

Nurturing Hope Post-COVID-19: Parental Death and Long-Term Consequences of Bereavement on Malaysian Children

Sahira Sabri, Universiti Sains Malaysia, Malaysia
Nur Atikah Mohamed Hussin, Universiti Sains Malaysia, Malaysia

The Kyoto Conference on Arts, Media & Culture 2022
Official Conference Proceedings

Abstract

Parental death due to COVID-19 is an unexpected event that tremendously affects individuals, especially children. Parents' sudden and traumatic death can lead to traumatic grief among children. To cope with traumatic death, hope is reported to provide significant positive effects to help children to cope with their losses. Yet, this topic is scarcely discussed due to the taboo of death and grief discussion among Malaysians. This conceptual discussed topics on parental death due to COVID-19, the effects of the losses among children, and the impacts of hope in coping with the losses. This paper also emphasized the role of storytelling as a therapeutic technique to allow children to express their grief and loss in a safe environment. Promoting hope-based intervention can be promising but the implementation can be tricky as few professional help providers are trained to practice it. Therefore, this paper is important to assist the existing professional help providers and the Malaysian government to address, tackling, and empowering the children who lost their parents due to COVID-19 to ensure better health and well-being in society.

Keywords: COVID-19, Orphan, Hope, Bereavement, Mental Health, Grief, Storytelling

iafor

The International Academic Forum
www.iafor.org

Background

Globally, the COVID-19 pandemic has caused significant morbidity and mortality, along with economic and social crises. As of December 2021, a recent study reported that the mortality rate of COVID-19 was reaching 18.2 million globally (Wang et al., 2022). Most COVID-19 deaths were among adults and the elderly. Children have a minimal risk of mortality and a great chance of surviving the COVID-19 infection, while their parents and caregivers do not (Lowe et al., 2022). The unique risk for COVID-19 orphans is described as a "hidden" pandemic (Lowe et al., 2022).

According to a global study, over 1 million children worldwide are estimated to have lost one or both parents, with another half a million have lost a grandparent caregiver living in their household (Hillis et al., 2021). In Malaysia, the news reported that 4,422 children lost a parent or caregiver to COVID-19, with 154 losing both parents from March 2020 to September 2021 (Free Malaysia Today, 2021). While there is a lack of accurate data on impacted children in Malaysia, global research expected that the number of orphaned children would rise as adult mortality rates increased (Unwin et al., 2022). The orphan in this study refers to any child under 18 who has lost one or both parents to death.

Centers for Disease Control and Prevention (CDC) indicated that orphanhood generates a whirlpool effect with long-term consequences (CDC, 2021). Child displacement, sibling separation, reconstructed families, social relationships, child marriage, street status, domestic violence risks, enrollment in school, nutritional status, and alternative care strategies are all affected (CDC, 2021, p .8). Malaysia is a collectivist culture in which the extended family typically takes care of the orphan. However, given the present situation, many Malaysian households are impacted psychologically (Zainudeen et al., 2021) and financially by COVID-19 as they are struggling with a monetary crisis and have experienced significant declines in income and employment (Morgan & Trinh, 2021). Consequently, adding a family member to a household during this challenging time.

Children whose parent(s) or caregivers died due to COVID-19 are more likely to be institutionalized in an orphanage or care home. However, most research indicates that child orphanages should be avoided because they suffer more harm in terms of their emotional, physical, and cognitive development. It is argued that even though their basic needs are frequently met in an orphanage, their environment, lifestyle, roles, and status are changed. Some children may easily adjust, while others may experience difficulty adapting to a new environment. These children may be in danger of losing the capacity to learn how to grow emotionally without experiencing overwhelming fears (Cohen & Mannarino, 2010). It may be difficult for them to know when to express their feelings, anger, and concerns.

This paper aims to provide a better understanding of orphans who have lost their parents or caregivers due to COVID-19. This report is critical in providing more knowledge about professionals who work with children.

