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THUS SPOKE THE TENGRI 'DO NOT EVEN
SAY HUMPH' CHILD RESPONSI-BILITY IN
THE CONTEXT OF PHILOSOPHY, CULTURE
AND RELIGIOUS BELIEF

BÖYLE BUYURDU TANRI "OF BİLE DEME"
FELSEFE, KÜLTÜR VE DİNİ İNANÇ
BAĞLAMINDA EVLAT SORUMLULUĞU

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THUS SPOKE THE TENGRI 'DO NOT EVEN SAY HUMPH' CHILD
RESPONSIBILITY IN THE CONTEXT OF PHILOSOPHY, CULTURE AND
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Abstract: Considering that the foundations of the child's personality structure are formed in the family and that the family is effective several areas such as the child's educational life and choice of profession, the effect of the parents on the child is prominent. However, the positive interaction between the parent and the child is very valuable considering the social values and habits of the child in the family environment. The child who grows in a functional environment is seen as an independent adult. In the Islamic tradition, the child must be polite and provide a number of services. The child's responsibility to his or her parents comes immediately after a number of duties to God. In this tradition, the child must obey his parents, provided that they do not contradict God's command. However, the same condition applies to the son's non-Muslim parent should also obey in the framework of courtesy. Mother-fathers and teachers are the individuals who conduct the children's developmental requirements. These individuals should know well children's biological, psychological, social and moral developmental features and they should behave in the light of these information. Mother-fathers and teachers should take care of children's healthy, efficient and balanced diet, and they should help children's behavior to become free from the external dependence in parallel to their cognitive development and become an independent individual.

Key Words: Filial Responsibility, culture and religion, responsibility

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Öz: Çocuğun kişilik yapısının temellerinin ailede oluştuğu ve ailenin çocuğun eğitim yaşantısı, meslek seçimi gibi birtakım alanlarda etkili olduğu düşünülürse anne ve babanın çocuk üzerindeki etkisi belirgin bir şekilde ortaya konulmaktadır. Bununla birlikte çocuğun toplumsal değerleri ve alışkanlıkları aile ortamında edindiği dikkate alınırsa ebeveyn çocuk arasındaki olumlu etkileşim çok değerli olmaktadır. İşlevsel bir ortamda büyüyen çocuk, bağımsız bir yetişkin olarak karşımıza çıkmaktadır. İslam geleneğinde çocuğun ebeveynine nazik olması ve birtakım hizmetler sağlaması gerekmektedir. Çocuğun ebeveynine olan sorumluluğu Allah'a olan birtakım görevlerinden hemen sonra gelmektedir. Bu gelenekte Allah'ın buyurduklarına ters olmamak koşuluyla evladın ebeveynine itaat etmesi gerekmektedir. Bununla birlikte aynı koşul geçerli olmak üzere evladın Müslüman olmayan ebeveynine de nezaket çerçevesinde itaat etmesi gerekmektedir. Çocukların gelişim gereksinimlerini karşılayacak olan kişiler öncelikle anne-babalar ve öğretmenlerdir. Bu kişiler, çocukların biyolojik, psikolojik, sosyal ve ahlaki gelişim özelliklerini iyi bilmeli ve bu bilgiler ışığında hareket etmelidirler. Anne-babalar ve öğretmenler, çocukların sağlıklı, yeterli ve dengeli beslenmelerine özen göstermeli ve zihinsel gelişimlerine paralel olarak çocukların davranışlarında dışa bağımlılıktan kurtulup özerk bir kişiliğe kavuşmalarına yardımcı olmalıdırlar.

Anahtar Kelimeler: Evlat Sorumluluğu, Kültür ve Din, Sorumluluk

Introduction

The origin of the child responsibility concept dates back to 551 B.C. In Confucian teachings it is emphasized that the child loves, respects and serves the parents. In the Asian society this respect is accepted as the filial piety. Parental respect must include extraordinary care, generosity and sincerity. In a study conducted with South Korean adolescents, it was revealed that this respect emphasized in the teachings was an important predictor of the child's responsibility (Sung, 1990).

