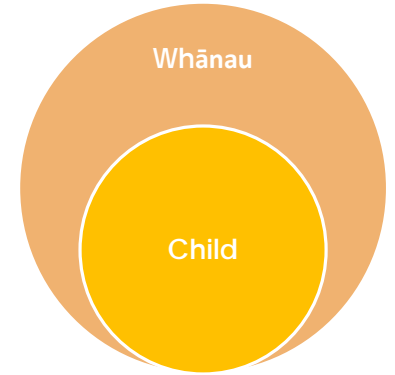
# Service Delivery and Interventions: Building skills in the child



Child

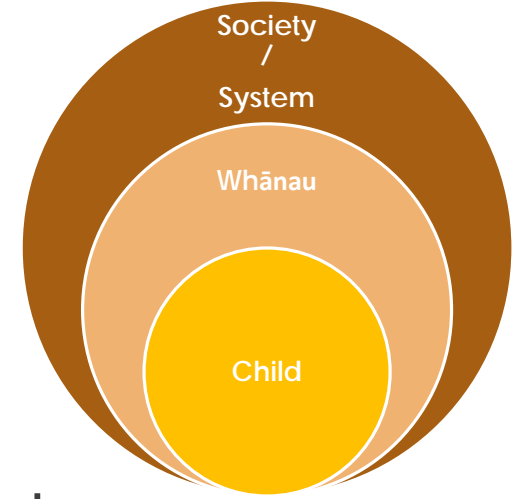
- 
- Assess Social & Emotional skills.
  - Build social and emotional competence.
  - This will help develop security in relationships.

# Service Delivery and Interventions: Building skills in the whānau



- Have to recognise the role of stress for families and provide support.
- Parent education a key component.
- Whānau is not just immediate family – schools and community need to be included.

# Service Delivery and Interventions: Cultural Responsivity



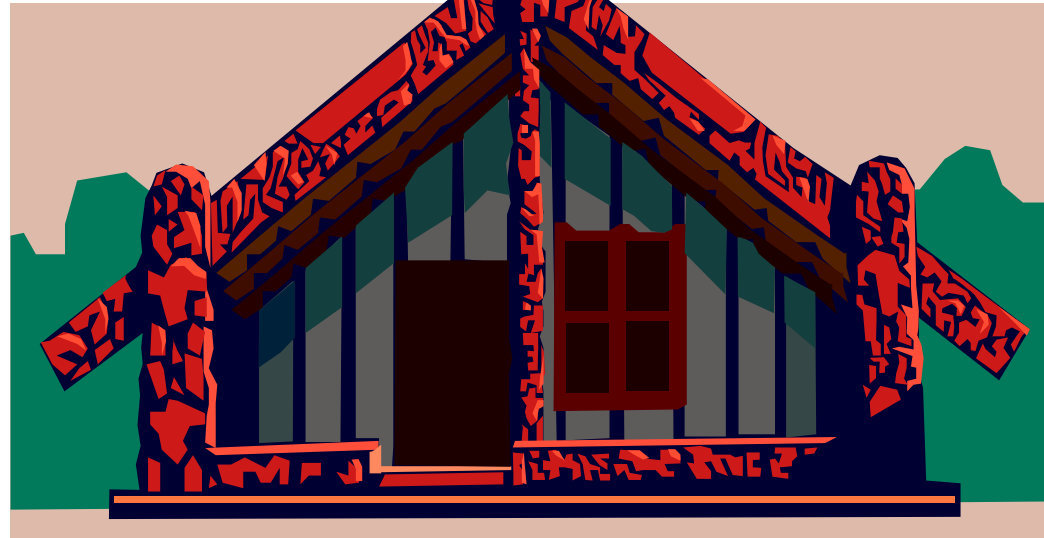
- For Māori relationship and connectedness form the basis of society and infrastructure.
- Security, belonging, identity and involvement.
- Holistic Māori models.
- Policy and service criteria need to change-holistic not silo.