Death of a loved one to children

The COVID-19 pandemic altered the way people grieve the loss of their loved ones. Malaysia is well known for its ethnic diversity, while their religious activities relating to their grief process are an essential element of their coping strategy. For example, the Malay ethnic group indicated that sending supplications, praying, and attending religious services were

important activities in their grieving process (Mohamed Hussin et al., 2018). However, because of COVID-19 rules, such as limiting the number of people who can visit cemeteries, funerals, which should be a time for children and family members to connect, are not allowed. Some people had the opportunity to have an online conversation with their parents before they died. However, for children, technology typically requires parental help, making the opportunity for a decent farewell more difficult. Plus, family members who are physically separated from one another cannot share their grief, making orphans feel lonely and isolated. The sudden loss of a parent creates a sense of guilt for not being present at the death, which may lead to complicated grief (Gesi et al., 2020). Complicated grief can occur when people do not properly grieve, grieve for too long, and cannot perform their normal tasks (Fitzgerald et al., 2021). This unresolved condition may occur in children due to a lack of coping skills throughout the bereavement experience, which may contribute to developing mental health issues. Children of preschool age may not comprehend that death is irreversible, and their unique magical and egocentric thought processes may lead them to believe that their actions, words, or thoughts caused the death (Santos et al., 2021). The children must recognize that their parents' deaths are not their fault. Even though older children may understand death, they will still worry about loss. As children get older, they acknowledge that their permanent security is jeopardized.

Children and poverty after the death of their parents or caregivers

COVID-19 puts children at risk of poverty if their families are low-income since it impacts access to a wide range of necessities such as good nutrition, quality housing, sanitation concerns, space to play or study, and the possibility to participate in online learning (OECD, 2020). Aligned with the ASEAN household survey, which revealed that many students dropped out of school because they were unable to fully participate in online learning programmes owing to poor internet connections and a lack of digital equipment (Morgan & Trinh, 2021). This condition may cause additional concern for orphans since they have lost their major source of support, which provides all their needs. As a result, the concern will interfere with their ability to progress without their loved ones.

Unfortunately, the death of COVID-19 has created a stigma in the Malaysian community. Many blame and label families that have contact with COVID-19 patients due to a lack of understanding of COVID-19 disease (Chew et al., 2021). This circumstance instilled fear and makes it difficult for orphans to surround themselves with a positive environment to receive emotional support. These children may also face discrimination from their community, such as being left out of social groups, not having access to basic services, or being hurt physically or emotionally. Malaysian research also found that COVID-19 has caused depression, anxiety, and stress in Malaysian families and children. This showed that COVID-19 has caused a clinical level of trauma (Zainudeen et al., 2021). These psychological effects, social stigma, and community judgment may exacerbate children's bereavement experiences.

Hope Theory

Children and stigma after the death of their parents or caregivers According to Snyder (2002) hope theory is comprised of three interconnected components: agency, pathway, and goal. Pathway refers to planning or strategy to achieve goals, and agency refers to a person's belief in his or her capacity to follow pathways to accomplish the goal (Snyder, 2002). People may think and act to achieve their goals by combining the agency and pathway components. The goals offered a focus on positive thinking which made individuals produce hopeful thinking

(Snyder, 2000). This thinking is critical for emotion-focused coping strategies (Folkman, 2010, p. 5). In the setting of a child, hope theory highlighted the importance of goal-directed thinking for the development and survival of the child throughout the first few years of life. However, children who lose a parent often find it hard to remain hopeful (Snyder, 2002).

In addition, hope theory emphasized the importance of learning hopeful and goal-directed thinking in the context of other people. Gum & Snyder (2002) stressed the importance of utilizing social support as a source of agency for orphans. Strong social support from family, caregivers, friends, and institutions plays a vital role in the care of orphans and nurturing hope. Their love, compassion, and caring attitude greatly contribute to the children's development of goal-directed thinking. A positive environment is also crucial for orphans since children raised in a setting that lacks boundaries, consistency, and support are at risk of not acquiring hopeful thinking (Snyder, 2017). Hope is also beneficial in sustaining humans' physical, psychological, and spiritual well-being (Folkman, 2010).

