

The Challenges Faced By the Parents in Self-Reflection among Chinese Muslim Yunnan, China

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Abstract

Educational “involution” and educational anxiety in China is an obvious social phenomenon, which has been concerned by many researchers. Parents' self-reflection also faces challenges in raising their children. This study uses in-depth interviews and literature analysis to collect data, aiming to explore the challenges Muslim parents face in self-reflection and their understanding and coping with these challenges, and to gain a deeper understanding of the narrative details of parents' reflection in specific contexts, so as to more systematically understand the struggles and coping of Hui Muslim parents in reality. This study finds that parents' self-reflection is influenced by the internal and external environment of the family, and parents also face challenges in their choice and judgment of educational value in the process of raising children. Parents' self-reflection based on different family realities also shows adaptability and flexibility in facing challenges. This study can provide reference and support for the follow-up research on family counseling strategies and parent training programs.

Keyword: Challenges, Self-Reflection, Chinese Muslim Parents

Introduction

Educational “involution” and educational anxiety are not only educational problems, but also social problems of phenomenon level in China (Su, 2023). In order to alleviate educational anxiety, it is necessary to establish a family education guidance service system, reverse parents' unscientific educational concepts, rationally regulate parents' role in educational practice, further improve the home-school communication mechanism, enhance parents' trust in school education, change the relationship mode of home-school “collusion” to implement exam-oriented education, and explore a benign interactive home-school co-parenting mode. Clarify the status and role of family and school in educational practice, establish the boundary of benign interaction and reasonable relationship between family and school in high-quality educational practice, and establish a dynamic family and school relationship (Huang, 2022).

Reflection as a kind of self-dialogue, self-examination and self-debate is of great significance to adults as parents in the family. It is a professional self-cognition process full of virtue. Reflective ability, as a mental function of the brain, allows us to realize that all human actions have their own meaning due to the internal mental state of each person. This ability allows parents to learn more about themselves and to truly "read" their children, thus establishing a stronger parent-child relationship with their children (Regina Pally, 2020). According to researchers at the Child Development Research Center of Wuhan University (2023), parents' reflective ability not only affects parents' own feelings and experiences during parenting, but also affects the quality of parent-child interaction and the mental health of children in early childhood and even their whole life.

According to Yue's research (2019), the main problems existing in parents' family education of 3-6 year old children are as follows :1). Parents' knowledge literacy level is not high; 2). Parents' ability to choose and use educational methods is not strong; 3). The family education quality of suburban parents is much lower than that of urban parents. With the rapid development of China's economy, the mobility between urban and rural areas of Hui communities has been intensified. Family education is also faced with complex and changeable situations and unprecedented predicament. Young parents go out to work, bringing a large number of left-behind children and the problem of intergenerational rearing. In order to make a living, parents leave home and go out to work to earn money. They want to provide their children with sufficient material security and enter good schools to receive education, so that their children can realize the transition of social class by studying in the future. So many parents take their children to various after-school tutoring institutions to learn various subjects in advance. Parents seem to be anxious all the time. This anxiety also lets the parents rush into the child's life in every corner. As a result, many times, children's real needs and emotions are not seen or allowed, the parent-child relationship has also become more strained. Children's academic performance has become the focus of attention by parents, and almost all the evaluation systems and standards are also centered on the focus of the achievement...In this era of information explosion, a variety of values take turns. However, the national talent selection system and evaluation criteria appear to be simple, so it is undoubtedly a great challenge for Hui parents. Hui parents not only need to distinguish and choose from the multiple values in reality, but also need to return to the tradition to seek comfort and security.

