

Psychosocial
Oncology &
Palliative Care
in Hong Kong

The First Decade

Edited by

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Contents

Preface	vii
Contributors	xi
1 Psychosocial and Palliative Care in the Chinese Context: The Challenges Ahead <i>Cecilia Lai-wan Chan and Richard Fielding</i>	1
2 The Wider Philosophy of Palliative Care: How It Is Applicable in the General Ward <i>Katherine Thompson</i>	13
3 Psychological Care in Oncology <i>Peter Wing-ho Lee, Lina Yuen-fan Wu and Amy Shuk-man Fung</i>	29
4 The Quality of Life of Cancer Patients Receiving Chemotherapy <i>Camila Suk-yi Li</i>	55
5 Psychosocial Support for Parents of Children With Cancer <i>Ida M. Martinson and Hau-yee Kuan</i>	75

6	Coping Strategies of NPC Patients in Hong Kong and Their Effects on Short-term Adjustment <i>Joyce Lai-chong Ma, Damon Tak-kong Choy and Jonathan Shun-tong Sham</i>	105
7	The Illness Experience of Patients With Nasopharyngeal Carcinoma (NPC): Psychosocial Support Services <i>Josephine Yuk-yi Cheng</i>	125
8	Lost for Words — Improving Care for Dying People Through Communication <i>Richard Fielding</i>	143
9	An Empowerment Group for Chinese Cancer Patients in Hong Kong <i>Cecilia Lai-wan Chan, Maria Yuen-yee Law and Pamela Piu-yiu Leung</i>	167
10	From Expression to Empowerment: Using Creative Arts as Self-healing Media for Cancer Patients <i>Fiona Man-yan Chang and Sandra Kit-man Tsang</i>	189
11	Death Awareness and Palliative Care <i>Cecilia Lai-wan Chan</i>	213
12	Turning Grief Into Good Separation: Bereavement Services in Hong Kong <i>Amy Yin-man Chow, Brenda Wing-sze Koo, Elaine Wai-kwan Koo and Anna Yan-yan Lam</i>	233
13	Benefits and Drawbacks of Chinese Rituals Surrounding Care for the Dying <i>Cecilia Lai-wan Chan and June Mui-hing Mak</i>	255
14	Conclusion: The Next Decade or a New Millenium? <i>Richard Fielding</i>	271
	Index	277

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1

Psychosocial and Palliative Care in the Chinese Context: The Challenges Ahead

Cecilia Lai-wan Chan and Richard Fielding

INTRODUCTION

We learn about cancer, death and bereavement from our patients. Their stories of courage and perseverance have given us the energy to put this book together. Their experiences, time and, in some cases, even money to support research have been given with a generosity that is hard to match. We become knowledgeable about the cancer experience because patients and their family members so willingly share their stories, pain and joy with us. We have learnt about their strength in the face of adversity and of their sometimes amazing capacities to cope with what, to most of us, would be overwhelming demands in facing cancer, dying and bereavement. It is sometimes hard to imagine any benefit from these diseases, yet these stories are the ‘gifts’ that cancer can bring (LeShan, 1989).

This book brings together a mixed collection of care experience, practice wisdom and careful research. In many cases the authors have developed these approaches through direct daily work with cancer patients, survivors and their family members. These chapters reflect special efforts made to research and develop culturally relevant and gender-sensitive practices appropriate to the Chinese population in Hong Kong (Lee, 1978, 1984; Sheik and Sheik, 1989; Ho, 1991; Fielding et al., 1994; Tang, 1994; Fielding, Ko and Wong, 1995; Ma, 1995; Fielding and Hung, 1996; Tsang, 1996; Chan and Rhind, 1997; Chow, 1995; Fielding, Wong and Ko, 1998). We have deliberately tried to include as wide a range of material as possible to give some flavour of the kinds of work that has been done so far. All this work has one thing in common: it focuses on improving care practices for patients with cancer in Hong Kong.

CURRENT STATE OF THE ART

Many millions of people in the world today are surviving with a cancer and there are probably more than 200,000 of them in Hong Kong. A number of developments have taken place in Hong Kong during the past decade to support and facilitate people's journeys with cancer. These include self-help groups, voluntary organizations and charities, improved patient-centred hospital services, and more psychosocially aware staff trained in a wider range of techniques. These developments have been driven partly by research and partly by sheer determination, in some cases through the efforts of one or two individuals, to raise both the awareness of need and the funds to meet those needs. The development and implementation of these interventions has been disseminated to the local and international health care and scientific communities through a series of conferences, principally the Hong Kong International Cancer Congress (HKICC) and more recently the annual Hospital Authority Convention.

As a result people have begun to change their attitudes towards cancer and cancer care, and survivorship and dying within the community of Hong Kong. This is important because it reflects a growing attempt by people themselves to regain both their dignity and control over their lives when cancer emerges or re-emerges in their families. Survivors are forming self-help groups, via support networks based in major hospitals and community support centres such as CancerLink, the Stoma Association and the New Voice Club. The Stoma Association was founded twenty years ago (in 1979) and the New Voice Club for laryngectomees has existed for fifteen years (since 1984). There are now almost thirty community and hospital-based groups for different site-specific cancers in Hong Kong (Chan et al., 1996).

Many of these organizations, both the self-help and the hospital-based cancer centres, were originally funded by charitable groups including The Hong Kong Cancer Fund (HKCF), the Society for the Promotion of Hospice Care (SPHC) and the Children's Cancer Foundation. Other groups, including Wishing Well, PlayRight and Treat, have also worked very hard during the past decade to promote the total well-being and overall quality of life of young cancer patients. These groups have contributed resources, time and organizational acumen to help promote new ideas for care and attitude change among professionals and more tangible material support such as information on cancer to consumers. The HKCF and SPHC in particular sponsored parallel conferences at the HKICC meetings over the past five years, where innovative techniques for facilitating cancer care were shared. These techniques include music therapy, art therapy, psycho-educational groups, clinical communications, health information and screening, diet and alternative health care (Chan et al., 1996). The HKCF has published more

than forty information booklets on various aspects of different cancers both in Chinese and in English. Without these organizations, it is questionable that the improvements seen would have occurred anywhere near as rapidly, if at all.

Regional hospitals in Hong Kong have cancer patient resource centres. Queen Mary Hospital, Queen Elizabeth Hospital, Pamela Youde Nethersole Eastern Hospital, Tuen Mun Hospital and Kwong Wah Hospital provide psychosocial care and information support to cancer patients. Information booklets provide an anchor for patients during the most desperate period of diagnosis. In some cases, these hospitals have highly specialized units providing holistic care, such as the Kwong Wah Breast Centre. More than ten hospitals now have hospice beds or day chemotherapy clinics, and one dedicated hospice for cancer and a second for HIV/AIDS have opened. All these services started to mushroom in the 1990s.

Professionals are also realizing the value of being organized in order to provide the best possible care for patients. New professional organizations such as the Society for Palliative Medicine, a society for oncology nurses, and an informal group of oncology social workers have formed recently to promote and improve professional oncology care. However, psycho-oncology has remained underdeveloped and the number of psychologists working in oncology in Hong Kong remains lamentably small. In part, this has been due to the tendency of hospitals to employ social workers as generic psychological and social care specialists from a time when there was a lack of available psychologists. Now psychologists see the niches filled with social workers and this view is shared by the Hospital Chief Executives. Psychological services need to be further developed and included as a key component of a broad approach to oncology and palliative care. Psychiatric services are beginning to be provided for cancer patients at some Hong Kong hospitals.

Lastly, it is important to stay focused on the need to encourage high standards of evaluation and audit for established and new services, care and activities in the area of cancer support in Hong Kong. This has been helped, in part, by the Young Investigator Awards, given annually at HKICC, stimulating a number of local studies among front-line workers who might not otherwise have tried to evaluate their activities. These have contributed to improving our understanding of patients' needs, their quality of life and their response to innovative psychosocial care and palliative treatment. However, much more needs to be done, especially with culturally sensitive practices (Chan et al., 1998). Most of the services provided have never been carefully evaluated, and where attempts have been made, these have tended to lack methodological rigour. The challenge we now face is to improve the quality of research in clinical psychosocial oncology and other aspects of cancer care as much as is possible. We need to reach a position where we

know that what we are doing is beneficial to the recipients, and where we have good evidence that this is so. So long as evidence is lacking, we must be prepared to accept that we may not be doing as much good as we believe or hope, or that the good we think we are doing is, in fact, occurring as a result of other activities or reasons.