As can be understood from the above, it is seen that the concept of the child responsibility dates back to very ancient chronicles. To understand better this radical concept, it is useful to examine first the parent's duty to the child. Without examining the parent's duties it will be difficult to define what the child responsibility concept is or why this responsibility is revealed. Apart from bringing the child into the world, it is a parental duty to provide the child with the necessary care, support and nursing. The parent desires to maintain the routine activities in the daily life while fulfilling the task of raising the child. If the parent's fulfilling the duties regarding the child prevents the parent from engaging in some activities, the parent may feel anger at the child. Especially when the child is small, the parent's care and nursing for the child should be at the highest levels (Blustein, 1977).

When the duties of the parent are analyzed, it becomes clear that the responsibility of the parent towards the child is dominant. On the other hand, as the age of the child grows and becomes independent from the parent, the symmetrical relationship between the child and the parent will be revealed (Fenton, 2017). In other words, while the parent's responsibility to the

child loses its dominance, the responsibility of the child to the parent will be revealed. At this point, the concept of the child responsibility will appear.

The theories explaining the existence of the child responsibility should be examined before proceeding to the definitions of the child responsibility concept. One of these theories belongs to Blenkner (1965). Blenkner (1965) introduced the concept of filial maturity as a developmental task specific to the mid-life period. The adult child in the mid-forties or mid-fifties faces a filial crisis. The reason for this crisis arises when the child realizes that the parent cannot fulfill the supporting role. Along with this awareness, the child's supporting role to the parent becomes significant. The child, who is sensitive to meeting the needs of the parents by protecting own independence, gains an adoption maturity (cited in Birditt et al., 2008).

The concept of filial maturity represents a dynamic process in which a middle-aged adult child can successfully perform normative tasks related to child responsibility. Filial maturity includes the ability of the adult child to see himself / herself psychologically separate from the parent by coming through the role of a strict child, and the strict parental role involves accepting the parent in a different way as an individual with needs (Fredriksen & Scharlach, 1996). The emergence of this concept is based on Blenkner's realization that Freudian personality theory is inadequate in explaining the task of caring for the parents of middle-aged adults. Many adults in their forties or fifties experience adoptive crises. The emergence of this concept is based on Blenkner's realization that Freudian personality theory is inadequate in explaining the task of caring for the parents of middle-aged adults. Many adults in their forties or fifties experience filial crisis. Filial crisis is experienced by children who realize that their parents need care and support. The recognition of the filial crisis involves accepting what the child cannot do, can do and what needs to do for the parent. Middle-aged adult children need to learn to accept and meet their parent's needs. However, when the filial duty or filial role is performed successfully, filial maturity can be achieved (Marcoen, 1995). This process includes the ability of the child to make own decisions, in other words, to gain independence from the parent, but also to feel close to the parent. According to theorists, filial maturity starts in the early adulthood and increases during the adulthood. Many studies reveal that as the age increases, the relationship between the parent and child becomes more positive. Apart from that, filial maturity becomes more apparent towards mothers. The reason for this is the fact that the mother invests more in the child and communicates more with the child. As the quality of the relationship between parent and child improves, the adult son spends time with pleasure rather than with assistance (Birditt, Fingerman, Lefkowitz and Dush, 2008). At the same time, the concept of parenting maturity along with the concept of filial maturity is included in the literature. According to Fredriksen and Scharlach (1996), the concept of parenthood maturity includes the ability of the parent to originate a close, empathetic and compassionate child-parent relationship and to accept the adult child as an individual with limits, needs and abilities.

Social exchange theory states that people are motivated by reward and punishment. For example, even though the parent demonstrates the necessary care and nursing to the child, and the child fails to show the attention that the parent needs, the child will experience some costs (guilt, deprivation of community approval) in this relationship. On the contrary to this, if the child shows the necessary care and nursing to his parents, he will experience rewards such as

satisfaction and gratitude. People seek a relationship with the principle of maximum profit and minimum costs. It is also implied in theory that there exists the principle of reciprocity in human relations. If this theory is evaluated in the context of the parent-child relationship, as the parent provides food, shelter and supervision, the child should also provide the parent with care and nursing when it is needed. (Nye, 1979; act. White et al., 2015). Also, it is underlined in this theory that the values provided by both sides should be equivalent.