Parents have the primary right and responsibility for their children's education, and lack of proper education for their children can affect their behavior and mentality. Therefore, to provide suitable education for children, parents should first establish appropriate educational goals and have reasonable educational concepts; first of all, parents need to understand their own actual situation through self-awareness; and at the same time, they need to have a basic understanding of the external environment associated with them, and then take the initiative to respond. This is also a concept about self-reflection that this study wants to put forward. So, in the face of changes and the development of complex social systems and cultural context, this study believes that parents' self-reflection increasingly highlights the key influence in the parent-child interaction process of family education. Hence, the objective of this study is to explore the challenges faced by the parents in self-reflection among Chinese Muslim Yunnan, China. The research question is as follows:

- What are the challenges faced by the parents in self-reflection among Chinese Muslim Yunnan, China?

Research Method

Research Design

Considering that qualitative research can more systematically understand the research question of parents' self-reflection, this study adopted a qualitative research method, using the approach of multi-case and single place, in-depth interview and document analysis to collect and analyze research data. In addition, through in-depth interviews with multiple cases in the context of real community culture, this study aims to learn more details about descriptive narratives, which is more conducive to in-depth understanding of what challenges parents face when thinking about their own family education concepts, and how they view and respond to challenges.

Research Location

The Chinese Muslims involved in this study refer to the Hui ethnic group. The site of this study is a naturally existing Hui community, which is located in the urban-rural integration area. The population distribution of this community is almost half local population and half migrant population. Local family income sources mainly rely on the collective economy, in the form of shares and year-end dividends; there are also some families that operate halal restaurants and trading businesses. The migrant population is mainly composed of individual businessmen, and there are also daily paid workers working on construction sites. There is only one private Hui kindergarten in the community, and many Muslim parents choose the kindergarten because of the halal food and low tuition fees.

Research Sampling Technique

The participants in this study were selected from the parents of the children in this kindergarten. After the researcher explained the intention of the study and issued an invitation, the participants voluntarily decided whether to accept the interview or not. Finally, the researcher obtained the cooperation of 8 mothers and 1 father to complete the interview. Table 1 presents the basic information description of 9 parents. In the Table, "local" refers to the resident of the community, and "foreign" refers to the migrant who temporarily lives in the community.

Table 1

Participant Demographic

Participant	Gender	Age	Occupational Status	Number of Children & Age	Local (L) or Foreign (F)
A	Female	32	Housewife	2 daughters (11, 8) & 1 son (4)	Foreign
B	Female	30	Housewife	1 daughter (3) & 1 son (8)	Local
C	Female	37	Self-owned restaurant	3 daughters (11, 9, 7) & 1 son (4)	Foreign
D	Female	40	Teacher	2 sons (14, 3)	Local
E	Female	30	self-employment	1 son (3)	Foreign
F	Female	27	Company staff	1 son (5)	Local
G	Female	21	Housewife	1 daughter (10 months) & 1 son (4)	Foreign
H	Female	26	Housewife	2 daughters (15months, 5)	Foreign
I(Father)	Male	37	Private entrepreneur	1 daughter (9) & 1 son (6)	Local

Data Collection Method*Semi-Structured Interview*

This qualitative research is mainly conducted in the form of in-depth semi-structured interviews. In-depth interviews are the main means to explore the challenges parents face in self-reflection and how they view and respond to the challenges. In order to provide more space for participants to express themselves, we chose semi-structured interviews. A consent form was sent to each participant prior to the interview to clarify the study and their rights during the data collection process. Then make an appointment in advance and arrange individual face-to-face interviews according to the participant's schedule. The face-to-face interview is divided into two sessions, each lasting 25-30 minutes. The first session focuses on the challenges parents face in self-reflection and their understanding and responses to the challenges to conduct questions and answers and data collection; the second session discusses with participants and confirms their reflection journal, and to supplement and complete the part that is not fully expressed in the first section., giving participants plenty of time to tell their stories and avoid fatigue. After the interviews were completed, the researchers transcribed handwritten notes and interview recordings and sent them to the participants for verification.

