

# Evolution of the Four Individual Faculties of Mind within Human Consciousness

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## Abstract

The sequential evolution of the four faculties of mind of the human consciousness is one of the important facts about the human thinking processes that diverse mental theorists and thinkers hinted at but remained fuzzy until now. What psychologists such as Freud, Piaget, and Erickson postulated were stages of development of the physical body as it grows from birth to adulthood similar to Shakespeare's stages of life. The focus of this research is on the emergence and evolution of each of the four faculties of the human mind based on the historical and evolutionary development of consciousness that differentiated Homo Sapiens from the animal kingdom. There are two recognized stages of development of human consciousness namely, 1) evolution of consciousness based on Darwin's theory of evolution, and 2) the specific sequential evolution of each of the four faculties of mind of the human consciousness that differentiated human (early Homo Sapiens) consciousness from the consciousness of animals that led to the present sophisticated human thinking system. The development of consciousness started with all animals attaining two faculties of mind namely, Cosmic Consciousness (that works the autonomic systems of the physical bodies of animals), and a faculty of perceptual-mind (that made animals sentient) to be able to feed and avoid being eaten. The next stage of mental development occurred to the present Homo Sapiens who developed a second faculty of imagination that enabled early human beings to make tools of war to subdue wild animals that liberated the cave dwellers to roam the jungles and hunt down animals. The third stage of human mental development was the attainment of the faculty of ego/reason that developed laws and regulations which allowed people to live in cottages and villages. The fourth faculty of mind achieved by human beings was the faculty of superego/conscience that developed principles of morality and fair play for inter-personal relationships, that enabled human beings to live in harmony in larger towns cities and States. This shows the history of the evolution of faculties of mind in ascending order of higher abilities of (each of the four faculties of mind) within human consciousness. In short, this shows the slow sequential stages of evolution of the four faculties of the human consciousness namely, 1) the perceptual-mind, 2) imagination, 3) ego/reason and 4), the superego/conscience, from infancy, to adolescence, adulthood, old age and death.

## 1. Background: The Four Faculties of Mind

*Class:* The question we are going to research is; how do you think, or rather how do human beings think? Remember that the French philosopher Descartes started his philosophy by proclaiming; ‘I think therefore I am’, but was unable to explain how he thought, or how his faculties of mind worked to produce his thoughts? So, underlying the question of how people think is a bigger question of how the four faculties of the human mind (mentioned by Plato) jointly produce human thoughts that results in the behaviors of innumerable people on earth?

By starting the research with these questions about the daily thoughts of all human beings, this research proposes to analyze the contents of consciousness similar to how Freud “opened the hood of the head of his patients” and discovered that peoples’ thoughts are full of their desires, wishes, anxieties, and despair of unsatisfied wish-fulfillments that were repressed by their ego/reasons for the sake of adhering to social norms and cultural harmony. That it was the repressed thoughts in people’s minds that caused anxieties that bubbled up once a while which often resulted in mental disease of neurosis, schizophrenia, or lunacy.

Throughout history, there has been only two thinkers who tried to answer the question; how do you think? Or, how does the human mind and consciousness work to produce the type of thoughts and behaviors that shape who you are? The first mental theorist was Plato, who came up with the idea that the human mind and consciousness consist of faculties of mind that produce the thoughts and intensions of each person which in turn formed people’s opinions and their characters. The second mental theorist was Sigmund Freud who also came up with the idea that to understand how people think and how the human mind and consciousness works, you have to understand the tensions between the three faculties of id, ego, superego within the human mind, that create anxieties that led to the mental sickness of neurosis, schizophrenia and lunacy.

Based on his analysis of the repression of people’s desires and wishes, which led to anxieties, neuroses and schizophrenia, Freud explained the tensions between the faculties of id, ego, superego, along the lines of similar conflicts Plato had attributed to the three types of men that Plato listed as; the first personality being dominated by the spirited elements, the second dominated by bodily appetites, and the last dominated by reason (TZ Lavine, Plato’s Tripartite Souls of Men pp. 50-53). Thereafter, Freud saw the crucial need to investigate and analyze Plato’s triune faculties of mind in order to more properly understand the tensions between the faculties of mind in people’s thoughts as people hid their desires, fears, and anxieties and often pretended that all is well for the sake of social acceptance.

So, Freud set out to find out which faculty of mind is the source of the desires, wishes and anxieties within the mind of his patients (as they lay on his famous couch) and offloaded their thoughts to him. Freud found out that the faculty of mind he called id was the source of people’s desires and wishes which constantly demanded immediate satisfaction. And that it was the ego (Plato’s reason) that repressed the desires and wishes of the faculty of mind called id. But why was the ego repressing the needs, desires and wishes of the faculty of id? When Freud dug deeper into the minds of his patients, he discovered that the id represented the faculty of mind of infants whose demands were instinctual and represented what Plato called “bodily appetites”.