FUTURE DIRECTIONS

Evidence-based interventions

Psychosocial care will have to produce more evidence of effective and beneficial outcomes in order to establish credibility. Practitioners and researchers must assign time and effort to carefully document and evaluate interventions to provide good-quality evidence of the benefits of psychosocial care in quality of life, treatment outcomes, survival and quality of death. This should include economic evaluations to assess the costs and benefits of interventions (Doyle, Hanks and MacDonald, 1998). Nurses, radiographers, psychologists and social workers across Hong Kong are conducting clinical practice research to assess the effectiveness of interventions in information support and psychosocial care. Queen Mary Hospital is starting a roving hospice unit to provide pain and palliative consultation for all departments in the hospital. Other universities overseas have specialty teams or staff working for children and adults with particular cancers. We also need to research the differences in quality of life of dying patients receiving palliative or domiciliary care. Persistent hard work pays off, and, in oncology and hospice units, psychosocial and palliative care can soon become an integral part of oncology care if we provide the evidence of cost-effectiveness. Queen Mary Hospital has been experimenting with *qi gong* exercises since 1998. More can be done in the area of alternative services for cancer patients (Fink, 1988), but must be evaluated if they are to be accepted on a par with existing services.

Creative and innovative approaches in intervention

Instead of struggling and fighting against cancer, there is a tendency for Chinese patients to become submissive (Sheikh and Sheikh, 1989; People's Medical Publishing House, 1984). Cultural myths about grief and bereavement also compound the difficulties individuals face in adapting to

the changes brought to their lives by cancer, as well as through death (Chan et al., 1998; Gibbs and Achterberg-Lawlis, 1978). Local practitioners have tried innovative approaches, including art in counselling, group work in cancer and bereavement counselling. The creative therapeutic use of culturally relevant concepts and art media hold great promise of effectiveness in helping cancer patients to express their emotions and attain a more relaxed state of mind (Fromm, 1970; Rossi and Cheek, 1988). There is now a need to move beyond these first-generation approaches to evolve new strategies, which may be of a very different kind to those currently in existence.

Specialist training

The University of Hong Kong, the Institute of Advanced Nursing of the Hospital Authority, Kwong Wah Hospital and some other organizations have established postgraduate certificate or diploma programmes in oncology care and palliative care for nurses and health care professionals. With an increasing number of nurse specialists in oncology and hospice, there is a good chance that oncology and palliative nursing can develop rapidly. However, to reiterate, all new training developments should be evaluated before they are assumed to be justifiable by fundholders (Tam Wong et al., 1998).

There is still a strong demarcation between oncology care and palliative care in the minds of most health workers. Oncological treatment remains focused on curative outcomes, and only when oncological care has 'failed' is palliation seen as appropriate. Thus, palliation has not been considered 'real' (i.e., curative) medicine and, as a result, has a lower priority in service provision. If quality of living is important, then quality of dying becomes a key determinant of life quality in the patient's remaining life (Ho, 1991). Thus, an emphasis on developing appropriate attitudes conducive to palliative care as a normal and acceptable part of practice should be explicitly emphasized throughout both undergraduate and postgraduate professional curricula (Doyle, Hanks and MacDonald, 1998). We are still a long way from this becoming a reality, despite recent developments in professional curricula in Hong Kong.

Transformation from loss

The medical model of diagnosis-treatment-prognosis overemphasizes the prevention of loss of life relative to accepting that dying is as normal as birth and that, like birth, it is something we all must experience. In this regard, years of life lost are widely seen as the most important target of prevention.

Professionals are preoccupied with the various dimensions of loss of life in cancer and in grief; while the side-effects of treatment and the overall difficulties in coping are often disregarded or relegated to being unimportant (Ma, 1995). However, despite the more obvious losses patients and family members face, they often report important gains, as a consequence of their illness experiences. Personal experiences of transformation after the turmoil of cancer or bereavement are commonly heard. If we focus on the growth that can occur through pain and on their strength of coping, instead of the fear and suffering that is stereotypical of these diagnoses, the experience of cancer becomes far more rewarding (Chan, 1998a).

Bureaucratic and ethical-legal considerations

Almost all medical treatment of cancer remains fixated on improving survival rates much more than on quality of life, quality of death and cost-effectiveness, though these criteria are now being increasingly advocated and accepted. Very expensive and disruptive 'treatments' continue to be given to patients who benefit little or not at all in terms of symptom reduction or life expectancy but for whom doctors feel they 'must do something'. This is particularly common among younger patients, in marked contrast to some elderly patients who might benefit from certain treatments but who may not be offered the treatments because the patient's remaining life is seen as short and of less value. The need to keep doing something is tied inexorably to the attitudes and expectations instilled during undergraduate education and reinforced by the observations made by trainees of more experienced practitioners. This is amplified by the expectations from many family members who want the patient saved at all costs. Until attitudes change, these expectation-linked inappropriate treatments will persist. Inexpensive alternative methods are excluded from most clinical services, and will remain so until they are shown to be of benefit in carefully designed studies, just as new medical treatments are no longer adopted simply because they are different. Psychologists, social workers and nurses need to persuade physicians and surgeons to include in randomized controlled trials treatment arms involving alternative interventions, so that these can be evaluated under the same stringent criteria to which other treatments are subject (Fink, 1988; Tam Wong et al., 1998).

Until we can begin to present the newly diagnosed cancer patient and family with a better interface, these problems will remain. Some patients are put under long-term chemotherapy treatment protocols, which tie them down to hospital where they are condemned to spend their remaining days. There may not be time for individuals to venture into new experiences or to finish

tasks that they would like to complete before they die. As a result, patients very often die with regrets and unfinished business (Chan, 1998b).

A NEW INTERFACE?

What might a redesigned interface for the patient be like? The first foundation feature is a true multidisciplinary team. In addition to doctors and nurses, pain specialists, physiotherapists, social workers, psychologists, spiritual counsellors, and people who have themselves survived cancer and could now be employed as full team members need to be available. Families, most of all, need time and information and this should be given in an unhurried manner, in a comfortable home-like environment. Each family should have a contact whose job is to liaise with the family and clinic, maintain contact, provide additional information as and when needed, introduce alternative activities and request input from more specialist team members. This role could be most effectively fulfilled by the lay members of the team. Those with personal experience of cancer are extremely beneficial and would be backed up by professional training in counselling skills and direct support by professional care providers. Community-based activity centres could be made available, perhaps as camps or retreats where people undergo the equivalent of antenatal classes for surviving cancer and getting used to the idea that, while many do not survive, many others do. There, in support groups, patients can learn about different treatments, others' experiences and common problems that can be overcome. The family would be encouraged to be involved in the same way fathers are involved in antenatal classes. A principal aim is to move dying out of hospitals and back into the community once more where it originally belonged. Community care teams would provide support on an outreach basis with mobile teams travelling to the patient rather than the other way round. As we begin to evolve these kinds of services, we can move closer to providing a new cultural value for serious illness, dying and death as pinnacles of experience rather than as the depths of despair (Chan et al., 1998).

It is important to provide care and support to people with cancer long before they become terminally ill. Counselling services should be available well before terminally ill people's health has deteriorated to such an extent that they have no more energy left to do things that they would love to accomplish. Home care and provision to help patients die at home remain very much underdeveloped in Hong Kong. Everyone should have a choice of where to die. When given such a choice, few prefer an anonymous hospital to a caring home. Those who choose to die at home should be provided with

the necessary domiciliary support and provision of death certification. This would be more cost-effective for hospitals and more comforting for patients. Lastly, tighter regulations and controls over funeral service providers are needed to prevent vulnerable families being taken advantage of by profit-minded companies that use fear and guilt to fleece the unwary with grossly inflated funeral packages.

Preparation for death, living wills or no-resuscitation agreements (DNROs) should be adhered to and not be treated in isolation from other aspects of service delivery. Often, even when DNROs are attached to case notes, they are ignored by doctors or overridden by relatives demanding the doctor do everything to 'save' the patient. This is a consequence of poor communication. Sadly, despite years of advocacy in Hong Kong, the quality of communication with patients remains lamentably poor in many public sector care facilities. Health care professionals need help in the process of breaking bad news and dealing with the death of patients too. The major service provider in Hong Kong, the Hospital Authority, must recognize the major shortcomings that exist in communication and take more directive steps to provide competent and effective in-service training of communication skills for senior doctors, who should then be held accountable for the junior members of their teams in the same way they are for other aspects of clinical care. This step will have more impact than the present arrangements. It will not have as much impact however, as will a growing tendency to resort to legal means to redress perceived malpractice, but it will provide a better outcome than the proliferation of litigation. All that might be expected in the latter case would be a rapid move to more defensive medicine and unnecessary treatment.

Death should not be seen as reflecting a 'failure' of medical services. The death of a loved one can be a stimulus for growth among the remaining family members. However, doctors too have to break out of their stereotype of the good doctor as one who cures all the time. The good doctor is the one to whom patients turn when they are ill, incurably ill and dying.

The procedures for assisting family members when spending private time with patients before and after dying should be clearly stated in clinical practice guidelines and patient information manuals (Chow, 1995; Tsang, 1996). Time for the family to be with the dying should be the care priority close to death. This is particularly important for the death of a child. It is also critically important for subsequent adaptation of the living that allowance be made after death for close relatives to spend time with the deceased, again especially in the case of a child. Family members often need support after the death of a loved one, and emphasis must be placed on providing support during various activities in the post-death phase. This includes mortuary identification, guidelines on how to register a death, help with how to tell children and other

family members, contact numbers for undertakers known to be supportive rather than predatory, different organizations, including religious groups, and so on.