Hope and orphan

Since bereavement is a devastating event, it lowers people's expectations and shatters their hope. Orphans from low-income families reported worry about not being in school and felt there was no hope in their future because they had dropped out of school (Ntuli et al., 2020). This is due to the fact that the child is frequently left with worry and doubt over his or her ability to pursue significant goals, particularly when these goals depend on or occur within the frameworks of interpersonal relationships (Snyder, 2002).

Constant grieving for the deceased parent may cause the orphan to grieve alone and suffer helplessness and hopelessness (Ntuli et al., 2020). Consequently, orphans felt negative emotions such as stress, worry, and sadness since they had low hope and encountered obstacles on their path to achieving their goals (Mohammadzadeh et al., 2017; Savahl, 2020). In contrast, children with a high level of hope are able to develop positive expectations, effective goal pursuit, and a sense of control, even in challenging situations (Snyder, 2002).

Thus, addressing hope in adverse circumstances is crucial, as hope facilitates coping with COVID-19 situations (Laslo-Roth et al., 2021). Restoring hope is an opportunity for orphans to anticipate a favourable adjustment to life following the loss of a parent (Chow, 2010) and create resilience in the wake of natural disasters such as COVID-19 (Masten & Motti-Stefanidi, 2020).

Hope Intervention towards orphan of COVID-19

However, the bereavement topic is seldom discussed in Malaysia due to taboo, even though the impact on the economy and social aspects is enormous. Bereavement for orphans can be a lonely experience, especially when adults discourage conversation about death. In this scenario, orphans require more than heartfelt condolences. Hope intervention might be beneficial in raising awareness and making bereavement visible to assist orphans in coping with the loss of their loved ones. Research suggests that remembering the deceased does not necessarily include dwelling on the painful stories, but can also create a sense of connection with what has not been lost, with what brings comfort, and even develop new meaning and purpose for the orphan (Hedtke, 2014).

A useful intervention, to begin with, is exploring orphans' past hopes and expectations and how they may have altered over time. According to Snyder (2000), the adult who can provide support described as a "coach" is not necessarily a parent, mother figure, or one gender. "Coach" is responsible for assisting in the formation of goals, teaching the causal thinking critical for pathways of thought, and serving as an inspirational source of agentic thought (Snyder, 2000). In this context, an extended family, a foster family, an intuition worker, counsellor and a social worker might all have a role in promoting hope toward orphans and helping them to develop goal-directed thinking. For instance, guidance by professional support allowed opportunities for expressing and validating grief, contributing to reducing traumatic grief and post-traumatic stress among orphans (McClatchey et al., 2008). The presence of professionals could also provide a safe environment where a child can share their thoughts and goals. However, it is important to note that continuous support from a counsellor and other professionals is required to keep them motivated because their hope may increase or be present throughout treatment but declines once they leave the session (Yeasting & Jung, 2010).

Storytelling is an inseparable part of children's lives and one of the main methods of communication between children and their world. According to studies, storytelling is a powerful method to encourage people to tell their personal stories, even when experiencing a difficult period. For an orphan, storytelling is a part of mourning in which children can use narrative and art to verbalize their emotions and process grief Glazer & Marcum (2003). Sharing stories is beneficial in shifting their experience so that individuals can make sense of their loss, progress positively (Nadeau, 2004), and improve hopefulness among children (Shafieyan et al., 2017). The oral storytelling activity can be conducted in school and involves a teacher, counsellor, social worker, and orphan. Through one-on-one storytelling, Taukeni (2015) demonstrated that orphans may attribute meaning to their experiences through their interactions with their surroundings. This finding highlighted that these support systems were paramount to providing psychosocial support in terms of guidance, tangible assistance such as goods and services, and emotional support, including warmth and empathy towards orphans (Taukeni, 2015). However, scarce studies and interventions acknowledge the appropriate activities concerning orphans when they return to school after bereavement, and it should be strongly encouraged.

