

Daily Dose of Spiritualty: Understanding the Impact of Spiritual Needs on Symptom Management

Kyu T. Kim*t, Alison Trinkofft, Vivian H. Porche* *University of Texas MD Anderson Cancer Center, †University of Maryland Baltimore

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Background

- · Nearly one million Americans are living with a brain tumor, and approximately 90,000 people are diagnosed with a primary brain tumor in 2020
- · Brain tumors rank the highest in symptom burden.
- · Patients with brain tumors have a significant reduction in their quality of life (QoL).
- · Due to the unknown etiology and unpredictable future of cancer, patients with cancer have been shown to be at greater risk of spiritual suffering.
- · Patients with cancer often find spirituality to be valuable in coping with uncertainty from their illness
- · Spiritual coping has been linked to higher levels of well-being and less psychosocial distress in individuals diagnosed with various forms of cancer.
- · Therefore, it is of the utmost importance to encompass their unique spiritual needs when caring for cancer patients.

Purpose

- · To examine how spirituality is interconnected with other important dimensions of patient care
- · To test a theoretical model of spiritual strength that explains how spiritual needs of patients with brain tumors is affected by symptom burden, psychological distress.

Design

- This study was conducted with a cross-sectional online survey design using standardized questionnaires and reviewing a participant's electronic medical records for data collection.
- · Inclusion Criteria were outpatients who are 18 years or older being/have been seen at the MD Anderson Neurosurgery clinic and have a diagnosis of a primary or metastatic intracranial or skull-based brain, pituitary, or meningeal lesions.
- · This study tested a set of hypothesized relationships within the constructs of the proposed research model using Structural Equation Modeling (SEM).

Theoretical Foundation



[Figure 1. 2] Katie Eriksson's theory of caritative caring: Health and spiritual strength

(Adapted from Eriksson, 2006)

- · Health is seen as movement among three separate levels: doing, being, becoming.
- Becoming healthy is a dynamic movement towards integrity and wholeness
- · The person advances to different levels of renewal and/or transformation and the movement continues toward a higher awareness
- Compassion for a fellow human being arises in meeting a suffering human being; therefore, suffering can be alleviated in a relationship characterized by responsibility and a desire to do well

Measurements

- · Spiritual Needs: Spiritual Needs Assessment for Patients (SNAP) 23-item instrument with domains assessing psychosocial, spiritual and religious needs.
- Psychological Distress: Hospital Anxiety and Depression Scale (HADS) psycho-emotional distress self-report questionnaire
- Symptom Burden: MD Anderson Symptom Inventory-Brain Tumor (MDASI-BT) 13 common symptom items and 6 interference items. 9 brain tumor specific symptoms

Results

- · 187 survey was retained for data analysis. The participants were 56.7% (n=106) female.
- · More than half of participants were older than 50 years.
- · Over 80% of participants were married and resided in the Southern U.S.
- Majority of the participants were Caucasian/White.
- 9 out of 10 participants received at least college education.
- Most respondents indicated that they had a religious preference/affiliation.
- 42.8% of participants had a diagnosis of brain tumors less than a vear.
- 134 participants (71.7%) had the first diagnosis with brain tumor and 53 participants (28.4%) had two or more diagnosis of cancer including tumor in the brain.
- Nearly 90% of participants had more than one surgical history for their tumors; received either chemotherapy (16%), radiation (11.2%), or both (46.5%) for their brain tumor.



Figure 4. 3 Results of hypothesized relationships in

refined structural model

· Spiritual Needs had strong influences on psychological, spiritual and religious needs which the relationship was stronger with spiritual needs.

- Symptom Burden had strong influences on both severity and interference which the relationship was stronger with interference.
- Psychological distress had influences on anxiety and depression which the relationship was stronger with depression.
- Symptom burden and psychological distress showed strong direct positive
- correlation. · Spiritual needs were positively correlated with both symptom burden and
- psychological needs.