Patient advocacy

Chinese patients are generally quite modest and compliant (Chan and Rhind, 1997). Unlike the USA, where strong advocacy movements have created powerful pressure groups, these are not found in Hong Kong. That may not be a disadvantage however. In the USA, some pressure groups with strong political clout, such as the Breast Cancer Coalition, have forced through services, such as mammographic screening for women under thirty years old, that are probably detrimental to those women they intended to help. Lacking a powerful lobby for health policy and resource, Hong Kong instead has relied on informal negotiations and communication between patient groups and the Hospital Authority. This has limited impact compared to the breast cancer or prostate cancer movements in the United States, but may ultimately work to ensure the services received actually do provide some benefit to those receiving them. Linkage with survivors' groups on the Mainland may bring new insights on how health care systems can be changed through collective action.

CONCLUSION

This book attempts to bring together some experiences and early work done in Hong Kong in the area of psychosocial oncology. It marks another step in the process of building locally relevant practice information for the benefit of Chinese cancer patients in Hong Kong. The development of culturally sensitive practice is of importance in Hong Kong, as elsewhere. 'Rome wasn't built in a day', and no established service, no matter how flexible, can change overnight, without the will of its providers. With that will, however, great things can be accomplished. We hope this book prompts more readers to consider evaluating what they are doing, to include these dimensions in their studies, to begin a change in their attitude towards what good-quality care is. We hope that more patients and professionals will contribute to building an evidence-based psychosocial oncology tradition in our health care system.

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Conclusion: The Next Decade or a New Millenium?

Richard Fielding

*Whatever one thinks within oneself,
That alone is experienced by him.
To a man in great pain, a night is an epoch;
And a night of revelry passes in a moment.*

Vasishthaya, India, sixth century
(Trans. Venkatesanada, 1984)

INTRODUCTION

The contributors to this book have all been involved in some aspect of developing and researching care for people with cancer, some of whom may be at the end of life, and their family members and care-providers. One clear message emerging from these pages is that psychosocial care in life-threatening illness is a growing philosophy of care practice. It is a philosophy that can be, and is being, adapted to suit the particular Chinese cultural context in Hong Kong. It extends to fit the cultural values and practices of the people it seeks to serve.

THE FUTURE OF PALLIATIVE CARE

Palliative care used to be thought of as something provided as a final service

to patients with incurable cancer to maintain a symptom-free state that permits dying with dignity, when options for cure have been exhausted. It had been considered synonymous with hospice care. It was a practice left to specialists in special, usually out-of-the-way, places, but not something for the average doctor, nurse or social worker to concern themselves with. It was a service to the dying, somewhat tinged with religiosity and pity. This had been reflected in the almost complete absence of palliative care from undergraduate medical and nursing curricula. Thus, palliative care was so special, so specialized, that postgraduate training in special units was needed to practise this, and a certain heart-of-gold twinkle in the eye went a long way to helping with graduation.

Increasingly, there are challenges to these assumptions about palliative care. Why must it be delivered by specialists, and only for people with cancer? What about other diseases? What about heart disease and renal failure? What about pneumonia? The symptoms of these diseases require palliation also. Why must it be in a special place? General hospitals now have palliative care units, but why must there be units? Why is it that only some doctors and nurses understand the principals of symptom control? What is happening to professional training that medical and nursing graduates are not intimately familiar with application of the three-C pyramid: 'Cure when possible, Control when not, and Care always'? Why not have a roving team involving staff who, understanding these principles, can be brought in to each ward for every patient who needs such care? For that matter, why are we limiting this to hospitals? Why is it that we are not providing the medical, nursing and psychosocial support for all those people who need this kind of care so that they can remain in their family homes where they prefer to be? Economically, this makes much more sense than gathering people into highly complex and expensive hospital environments where they are often faced by overworked staff and decision-makers who are often nameless, faceless and, if truth be told, really could not care less.

The second principle of palliative care that is under attack is the limit of this care to the period of incurable decline. Hospice care was originally developed by Cecily Saunders as a means of combating the impersonal and degrading care that patients with cancer received in general hospitals. What happened? Saunders recognized that patients were being treated as biological units and not people. What is hospice care? It is caring for people as if they mattered, because they do. It is continuing to care even after the person dies, supporting the family that remains until they can support themselves. What is palliative care? It is recognizing that symptoms are part physical, and dealing with that part as effectively as possible with the tools that bioscience has produced. It is also recognizing that the other part of symptoms are the fears, attachments, identities and meanings that we embody, it is recognizing

that we are people always and respecting this. Palliative care and hospice care are embodiments of a set of attitudes: respect, interest, empathy, honour, justice and morality. What is happening in our health care systems and cultures that we have not yet managed to establish these values throughout all care settings?

The key concept of Chinese traditional medicine is balance. Balance in the different *yin* and *yang qi* energies and ensuring appropriate circulation of these energies underpins the whole therapeutic approach to health maintenance. Harmony of the inner with the outer and balance between Heaven, Humankind and Earth ensures peace, longevity and the prosperity of the people. Why have we adopted so quickly the *yang* of science into the home of our health care systems and left the *yin* of caring outside in the rain? The problem is one of attitude, that bioscience, the new hegemony, will provide all the answers. The hope? That the ultimate disease, death, will one day be cured (it will not be), and that ageing will be halted in our teens so we all remain eternally twenty-one-year-olds in body, if not in mind. The possibility that these nightmare developments might actually be achievable is sucking in huge amounts of funding that might otherwise be used to provide care. Nonetheless, care must be the cornerstone of good late-life service provision. The economics of supporting, but not dumping, people at home as much as possible are very favourable.

Balancing the curative approach to health care with improved care practices has to be a priority in the next decade in Hong Kong. But this should not be done on the backs of charity and the good offices of volunteers and dedicated fund-raisers as it has been since inception. The government needs to increase funding for the provision of community-based palliative services, and the Hospital Authority must fund developments in roving palliative care teams in all hospitals in Hong Kong. This should be until such time as we manage to get our professional training right.

LIVING WITH DYING

Dying, so it is still widely believed, is a necessary evil that, try as we may, we cannot escape. Threats from the afterlife have permeated both the Judeo-Christian and Buddhist spheres of cultural influence, where they have proved a very useful contribution to social control. However, all of our cultures, Chinese or otherwise, also hold the promise of something great, wonderful and final awaiting us. To reach it, however, we must pass through the Valley of the Shadow of Death, or hell, or demons, ghosts, ghoulies, or the myriad nameless things of our cultural mythologies that go 'bump' in the night. Are

these simply the persistent projections of our own childhood superstitions which, as we grow, grow with us in sophistication? Do they represent the terror of having to let go, to depart alone? For whatever reasons, most of us retain fears of dying. And yet, is it not the greatest adventure imaginable? The most interesting vacation possible? The best rest we can ever have?

Psychological research provides strong support for the notion, expressed by Roman philosopher Epictetus two thousand years ago, that humans are less affected by things, than the views they take of them. No doubt, other people in other places, probably many in Asian cultures, have been saying the same kinds of things for centuries before that. So how can we improve death education, demystifying and demythologizing death, so that people's views of dying will begin to change?

This will be difficult. We are faced with significant cultural ambivalence about death. The contributors in this book are working hard to make dying an acceptable part of living. At the same time, we read of the latest promises of cures for disease, of techniques to extend life for those with rare and complex disorders. Many of us worry about the increase in suicide rates, about the risks we take during our lives — smoking, drinking, promiscuity — and work just as hard trying to ensure people do not die prematurely. Thinking of death as a wonderful adventure is one way of trying to change people's attitude towards dying. But it will take the publicity surrounding just one person who commits suicide for this supreme adventure, to undo many years' work. Another approach is therefore needed. One way might be to extend bereavement services in the same way that palliative services might be extended. However, great care will be needed to avoid the perception of ghoulish social workers and others visiting, like Angels of Death, those helpless patients who are thereby cursed and doomed. Other ideas need to be explored as well.

Whatever policies, services or systems are put in place to cover the needs of people who face incurable illness and death over the next decade, they must be rigorously evaluated. The need for a solid evidence base is perhaps greater for psychosocial than for biomedically-based care at the end of life. Psychosocial care still faces the accusations that it is not 'scientific'. Similarly, traditional cultural practices, from whichever culture, also need to be demonstrably beneficial if they are to be components of funded services. This means that we must adopt greater methodological rigour to evaluate our interventions. To do so will require the use of both quantitative and qualitative methods. We need better training in the application of these methods, which should be mandatory if we are to make progress in what is becoming a more evidence-based environment.