Furthermore, a recent study by Lohr et al., (2022) emphasized that with the emergence of various social media platforms, oral storytelling evolved into digital storytelling, providing an opportunity for reflection, connection with others, and the elevation of voices that are often absent from the daily discourse. Digital storytelling incorporates technology, comprising various multimedia modes such as graphics, audio, texts, videos, and animations (Choo et al., 2020). In the context of bereavement, Rolbiecki et al. (2017) suggested that social workers may utilize digital storytelling as a bereavement intervention to assist bereaved families. This intervention to help people heal involved writing, reading, and talking out loud about the narrative part of the digital story (Rolbiecki et al., 2017). This helped people get their thoughts and feelings about the loss in order. Family bereavement indicated that learning digital storytelling techniques was pleasant, especially during a hopelessness period (Rolbiecki et al., 2017). Through this, social workers can support the family in facilitating meaning-making among bereaved family members (Rolbiecki et al., 2017) which transforms traumatic grief into post-traumatic growth (PTG) such as gratitude, appreciation for life, and altruistic and empathetic behaviors, increased maturity, and spiritual growth (Salloum et al., 2019). However, it is important to note that there is a scarce study exploring digital

storytelling among orphans. Many are limited to families and caregivers (Rolbiecki et al., 2017, 2021, 2020).

Considering the importance of hope intervention for orphans during COVID-19, the lack of access to and availability of mental health treatments in Malaysia leaves many vulnerable children in long-term suffering with no professional assistance. Furthermore, there is a lack of comprehensive understanding of what to do in professional contexts when it comes to the practice of intervention for grief and bereavement (Oka et al., 2017). There is also a lack of social workers and an undefined role in mental health settings in Malaysia (Yusof et al., 2019). Despite rising awareness of mental health concerns in Malaysia, the stigma associated with mental health issues remains extremely strong. This is a paramount issue that should be investigated since a lack of professional assistance, particularly among social workers, may raise the risk of mental health disorders among children who have lost both parents due to COVID-19.

Hope is one of the good resources to moderate the mental health risks and tackle the possible negative impacts of COVID-19 orphans. Hope develops in a range of ways and requires the support of others in order to develop and sustain it throughout the child's bereavement process. It means that with the availability of social workers, supportive relationships such as quality foster parents, caregivers, teachers, and children can maintain hopeful thinking and make plans (Adamson & Roby, 2011). In this hopeful context, a healthy environment and a caring care group that restores their sense of safety and provides active listening are also sources of hope for children. The government must make sure the multidisciplinary team of healthcare professionals from various disciplines who regularly collaborate, as well as with schools and families, are promoting hope intervention to ensure consistent and goal-directed care.

Conclusions

The loss of a parent or caregiver can be traumatic for an orphan. Following the death of a parent, they are extremely vulnerable and at risk of poverty. The stigma of COVID-19 and the scarcity of grieving discussions among Malaysian families may leave orphans feeling isolated and unable to move on. This is because children require more support than adults to cope with loss and navigate their future lives. Leaving an orphan without adequate support and resources can result in social, behavioural, and mental health disorders.

This study demonstrated that hope could assist orphans in coping with the death of a parent and in overcoming feelings of hopelessness and helplessness associated with bereavement. Fostering optimism among orphans who have lost their caregivers due to COVID-19 can help them adjust to life after loss. Their resiliency in adversity may help them regain hope for the future.

This study employed the hope theory, which suggests that goal-directed hopeful thinking occurs in the first few years of life and is essential to the child's survival and growth. Strong social support from family, caregivers, friends, and institutions may serve as a vital source of agency for fostering hope through love, compassion, and a caring attitude. Orphans can experience effective goal pursuit and pleasant emotions when hope is present. This assists them in coping with hardships such as bereavement and COVID-19.

Looking at the possibilities of restoring hope in orphans following the death of their parents, an orphan can express their thoughts and goals in a safe environment with professional assistance. Orphans can uniquely process grief through the medium of storytelling. Participation in oral storytelling has been shown to help orphans comprehend their loss and obtain psychosocial support. Additionally, social workers can gain from the transition from oral storytelling to digital storytelling by helping bereaved family members make meaning of their losses. It is believed to be essential for developing personal growth during hopelessness.

This paper also emphasized the need to improve practitioners' knowledge of grieving and mourning interventions in Malaysia. The hope intervention is crucial to strengthening orphan support and minimizing COVID-19's negative consequences. The government must ensure that a multidisciplinary team of healthcare professionals collaborates with families, schools, and other community members to encourage hope intervention and provide consistent, goal-directed care.