Table 4. 1 Comparison of means by gender, age, religious preference/affiliation

	Gender		Ag	ge	Religious preference/affiliation		
	male (n=79)	female (n=105)	Age <50y.o (n=71)	Age ≥50y.o (n=113)	No (n=28)	Yes (n=152)	
	Mean	Mean	Mean	Mean	Mean	Mean	
Severity	37.6	48.9	56.4	36.3	40.0	43.5	
Intfere	13.7	16.8	20.2	12.6	15.6	15.2	
Anx	5.1	6.8	7.5	5.1	6.7	5.8	
Dep	3.5	4.9	5.4	3.6	4.9	4.1	
PsyN	5.8	7.7	7.7	6.4	7.2	6.8	
SprN	13.1	16.6	15.3	14.9	13.3	15.2	
ReligN	3.8	4.7	4.1	4.3	2.5	4.5	

- . The mean scores of MDASI-BT (severity, intfere) were higher for those who were female, aged younger than 50, and expressed religious preference/affiliation.
- · The mean scores of both HADS-A and HADS-D were higher for those who were female, aged younger than 50, and expressed no religious preference/affiliation.
- Overall, the mean scores of SNAP (PsyN, SprN, ReligN) were higher for those who were female, aged younger than 50, and expressed religious preference/affiliation

Conclusions

- · The factors identified has led to validate a theory-based conceptual model with constructs which include spiritual needs, psychological distress, and symptom burden
- Symptoms that interfere daily living, spiritual needs, and depression could be main determinants that lead to the state of becoming healthy.

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Can You See Me Speaking?

Elizabeth Silva, CRNA and D. Ferson, MD The University of Texas at MD Anderson Cancer Center

Introduction

Effective communication is necessary to establish trust and build rapport in the patient -doctor relationship. It may also be the cornerstone of the medical intervention itself, as is the case for patients undergoing awake craniotomy surgery with intraoperative language mapping. Deaf individuals presenting for such interventions require special consideration and preparation unique to this patient population.

Case Report

A 45-year-old deaf male presented for resection of a right cerebral hemisphere glioma. Resection was accomplished via an awake craniotomy with language mapping for functional preservation of the language centers. The patient used American Sign Language (ASL) to communicate. A certified registered nurse anesthetist (CRNA) fluent in ASL volunteered to participate in the case. The anesthetic plan was modified from the standard asleep-awake-asleep technique to awakeawake-asleep, only anesthetizing the patient post resection. The CRNA wore a clear face shield, no mask, provided good lighting, strategically positioned the surgical drapes, and sat inches from the patient. Conscious sedation was provided with Dexmedetomidine 0.3 – 0.05mcg/kg/hr and Remifentanil 0.05mcg/kg/min infusions throughout with intermittent boluses of Fentanyl and Midazolam. A Propofol infusion 50mcg/kg/min was added mid-case and increased to 100mcg/kg/min for the asleep phase post resection. The CRNA stayed with the patient throughout the procedure and accompanied him to the Intensive Care Unit. There were no complications.



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Discussion

Facial expression is foundational in ASL, therefore adequate lighting, face to face orientation, and eye contact are essential. ASL also requires appropriate sign execution with correct hand-shape, location in relation to the body, movement of the hands, and palm orientation.¹ Challenges faced to achieve these requirements included the patient's side-lying position, cranial fixation, surgical drapes limiting the available sign space, lighting, surgical face mask protocol, and the hazards of the sedation itself. To address these challenges the CRNA interpreter wore a clear face shield in lieu of the standard surgical face mask, such that the patient could see the entirety of her face. She also sat within inches of the patient to ensure eye contact. To address the limited sign space and ambient lighting, the surgical drapes were positioned to maximize space and visibility. The patient was able to see adequately and sign with both hands.