Document Analysis

Like other analytical methods in qualitative research, document analysis requires data to be examined and interpreted in order to elicit meaning, gain understanding, and develop

experience knowledge (Corbin & Strauss, 2008). After collecting and sorting out the interview data, parents will be invited to complete a corresponding reflection journal for representative problems. All texts related to the research field are data to be collected and analyzed, which is an important data source for qualitative research. The text and image information involved in this study will be collected and recorded as much as possible, including the content shared by the parents in WeChat and the records of the parent-child meeting. Researcher's self-reflection memos after the interview and thoughts during the whole research process are also collected for research analysis.

Data Analysis

Data analysis is the process of finding meaning in data. Making meaning from data involves consolidating, reducing, and interpreting what people say and what researchers see and read. This is the process of making meaning. Data analysis is a complex process that involves moving back and forth between concrete data and abstract concepts, between inductive and deductive reasoning, and between description and explanation. The process of data analysis begins with the collection and management of interviews and documentary records, the translation of the Chinese records into English and the verification of the characteristics of the data (including the parents' self-reflection on the challenges), and the repeated reading of the transcribed text to get an overall sense of the overall data and trigger the researchers to think about the problem. At the same time, the researchers wrote down their own feelings and thoughts. The open coding strategy is used to encode and classify the data. Finally, combined with relevant research data, it describes and explains the challenges parents face in self-reflection in family education, and how they perceive and cope with these challenges.

Reliability And Validity

This study establishes nine case study strategies to ensure the validity and reliability of data analysis. Maintain evidence chains when testing construct validity. The research procedure is directly related to the original research questions and this link is noted in the interview protocol, which is the basis for data collection practices regarding the challenges faced by parents in self-reflection. Semi-structured interview and document analysis were both utilized corroborating for constructing validity. Triangulation is also used to test validity by gathering information from different sources. Participants were also invited to double-check whether they approved of the researcher's understanding of their narrative through a member check. If necessary, evidence will be collected from the teacher's perspective. To test external validity, the researchers provided a thick, detailed description of the participants, context, and data collection to gain a more systematic understanding of the perspectives shared by the participants. In order to establish the reliability of the research, two experts who are familiar with qualitative research and this research topic were invited to participate in the process discussion.

Result and Discussion

Parents' self-reflection faces many challenges, including: identity-based self-knowledge; Self-awareness and self-regulation in family relationships, especially parent-child interactions; The value choice of various educational ideas in the complex information environment; A realistic understanding of traditional and modern aspects of religion in the way of life; Think beyond the family of origin to think about its influence on oneself, self-reflection and understanding of the old concept of intergenerational family and emotional response mode. In a sense,

difficulties and challenges in the path of self-exploration based on parental identity may be a signal or opportunity, and when individuals choose to deal with it and continue to carry out positive self-reflection, it is likely to contribute to the continuous expansion and self-renewal of individual self-cognition.

Table 2
The Challenges Faced by the Parents in Self-Reflection.

The Challenges Faced By The Parents In Self-Reflection	Theme	Sub-Theme	Findings
Pressure from the environment	Internal and External Family Environment	Family Interpersonal Relationship Community and Kindergarten	The conflict of different views makes it difficult to choose
Value diversity and information explosion	Value Selection and Information Processing	Re-Examination and Reflection Based On Reality	Constantly looking for balanced and personalized responses
Self-exploration of the family of origin	A Review of The Family of Origin	Inherit or Cut Off	Through the choice after reflection: inherit the part that is more conducive to the healthy growth of future generations, and strive to cut off the "pain" part
Treatment and change	Identify and Respond To Challenges	The Challenge of Being Seen And Responding Proactively	When an individual responds positively to a challenge, a challenge is an opportunity for self-cognition to expand; When individuals avoid challenges, they may not be ready to deal with it or temporarily do not have enough ability to deal with it, and the "buffer" at this time is also a self-consistent way of survival.