Attachment theory is another theory that explains the existence of the concept of child responsibility. According to Cicirelli (1993), the emotional bond between the parent and the child helps the child to stay in contact with the parent and to protect the parent from harm. In other words, the friendship relationship between the parent and the child and shared positive feelings reveal the responsibility of the child (English, 1992).

The aforementioned theories provide a theoretical explanation of how the child responsibility emerges. After concluding through these theoretical explanations that the child responsibility concepts exist, the definitions of the child responsibility were examined.

If to analyze the definitions made by the researchers for the concept of child responsibility, in modern American society, as Seelbach (1977) states that in the definition made by Schorr (1960), the concept of child responsibility is defined as the duty of meeting the needs of the parents by the child. Blenkner (1965) defined the concept of child responsibility as an attitude of child's personal responsibility towards maintaining the well-being of the parent (Act. Seelbach, 1977). Finch and Mason (1993), on the other hand, defined the concept of child responsibility as the tasks that the child should do for the parents. He also stated that it was a family-specific form of responsibility. Hanson et al. (1983) stated that the responsibility of the child includes duties, protection and financial support against the parents.

Instead of the concept of child responsibility, the concept of the expectation of child responsibility also can be used. The term child responsibility is defined as the normative belief of the child regarding the responsibility that the child has to fulfill against the parent, while the expectation of the child responsibility reflects the expectation of the parent from the child within the scope of the child responsibility. The concept of child responsibility or expectation of child responsibility is defined as the normative belief about the responsibility of the child (Sung, 1995).

The concepts of expectations, norms and responsibility are included in the definitions made about the concept of child responsibility. Similarly as in the definition, the concept of the responsibility of the child in the literature takes place as the filial responsibility, filial piety, filial obligation, filial norm or the filial expectation. Since the term child responsibility is expressed in many terms in the literature, makes it difficult to define this concept. Researchers in general defined this concept according to the content and purpose of their research on the child responsibility (Sung, 1995).

Above, the roots of the child responsibility, the theories explaining the existence of the child responsibility and the definitions made about the child responsibility are examined and an overview of the child responsibility concept is provided. In the following, different perspectives

on the responsibility of the child are analyzed so that the concept of the responsibility of the child is examined in a deeper way.

Different Perspectives Concerning the Child Responsibility

In order to better understand the theories regarding the responsibility of the child given above, it is important to examine the cultural and religious traditions and philosophical perspectives that these theories are based on. These perspectives are described below.

Cultural traditions

Under this title, the classical Greek and Chinese traditions regarding the responsibility of the child are examined.

(1) Classical Greek Tradition

Greeks have dual feelings about older people. On the one hand, they hate this population because they evoke some negativity such as loss of power, depression and frustration. On the other hand, they argue that the child must support the elderly mother and father. The Greeks named the tasks of the responsibility of the child as *geroboskia* or *gerotrophia*. If the child fails to realize his responsibility to the parents, he is punished in the eye of law. This may be a penalty or also a partial deprivation of citizenship rights. The point of the origin of these laws based on that the sacrifices of the parent in the past should be paid by the child (Vaughan-Brakman, 1994).

The duties related to the child responsibility also have some limitations. For example, if the father neglects the education of the child, the child is exempted from the tasks related to the child responsibility. In general, the child's care of the parent takes place among the requirements of a good citizen or a good state official. The child who does not fulfill the duty to the parent may be banned from the state duty (Vaughan-Brakman, 1994).

While the child has certain duties to parent when the parent is alive, the duties also continue after the parent's death. When the parent dies, child's duty to bury the parent following with rituals reveals. As a result, the tasks related to the child responsibility in the Greeks have both moral and legal dimensions. Therewith, it can be said that the tasks related to the responsibility of the child are based on reciprocity (Vaughan-Brakman, 1994).