In contrast to hearing individuals who are anesthetized with a laryngeal mask airway during the initial asleep phase, our patient received conscious sedation. The inability of the deaf patient to audibly receive language complicated the anesthetic. Whereas sedated hearing patients can be stimulated to wake when spoken to, deaf patients require more time to fully recover from sedatives/hypnotics and could remain disoriented until fully awake and able to visually focus on an interpreter. As Chhabra et al found, their deaf patient became agitated during the first asleep phase and communication with ASL became difficult.² This agitation and inability to participate in language exchange poses a physical danger to a patient in cranial pins. Keeping the patient sedated yet awake eliminates this risk while providing comfort and safety.

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Anesthesiologists and Preoperative Patient Spirituality

Cancer Center Bobby J Bellard, MD, Paula Iaeger, PhD, Acsa M Zavala, MD, Bryce Speer, DO, Vivian Porche, MD, Linh T Nguven, MD, Lori Dangler, MD, Pascal Owusu-Agyemang, MD, Suzanne T Adalsteinsson, CRNA, Stephen C Atkins, CRNA

The University of Texas MD Anderson Cancer Center

Background

Today, in the pluralistic United States that is more secular than it was even just 50 years ago,6 there is continued research on how best to bring spiritually to medicine. To the best of our knowledge, no study has assessed the attitudes of anesthesiologists toward the spiritual needs of patients.

To fill this gap in knowledge, a survey was performed in spring of 2019 to assess anesthesiologists' attitudes toward praver in the preoperative setting and the factors that influence their practice.

Materials and Methods

A descriptive study was undertaken in spring of 2019 using a 15item survey built and distributed through Qualtrics software. The frequencies, counts, cross tabulations, and basic statistical analysis were done using Stats iQ (Qualtrics, 2019). The participants were selected from members of the American Society of Anesthesiologists (ASA) who said that they would like to receive member survey emails. The purpose of the survey was to determine anesthesiologists attitudes toward prayer in the preoperative setting and the factors that influence their practice. The institutional review board protocols included a notice of consent (Appendix A), which was included in the email sent to each person.

The 585 responses were collected between April 27, 2019 and June 10, 2019 from a distribution list of 5,407 email addresses under Protocol PA18-0838: Preoperative Patient Spiritual Needs Survey.

The 15 items are listed in Appendix B with counts and frequencies. Each was then analyzed in combination with other items and demographics. A correlational analysis was conducted to determine the impact of the response to the question of religious preference (Agnostic, Atheist, Buddhism, Christianity, Hinduism, Islam, Judaism, and Other) and eight other items:

- · The human person is composed of mind, body & spirit/soul. · Holistic care (body, mind, spirit) is the responsibility of every physician. · The gravity of surgery with a general anesthetic warrants
- addressing the spiritual needs of patients in the preoperative setting.
- · Prayer with patients is useful in caring for spiritual needs
- · I have prayed with a patient.
- · I am willing to ask patients if they would like to have a prayer recited for them prior to surgery.
- · How often do patients ask you to join them in prayer? · What would you cite as your primary barrier to praying with
- patients before surgery? Analysis of variance and correlational analysis were conducted

on two items: "Holistic care (body, mind, spirit/soul) is the responsibility of every physician" and "Prayer with patients is useful in caring for spiritual needs." The association between the demographic data items (years of practice, sex, and ethnicity) and responses to other items were also explored for significance.

Results

The strongest significance was found in the question regarding that the human person is composed of mind, body & spirit/soul.

Demographic information showed that race was not evenly distributed: 70% identified as White, 13% identified as Asian. and all others totaled 17%. Gender was also skewed, with 398 males and 182 females; however, within identified religious groups with more than 10 members, the percentage by gender was similar. For example, Christians were 54% female and 62% male, Jews were 8% female and 7% male, Hindus were 5% female and 3% male, and Agnostics were 13% female and 12%. male.

Because of this, religious preference as a perspective was used to look at responses to other key questions (Tables 1 and 2).