# Service Delivery and Interventions:

**Taha wairua** - *Spiritual well-being*

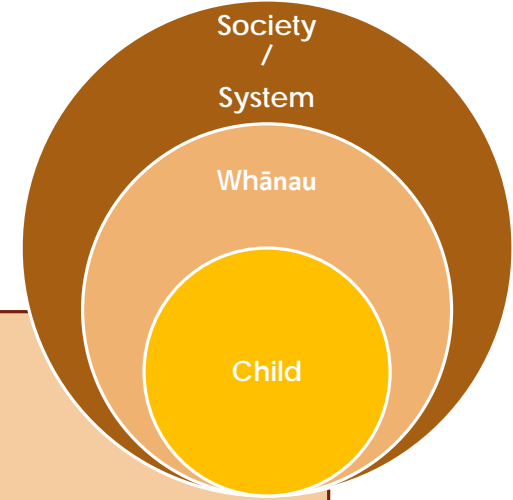
**Taha Tinana** - *Physical well-being*



**Taha hinengaro** - *Mental and emotional well-being*

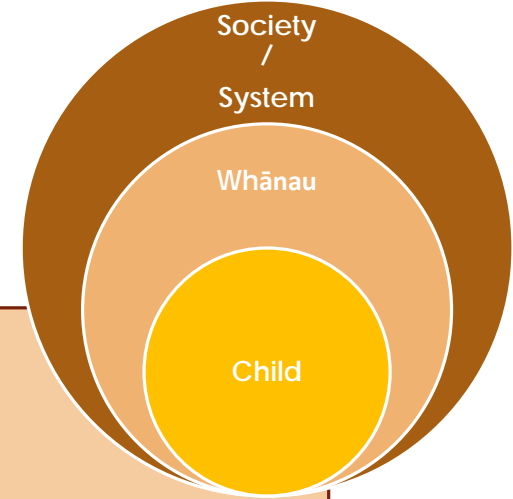
**Taha whānau** - *Family & social well-being*

# Policy and service implications

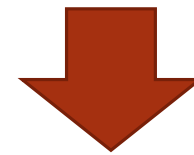


- **39% met Disability Services**
- **5% met Mental Health Services**
- **Only 46% had previous contact with Specialist Education**

# Policy and service implications



- 39% met Disability Services
- 5% met Mental Health Services
- Only 46% had previous contact with Specialist Education



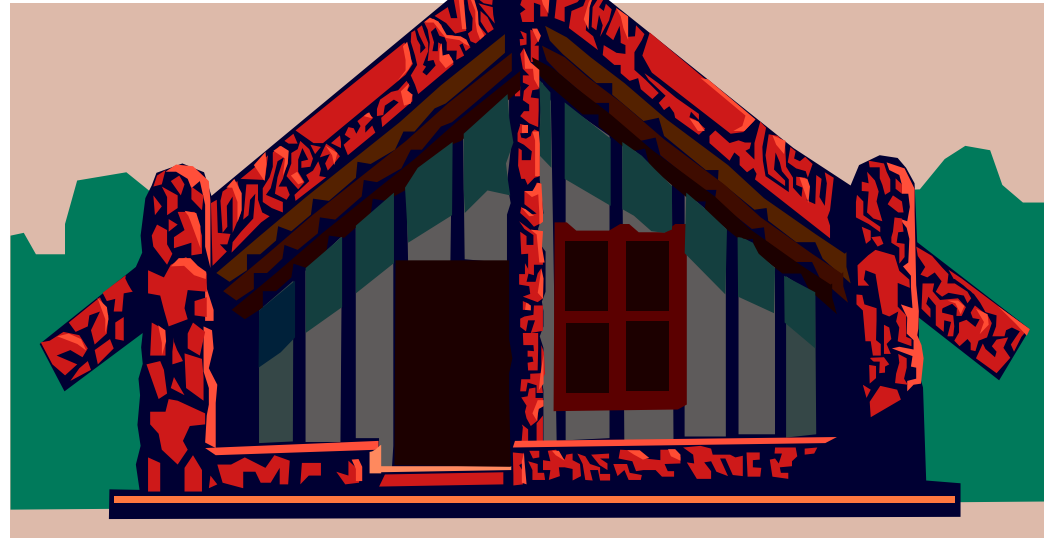
**Institutionalised Racism – When systems are set up to meet the needs of the dominant race whilst penalising minority groups.**

*(Rangihau et al, 1988)*

# Service Delivery and Interventions:

**Taha wairua** - *Spiritual well-being*

**Taha Tinana** - *Physical well-being*




**Taha hinengaro** - *Mental and emotional well-being*

**Taha whānau** - *Family & social well-being*

- The way services are contracted must replicate what we are expected to do in clinical and cultural practice.



And nothing should be done without:

- Partnership with Community
  - Embedding research in the historical context.
  - Interpreting findings from the community's worldview.
- 



Questions.....





# Karakia

Kia whakairia te tapu  
Kia wātea ai te ara  
Kia turuki whakataha ai  
Kia turuki whakataha ai  
Hui e! Tāiki e!

Restrictions are moved  
aside  
So the pathways is clear  
To return to everyday  
activities  
Forward together!