Increasingly, we are dealing with issues that are cross-disciplinary, and we need to develop approaches to evaluating what we do which involve

comparisons of cutting-edge technology against standard approaches with and without psychosocial components of care added. Multi-disciplinary teams need to work to evaluate the multi-disciplinary interventions that have been developed.

FINAL THOUGHTS: RECONSTRUCTING DEATH

We should not forget that the subject of death was chosen by Ivan Illich (1976) to illustrate his thesis that cultural iatrogenesis has become a major product of the late twentieth-century health care industries. Illich argued that the removal of death from normal human experience resulted in the amplification of suffering and isolation for the incurably ill by stripping away the context surrounding suffering that gave it meaning and thus made it bearable. The processes leading to death, and death itself, need to become re-established in a culturally acceptable and accepted framework that considers it as a vital and vibrant part of life. It must give meaning back to the process that our science-dominated culture has stripped away. Perhaps the best way we can help achieve this is by each one of us living what we believe to be a better way of facing the great adventure of life. By our own example, we can all help others see alternative views that may be less obvious. However, we must also use the tools of science to demonstrate the greater benefit in this. The balance between these two holds the key to optimizing the end of life and the care services needed to achieve this.

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Index

- abandonment 17
- ability to choose 156
- acceptance, level of 79
- acceptance, worries about 33
- accountable 8
- active listening 98
- activities and games in visual arts 209
- acupressure 175
- acupuncture 227
- ADA 160
- adaptation of the living 8
- adaptive behaviour 237, 247
- addiction 90, 151
- adjustment, short-term 110
- adjustment, variance in 119
- adjustment disorders 48
- adolescence 44
- advice, early stage 34
- advocacy 43, 49, 168, 177, 190
- advocacy movements 9
- advocate 20, 44
- affirmation 20
- aims 39
- alternative medicine 132
- alumni 250
- ambiguity, tolerance of 136
- amputation 45, 48
- anaesthesiologists 150
- analgesia 91, 150, 151
 - availability of 153
 - barriers to 151
 - effectiveness 91
 - low levels of knowledge 151
- analgesia PRN 153
- analgesic ladder, WHO 21, 153
- analgesic needs 152
- analgesic regimen, patient control over 152
- analgesics, abstinence from 227
- ancestors 236
- anger 24, 63, 130, 168, 236
- anxiety 30, 116, 161, 168, 172, 235
 - about physical examination 130
 - anticipatory 131, 137
 - death 231
 - exhaustion 82
 - reactions 48
- anxiety, distress and pain reduction 91
- anxiety, variance in 116
- anxious patients 20
- appearance 50
 - after death 25

- appetite improvement 227
- appraisal 57
- art 5
 - Arts with the Disabled Association 206
 - British Association of 206
 - clay work 197
 - clinical applications of 206
 - in cancer care 205
 - therapeutic approach 207
 - therapists postgraduate training 206
 - Therapy, American Association of 206
 - therapy courses 206
 - therapy groups 190
 - work 190
- artistic environment 207
- ashamed 37
- Asia 145
- Asian
 - and Western patients 155
 - cancer patients 145
 - context 144
 - patients' preferences for information 145
 - philosophies 218
- assessment of the patient 159
 - cancer pain 153
 - care in 151
 - dependency 93
 - formalizing 151
 - mental health status 180
 - patient's understanding 160
- atmosphere of mistrust 45
- attachments 265, 272
- attitude, passive 38
- attitude, tone and 245
- attitudes 2
 - and perceptions, staff 153
 - appropriateness 5
 - caring 159
 - change 9, 27
 - coping 52
 - knowledge deficits 150
 - perceptual barriers 150
 - positive 168, 171
- attitudinal barriers 150, 153
- audit 3
- autonomous 20
- available social support and resources 268
- aversion chemotherapy 48
- bad
 - luck 213, 241, 256
 - news 17, 30, 38, 44, 139, 160
 - temper 63
- balance 34
- balancing approach to health care 273
- beds 14
- belief
 - and attitudes 149
 - and attitudes child's death 87
 - and values 153
 - systems 255
- benefit 6
- benevolence 222
- bereaved families, needs 240
- bereaved family, isolation 261
- bereavement 4, 80, 233
 - as growth and transformation 250
 - care for parents and siblings 76
 - Chinese term 233
 - counselling 5, 51, 233
 - counsellors 261
 - effects on children 235
 - extension of 274
 - follow-up 99
 - improving 244
 - parents 76, 246
 - Program 100
 - protocol 100
 - services 237
 - spouses 235, 246
 - support, need for follow-up 243
- bereavement, counselling preventive 251

- bereavement, professional education
 in 252
 bereavement, thoughts following 81
 biofeedback 172
 blame 24
 blood 56
 body
 image difficulties 33, 50
 language 193
 body movement/dance 193, 197
 bone and axillary node involvement
 152
 bone marrow 56
 bone marrow transplantation 41, 43
 brain tumour 79, 222
 breaking bad news 8, 30
 family 131
 breakthrough pain 21, 151, 153
 breast 159, 176
 Buddhism 215, 222, 256
 Buddhist 230, 273
 chanting monks 262
 bureaucratic procedures 171
 burial 84, 259
 or cremation 84
 rituals 259
 burial and cremation policies 99
 burial place *feng shui* 261
 burn-out 27

 cancer 40
 anxiety-provoking 176
 breast 9, 31, 37, 52, 61, 120, 157,
 158, 168
 groups 50
 patients 46
 cervical 219
 colon 265
 confronting positively 50
 contagion 176
 fighters 182
 Fighters' Training Course 167, 177,
 178, 179
 gynaecological 50
 head and neck 128
 impact 202
 liver 61, 242, 243, 266
 lung 61, 220
 lymphoma relapsed 42
 myeloid leukaemia, chronic 36
 nasopharyngeal (NPC) 61, 105,
 202, 217
 adjustment 106
 aetiology 105
 coping 106
 diet therapy 113, 118
 disease stages 127
 group work 137
 groups 50
 incidence 125
 prevalence 105, 125
 qualitative interviews 129
 radiotherapy 126
 rehabilitation 126
 sources of stress diagnostic stage
 129
 sources of stress treatment stage
 132
 symptoms 126
 osteosarcoma 44
 ovarian 218
 pain, WHO guideline 152
 personal experience 7
 prostate 9
 resource centres 51
 sarcoma 259
 solid tumours 157
 survival 7
 survivors 57, 168
 cancer management, improving 39
 Cancer Patient Resource Centres (CPRC)
 128, 177, 191
 cancer patients, Anglo 145
 cancer patients in Hong Kong, pain 152
 Cantonese vocabulary 176
 cardiac failure 15
 care
 and support 25

- commitment 225
- high quality 14
- of the care-givers 51
- optimizing 154
- planning 70
- priority 8
- seamless 18
- sensitivity to needs 93
- team 25
- caring attitude 159
 - for terminal patients 224
 - for the patient 40
- case conferences 18
- catharsis 237
- causal effects 119
- chaplain services 228
- charities 2
- chemotherapy 3, 6, 56, 61, 132, 143, 157, 215
 - acute short-term effects of relationship to QoL 59
 - groups 50
 - intensive 157
 - side-effects 59, 62, 63, 172
- Cheyne-Stokes respiration 25
- children 8, 15, 17, 26, 93
 - anxiety 236
 - before death of 88
 - cancer patients, parent help 51
 - care dilemmas 78
 - clinical trials in symptom management 77
 - comfort 78
 - comfort of, optimizing pain and symptom control 95
 - following death of 96
 - care and disposal of the child's belongings 85
 - changes in parental relationships 85
 - cleanliness of child 96
 - maintaining contact with 79
 - parental bereavement 246
 - how to tell 8
 - impact of cancer on 77
 - of cancer patients 51
 - osteosarcoma 44
 - pain, comprehensive management of 90
 - pain reports 91
 - questions 26
 - sense of control 91
 - sub-optimal post-operative analgesia 153
 - wish for burial 84
 - with cancer 15
- Children's Cancer Foundation 2, 51
- China 233
 - Chinese cancer patients 9, 33, 34, 46, 167, 245, 258
 - Chinese herbalists 109, 112, 118, 176
 - context 30
 - cultural context 271
 - culture 213, 241, 259
 - in Hong Kong 175
 - preferences of 38
 - psychological management of 31
 - psychological needs of 30
 - reluctance to intervene 214
 - tolerance for ambiguity 33
 - traditional medicine 106, 109, 112, 118, 132, 137, 177, 227, 273
 - unpreparedness 213
- Chinese translation 60
- choice 7, 89
- clinical practice guidelines 8
- clinical practice research 4
- clinical psychologist 61
- clinical skills 106
- clinical workloads 191
- coffin 84
- cognitive
 - breakdown 31
 - coping 47
 - restructuring 47
 - therapy 47