(1) Classical Chinese Tradition

This tradition is based on the teachings of Confucius. Parental respect is emphasized in these teachings. In addition, the concept of filial piety is used instead of the concept of child responsibility in these teachings. The child's respect for the parents is seen as the source of all other virtues. From a broader perspective, this virtue is thought to include other virtues such as gratitude, loyalty, courtesy and assistance. When this virtue is not fulfilled, it is thought that standard rules are broken (Laanemets, 1996).

Confucius emphasizes that the child's respect for the parents is a natural substance. The reason for this is that, every person has a parent and the biological nature is the root of the relationship between the parent and the child. This respect also contains obedience to the parent, but this obedience is not an imprudent obedience. When the parent makes misdirection, the

child must show the mistake to the parent in terms of respect. Also, when the parent is alive, the child has a number of tasks, similarly, some tasks reveal when the parent decease. In the teachings of Confucius, it is emphasized that there should be some rituals for the deceased mother and father (Nichols, 2013).

From the Confucian point of view, the child's responsibility to the parent is considered as a role responsibility. This role responsibility is correlative to the responsibility of the doctor to the patient. It is irrational to attempt to clarify the doctor's duties to the patient through the concepts of obligation, gratefulness or reciprocity as it is irrational to represents the child's duties to the parents in this way. There are several responsibilities that the child responsibility requires. To argue which concept defines this responsibility, obligation, gratefulness or reciprocity; or which one is correct, is meaningless. The child's responsibility to the parent maintains, even if the parent does not dignify this relationship. Likewise, even if the child is insincere or not diligent, the parent's responsibility to the child remains. Even when the parent is negligent, the duties related to the responsibility of the child continues to exist. As a result, the Confucian perspective asserts that the role of the child is sufficient in order to reveal the duties related to the child responsibility (Wee, 2014).

As it is seen above, the responsibility of the child to the parents is emphasized in the Classical Chinese tradition. Nonetheless, in the modern China, this concept maintained its existence. In the modern laws it is also stated that the parent should be supported by the child. Even if the parent does not have a gentle or positive attitude towards the child, the responsibility of the child to the parent endures. As a result, it is seen that the concept of the child responsibility takes place in the traditional and modern China (Vaughan-Brakman, 1994).

Rituals

Under this title, Jewish, Christian and Islamic traditions are explained which clarify the child responsibility.

(3) Jewish Tradition

It is a very powerful subject in the Jewish tradition that the child honors the parents. In this tradition, the concept of honor refers to the obligation to provide services to the parents (such as providing food, clothing) and to respect them. In addition, it is important for the child to have a positive attitude while serving the parents and to give pleasure. The parent's bringing the child into the world, raising and educating the child, reveals the responsibility of the child to the parent. In this tradition, parents are seen intrinsically as the creators or the partner creators with God (Vaughan-Brakman, 1994).

In addition, child's gentleness and respectfulness to the parents also causes some of the sins of the child to be erased. Nonetheless, it causes to be blessed in the other world. However, in this tradition, it is stated that children who do not treat their parents gently or use bad language to their parents should be punished by the authority. As a result, it is argued that in this tradition the relationship between the parent and the child resembles to the relationship between the God and the man. Demonstrating gratitude to the parent who brought him into the

world is a method to express the gratitude towards God who created the child (Vaughan-Brakman, 1994).

(4) Christian Tradition

In this tradition, explanations related to the child responsibility are not made in any sect or church in written form. The explanations which are related to this concept can be found in the Holy Scripture. All Christians believe that right and wrong are decided in accordance with the God's will. Due to different ways of narrating God's will distinct sects emerged. The love of God is also denominated as agape. Agape means unconditional love. In general, the child responsibility is thought to be based on the foundations of gratitude and compassion (Vaughan-Brakman, 1994).

(5) Islamic Viewpoint

In the Islamic tradition, as in the Chinese and Jewish traditions, the concept of child responsibility is considered important. In the Qur'an, there appears the duties of the child to the parents. These duties are divided into two as material and spiritual duties. In the material duties fulfilling the needs of the parent takes part. The verse in the Qur'an is related to the child's material duties to the parents, "O Muhammad they ask you what you will spend, say that the goods you will spend for mother, father, kinsmen, orphans, needies, passengers. Allah knows every favor you do." (Baccarat 2,215). As for spiritual duties, they are mentioned in many verses in the Qur'an. The Qur'an orders to "be nice" to the parents (En'am 6, 151-153; Nisa 4.36). The Qur'an "orders to carry this kindness further not even saying 'humph' which is an expression of impatience in the face of all sorts of unpleasant situations and discomforts that may arise from the elderliness of the mother and father, who are ageing in front of the child" (İsra 17,23-24).