References

- Adamson, M., & Roby, J. L. (2011). Parental loss and hope among orphaned children in South Africa: A pilot study. *Vulnerable Children and Youth Studies*, 6(1), 28–38. <https://doi.org/10.1080/17450128.2010.532575>
- Chew, C. C., Lim, X. J., Chang, C. T., Rajan, P., Nasir, N., & Low, W. Y. (2021). Experiences of social stigma among patients tested positive for COVID-19 and their family members: a qualitative study. *BMC Public Health*, 21(1), 1–11. <https://doi.org/10.1186/s12889-021-11679-8>
- “Children: The Hidden Pandemic 2021. (2021). Centers for Disease Control and Prevention (CDC). <https://www.cdc.gov/coronavirus/2019-ncov/downloads/community/orphanhood-report.pdf>
- Choo, Y. B., Abdullah, T., & Nawi, A. M. (2020). Digital Storytelling vs. Oral Storytelling: An Analysis of the Art of Telling Stories Now and Then. *Universal Journal of Educational Research*, 8(5A), 46–50. <https://doi.org/10.13189/ujer.2020.081907>
- Chow, A. Y. M. (2010). The Role of Hope in Bereavement for Chinese People in Hong Kong. <https://doi.org/10.1080/07481181003613891>, 34(4), 330–350. <https://doi.org/10.1080/07481181003613891>
- Cohen, J. A., & Mannarino, A. P. (2010). Journal of Clinical Child & Adolescent Psychology Treatment of Childhood Traumatic Grief Treatment of Childhood Traumatic Grief. *Journal of Clinical Child and Adolescent Psychology*, May 2012, 37–41. <https://doi.org/10.1207/s15374424jccp3304>
- Fitzgerald, D. A., Nunn, K., & Isaacs, D. (2021). *What we have learnt about trauma, loss and grief for children in response to COVID-19. xxxx*. <https://doi.org/10.1016/j.prrv.2021.05.009>
- Folkman, S. (2010), Stress, coping, and hope. *Psycho-Oncology*, 19: 901-908. <https://doi.org/10.1002/pon.1836>
- 4,422 kids lost at least one parent to Covid-19, says Rina | Free Malaysia Today (FMT). (n.d.). Retrieved November 3, 2021, from <https://www.freemalaysiatoday.com/category/nation/2021/09/20/4422-kids-lost-at-least-one-parent-due-to-covid-19-says-rina/>
- Gesi, C., Carmassi, C., Cerveri, G., Carpita, B., Cremone, I. M., & Dell’Osso, L. (2020). Complicated Grief: What to Expect After the Coronavirus Pandemic. *Frontiers in Psychiatry*, 11(May), 1–5. <https://doi.org/10.3389/fpsy.2020.00489>
- Glazer, H. R., & Marcum, D. (2003). Expressing Grief Through Storytelling. *The Journal of Humanistic Counseling, Education and Development*, 42(2), 131–138. <https://doi.org/10.1002/J.2164-490X.2003.TB00001.X>