The majority responses were in the affirmative to both the concept of mind, body, and spirit/soul and the fact that these anesthesiologists have prayed with a patient, even among agnostics and atheists.

In both religion and years of experience (YOE), the responses for the statement "The gravity of surgery with a general anesthetic warrants addressing the spiritual needs of patients in the preoperative setting" were also interesting (Table 3). Each category of YOE, with the exception of 6-10 YOE (47%), had greater than 50% of the respective respondents agree that the gravity of surgery with a general anesthetic warrants addressing the spiritual needs of patients in the preoperative setting. As YOE increased the percentage in each category of those who disagreed with the statement decreased from 18.5% (1-5 YOE) to 10% (31-50 YOE).

The statement "I am willing to ask patients if they would like to have a prayer recited for them prior to surgery" showed the greatest level of disagreement (45%). Only 30% either strongly agreed or agreed with the statement (Table 4). Agnostic, Atheist, Buddhism, Judaism & Other accounted for the highest numbers of those opposed per religious group, whereas Christianity, Hinduism & Islam accounted for least number of those opposed per religious group.



Table 1 Responses by religion to the statement that "The human person is composed of mind, body & spirt/soul,

Religion	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Total
Agnostic	19	30	14	4	6	73
Atheist	8	8	10	8	7	41
Buddhism	7	3				10
Christianity	265	66	10	2	2	345
Hinduism	15	5			1	21
Islam	9	1	1			11
Judaism	18	15	7	2	1	43
Other	22	5	3	1	2	33
Total	363	133	45	17	19	577

Table 2 Responses by religion to the statement "I have prayed with a

Religion	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Total
Agnostic	10	32	4	7	19	72
Atheist	3	7	5	12	14	41
Buddhism	2	3	1	1	3	10
Christianity	137	152	34	10	13	346
Hinduism	5	7	5	1	3	21
Islam	3	5	1	2		11
Judaism	5	19	4	8	7	43
Other	6	11	6	6	4	33
Total	171	236	60	47	63	577

Table 3 Responses by years of experience to the statement "The gravity of surgery with a general anesthetic warrants addressing the spiritual needs of patients in the preoperative setting."

Years of Experience	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Total
1-5	19	40	33	19	2	113
6 - 10	11	27	29	8	3	78
11 - 20	23	47	39	11	9	129
21 - 30	40	59	53	14	5	171
31 - 50	21	36	23	5	4	89
Total	114	209	177	57	23	580

Table 4 Responses by religion and the willingness to ask if a patient would like to have a prayer recited for them prior to surgery

Religion	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Total
Agnostic		6	10	20	37	73
Atheist	1	2	4	8	26	41
Buddhism	1	1	3	3	2	10
Christianity	52	82	101	69	41	345
Hinduism	4	7	6	2	2	21
Islam	1	2	6	1	1	11
Judaism	2	3	11	16	11	43
Other		7	8	9	9	33
Total	61	110	149	128	129	577

Discussion

The majority of practicing anesthesiologists who responded to the 'Preoperative patient spiritual needs' survey (86%) agreed with the statement, "The human person is composed of mind, body, spirit/soul". More than 70% have prayed with a patient and 56% believe the gravity of surgery with a general anesthetic warrants addressing the spiritual needs of patients in the preoperative setting. Approximately 45% disagree with the statement, "I am willing to ask patients if they would like to have a prayer recited for them prior to surgery".

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In this survey, it was encouraging to discover that the majority of anesthesiologists queried across various religious differences and years of experience not only believe that the human person is composed of mind, body, and spirit/soul but also are willing to address patients' potential spiritual needs in the preoperative setting. We assume there are two reasons for this favorable finding. First, the healing arts is an industry built on caring and compassion and attracts many professionals who are willing, if need be, to step out of their comfort zone in order to help someone in need. Second, most anesthesiologists are aware, from personal experience or report, that life can be lost or significantly altered on any given visit to the operating room. Therefore, there exists a heightened awareness, whether consciously or subconsciously, of the need to protect and maintain the life of the patient that is unique to the patient; a heroic display of self-abandonment.