Themes 1: Internal and External Pressures of the Environment

The internal environment of the family refers to everything related to family resources, such as positive outlook on life, spirituality, flexibility, family communication, financial management, family time, family interpersonal support, etc. The external family environment, on the other hand, is everything that is associated with positive relationships in

environments such as support networks and does not create negative stigma. (Yosika Pramangara Admadel, et al., 2020). Family is a complex interactive dynamic system. Family systems perspectives emphasize the insider-outsider boundary in family systems (Hayden & Hastings, 2022). Self-regulation theory suggests that there is a process of anchoring and adjusting our performance, both mental and physical in nature, in response to corrective feedback within our social and physical environment. The way parents perceive and interpret their environment will inevitably have a direct effect on their educational practice. Many studies have found that cognitive ability and other factors play a much larger role than previously thought (Watts et al. 2018). In interviews, the researchers found that parents' self-reflection about educational concepts was mainly influenced by the internal family environment, mainly family interpersonal relationships, and the external family environment, mainly educational information and value views from various information channels in society.

Sub Theme 1: Family Interpersonal Relationship

In a family system, the Individual is described in the context of their relationship with members of their family (Balswick, 2014). And parents' educational ideas and practices are influenced by interpersonal interactions within the family. For example, in the following interview case, in a family where three generations live together, children's education is not only involved by their parents, and sometimes it is difficult for everyone to reach a consensus on educational concepts. At this time, parents have to balance different opinions and try their best to deal with family conflicts in order to let their children grow up in a more harmonious and healthy family atmosphere.

"Brother sleeps with me, sister sleeps with her grandmother, grandma spoils her grandson more, the relationship between mother-in-law and daughter-in-law will conflict because of the education of the child, one of the most serious conflict is, I patted the child with my hand, grandma threw a knife and said, 'you killed him' (the way to protect the child), I also refuted, 'This is my child' "(pledging her right to educate the child) PARTICIPANT G/INTERVIEW_S1)

The mother sometimes blamed her husband for his absence, she also expressed her frustration and helplessness in the interview, and admitted that she chooses not to act when the conflict intensifies in order to avoid causing more tension and stress to the child:

"Since you have to be in charge, then you are in charge, I don't care." (Participant G/Interview_S2)

"My husband doesn't interfere too much with my children's education, and I feel that his acquiescence is also a form of support." (Participant D/Interview_S2)

"Although the children's father is very busy working outside, he will help me do some housework at home and accompany the children patiently, so the children also like the time when their father is with them." (Participant A/Interview_S1)

More importantly, a family with a good relationship between husband and wife will reveal a more real state of happiness, but also reflect warmth and inclusiveness to the people around them, especially the children (Hellinger, 2003). This is consistent with the findings of our study, which also found that a harmonious relationship between couples is more beneficial to the healthy growth of children and good parent-child interaction. In addition, this study

also found in a complex family relationship, if the power and responsibility of educating children are not clearly defined and reached a consensus, this will bring great pressure and even resistance to parents to exercise their children's education. For example, in the case of participant G, if the father of the child can step up in time to face these difficult family conflicts with the mother, then perhaps with the father's support, the mother will no longer feel isolated.

Sub Themes 2: External Environment of the Family

External environmental factors from the family can influence an individual's decision making in a positive or negative way (Martinez, Shaker, 2023). These external factors may include economic development and employment, cultural atmosphere, gender stereotypes and so on. This research site is located in the urban-rural fringe. According to official statistics, in 2022, there are more than 2,200 local residents and 3,000 migrant workers in the Hui community. Due to the impact of the epidemic for three years, the economy of the Hui community has also been affected to varying degrees, showing that a number of halal restaurants have closed or changed owners, and a large number of rental advertising information has appeared in the publicity board of the community and the community WeChat group. According to local residents, many of the tenants did not renew their leases because they could not find jobs, and some of them chose to return home.