- collecting the bodies of the deceased 230
- collective kinship affiliation 218
- collectivist societies 144
- colon 176
- colostomy groups 50
- comfort 16
- Comfort, Care & Concern 51
- communication 9, 18, 38, 49, 88, 99, 144, 147
 - ability 88
 - about pain, and willingness 153
 - and relationship, resolution of problems in 139
 - between HCPs, family and the dying child 76
 - discursive 148, 149
 - dissatisfaction with 147
 - dying 144
 - enhancing 45
 - facilitation 242
 - inadequate, verbal 189
 - intent 147
 - limits 241
 - passive 148
 - patterns of 86
 - process 148
 - quality 20
 - shortcomings in 8, 153
 - skills 51, 150
 - skills, training in 155
 - with others after child died 87
 - with patients 24
- community
 - care teams 7
 - hospice care team, UK 152
 - resources 93
 - service 168
 - based activity centres 7
 - based cancer support service centres 168
- compassion 98
- complexity 149
- compliance 131
- concentration 181
- conflicts 219
- Confucian philosophy 260
- contextual factors 158
- control 23, 52, 65, 171
 - lack of 258
 - letting go of 217
 - sense of 25, 35, 175
 - social 257
- coping 6, 23, 46, 48, 52, 109
 - adaptive 38
 - anticipatory 137, 241
 - behavioural 47
 - emotion-focused 112
 - enhancement groups 50
 - frequency 112
 - interaction with stress 108, 116
 - positive 199
 - problems 128
 - resources 35
 - short-term adjustment 114
 - skills 45
 - sociocultural factors 120
 - strategies 106
 - content analysis of 111
 - successful modes 50
 - variations in 107
 - with parents' illnesses 51
 - with treatment 50
 - with working in palliative care 27
- cost of equipment 83
- cost reductions 40, 76
- cost-effectiveness 4, 6, 8, 193
- costs, relative 154
- costs and benefits 4
- counselling 14, 23, 161
 - skills 7
- counselling and bereavement services 7, 226
- counsellor, access 27
- creative arts 189, 193, 194
 - group 194
 - groups effectiveness 200, 205
- credibility 4

- cremation, burial, organ donations 84, 244
- crisis counselling 44
- critical evaluation 29
- cross-disciplinary 274
- crying 235
- cultivating resources 37
- cultural assets as coping strategies 106
- cultural factors 126
- cultural sensitivity 3, 9, 167, 177, 230
- cultural values 7, 145
- culturally
 - acceptable 275
 - relevant approaches 1, 177
 - sensitive hospital administration 230
 - sensitive intervention 177
 - sensitive nursing care 89
 - sensitive practice 3, 9
- culture 255
 - iatrogenesis 275
 - myths 4
 - resources 119
 - rituals 245
 - stereotype of a good death 258
 - traditions 190
- culture and environment support a good death 223
- culture and rituals surrounding dying 267
- culture of care for the dying 223
- curative outcomes 5
- curses, Cantonese 257
- cursing deceased 236
- cursing the patient 241

- daily routines 171
- dance 193, 197
 - and movement activities, examples of 211
- dance/body movement 205, 210
- death 5, 275
 - absence at time of 97
 - acceptance 79, 144, 218, 226
 - and dying, talk about 144, 241
 - and illness, philosophical position about 215
 - anxiety, societal 225
 - anxiety of 167
 - appreciation of 226
 - as taboo 213, 256
 - certification 8, 84, 245
 - cultural ambivalence regarding 274
 - cultural and environment support 223
 - cure 273
 - education 224, 251, 274
 - facing 226
 - good 215, 224, 258
 - imminence of 79
 - impact on a family 234
 - in hospital 82
 - in peace 223
 - inevitability 227, 249
 - interment, funeral rituals 255
 - learning more about 216
 - meaning 255
 - negative images of 256
 - notification of 96
 - of a child 8, 88, 236
 - deterioration of the dead child's body 84
 - following of 84
 - nursing implications 88
 - of an adult child 236
 - of own child 236
 - surviving siblings, relationships with 86
 - physical appearance of 99
 - positive view of 214
 - preparation for 8, 176
 - prescribed rituals for 261
 - process 213
 - rattle 25
 - registration 8
 - registration, procedures for 229
 - rituals 255
 - sentence 129

- signs of, anticipating 95
- spending time after 25
- stories about 76
- support following 8
- talk about 241
- transformation through 226
- trauma of 231
- uncertainty preceding 78
- deceased, spend time with 8
- deception 176
- decision-making 20, 38, 89, 148
 - active role 156
 - decision boards 158
 - decision-makers 90
 - delegating 38
 - facilitating 245
 - factors involved 90
 - participation in 37, 65, 144, 146, 154
 - patient involvement in 144, 145
 - protocols 102
- deep breathing 91
- defensive medicine 8
- deformed body 244
- demanding 27
- demographic 60, 154
- demographic and social-economic 59
- demoralizing 43
- demythified professionalism 171
- denial 24, 176
- depression 63, 70, 116, 128, 161, 168, 172, 179, 217
 - and anger 161
 - reactive 48
- descendants 263
- diagnosis
 - and prognosis, disclosure rates 144
 - disclosed 147
 - lack of awareness of 147
 - shock of 43
- diagnostic phase 116
- dialogues 148
- diet 168, 175, 182
- dietary
 - supplementation 132
 - therapy 133
- dietician 137
- differences in adjustment status 108
- different cultures' customs for handling
 - and preparation of the body after death 230
- differential diagnoses 77
- difficult decisions 26
- difficult patients 152
- diffidence and confusion 38
- digestive tract 56
- dignified end to life 27
- dignity 49
- disability 171
- disadvantaged 70
- disclosure
 - of bad news 160
 - of feelings 46
 - of information 145
 - of progress 135
 - of the diagnosis 241
- discontinuation of life support 89
- discrimination, reduction of 171
- disease-related groups 50
- disfigurement 20
- distraction 22, 150
- distress 41, 119, 132
 - secondary 43
- distress, level of 52, 144
- distressing symptoms 18, 22
- doctor-interaction skills 46
- doctor-patient relationship 52
- doctors' commitment to care 225
- doctors threatened 43
- doing good deeds 176
- domiciliary
 - care 4
 - hospice home-care 229
 - support 8
- double standard in Chinese death-related
 - tradition 264
- drawing 242
- dread 36

- dreams 23
- drowsiness 63
- drug metabolism 91
- drug-delivery methods 91
- dying 2, 7
 - child 75
 - patient, needs of 20
 - patients 13
 - with dignity 272

- ear symptoms 127
- early detection 126
- easing grief 26
- eclectic approach 172
- economic evaluations 4
- economics of paediatric hospice / home care programmes 76
- education 82
- educational communications 148
- educational level 118, 155
- educational pamphlets for patients, relatives and staff 51
- effecting positive health changes 39
- effectiveness 4, 102
 - of cancer management 39
 - of care delivery 39, 149, 154
 - of communication skills 44
 - of group intervention 247
 - of in-service training of communication skills 8
 - of solutions 41
- efficacy
 - and side-effects 91
 - of PCA 153
 - of psychological care 29
 - of treatments 29
- efficient and cost-effective 168
- embarrassed 37
- emotional 56, 168
 - abandonment 176
 - and spiritual preparation 221
 - anguish 31, 44
 - aspects 23
 - changes 80
 - frustration 225
 - problems, sharing 61
 - support and reassurance 94
- emotionally supportive 47
- emotion-focused coping 106, 107, 108, 111, 114, 118
 - socio-demographic characteristics 113
- emotions 23, 24
 - difficulties in expression 31
 - handling 161
- empathic 33, 41, 100
- empathy, expression of 159
- empowerment 37, 168, 171, 205
- end stage 49
- engaging patients in treatment decision-making 159
- enhancing
 - communication 45
 - difficult decision-making 159
 - family coping 15
- enhancing immune systems 227
- environment of growth and development 171
- Epictetus 274
- Epstein-Barr virus 126
- equal opportunities 171
- equitable distribution of resources 171
- establishing rapport 246
- establishing trust 34
- evaluation 3, 5, 9
 - and document efficacy 91
 - and monitoring 39
 - need for rigour 274
- evidence base, need for 274
- evidence basis 4, 9, 29
 - for psychological care 52
- evil spirits 213
- exercise 172, 182
- expectations 6, 156, 216
- experience 148
 - consolidation of 198
 - of death positive 25
 - of professional support 59

- expert-based psychological care 40
- explanation
 - need for details 89
 - treatment costs and benefits 156
- exploration 246
- explorative psychotherapy 49
- eye contact 24
- eye symptoms 127