As anesthesiologists, our involvement in preoperative spiritual wellness has been virtually nonexistent, which is quite remarkable considering the nature of our work. We play such a critical role in the perioperative setting, beginning with the preoperative visit. The results of this study suggest that the majority of ASA anesthesiologists who responded to this survey are willing to participate in prayer with their patients. However, further research is needed to capture a representation of anesthesiologists worldwide.

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Racial and Ethnic-Based Differences in Postoperative Nausea and Vomiting Prophylaxis

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Authors: Miller M; Muthukumar A; Gundre S; Idowu O; Diaz N; Wright C; Zavala AM; Cata JP; Owusu-Agyemang P.



Background

- Postoperative nausea and vomiting (PONV) may be associated with significant adverse events and patient dissatisfaction.

- Thus, PONV prophylaxis is essential in anesthesia practice. Studies across medicine suggest the existence of racial/ethnic-based disparities in the receipt of medications.²

- In this study, we aimed to determine whether there were racial/ethnic-based differences in **PONV prophylaxis** of adult patients who had undergone oncologic surgery.

- We hypothesized that **PONV prophylaxis** would not vary across racial/ethnic groups.

Methods

Multivariable logistic regression was used to assess the association between race/ethnicity and antiemetic administration in the **preoperatively and during surgery.**

Results

Of the 60,595 patients included, 8431 (14%) were Hispanic/Latino, 3053 (5%) were non-Hispanic (NH)-Asian, 5376 (9%) were NH-Black,, 42,533 (70%) were NH-White, and 1202 (2%) belonged to 'Other' NH-racial groups. Median age was 60 years (IQR, 49 – 69) and 56% were female. In the adjusted model, antiemetic administration **preoperatively and during surgery** were each associated with race/ethnicity (p <0.0001). Compared to NH-Blacks, NH-Asians (OR, 1.272 [95%CI, 1.124-1.440]), Hispanics/Latinos (OR, 1.302 [95%CI, 1.181-1.435]), and NH-Whites (OR, 1.582 [95%CI, 1.456-1.720]) had significantly greater odds of receiving an **antiemetic preoperatively** (all p < 0.001).



Table 1: Association between ethnicity/race and status of antiemetic use with respect to different parameters.

Odds Ratio Estimates and Wald Confidence Intervals								
Effect	p-value	OREstimate	95%CI	for OF				
Age	<.0001	0.863	0.856	0.871				
GendeFemale vs Male	<.0001	0.899	0.853	0.947				
Ethnicity Race Asian vs Black or African American	0.0822	1.118	0.986	1.267				
Ethnicity Race Hispanic or Latino vs Black or Africa	Amoonic	n 1.246	1.131	1.373				
Ethnicity Race OtheBlack or African American	<.0001	1.664	1.360	2.037				
Ethnicity Race White vs Black or African American	0.0036	1.122	1.038	1.213				
Primary Surg Grp Abdominal vs Thoracic	0.1200	1.089	0.978	1.214				
Primary Surg Grp Breast/Gyn vs Thoracic	0.8044	0.987	0.887	1.098				
Primary Surg Grp Head and Neck vs Thoracic	0.3504	0.949	0.850	1.059				
Primary Surg Grp Neurosurgery vs Thoracic	<.0001	4.859	3.937	5.998				
Primary Surg Grp Other vs Thoracic	0.7572	1.016	0.919	1.124				
Minimally Invasive yes vs no	<.0001	1.198	1.131	1.269				
Anesthesia Duration4h 1 vs 0	<.0001	1.523	1.451	1.599				

Table 2: Multivariable logistic regression analysis to estimate the effects of important covariates on status of intraoperative anti-emetic use.

Results., Contd..