“We work hard to earn money to give our children a better life and education, but now the business is not as good as in previous years...” (Participant C/Interview_S1)

“The teacher told me many times to let me spend more time with the children, we also tried to do it, but now the business is not easy to do and have to continue to maintain, sometimes really tired, inevitably will be impatient with the children...” (Participant C/Interview_S2)

The large-scale rural-urban migration experienced by Chinese society is a major social problem affecting public health and social stability in recent decades. Family mobility is a significant feature and development trend of China's floating population (Zening Xu, 2022). The family care pressure of the left-behind members of the migrating families is a realistic problem that needs to be solved urgently. And Gu (2021) mentioned that to face squarely the political and economic factors behind the plight of left-behind children in China, we should not simply attribute this problem to the stereotype of "pathological family" to understand the problem. The participants in this study also revealed in the interview that they planned to send their children back to their hometown after graduation from kindergarten, and they chose to continue to look for places with more earning opportunities. On the one hand, they hope to take their children with them even in the face of the real economic pressure, in addition to economic influencing factors, family dynamics and social factors are also important in determining immigration decisions (Wu, et al., 2023). On the other hand, they are also very helpless to say that their children cannot enter cheap public schools in primary school due to the restriction of the household registration management system, while private schools are not affordable, so they have to send their children back to their hometown to study. However, the promotion of stable migrant population, high-quality family migration, stable employment and social integration of those who follow them is the key to the development of people-centered and shared urbanization (Li, et al., 2021).

Themes 2: The Value of Choice and the Distinction of Information

Parents' choice of value and distinction of information imply that parents make family decisions, especially children's education issues, whether to confirm the motivation behind the value based on rational thinking and judgment of information based on multi-evidence, and explore its true meaning regardless of appearances. Parents themselves are not experts in cognitive development, curriculum, large-scale design, learning strategies, or medicine. Parents themselves need to be honest about their own lack of expertise. (Dwyer, 2012) Under the realistic background of a large amount of information and values that need to be screened and selected, whether parents can detect the values and information instilled by external expectations and change from passive acceptance to active recognition, because the family is the basic source of transmitting values to young children (Brianna Anderson, 2022). In this study, there are still parents who agree with the concept of "Studying well in school will lead a good life in the future". These parents work very hard but seem to be dissatisfied with their own lives. Instead, they put their expectations on their children and want to move up the social class through education. In interviews, they also admitted that they do not want their children to have a hard life in the future, so they are willing to prioritize investment in children's education on the family's list of expenses.

"I can't help the kids with their homework anymore, but I can pay teachers to help me teach them, usually as long as it is helpful to their learning things I am willing to buy."
(Participant C/Interview_S1)

According to the feedback from the kindergarten teacher, the mother once sent a message in the WeChat parent group to express her concern that her child would not be able to keep up in learning after primary school, and hoped that the teacher could teach her child more Chinese pinyin and arithmetic.

"We didn't go to college, so it's hard for us to earn money. If my children can study hard and go to college in the future, then it will be worth our hard work to give them a better education environment..." (Participant I/Interview_S2)

The researchers analyzed that it is likely that because parents have such concepts and psychological needs, a large number of educational utilitarian advertising and commercial out-of-school training have appeared in the market.

However, among the parents interviewed, there are still different value choices. The other mothers talked about their choice of not following the crowd in the context of coping with the environment:

"Relatives and friends around me have advised me to send my child to training classes (outside school), but I do not think that is good for my child, rather than training a child who can play piano, chess, calligraphy and painting everything, it is more important for me to train a child who is physically and mentally healthy." (Participant F/Interview_S1)

"In the past, my children would be sent to the mosque to learn religious knowledge during holidays, but later due to policy reasons, they can only learn some basic knowledge at home..." (Participant H/Interview_S1)

“The child's father was an Imam before he started his business, so our family has always paid more attention to the child's religious knowledge. We believe that the Islamic teachings can lead people to be good and moral people.” (Participant A/Interview_S1)

“We now live in a community where few people wear turbans, so children are reluctant to wear turbans and think that wearing turbans is a strange dress for a few people, so we want to move our family to a place with a strong religious atmosphere, so that children can have a good religious environment from childhood” (Participant B/Interview_S1)