In the Islamic tradition, the child needs to be kind to parents and provide some sorts of services. The child's responsibility to the parents comes after whereupon some duties to God. In this tradition, the child must obey the parents, on condition not to contradict with what God utters. However, the child must also obey the non-Muslim parent in the frames of courtesy according to the same condition (Vaughan-Brakman, 1994).

Disobedience to the parent is seen as a very serious sin. Obedience in the Qur'an actually involves the superior-subordinate relationship of the parent-child relationship. In other words, there is referred to the role of parent and child (Turan, 2013). Moreover, even if the parent treats the child badly, the responsibility of the child's to the parent will remain. As in the Chinese tradition, the responsibility of the child endures after the death of the parent. Muslim children of a Muslim parent must pray to God to forgive the parents' sins. The prayer for the parent is ordered to pray in this way, "Our Lord! On the day of reckoning, forgive me, my mother, father, and the believers" (Abraham 14.41). On the other hand, if the parent is non-Muslim, the child's responsibility will disappear (Vaughan-Brakman, 1994).

As can be seen in the Islamic tradition, the concept of the child responsibility is emphasized. In the Qur'an, the child's duties to the parents are mentioned in many verses.

Philosophical Viewpoint to the Child Responsibility

Under this title, the views of Plato, Aristotle, Aquinas and Locke about the concept of child responsibility are given.

(1) Plato's Viewpoint

According to Plato, children should accept the obligation to their parents. The reason for this obligation arises because the parent brought the child into the world and raised. Plato considers the child's responsibility as reciprocity. In other words, the parent gave birth to the child and raised, and in return, the child should honor the parent (Han, 1996).

Another reason why the child honors the parents is that God responds to the parent's prayers, by rewarding the good children and punishing the bad children. He also argued that this punishment was not only in the sight of God, but that the state should punish the children who neglected their parents. Among these punishments there is also imprisonment. It is also the citizenship duty to denounce the children who mistreat their parents. Even slaves may denounce this. Even if the slave denounces own owner, slave is freed and rewarded. As a result, according to Plato, even if the parent is worthless or painful, the child's responsibility obligation to the parent does not disappear (Han, 1996).

Aristotle's Viewpoint

According to Aristotle, children owe their parents honor, support and a certain degree of obedience. Children should honor their parents because the parent provided many benefits for the child. The parent provided benefit to the child through life, upbringing and education. Plato also referred to the parent's providing benefit to the child through bringing into the world and raising the child. However, it is the first time that the educational benefit is evaluated separately from other benefits (Vaughan-Brakman, 1994).

According to Aristotle, the benefits provided by the parent through life, upbringing and education form the basis of the child's gratitude to the parent. Aristotle also thinks that there is an unequal friendship between the boy and his father. The fact that the father is superior to his son in some respects leads to an unequal relationship. The first of these aspects is that the parent knows the child better. Parent sees the child more as a part of himself. Although the parent loves the child as soon as the child is born, it takes time for the child to separate the parent from other people which are around and love (Han, 1996).

Aristotle also states, when the parent does not benefit the child purposefully or if the parent has some interests other than just helping the child then the child owes a repayment to the parent of what the parent has done in the past. However, in such case, the child's responsibility based on friendship and gratitude will not be revealed. As a result, Aristotle argues that as a result of the friendship relationship between father and son, tasks related to the child responsibility arises (Vaughan-Brakman, 1994).

(2) Aquinas' Viewpoint

According to Aquinas, the child owes respect and service to the parents because the parent is the person who brings the child into the world. The child would not have been born without a parent. So that, by bringing the child into the world the parent provides the child

with the greatest benefit. In return, the child should be grateful to the parent and help the parent when the help is necessary. In other words, when the parent is ill, the child should visit, or if the parent suffers financially, the child must provide financial support to the parent. As a consequence, the child owes the parents honor, respect and care because the child would not have been born without the parent (Han, 1996).