- Gum, A., & Snyder, C. R. (2002). Coping with terminal illness: The role of hopeful thinking. *Journal of Palliative Medicine*, 5(6), 883–894. <https://doi.org/10.1089/10966210260499078>
- Hedtke, L. (2014). Creating stories of hope: A narrative approach to illness, death and grief. *Australian and New Zealand Journal of Family Therapy*, 35(1), 4–19. <https://doi.org/10.1002/anzf.1040>
- Hillis, S. D., Unwin, H. J. T., Chen, Y., Cluver, L., Sherr, L., Goldman, P. S., Ratmann, O., Donnelly, C. A., Bhatt, S., Villaveces, A., Butchart, A., Bachman, G., Rawlings, L., Green, P., Nelson, C. A., & Flaxman, S. (2021). Global minimum estimates of children affected by COVID-19-associated orphanhood and deaths of caregivers: a modelling study. *The Lancet*, 398(10298), 391–402. [https://doi.org/10.1016/S0140-6736\(21\)01253-8](https://doi.org/10.1016/S0140-6736(21)01253-8)
- Laslo-Roth, R., George-Levi, S., & Margalit, M. (2021). Hope during the COVID-19 outbreak: coping with the psychological impact of quarantine. *Counselling Psychology Quarterly*, 00(00), 1–15. <https://doi.org/10.1080/09515070.2021.1881762>
- Lohr, A. M., Raygoza Tapia, J. P., Valdez, E. S., Hassett, L. C., Gubrium, A. C., Fiddian-Green, A., Larkey, L., Sia, I. G., & Wieland, M. L. (2022). The use of digital stories as a health promotion intervention: a scoping review. *BMC Public Health*, 22(1). <https://doi.org/10.1186/S12889-022-13595-X>
- Lowe, C., Rachmawati, L., Richardson, A., & Kelly, M. (2022). COVID-19 orphans—Global patterns associated with the hidden pandemic. *PLOS Global Public Health*, 2(8), e0000317. <https://doi.org/10.1371/journal.pgph.0000317>
- Masten, A. S., & Motti-Stefanidi, F. (2020). Multisystem Resilience for Children and Youth in Disaster: Reflections in the Context of COVID-19. *Adversity and Resilience Science*, 1(2), 95–106. <https://doi.org/10.1007/s42844-020-00010-w>
- McClatchey, I. S., Vonk, M. E., & Palardy, G. (2008). Efficacy of a Camp-Based Intervention for Childhood Traumatic Grief. [Http://Dx.Doi.Org/10.1177/1049731508314276](http://Dx.Doi.Org/10.1177/1049731508314276), 19(1), 19–30. <https://doi.org/10.1177/1049731508314276>
- Mohamed Hussin, N. A., Guàrdia-Olmos, J., & Liisa Aho, A. (2018). The use of religion in coping with grief among bereaved Malay Muslim parents. *Mental Health, Religion and Culture*, 21(4), 395–407. <https://doi.org/10.1080/13674676.2018.1500531>
- Mohammadzadeh, M., Awang, H., Kadir Shahar, H., & Ismail, S. (2017). Emotional Health and Self-esteem Among Adolescents in Malaysian Orphanages. *Community Mental Health Journal* 2017 54:1, 54(1), 117–125. <https://doi.org/10.1007/S10597-017-0128-5>
- Morgan, P. J., & Trinh, L. Q. (2021). Impacts of COVID-19 on Households in ASEAN Countries and Their Implications for Human Capital Development. In *SSRN Electronic Journal* (Issue 1226). <https://doi.org/10.2139/ssrn.3870909>

- Nadeau, J. W. (2004). Meaning making in family bereavement: A family systems approach. *Handbook of Bereavement Research: Consequences, Coping, and Care.*, 329–347. <https://doi.org/10.1037/10436-014>
- Ntuli, B., Mokgatle, M., & Madiba, S. (2020). The psychosocial wellbeing of orphans: The case of early school leavers in socially depressed environment in Mpumalanga Province, South Africa. *PLoS ONE*, *15*(2), 1–17. <https://doi.org/10.1371/journal.pone.0229487>
- OECD. (2020). Combatting COVID- 19 ’ s effect on children. *Tackling Coronavirus (COVID-19): Contributing to a Global Effort, May*, 1–41.
- Oka, T., Atikah, N., & Hussin, M. (2017). *The Diversity of Indigenous Wisdom on Grief: Exploring Social Work Approaches to Bereavement. January 2018.*
- Rolbiecki, A. J., Oliver, D. P., Washington, K., Benson, J. J., & Jorgensen, L. (2020). Preliminary Results of Caregiver Speaks: A Storytelling Intervention for Bereaved Family Caregivers. *Journal of Loss & Trauma*, *25*(5), 438–453. <https://doi.org/10.1080/15325024.2019.1707985>
- Rolbiecki, A. J., Washington, K., & Bitsicas, K. (2017). *Digital Storytelling: Families’ Search for Meaning after Child Death.* <https://doi.org/10.1080/15524256.2017.1387216>
- Rolbiecki, A. J., Washington, K., & Bitsicas, K. (2021). *Digital Storytelling as an Intervention for Bereaved Family Members.* <https://doi.org/10.1177/0030222819825513>
- Salloum, A., Bjoerke, A., & Johnco, C. (2019). The Associations of Complicated Grief, Depression, Posttraumatic Growth, and Hope Among Bereaved Youth. *Omega (United States)*, *79*(2), 157–173. <https://doi.org/10.1177/0030222817719805>
- Santos, S., Sá, T., Aguiar, I., Cardoso, I., Correia, Z., & Correia, T. (2021). Case Report: Parental Loss and Childhood Grief During COVID-19 Pandemic. *Frontiers in Psychiatry*, *12*(February), 1–6. <https://doi.org/10.3389/fpsy.2021.626940>
- Savahl, S. (2020). Children’s Hope in South Africa: A Population-Based Study. *Frontiers in Psychology*, *11*, 1023. <https://doi.org/10.3389/FPSYG.2020.01023/BIBTEX>
- Shafieyan, S., Soleymani, M. R., Samouei, R., & Afshar, M. (2017). Effect of storytelling on hopefulness in girl students. *Journal of Education and Health Promotion*, *6*(1), 101. https://doi.org/10.4103/JEHP.JEHP_59_16
- Snyder, C. R. (2000). The past and possible futures of hope. *Journal of Social and Clinical Psychology*, *19*(1), 11–28. <https://doi.org/10.1521/jscp.2000.19.1.11>
- Snyder, C. R. (2017). *Hope Theory : Rainbows in the Mind Author (s): C . R . Snyder Stable URL : http://www.jstor.org/stable/1448867 Hope Theory : Rainbows in the Mind. 13*(4), 249–275.