Parents' beliefs set the tone of what is important in the family during parenting, and parenting practices serve as the means by which these beliefs are concretized (Ridao, et al., 2021). In this sense, parental decision making is a way of materializing a belief or value orientation. According to Graciela Martinez and Elizabeth Shaker's research (2023), values constitute an individual's core belief system and serve as motivating factors to guide individual decision making. And the research findings of Sigel et al. (2019) reveal that with the passage of time, parental beliefs will show more realistic adaptability and change in relation to children's growth stage. Parents' beliefs and values influence children's development and adaptation (Taraban & Shaw, 2018). In this study, it is also found that parents' selection and judgment of information and value choices affect every specific decision in the family. There is no doubt that family decisions will also have a direct impact on family members and children. More than a month after the interview with Participant B, based on feedback from the kindergarten teacher, the mother transferred her daughter to another Muslim community (away from the capital city) at the end of the semester, and the reason the family chose to move was mainly because of their religious values, they feel that there is a stronger atmosphere of Islamic lifestyle. This study found that behind every family's struggle and choice, there are corresponding important values and reasons to adhere to. Such beliefs and values will continue to have an impact on families, and long-term follow-up studies may be able to better understand them systematically. Besides, Bornstein et al. (2017) suggest that studying parents' and children's perceptions of religious belief and parenting is important for understanding the impact of parents' religious belief on parents and children.

Themes 3: Self-Exploration in the Family of Origin

Self-exploration of family of origin means gaining insight into the patterns, strengths, and challenges that shape one's identity and relationship dynamics, helping individuals build a healthier relationship and resolve any unresolved issues that may affect their well-being. Understanding the family of origin is the basis for developing self-differentiation and initiating relationships and self-change (Bowen, 1972). There will be two families for an individual lifetime, one is the family of origin given by the individual's parents during childhood, and the other is the family in which the individual acts as the parents of the children. Previous research has emphasized that the family shapes the person's personality, influencing personal growth, interpersonal relationships, the ability to manage emotions, and understanding of emotional interactions between people. And according to Berthelot et al. (2015) and many previous studies, trauma-related parental reflection may protect parents from repeated trauma in the parent-child relationship, as high levels of trauma-related parental reflection may be associated with awareness of the impact of trauma on their own and their child's

development. In a sense, reflection based on parental status can promote the path of self-exploration of individuals, to face and think about their growth experience in the family of origin again, to think about how to avoid repeating the trauma of the past, and to screen out beneficial resources to help self-growth.

“Maybe it's because I grew up in a quiet family, so I don't worry too much about my future life now, and simply live each day without too many complicated thoughts” (Participant E/Interview_S1)

“My mother gave me love completely selfless, my father is a Chinese traditional strict type of people, rarely praise me, always feel that give me pressure I will be better, no matter how well I do, he will beat me, resulting in my childhood actually quite inferior, I feel that no matter how well I do is not good enough, when I was in the college entrance examination, at that time, all the people said that I can definitely take a very good university. I was so scared that I said to my mother, ‘If I can't meet your expectations, then I won't come back after I go to see the grades’, my mother cried on the spot, she hugged me and said, ‘Why do you have this idea, when I gave birth, the moment I saw you, I was giving birth to a daughter, not a college student, you must always remember that no matter what happens, Whether you can pass the exam or not, you are my love daughter’, I cried at that time... When I was a child, my mother said to me, ‘girls should be good to themselves, take care of themselves first,’ my father is always strict with my brother and I, so the relationship between my father and my brother was once not very good, always rely on my mother to reconcile from the middle, strict father and kind mother. In fact, I do not agree, feel that my father is too harsh, and I do not want to do this to my children. It is OK to pursue what they want within their ability, not necessarily by suppressing it, and sincere communication with children will have the same effect, or it may be better, even if the children don't do what the parents want, I will choose encouraging communication.” (Participant D/Interview_S1)