(3) Locke's Viewpoint

The philosopher we will examine finally is Locke. According to Locke, the roles and duties of the parent outweigh the roles and duties of the child. The reason for this is that until the child takes care of himself or herself all alone, the parent makes decisions caring about the well-being of the child. When the child is able to make decisions on his own (according to Locke, he is 21 years old), the situation disappears. On the other hand, people who are mentally unstable people their parents since they will never reach this ability (Han, 1996).

When the child is an adult and can make decisions on his own, the parent and the child must be friends with each other. This friendship is not a source of child responsibility as Aristotle stressed, but a consequence. As the child reaches the ability to make decisions by oneself and gets older, the domination of the parent slowly disappears. Nevertheless, the child considers the parent as more experienced, so takes into account the parent's advice. As a result, in Locke's point of view, the child responsibility does not include obedience to the parent. There exists honor and respect in the child's responsibility to the parents. In addition, when the parent needs physical and financial support, it includes child's providing the parent with the necessary support (Vaughan-Brakman, 1994).

If to summarize the various explanations described above related to the child responsibility, religious and cultural traditions interpret the content and extent of the child responsibility to the parent in different ways, nevertheless, the child's honor, respect and duty obligation to the parent is considered. After examining religious and cultural traditions, Plato, Aristotle, Aquinas and Locke's views, which examined the child responsibility from a philosophical point of view, were included (Han, 1996).

Plato thought that the child responsibility is to bring the child into the world, to raise the child and to provide the necessary care for the child. Whereas Aristotle, in addition to what Plato said, said the parent's provision of education to the child was among the essentialities of the child responsibility. Similar to the views of Aristotle and Plato, Aquinas and Locke saw the parent's bringing the child into the world and caring as the source of the child responsibility. In addition, Locke and Aristotle emphasized the friendship between the parent and the child.

When the viewpoints of the philosophers mentioned above related to the child responsibility are analyzed, it is generally seen that the child should be grateful to the parent (Vaughan-Brakman, 1994).

Various theories regarding the child responsibility were put forward on the basis of different point of views about the child responsibility described above. It is necessary to analyze the definition of parent before examining the theories related to the child responsibility. It was traditionally assumed that each child had two parents with biological links. Individuals who

meet the needs of their children, raise them, take care of them and provide long-term care and maintenance for their child are considered as parents. Considering the parenting role in this way may suggest that the child may have too many parents in life. Teachers, family friends or caregivers are the examples. On the other hand, the teacher who plays an active role in the child's life, caregiver and close friends of the family also fulfill most of these conditions, but the duration of their participation in the child's life is restricted. For instance, when a child skips a term in school life, it is difficult for the child to keep in communication with the previous teacher. Individuals with parental roles who live with the child for many years in order to provide long-term care and maintenance to the child gain a place in child's life. Nevertheless, since this is not the issue for family friends or caregivers, it is impossible for them to have a parental role. When considered in this way, the number of adults who will acquire the role of parents diminishes (Fenton, 2017).

To envision that the individuals who provide the conditions within the parental definition are the only biological parents would not be completely correct. If a person except the biological parent fulfills these conditions, then this person can also be valued as a parent. For instance, to define a father who leaves his child shortly after birth, as a parent only because of the biological bond would be illogical. Also, if to consider that the child has a stepfather and that the stepfather has a great contribution in the raising of the child, it would be logical to define the stepfather as a parent in the context of parental definition. Nonetheless, stepfather as a parent reveals that genetics is more important than affection, care and maintenance in the definition of parenthood. In brief, adults need to devote their lives to fulfill the needs of the child (Fenton, 2017).

The theories at the present time appoint who the parent of the child is when the child is very small or even when the child is unborn. However, determining who the child's parent depends on what the parent is presently doing for the child, rather than what the parent will do in the future. Thus, except the traditional family type, there are also alternative family types. In order to better understand the child responsibility, it is crucial to examine the two most frequently encountered alternative types of family (Fenton, 2017).