- Taukeni, S. G. (2015). Orphan adolescents' lifeworlds on school-based psychosocial support. *Health Psychology and Behavioral Medicine*, 3(1), 12–24. <https://doi.org/10.1080/21642850.2014.987778>
- Unwin, H. J. T., Hillis, S., Cluver, L., Flaxman, S., Goldman, P. S., Butchart, A., Bachman, G., Rawlings, L., Donnelly, C. A., Ratmann, O., Green, P., Nelson, C. A., Blenkinsop, A., Bhatt, S., Desmond, C., Villaveces, A., & Sherr, L. (2022). Global, regional, and national minimum estimates of children affected by COVID-19-associated orphanhood and caregiver death, by age and family circumstance up to Oct 31, 2021: an updated modelling study. *The Lancet Child & Adolescent Health*, 6(4), 249–259. <http://www.thelancet.com/article/S2352464222000050/fulltext>
- Wang, H., Paulson, K. R., Pease, S. A., Watson, S., Comfort, H., Zheng, P., Aravkin, A. Y., Bisignano, C., Barber, R. M., Alam, T., Fuller, J. E., May, E. A., Jones, D. P., Frisch, M. E., Abbafati, C., Adolph, C., Allorant, A., Amlag, J. O., Bang-Jensen, B., ... Murray, C. J. L. (2022). Estimating excess mortality due to the COVID-19 pandemic: a systematic analysis of COVID-19-related mortality, 2020-21. *Lancet (London, England)*, 399(10334), 1513–1536. [https://doi.org/10.1016/S0140-6736\(21\)02796-3](https://doi.org/10.1016/S0140-6736(21)02796-3)
- Yeasting, K., & Jung, S. (2010). Hope in motion. *Journal of Creativity in Mental Health*, 5(3), 305–319. <https://doi.org/10.1080/15401383.2010.507724>
- Yusof, Y., Ahmad Ramli, F. Z., & Mohd Noor, N. (2019). Mental health social work in Malaysia: A study exploring its importance. *International Social Work*, 62(1), 283–294. <https://doi.org/10.1177/0020872817725139>
- Zainudeen, Z. T., Abd Hamid, I. J., Azizuddin, M. N. A., Abu Bakar, F. F., Sany, S., Zolkepli, I. A., & Mangantig, E. (2021). Psychosocial impact of COVID-19 pandemic on Malaysian families: a cross-sectional study. *BMJ Open*, 11(8), e050523. <https://doi.org/10.1136/bmjopen-2021-050523>

Contact email: sahirasahiba94@gmail.com