“Parents in the past and parents now all love their children in their hearts. One kind of love is that parents will tell Danish fairy tales to their children every night, and another kind of love is that they can send their children to Denmark to see what the place where the story takes place is like, but they don't have to accompany their children. My parents belong to the second kind. They can send their children but they don't spend much time with them, they love their children, but their way is more simple and direct. So I wanted to see if it was possible for me to be able to read stories with my child every day and also take him to see the place.” (Participant F/Interview_S1)

The relationship with our family of origin still manifests itself in our current family relationships, especially if we are not aware of these family patterns and they continue to act on our existing family relationships (Benz, 2022). And these Invisible rules hold a great deal of power in the daily interactions of families (Day, 2010). While there is value in "diagnosing" family rules and boundaries, this does not mean encouraging negative views of your family of origin and its members; it is designed to provide you with the tools to realistically assess your native family experience based on traditional family therapy concepts. (Walter, 2017)

Therefore, when dealing with the problem of family of origin, individuals need to understand those old patterns and generate new parts based on the old patterns through self-exploration and discovery. From the interview, we also found that although each participant had different growth experiences in the family of origin, they did not deny its significance when talking about the shaping and influence of the family of origin on individual personality. In the conscious narrative, the participants retrospectively recounted their emotional experiences in their family of origin, and explained and self-reported their psychological "complex" and the ongoing effects they are still affected by. However, the process of self-exploration is not easy, and in order to initiate and pursue self-differentiation (Bowen, 1985), an honest assessment and reflection of the family experience is necessary, even if it feels uncomfortable, or needs to rationalize past experiences and emotions and the actions of family members (Ili Rivera Walter, 2023). When the self is re-recognized, it is possible to break the intergenerational transmission of trauma. Previous findings have suggested that trauma-related parental reflection may protect parents from repeated trauma in the parent-child relationship, as high levels of trauma-related parental reflection may be associated with awareness of the impact of trauma on their own and their child's development (Berthelot et al., 2015; Fonagy & Luyten, 2009; Fonagy et al., 2011). Bailey and Rehman (2023) emphasize that "the habit of reflection is what separates the extraordinary professional from the ordinary." And reflection is "the foundation of all other soft skill development." We also believe parents' reflective self-exploration and practical efforts may be an effective way for individuals to achieve self-breakthrough, self-innovation and self-growth.

Themes 4: Treatment and Change

The theme of treatment and change implies the parents' self-reflection in the process of dealing with the interpersonal relationship within the family, the external environment of the family, and finally back to the process of self-exploration, the re-identification and interpretation of challenges and the way to respond. Challenges are difficult because of lack of resources and insufficient support. The acquisition of new knowledge can help parents cope with challenges (Christian, 2023). The process of learning new knowledge cannot be separated from understanding and reflection, which is an important part. When parents perceive and identify challenges, they need to honestly face their own weaknesses and shortcomings, evaluate their own coping mentality and ability, and then make the choice of buffer or timely response. The response can be in the form of actions or changes in attitudes and perceptions. This is a meaningful process, and through a reflective process, it also enhances the adaptability and flexibility of the final decision. The participant G in this study experienced such a process, when dealing with the intensification of complex family conflicts, the strategy she chooses is to avoid the conflicts temporarily. On the one hand, she accepts that she is in a weak position (without her husband's presence), and insisting on hard fighting is not a better way to deal with the conflicts. In particular, at this time, the mother can also consider minimizing the harm of the conflicts to her children. On the other hand, she is also reminding the child's grandmother, "This is my child," in order to express that she will not cede the right to education of the child. The mother did the best she could under the circumstances. Perhaps the emergence of a challenge is a "signal", when it is faced squarely and not negatively evaluated, it is more likely to initiate positive self-reflection, the use of positive self-reflection does not mean the perfect solution to all problems, but it may push parents towards the direction of self-growth, broadening experience, increasing wisdom, and even the wisdom of peaceful coexistence with the challenge.