- **During surgery**, Hispanics/Latinos (OR, 1.243 [95%CI, 1.128-1.370]), NH-Whites (OR, 1.127 [95%CI, 1.043-1.218]), and patients of 'Other' NH-race (OR, 1.666 [95%CI, 1.361-2.039]) had significantly greater odds of receiving an antiemetic than NH-Blacks (all p < 0.0001 except p=0.0026 for NH-Whites).

- During surgery, Hispanics/Latinos (OR, 1.243 [95%CI, 1.128-1.370]), NH-Whites (OR, 1.127 [95%CI, 1.043-1.218]), and patients of 'Other' NH-race (OR, 1.666 [95%CI, 1.361-2.039]) had significantly greater odds of receiving an antiemetic than NH-Blacks (all p < 0.0001 except p=0.0026 for NH-Whites).

Conclusions

In this study, there were significant differences in **PONV prophylaxis** across racial/ethnic groups.

Discussion

Rodseth et al in a non-controlled observational trial first identified the non-African population as a significant factor for PONV.² A large multicenter perioperative outcome analysis led by White et al in 2023 (n= 5.1 million patients), showed that Black patients were less likely to receive perioperative antiemetic administration compared to Asians and White people.³ Additionally an analysis by Alli et al speculated the possible significance of adding ethnicity to Apfel scoring system.⁴

A genome association evaluated by Reuffert et al found that at least one single nucleotide polymorphism (i.e., either OPRM1 A118G mu-opioid receptor gene and/or HTR3A/HTR3B) associated with PONV. This nuclear variation is comparatively common in black population, making them tolerable to the opioid intensified adverse events.⁵ This might be the possible reason for less incidence of PONV and lesser perioperative requirements of antiemetics in black population.

Our results were in accordance with the hypotheses, suggesting the lesser requirement of perioperative antiemetics by the black population compared to other races.

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Assessing Diversity Equity and Inclusion in a Department of Oncological **Critical Care**

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Cody W. Williams, John A. Cuenca MD, Satvik Gundre, Malcolm Gittens, Isaac Koshy, Angelina Gamez, Josh Laurent, Nancy Diaz BS, Crystal Wright MD. Olakunle Idowu MD

INTRODUCTION

 Many strides have been made to highlight the importance of diversity, equity, and inclusion (DEI) in the workplace.

•Critical care encompasses a complex environment that requires a multidisciplinary coordination to provide patient care.

•We conducted a survey to assess DEI satisfaction in the Department of Critical Care Medicine.

RESULTS



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Most participants (>60%) responded favorably to all the auestions.

In this institution, there are opportunities for me to engage in service and community outreach. TOTAL FACULTY CLINICAL STAFF RESEARCH STAF ADMIN STAFF OTHER

TOTAL

FACULTY

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TOTAL FACULTY CLINICAL STAFF

OTHER

RESEARCH STAF ADMIN STAFF

CLINICAL STAFF

RESEARCH STAFF ADMIN STAFF

In this institution, I have opportunities to work successfully in settings with diverse colleagues.



CONCLUSION

- The respondents expressed overall positive satisfaction with DEI in the Department of **Critical Care.**
- However, every effort should be made to improve the satisfaction rate to 100%.
- Further research on implementation and team science are warranted to evaluate the most appropriate interventions to promote DEI in the ICU.

REFERENCES



METHODS

- We used the Diversity Engagement Survey, which was created by University of Massachusetts Medical School and the AAMC.
- The survey is based on a Likert scale. Strongly agree and agree responses were considered favorable responses.
- REDCap was used to administer the survey and store the anonymous answers.