- face-to-face interviews 59
- facilitator 198
- facing future challenges 182
- FACT-G 57, 59, 60
- factual information 245
- failure 8
- false reassurance 89
- family 6, 7, 8, 20, 23, 25
 - accompanying 244
 - advice 99
 - and funerals 260
 - burden 134, 214, 258
 - commitments 51
 - communication, facilitation of 241
 - doctor 229
 - information need 95
 - level 223
 - meetings 51
 - members 6, 31, 87, 161
 - members' opinions, siblings' 84
 - misconceptions 89
 - preferences for child care 83
 - questions - providing answers 97
 - reassurance 95
 - requests 146
 - support 44, 167
 - symptom management 92
 - vulnerability 8
 - worried about 131, 257
- fatalistic determinism 214
- fate-clashes 236
- fatigue 82
- fear 6, 8, 32, 35, 272
 - and, anguish and pains 40
 - and panic 36
 - of abandonment by HCPs 94
 - of death 19, 256
 - of death, visual analogue scale 130
 - of delay in treatment 130
 - of losing breast 33
 - of pain 20
 - of patients 19
 - of relapse 50, 133, 178
 - of separation 19
 - of treatment side-effects 130
- feelings 23, 24, 33
 - after the decision 90
 - expression of 246
 - of abandonment 225
 - of comfort 24
 - of empowerment 25
 - of enhanced control 47
 - of inferiority 33, 37, 235
 - of insecurity 45
 - of loss 23
 - of relief after child's death 80
 - vocabulary of 176
- feelings, ventilation of 244
- females 69
- feng shui* 216, 263
- festivals 250
- fighting spirit 175, 179
- filial piety 260
- financial considerations 99
- financial fears 20
- five Rs of drug treatment 21
- flexibility of home help services 93
- focus 40
- focus of care 90
- focused interventions 47
- folk 213
- folk prescriptions 176
- follow-up meetings 250
- food 242
- formulate problem 90
- fortune-tellers 176
- foundations 38
- framing 156
- fun 171

- functional ability and QoL 57
- funeral 84, 213, 220, 224, 244, 245, 258
 - arrangements 99, 216, 229, 240, 244, 245
 - as status symbols 261
 - commercialization of 256, 262
 - help with arrangements 98
 - home 25, 99
 - packages 8
- funeral, laughing 260
- funeral parlour agents exploiting 261
- funeral planning 79
- funeral rituals, traditional Chinese 213, 264
- funeral service providers 8
- future research 70

- gender, differences in nurses' expectations 153
- gender-sensitive 1
- ghosts 236, 256, 257, 263, 273
 - ghost devils 216
 - ghost stories 244
 - hungry 257
- given a prognosis 146
- giving a diagnosis 145
- goal-setting 47, 138
- God of Hell 257
- good patients 152
- good separation 234
- goodbye 26
- good-quality care 9
- graduation ceremony 221
- grafting 37
- graphic material 158
- grief 4, 6, 98, 229
 - counselling 233
 - reaction, bereaved parents 79
- grieving 96, 98, 102
 - families 75
 - process 245
- group introducing members 197

- groups 167
 - evaluation 182
 - for children 249
 - goals and expectations 196, 198, 236
 - identification 198
 - intervention 168, 169
 - participation 59
 - psychotherapy 46
 - structure 196
 - work 5, 50, 247
- growth 6, 8
- Guangdong 126
- Guangxi 126
- guidance 35, 242
 - anticipatory 95
- guided imagery (GI) 172
- guilt 8, 37, 220, 236, 243
 - and blame 219
 - child 26

- HCPs 14, 24, 75, 88
 - embarrassment of 154
- healer 198
- healing 199
- health 16
 - information, satisfaction with 146
 - policy 9
 - related behaviour change 149
- heart disease 272
- heat or cold 22
- heaven 85, 220, 222
- hell 85, 213, 256, 257, 259, 273
- help patients become more aware 35
- herbal medicine 168, 175, 215
- heritage 245
- high-risk periods 48
- high-toxicity treatments, willingness to undergo 157
- HIV/AIDS 3, 15, 18, 143
- holistic care 3, 20, 226
- holistic information and training 183
- home, self-care and bereavement services 229

- home care 7, 81, 83, 229
 - by nurses 82
 - helper 93
 - team 15
- home visit 92, 246
- Hong Kong 48
- Hong Kong Anti-Cancer Society 51
- Hong Kong Cancer Fund 2, 51, 177, 179
- Hong Kong Society for Hospice Care 206
- Hong Kong Society for Rehabilitation 179
- hope 20, 27, 41, 138, 171, 199
 - for positive outcomes 42
- hormonal therapy 61
- hospice 3, 4, 13, 16, 143
 - and palliative care education 228
 - awareness programmes 14
 - integrated 227
 - movement in Hong Kong 13
- hospice care 272
- Hospices Development Subcommittee 51
- hospital 6
- Hospital Authority 8, 9, 229, 273
- hospital social workers 229
- housewives 70
- human expression 207
- hypnosis 172
- hypotheses 70

- ICU 82
- identify body 25
- identities 272
- identity 23
- identity of cancer patient 178
- illness interpretation, reframe 175
- illustration 201
- immune system 133
- impact 63
- increase funding community-based
 - palliative services 273
- increasing energy levels 227
- incurable 42
- independence, level of 60
- indigestion 217
- individual
 - counselling 247
 - patient contacts 48
 - rights and responsibilities 171
- infection 56, 63
- infection-control practices 148
- information 7, 25, 45, 47, 146, 172
 - accessibility 154
 - acupuncture 175
 - adequacy 152, 155
 - amount specificity 157
 - cancer and self-care 168
 - clarity of options 30, 89
 - complex treatment choice 155
 - education 136
 - enhanced control 136
 - honesty 89
 - in decision-making 154
 - needs, patients' 144
 - preferences 146
 - preferences, patients' 160
 - reduction of uncertainty 89
 - seeking 46
 - sense of control 136
 - support 4
 - traumatic 156
 - treatment, diagnosis 25
 - truth 25
 - utility 158
- information assessment, patient's need
 - for 159
- informational 47
- informed consent 52
 - procedures 156
- informed decision-making 154
- informing only the family 144
- in-patients and out-patients 168
- insomnia 63, 168
- instrumentation 59, 70, 109
- insurance 245, 256

- interacting with the environment 60
- interactive electronic format 148
- interpersonal skills 150
- interpretations 69
- interruptions 150
- interventions 71, 183
 - strategies, stage 240
 - time 245
 - to change behaviour 149
- interview 246
- intolerance 32
- involved 26
- isolation 50, 176, 275
- issues of survival 32

- Japan 233, 234
 - disclosure rates 144
- Jessie and Thomas Tam Centre, The 233
- Judeo-Christian 273

- karma 213, 216, 256
- Kin Lok Club 129, 139
- knowledge prevalence 61
- Kuolin *Qi gong* 175

- Lao-tzu 34
- leaving rituals 198
- legal 8
- letters 101
- letting go 79, 274
- liaison 7, 51
- life
 - expectancy 6, 57, 158, 176
 - fulfilment 215
 - review 219
 - satisfaction 180
 - saving 228
- lifestyle incompatible 32
- listening 26, 168
 - and understanding 45
- litigation 8
- liver 176
- living wills 8

- locally relevant practice information 9
- loneliness 176
- Lookout, The 15
- loss 15, 80, 88, 168
 - of a child 76
 - of control 20, 217
 - of job 134, 135
 - of social roles 134
- low-cost alternatives 226
- lumpectomy 32, 159
- lung 175

- Mainland 9
- making sounds 197
- males 69
- marital relationship 236
- masks 137
- massage 22, 217, 227, 229, 243
- mastectomy 37, 48
 - sexual aspects of 46
 - total 32
- mastery 30
 - sense of 41, 237
- mean costs 154
- meaning 41, 148, 272, 275
 - identification of 237
 - of life 265
 - visiting the grave 80
- medical
 - jargon 25
 - professionals 191, 228
 - social services 191
 - social work services 177
 - treatment 6
- meditative state 215
- memory 149, 201
- mental distress 20
- mental health status 182, 263
- metastatic disease 17, 143
- methodological rigour to evaluate interventions 274
- minimization, seriousness of illness 158

- minimizing impact of side-effects 70
- minimizing suffering 78
- minor frustrations 32
- miscommunications 45
- misconceptions 50, 219
- misinformation in the cancer pain teams 151
- misperceptions 45
- misunderstanding 131
- mobile telephones 150
- mood 65, 70
 - and physical state 35
 - changes 219
 - disturbance 106
- mortality 125
- mortuary 97, 229
 - identification, guidelines 8
- motor neurone disease 15, 143
- mourning 168
 - anticipating 101
- multidisciplinary team 7, 17, 18
- multimodal intervention 175
- music 192, 205, 210, 242, 247
- mutilation 50
- mutual
 - help 182
 - support 50, 182
 - support groups 171
 - understanding 49

- narrative 149
- nasopharynx 126
- near-death experiences 266
- neck symptoms 127
- needs 3, 20
 - assessment 19
- negative mourning rituals 261
- negative valuation of the self 183
- Nei Ching* 34
- nervousness 63
- neurological diseases 15
- new life goals 248
- New Patient Orientation Programme 136