“My daughter's illness is what worries me the most. When she was young, everything was normal, until she was about three years old, I found that the child could not walk, her legs would be soft and then she would fall down, so I took the child to the hospital for examination, and the result was misdiagnosis twice. The first time, the doctor said it was developmental problems caused by malnutrition, the second time, the diagnosis was epilepsy, and the corresponding medicine was prescribed. The frequency of the disease increased, so again to a higher level of hospital medical treatment, neurologists did a genetic test found that is a gene mutation glucose transporter congenital deficiency, resulting in no physical strength of the child, the amount of exercise she cannot stand, especially drinking sweet sugary drinks will appear symptoms, can only use ketogenic diet, give up carbon water. We have been worried about our daughter's health problems, and once thought about seeking psychological help for our child, but our daughter herself did not accept that she was different from others.” (Participant I/Interview_S1)

“We still choose to face the future life positively, as the Quran Sura al-Baqara 216 says: Battle has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allāh knows, while you know not.” (Participant I/Interview_S2)

Ardelt (2005) argues that passive coping strategies, combined with avoidance of reflection and unwillingness to learn lessons from life, can make individuals less intelligent, vulnerable and helpless in the face of serious crises and difficulties in life. However, existentialist positive psychology asserts that happiness is not the absence of stress and negative emotions, but rather an adaptive relationship with them that highlights their importance to life. Eisenbeck et al. (2021) proposed that meaning-centered coping has a direct and moderating effect on depression, anxiety and stress. In addition, Positive coping is an effective way to help people cope with both predictable and unpredictable life changes (Morin, 2023). Meanwhile, social support were significantly associated with reduced psychological distress (Yu et al. 2020). In Participant I's case, The daughter's illness has undoubtedly brought challenges to the family, especially in terms of time and energy for the parents, According to this participant, the family also experienced a struggle from having to accept it at the beginning, to gradually accepting it and then actively coping with it. After stabilizing the physical symptoms, they also considered seeking professional psychological counseling for their daughter, re-recognizing the meaning of the disease, and constantly helping her integrate into normal life. Learn how to live with illness. According to the research of Khoyneshad et al. (2012), basic religious beliefs are positively correlated with good characteristics that help people deal with life challenges and identity crises. In this study, participant I also talked about the positive guiding effect of his religious belief on his practical life. People who use their beliefs to guide their life practices are generally more likely to be satisfied with the way they live.

Recommendation

Based on the findings of this study, we have the following specific proposals:

1. Optimize the existing household registration system, so that children of migrant families can more conveniently attend public schools nearby;
2. Encourage and support the development of small and medium-sized enterprises in the community through tax reduction, technical training, financial support and other

- measures to promote the community economy and create job opportunities;
3. Strive for policy support and integrate community education resources. Based on the actual situation of the community, establish a community family education research association led by the community management committee, highlight the cultural characteristics of the community, and build a working basic model in which the community supports the family and the family feeds the community;
 4. Sociologists, parent volunteers and educational psychologists were brought together to organize a series of training workshops related to family education to provide continuous learning assistance to parents in the community;
 5. Initiated by volunteer parents, a long-term parent mutual assistance cooperation group is set up in the community through recruitment, and themed exchange meetings are held regularly, which may involve marriage issues, parent-child communication, parenting experience sharing, employment information exchange, legal aid, etc.

Conclusion

This study used in-depth interviews and documents analysis to collect data to explore the challenges parents face in self-reflection and their understanding and coping with these challenges. The study found that parents' self-reflection is under pressure from the internal and external environment of the family. At the same time, parents also need to identify information and value judgments that are really suitable for their own family reality. In addition, what to inherit and what to cut off in the process of self-exploration of the original family is also a challenging task for parents. Positive self-reflection will help parents expand their experience and increase their wisdom in responding to challenges. This study provides narrative details for understanding the challenges of parental reflection, as well as a systematic and in-depth perspective for understanding the struggles and responses of Hui Muslim parents in reality, and also provides qualitative research data to support the development of family guidance strategies and parent training programs.

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