Freud also realized that the ego/reason was controlled by the superego/conscience, and that it was the superego/conscience that often ordered the ego/reason to repress the id’s constant demands for instinctual needs and bodily appetites for immediate satisfaction. But what type of faculty of mind was this superego/conscience that controlled and always ordered the ego/reason

to repress the demands of the id? Freud figured out or suspected that the superego/conscience represented the feared father-figure of parental control that every child trembled in fear of annoying. The fearsome father figure representing parental authority often denied kids unrealistic demands for immediate satisfaction which the parent could not provide. Hence, the controlling influence of the superego/conscience over the ego/reason

This was how Freud figured out the three faculties of mind (out of the minds of his analysis of patients' thoughts) by studying the patients' anxieties and neurosis that he diagnosed. What Freud came up with after studying the anxieties and neurosis of his patients was that there always existed tension among the three faculties of mind of the human consciousness that he identified as id, ego, superego. And that it was the tensions among the three faculties of id, ego, superego that was the cause of all the mental diseases of anxiety, neurosis, phobias, and schizophrenia. And boom! With the stroke of a pen, Freud had scientifically discovered the cause of mental disease that religionists had attributed to evil spirits and mental abjuration of evil spirits as cure for mental disease.

Freud touted his diagnosis of mental illness as being the cause of tensions among the three faculties of mind that resulted in the mental distress, he named anxiety, (people forget that Freud was the first person who created the word anxiety for mental distress). That when anxiety overwhelmed the thoughts of a person, it led to neurosis which causes schizophrenia, as the scientific diagnosis of mental disease. And the scientific cure for mental disease was a systematic method of analyzing the contents of a patient's thoughts which Freud had discovered for the first time known as psychoanalysis. Hence, Freud established psychoanalysis as a diagnostic method of listening to neurotics and schizophrenics describe their anxieties that overwhelmed their mind and led to their loss of reality known as schizophrenia or lunacy. Study.com (<https://study.com>).

Finally, Freud managed to assemble his three faculties of mind as id, ego, superego that was similar but slightly different from Plato's Tripartite Souls of Man. However, unlike Plato's faculties of mind that merely indicated different opinions, Freud's faculties of mind showed mental disease as arising from tensions of a control system between the superego's control of the ego, and tensions of control between the ego and the id, where the ego often repressed the constant demands for immediate satisfaction of its needs. That the main cause of mental disease was the ego's repression of the instinctual needs of the id which the id kept pushing out for immediate satisfaction that often overwhelmed the ego to lose hold of reality and the patient became schizophrenic.

Freud had shown that although external factors may contribute to anxiety, depression and neurosis, the mental disease of schizophrenia and lunacy was caused by tensions of control among the faculties of mind within the human consciousness. Clearly, since mental anxiety was real, mental depression was real, neurosis, and schizophrenia were real, it was not difficult to figure out that mental disease was caused by the infighting among the faculties of mind that resulted in real consequences for society. Thus, Freud's identification and explanation of his faculties of mind was easily discernable and acceptable by his contemporaries and the public.

That was the therapeutic part of Freud's discoveries about the characteristics of the faculties of mind in the human consciousness, where the faculty of ego's repression of the instinctual needs of the faculty of id led to neurosis, depression, and culminated in schizophrenia

Freud had scored a major diagnostic hit for mental illness with his newly discovered cause as well as the cure of mental disease that religionists had attributed to witchcraft, the devil, and evil spirits, lurking in the human mind that society had been unable to fathom or cure. In short, Dr Freud had explained the source of the mental disease of schizophrenia and the scientific method of curing it made Dr Freud the first psychotherapist although he called it psychoanalysis. Nonetheless, Freud had shown that the human mind and consciousness can get sick as a result of its own internal tensions between the various faculties of mind. And more importantly, that mental sickness, like any other bodily sickness can be scientifically diagnosed and cured.

This was Freud's great contribution to the theory of mind based on identifying and categorizing the faculties of mind of the human consciousness, and how the faculties of mind affect human behaviors and peoples' opinions. Of course, Freud's theory of mind involving his three faculties of mind differed significantly from Plato's philosophy of mind involving the Tripartite States of Man. (a.k.a., Plato's three faculties of mind) of the human consciousness. Needless to say, what separates both Plato's philosophy of mind and Freud's theory of mind from anybody else who wrote about the human mind and consciousness is that, the centerpiece of Plato and Freud's analysis of the human mind centered around a number of different modes of thought that Freud called faculties of mind (TZ Lavine, Plato's Tripartite Souls of Men p.50-53).

In other words, what these two great thinkers and mental theorists have shown is that the only way to understand how people think, and the only way to properly analyze people's thoughts and behaviors, is to analyze the different activities of the three faculties of mind within the human thinking system.

Thus, analysis of the faculties of mind within the human thinking system of the thoughts and behaviors of different people, reveals what Plato discovered as indication of different opinions of different people, which Freud attributed as tensions between the different faculties of mind, and William James called the divided self. This means, do what you will, whichever way you slice it, you cannot understand or explain human thoughts and behavior without reference to the faculties of the human mind and consciousness, (as advocates of behaviorism J B Watson and B F Skinner tried to do, and failed woefully), or you cannot analyze human behavior without knowing the intentions, opinions, and thoughts of people.