- nociception 153
- non-attachment 218
- non-judgmental attitude 101
- nonopioids and opioid drugs 91
- non-pharmacological 91
- no-resuscitation agreements 8
- normal 24
- normalization of suffering 139
- nose symptoms 127
- nourishment 16
- nurse 6, 7, 61, 76, 148, 150, 220, 228, 230, 243, 261
 - as advocate 89
 - as givers of reassurance 90
 - investigator 59
 - oncology 157
 - peripatetic 101
 - pain-management practices 151
 - specialist 5, 136
 - training 14, 229
 - underestimation of patients' needs 151
- nursing
 - care 18, 92
 - skills 151, 217

- occupational status 155
- offering choices 17
- offerings 263
 - to gods 176
 - to the dead 261
- openness 145
- operationalized 109
- opioid analgesic therapy 151
- oral 21
- organ donation 259
- organizations 9
- organizer 198
- outcome 18, 52
 - assessments 53
 - evaluation criteria for chemotherapy 58
 - probability numerical estimates 158

- outline session 197
- outreach 7
- overestimation of the benefits of standard treatments 158

- paediatric hospice 75
- paediatric hospice home care 76
- paediatric oncology ward 76
- paggers 150
- pain 4, 6, 17, 27, 56, 143, 172, 176
 - adequacy 90, 152
 - and distress reduction 40, 167
 - and fear 36, 257
 - and symptom management, adult 82
 - and symptom management, child 90
 - assessment 20, 90
 - competence in 151, 153
 - at time of death 90
 - avoidable 150
 - avoidance of 227
 - breakthrough 21, 151
 - by nurses recording 151
 - comprehensive management, children 90
 - control 20–2, 150, 229
 - control, satisfaction with 152
 - documentation 151, 153
 - felt reduction of 41
 - freedom from 18, 27
 - in the mouth (mucositis) 132
 - ineffective control of 144, 152
 - intensity 152
 - knowledge of analgesia 151
 - persistent 21, 152
 - physician's concern about 152
 - prevalence in Hong Kong patients 152
 - primary cause(s) of 91
 - psychological approach to reduction 41
 - quality, severity, duration 90
 - reduction 41
 - relief 20, 21
 - and hospice care 152
 - managed at home 91
 - severity, underestimation of 147
 - sharp 152
 - specialists 7
 - spiritual 26
 - total 13, 14, 15, 17
 - treatment difficulties 152
 - underestimation of patients 153
 - unwillingness of patients to report 151
 - WHO guidelines 152
- painting 192, 197
- palliation 15
- palliative care 5, 16, 17, 150, 214, 272
 - as curative treatment 16
 - definition 16
 - in-patient care 225
 - nursing curricula 272
 - pain relief 21
 - philosophy 18
 - team 17
 - training in 227
 - treatment 3, 225
- parental
 - bereavement 81
 - depression 81
 - emotions 87
 - presence 91
- participants 111
- participation in treatment decision-making, preference for 146
- partners' reassurance, mastectomy 37
- passive acceptance 179
- passivity 118
- paternalistic care 145
- patient 23
 - advocacy 140
 - aggressive, hostile, paranoid 218
 - and carer perceptions 151
 - and family involvement 90
 - characteristics 151
 - indicators of preferences 159
 - information manuals 8
 - morale improved 190

- recall 156
- support groups 50
- patient-centred hospital services 2
- patient-controlled analgesia (PCA) 153
- patient's
 - agenda 24
 - perspective 58
 - Resource Centres 190, 193
 - resources 34
 - rights 70
- peaceful death 18
- perceived
 - costs 149
 - health 59
 - health status 107
 - loss of personal worth 134
 - malpractice 8
 - quality of life 182
 - side-effects chemotherapy 62
 - side-effects of chemotherapy
 - treatment 55
 - stress 107, 110
- perceptions 36
 - of helplessness reduction 70
- perceptual barriers 153
- personal strengths 44
- personality strengths 36
- person-focused framework 138
- pharmacological 91
- philosophical orientation 177
- philosophical well-being 60
- philosophy of care 75
- phone calls 101
- physical appearance of the dead 99
- physical discomfort 176
- physical strength 171
- physicians 6, 90
 - concern about pain 152
 - recommendations 156, 157
 - willingness to allow participation 154
- physiotherapists 7, 227
- pleasant appearance 230
- policies 274
- policy change 168
- policy level 223
- policy-makers 119
- poor prognosis 42
- porters 97
- position 24
- positioning 18, 22
- postgraduate training programmes 152
- post-mortem, autopsy 244
- postoperative reactions 128
- post-treatment phase 116
- posture 25
- power 171
- powerlessness 41, 179, 194
- power-sharing 171
- practical activities using music 210
- practical tips 139, 168, 182
- practice improvement 106, 148
- practitioner characteristics 159
- practitioner-patient relationship 145
- praying 176
- pre-death phase 241
- predestined mismatch 236
- pre-existing expectations 158
- pre-existing information 156
- preference 33
- preference, age-related 146
- preparation of the body 84
- prevalence 133
- prevention 5, 244
- prior failure 149
- privacy 96, 150
- problem-focused 111
 - age 113
 - approach 36
 - coping 106, 107, 108, 115, 118
 - use of 118
 - educational level 113
- problem-solving 47
- procedural information 137
- professional
 - curricula 5
 - education 252
 - level 223

- prognosis 43, 154
 awareness of 147
 information about 146
 poor 146
 programme techniques 209
 programmes 5
 progressive muscle relaxation (PMR) 172
 prompting 35
 protect 176
 psychiatric services 3
 psychoeducation 49
 psycho-educational information 225
 psycho-educational work 120
 psychological 18
 anguish 18
 care 22, 30, 31, 39, 40, 42
 difficulties 31
 distress 106, 110, 154
 management and monitoring of 43, 48
 interventions 40, 47
 morbidity 48, 52
 pain 22, 87
 reactions of parents 77
 referral 30
 reasons for 38
 screening 48
 skills workshops 51
 well-being 60
 well-being of staff 51
 psychologists 3, 6, 7, 149
 advocate 33
 psychology 206
 psychosocial
 care 3, 177
 distress 132
 health 93
 psychotherapy groups and creative arts 193
 public awareness campaigns 168
 publications, Chinese language 176
 punishment 236

qi (yin-yang) 133, 175, 261
qi gong 4, 18, 106, 119, 132, 167, 175, 180, 182, 183, 215, 227
 and *tai chi* 119
 distracting 175
 peace of mind 175
 QOL-BREF(HK), WHO 199
 QRS-NUDIST 77
 quality
 of care 147
 of death 6, 223
 of dying 5
 quality of life 3, 6, 14, 17, 40, 46, 55, 57, 63, 128, 143, 155, 158, 167, 180, 206, 227
 and age 65, 69
 and chemotherapy 58
 and chemotherapy side-effects 67
 and education level 66
 and family income 66
 and gender 65
 and meaning of life 42
 and occupation 66
 and religion 66
 and support group participation 67
 and survival probability 158
 cancer patients, challenges to 190
 definitions and components 57
 degradation 57
 domains, occupational status 69
 education 69
 family income 69
 improvement 181
 measurements 52, 60
 over quantity of life 158
 perceptions 55
 scores 200
 quantitative and qualitative methods 182, 274
 questions 25, 46, 155
 and concerns, addressing 98
 closed-ended 109
 open-ended 59, 109, 111
 quiet room 260

radiation 56
 radios 150
 radiotherapy 61, 109, 132, 137, 143
 acute side-effects 128
 chemotherapy suffering 78
 groups 50
 rapport 33, 150
 ratings of impact 63
 rationale 39
 reaching out 100
 reality surveillance 138
 reassured 20, 94
 recall 156
 recommendations 70
 reconciliation and forgiveness 222
 recorded material 156
 reflective practice 18
 regain physical equilibrium 31, 34
 regret and failure 26, 244
 regulations and controls 8
 rehabilitation 191
 re-hospitalizations 154
 Reiki 227
 reincarnation 216
 relapse 134
 likelihood of 32
 relative treatment benefits 154
 relaxation 22, 47
 relaxing meditation 247
 religion 26, 255
 religious
 groups 9
 rituals 84, 99
 support 67
 remarriage 264
 remorse, self-blame and guilt 260
 renal disease 15
 renal failure 272
 renal or cardiac failure 18
 reorientation 35
 reproductive system 56
 rescue dose 21
 research 226, 227
 concurrent validity 60

construct validity 60
 content analysis 113
 control group 183
 correlation 114–6
 Cronbach's α 60, 109, 110, 180
 data analysis 110
 designs, comparison group 199
 factor analysis 60
 internal consistency 60
 longitudinal case studies 53
 longitudinal design 109
 MANOVA 112
 multiple regression 111, 115
 on the effectiveness of psychological
 care 29
 Pearson contingency coefficient 67
 Pearson Correlation 64, 66
 questions 108
 random household telephone survey
 146
 randomized clinical trial, paediatric
 hospice 77
 randomized controlled trials 6
 regression 113
 reliability and validity 60, 69
 repeated measures multivariate
 analysis of variance 110
 retrospective survey design 59
 robustness 69
 sampling 58, 109
 semi-structured interviews 77
 semi-structured open-ended questions
 illness experience 129
 single-item measures 69
 statistics 42
 stepwise multiple regression 111
 structured interviewing schedule 59
 validity 69
 visual analogue scale 59, 60, 69,
 110, 152
 visual analogue scale anxiety 130
 reserved self-expression 190
 resources 70, 99
 allocation 140