Adopting Families: This type of the family is frequently encountered. It is when two individuals take responsibility for a child whom they do not bring into the world by themselves. In some cases there may also be a biological link with the adopted kid. This is the matter of a grandmother and grandfather who adopt their grandchild. In this family type, the responsibility of the child towards his grandparents becomes apparent. This is because the adoptive individuals provide the needs of the child raise and take care of the child for a long period. In some cases, the biological parent of the child may also play an active role in the child's life. In case the biological parent does not break the connection with the child, the responsibility of the child to the stepparents and biological parents will appear (Fenton, 2017).

Extended Families: A type of family that emerges in the case of cohabiting with grandparents or cohabiting with the same generation of family members. In this type of family, if grandparents and uncles, as well as members of the same generation family have played a dominant role in providing care and maintenance for the child, then they also have the parenting

role. As a consequence, the responsibility of the child will arise to these persons who fulfill the role of parent (Fenton, 2017).

Limited Aspects of Alternative Family Types: From this point of view, people who perform the role of parent can be considered as a parent even if there is no biological connection between them with the child. The blind side of this perspective is that a child can have three, four or even ten parents. In this case, it may become difficult to establish more than two cordial relationships with parents. It is also more difficult for a child who has many parents in his life to perform the tasks that are related to the responsibility of the child. Even in the two-parent situations, tasks related to the responsibility of the child can be considered as burden by some children. Nonetheless, the fact that there are many adults who have the right to speak in raising the child makes it difficult to reach consensus in making important decisions for the child. At the same time, having many parents, by increasing the numbers of parents who will take care of the child, makes the child feel safe. For instance, when a child becomes ill, he or she can have more than two adults to be taken care by. The last critique of having too many parents is that some parents can push themselves into the background with regards to providing the necessary care and maintenance in the child's life. Some parents devote their life to the child, whereas, other parents can enjoy the pleasure of being a parent. In this case, the child may sense the responsibility of the child more powerfully towards the parent who pays more attention to the child. Consequently, parents who are more concerned with their child will be more likely to receive more support from their child in the future (Fenton, 2017).

Conclusion

A healthy development of the responsibility underpins the happiness of both the individuals and the society. There is a reciprocal, close and meaningful relationship of children and adolescents between their biological, psychological and social development and moral feelings, thoughts and behaviors. The moral development of children and adolescents is shaped in parallel with these areas of development. There are seen disorders in moral emotions, thoughts and behaviors in the individuals who fail to pass their developmental stages healthily. The obstacles and problems faced by the individuals during the development process cause negative consequences in their moral behavior and adaptation to the environment. For such reason, children's biological, psychological, social and moral development necessities should be scrupulously provided from the birth to ensure that future generations grow up healthily in each respect (Özen & Er, 2019).

Parents and teachers are the ones who will meet the developmental needs of children. They should be well aware of the biological, psychological, social and moral development characteristics of children and act in the light of this information. Parents and teachers should take care of the healthy, adequate and balanced nutrition of children and help them to become autonomous in their behaviors in parallel with their mental development. In this regard, they should take into account the characteristics of the family, school, peer and friend environment that constitute the social learning environment of children. In addition, teachers should take into account the developmental characteristics of children while organizing the programs, methods and activities of the ethics courses they will give (Özen & Er, 2019).

Parents and teachers are the individuals to meet the developmental needs of children firstly. These people should be well acquainted with the biological, psychological, social and moral development features of children and behave in the light of these information. Parents and teachers should be attentive to children's healthy, adequate and balanced nourishment and they should help children to become free from external dependence in their behavior and achieve an autonomous personality in parallel to their mental development. In this respect, they should consider the features of the family, school, peer and the social circle that constitute the social learning circle of children. Additionally, teachers should take into consideration the developmental features of children while organizing the programs, methods and activities of the moral courses that they will give (Özen & Er, 2019).

If to summarize the views above, parenting is considered to be a role rather than a biological bond, and the result appears that adults who play a dominant role in the child's development by meeting the child's interests and needs also have a parental role.

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