Gratitude – Keeping My Plate Full Sabina A. Khan, MD, Assistant Professor, Department of Pediatric Anesthesiology, University of Texas Health Science Center at Houston, Texas



Sabina A. Khan, MD, Assistant Professor, Department of Pediatric Anesthesiology, University of Texas Health Science Center at Houston, Te Assistant Program Director, Pediatric Anesthesiology Fellowship Program ; Director, Pediatric Anesthesiology Scoliosis Program

ABSTRACT

"The Best Attitude Is Gratitude - Keeping My Plate Full" is a personal reflection on my experiences as a pediatric anesthesiologist and the role that gratitude has played in my life and career. I discuss my journey to becoming a physician, including struggles as an immigrant and a mother with a child who was diagnosed with leukemia. The abstract highlights the importance of teamwork and the support and compassion of others in helping me through difficult times. It also discusses my work as a pediatric anesthesiologist, including the challenges and successes I experienced. Through this article, my goal is to emphasize the importance of gratitude that helps overcome challenges and find joy and fulfillment in work.

DISCUSSION

This quote by Melody Beattie, "Gratitude turns what we have into enough, and more. It turns denial into acceptance, chaos into order, confusion into clarity. It makes sense of our past, brings peace for today, and creates a vision for tomorrow," profoundly resonated with me. It took on a deeper meaning during my journey as a pediatric anesthesiologist in the Middle East.

My husband's offer to move to the Middle East for work led me to reflect on my life. I had been through a tumultuous three years since my son's leukemia diagnosis, learning to compartmentalize my emotions while juggling work and caregiving. The support from both my colleagues and fellow parents had been a lifeline. Despite the challenges, I knew I was fortunate, having come to the U.S. as an immigrant, persevered through residency, and found a fulfilling career in anesthesiology.

The residency and fellowship had honed my skills, emphasizing teamwork and patient safety. I faced many challenging cases and learned to stand up for evidence-based practices. My mentors played a crucial role in shaping me into a compassionate and competent physician. However, my move to the Middle East exposed me to substandard practices and team discord.



CONCLUSION

The chaotic journey had finally transformed into a clear path. My vision was within reach, and a profound sense of peace settled in my heart. I had indeed made a significant change, and in the process, I had learned the art of gratitude.

DISCUSSION

I refused to compromise on patient safety and worked tirelessly to establish better practices. I came to realize the profound impact of the exceptional training and mentorship I had received, which was translating into tangible improvements in patient outcomes. There were moments when I stood firm against the pressure to compromise on patient safety for high-risk, complex cases undergoing elective procedures. Through my actions, I demonstrated that it wasn't just our outstanding clinical training, but also our unwavering commitment to patient safety that distinguished us as proficient anesthesiologists.

Each passing day presented increasing isolation and stress due to the challenges I faced. What kept me grounded was the invaluable guidance from my mentors. I felt gratitude towards the system that had instilled in me the courage to stand up in the face of adversity and be a staunch advocate for patients. To channel this gratitude, I started documenting my journey in a journal, filling a page every Friday.

As I navigated the path to achieving excellence and safety in patient care, my gratitude journal continued to expand. I chronicled the unmatched support and love of my husband during our uncertain journey as newlyweds and immigrants. I wrote about cherishing the health of my son, who, despite a major medical diagnosis, received the most advanced treatment. I expressed my appreciation for being surrounded by my ever-supportive family living nearby. I felt proud and thankful for the training I received in the U.S.

I had never before acknowledged or confronted my vulnerabilities, but embracing them only heightened the immense gratitude that now overflowed in my heart. Every morning, I rose after stumbling the day before, never losing faith in my ability to make a difference.

During my two-year tenure there, I introduced and established several safety protocols. While I wasn't in a perfect system, I remained grateful for the training, skills, and, most importantly, the courage that allowed me to transform the situation. I tackled each day one step at a time. In the fall of 2021, my family and I decided to return to the U.S., and I was warmly welcomed back at my previous workplace. Within days, I escorted a patient to the recovery unit after a neuromuscular scoliosis repair. The mother, with tears in her eyes, embraced me tightly. The resident commended the excellent work and thanked me for a successful day. The surgeon expressed his confidence in having me in the operating room. I humbly attributed the positive outcome to our closely-knit perioperative team's dedication and outstanding teamwork, all geared toward a common goal – patient safety.