- centres 3
- files 224
- inefficient use of 93
- limitations 190
- personal, interpersonal and environmental 36
- respect 33, 37
- respiratory depression 91
- respite care services, need 93, 101
- respite services 14, 82
- responsibilities 70
 - of the practitioner 160
- resuscitation 82
- rewarding 27
- risk assessment 48
- risk taking 274
- risks and benefits 90
- rites
 - of incorporation 255
 - of separation 255
 - of transition 255
- rituals 224, 250
 - for smooth reincarnation 262
 - help cope 267
 - male-dominated 264
 - to continue connection 263
- Rogerian support 44
- role
 - functions 31
 - models 168
 - of group facilitator 198
 - of HCPs in death counselling and funeral preparation 229
 - of the nurse in the psychosocial care of cancer patients 55
- roving hospice teams 228
- roving palliative care teams 273
- satisfaction, physician information 152
- saying goodbye 96, 229, 244
- schoolwork, as a memory of the child 85
- screening services 48
 - mammographic 9
- secondary causes 91
- self 218
 - actualization 171, 237
 - and spouse 46
 - blame 107
 - care 171
 - confidence 171
 - determination 171
 - doubts 33
 - efficacy 52, 149
 - esteem 41, 50, 134, 236
 - healing 179
 - help education 171
 - help group 2, 129, 139, 171, 182
 - help movement 168
 - hypnosis 46
 - image 23, 52
 - monitoring self-healing medium 194
 - portrait 202
 - rated physical health 60
- semi-consciousness 25
- semi-structured closed group 247
- sensitive topics 150
- sensitivity 98, 150
 - to mood 150
- service delivery 8
- services for relatives 51
- setting positive plans 46
- sex 264
- sexual
 - aspects of mastectomy 46
 - functions 50
 - intimacy 135
 - relationships 37, 52
- sexuality 23, 56
- Shanghai Cancer Club 175
- shock 129
- shoulders to cry on 168
- siblings 26
 - normalizing relationship with 86
 - parenting skills 51
- side-effects 6, 56, 143, 151
 - and age 64

- and educational level 64
- and gender 63
- and occupation status 64
- and perceived health condition 64, 65
- and religion 64
- commonest 62
- late 128
- of radiotherapy 133
- reduction 133
- silence 176
- singing 197
- sins 213
- skills-training, mediation, lobbying and advocacy activities 171
- and resources, inadequacy of 149
- sleep 181
 - and rest 82
 - disturbances 56
- slide-making 197
- social
 - and moral obligations 223
 - connectedness 46
 - functioning 106
 - isolation 46
 - justice 171
 - maladjustment to illness 110, 115
 - norms 255
 - oncology 177
 - recreational programme 249
 - roles 23
 - support 50, 171, 180, 182
 - workers 3, 6, 7, 61, 106, 128, 139, 180, 243, 244, 274
- Society for the Promotion of Hospice Care of Hong Kong 2, 14, 221, 225, 233
- socio-economic characteristics 60
- socio-economic class 118
- somatization 176
- sorrow, guilt and debt 216
- specialist training 228
- specialty teams 4
- specific treatment information 158
- specificity 69
- spiritual 18, 27, 34, 200
 - and existential issues 192
 - care 168
 - counsellors 7
 - fulfilment 265
 - growth 183
 - medium, fortune-telling and dreams 263
 - needs 17, 26, 177
 - solutions 176
 - sufficiency 230
 - well-being 199
- staff 27
 - debriefing sessions 27
 - presence 96
 - patient interactions, adequacy of 44
 - training 51
- stage model 240
- status disparities 156
- stereotype 8
- stereotypical representations 225
- stigmatization 176
- stories 149
- strategy 39
- stress 30
 - by emotion-focused coping 116
 - effects of 115
 - management 45, 51
 - points 48
 - management skills 48
- structured intervention format 46
- study prospective 120
- subcutaneous 21
- subjective health status 110
- subjective quality of life 180
- submissive 4
- successful experience 138
- suffering 6, 24, 35, 176, 256
 - amplification of 275
 - relief 228
- suicidal thoughts 131, 133, 134, 137
- suicide 179, 257, 258, 274
- superstition, traditional 236

- support 7, 168
 - and education to family members and ward nurses 45
 - for families 15
 - for home care 92
 - for self-expression 196
 - group participation 61
 - groups 7, 101, 161
 - programme 71
- supportive
 - attitude 246
 - counselling 14
 - environment 229
 - symptom control 143
- surgeons 6
- surgery 56, 61, 143
- survival 42, 52
 - probability of 158
- survival rate 6, 105
- surviving
 - sibling 86
 - spouses and children 229
- survivors 2, 191
- survivorship 2, 178
- sustaining relationships 138
- swallowing difficulties 132
- symptoms (dyspnoea, nausea and pain, dry mouth, depression, vomiting) 18, 63, 69, 133
 - alopecia 56, 132
 - constipation 63, 217
 - dry mouth 63, 132
 - dry mouth, drowsiness and diarrhoea 69
 - dyspnoea 143
 - flu-like 56
 - gastrointestinal 56
 - hair loss 56, 132
 - hallucinations 219
 - mucosal infection 133
 - mucositis 133
 - nausea 63
 - oral pain 132
 - oral ulcer 63
 - organic psychosis 219
 - pneumonia 272
 - poor appetite 132
 - skin changes 56, 133
 - sore throat 132
 - taste change 63
 - tiredness 56
 - ulcers 132
 - vomiting and nausea 48, 63, 69
 - weakness 56
 - weight gain 133
 - weight loss 133
 - xerostomia 132, 133
- symptom
 - control 18, 20, 227
 - understanding of principals of 272
 - distress 15
 - management 14
 - clinical trials 77
 - perceptions and meanings of 153
- syringe driver 21
- systematic assessment 93
- tai chi* 106, 109, 112, 118, 167
- Taiwan 233
- talk 22, 24
- talking and listening 20
- Taoism 34, 213, 215, 256
- targets for intervention and care 39
- team spirit 51
- telephone calls 92
- televisions 150
- temper tantrums 236
- TENS 22
- tensions 236
- terminal cancer 50
- terminal care 14
- terminal stage 7, 77, 81
- termination of treatment 89
- thanatology 224
- therapeutic
 - environment for grieving 97
 - focus 47

- forms of creative expression 190
- group 49, 137
- interventions 44
- potential 193
- therapist-patient relationship 34
- therapy
 - complementary 18
 - components of 40
 - diet 119, 133
 - hormonal 61
 - psychosocial and behavioural interventions 161, 172
 - therapies, cognitive, behavioural 49, 50, 91, 172
- three-C pyramid 272
- time 26
 - for patients to absorb the diagnosis 159
 - of death 244
- timing 150
- toxic treatments 159
- toxicity 57
- traditional
 - Cantonese care activity 241
 - Chinese beliefs 118, 120
 - Chinese cultural practices 182, 245, 274
 - Chinese medicine, integration 226
 - healing 127, 226
 - value orientation of the Chinese people 34
- transformation 6, 220, 247, 267
- transplantation 37
- treatment 6, 40, 43
 - adequacy of suggestions 152
 - anticipatory fears of 137
 - choices, presenting information about 155
 - confusion regarding 131, 132
 - decision-making 70
 - decisions 88
 - effectiveness, uncertainty of 133
 - effects and outcomes 89
 - inefficacy of 152
 - options and outcomes 4, 89, 148
 - plan 91
 - related decision-making 38, 90
 - related groups 50
- trust and confidence 25, 136, 199
- TV soaps or films 225
- uncensored expression 192
- uncertainties 35, 41, 43
- undergraduate education 6
- undergraduate medical 272
- understanding 25, 34, 156
 - clarification of 160
 - of health 171
 - overestimation of 147
- undertakers 9
- unfinished business 7, 26, 221, 222, 241, 242
- unhappiness 179
- unnecessary treatment 8
- unwillingness to explain 87
- values and belief systems 183
- verbal and non-verbal behaviour of health care providers 94
- verbal feedback 201
- video 148
- videotapes 136, 245
- viewing the dead body 244
- visual 192, 205, 209
- voluntary organizations 2
- volunteers 14, 41
- walk-in clinics 49
- warm-up exercises 197
- watch patients die 228
- weight 134
- welcome 197
- whole-person care 144
- widows 264
- willingness
 - staff 160
 - to converse 150
 - to participate, patient's 154

wisdom 182

withdrawal 176

years of life lost 5

yin and yang 34, 35, 106, 118, 273