But what produces thoughts, opinions, intentions, and behavior within the human mind other than the different faculties of mind that make up the human mind and consciousness? Therefore, any vigorous scientific explanation of how people think, any explanation of people's thoughts and intentions that produces the myriads of behaviors in the world can only be attributed to the different faculties of mind as Plato argued and Freud agreed.

However, discovering that consciousness consists of a certain number of faculties of mind is one thing, correctly assessing the number of faculties of mind and scientifically analyzing the functions of each faculty of mind within the human consciousness is another thing entirely. On the other hand, correctly categorizing and identifying the specific number of faculties of mind in the human mind and consciousness is one thing, explaining the specific characteristics of each faculty of mind that elicits agreement or disagreement of the other faculties of mind which often results in the phenomenon that (William James called of the divided self) and Freud called tensions among the faculties of mind is also a separate thing.

Nonetheless, this research is committed to 1), categorizing the correct number of faculties of mind as four faculties namely, the perceptual-mind, imagination, ego/reason and superego/conscience, 2), describing specific behaviors, attributed to each of the four faculties of mind, 3), and more importantly, how each faculty of mind evolved its own distinct stages of development based on a 7-year cyclic template from birth to adolescence, adulthood, and old age of each person's mind and consciousness, forms the background of this research.

## **2. Introduction**

This research has focused primarily on explaining the characteristics of each of the four faculties of mind of human consciousness that produces all the different thoughts and intentions of how people think and behave in all societies around the world. In other words, the analysis and explanation of the functions and characteristics of how each of the four faculties of mind impacts the thoughts and behavior of people is the subject of this research. So, let me introduce the functions and characteristics of each of the four faculties of mind in the human thinking system one by one, and show how each faculty of mind emerged and evolved.

In other words, this research has examined the orderly emergence of each of the four faculties of mind that makeup the human thinking apparatus. This means that the human consciousness developed one faculty of mind at a time in a sequential order, until all four faculties of mind were assembled in the mind and consciousness of the homo sapiens that are the ancestors of human beings on earth. It also means that the sequential emergence of the faculties of mind indicates that each person carries the history of the emergence of the four faculties of mind in a newborn baby's consciousness, as a newborn baby's mind gradually assembles the four faculties of mind begins to think, from infancy to adolescence to adulthood.

## **3. Order and Emergence of the Four Faculties of Mind; Stages of Mental Development**

*Class:* There is a very important question that has been overlooked by mental theorists regarding how the human mind and consciousness acquired the faculties of mind that both Plato and Freud claimed were the sources of human thoughts and behavior. This important question is about how the human consciousness acquired four faculties of mind, or how the human thinking system developed not one or two, but a total of four faculties of mind. Newborn babies are born with a complete set of five physical sense organs of eyes, ears, nose, taste-buds, and body for feeling, all of which appeared simultaneously at the same time at birth.

The question is, can it be said that a newborn baby's consciousness is filled with a complete set of three faculties of mind namely, the id, ego/reason, and superego/conscience simultaneously at the same time at birth? In other words, does a newborn baby's mind have all three faculties of id, ego/reason, and superego/conscience on the first day at birth? If the answer is yes, then the next question is; how is it that infants do not exhibit any abilities of having ego/reason and superego/conscience? If newborn babies are unable to exhibit the faculties of ego/reason and superego/conscience, what faculty of mind is a newborn baby equipped with on the day of birth?

It is obvious that a newborn baby or even a 1-2 years old infant who has learned to talk and walk does not exhibit any ability of reasoning or moral principles. So, at what age does the growing infant acquire the faculties of imagination, reason and

conscience? What this research is trying to bring to the attention of the scientific community and everyone else is that, a newborn baby is not born equipped with all of its four faculties of mind at birth. Rather, a newborn baby is born equipped with only one specific faculty of mind called the perceptual-mind that allows it to perceive objects and people in its immediate environment.

That, it is after the newborn baby's faculty of perceptual-mind had assisted it to perceive objects and people in its immediate environment and it is able to talk, walk, and play, that its consciousness acquires three more faculties of mind namely, imagination, ego/reason, and superego/conscience in a sequential order. Since it is obvious that newborn babies are not born with the faculties of imagination, reason, conscience at the same time, but acquire these faculties of mind later on, it is crucial to pinpoint the precise ages (known as stages of development) the growing child's consciousness acquire the three additional faculties of mind.

Thus, the question this research has examined and sought to answer is; what is the precise stages of development of the faculties of mind, or what is the correct sequential order of emergence of the faculties of mind of the growing child's consciousness from childhood to adulthood? In short, finding out the precise ages when the growing child's mind and consciousness acquires the faculties of imagination, reason, and conscience is crucial for explaining why children think differently and behave immaturely compared to adults.

#### **4. Neuroscientists' Brain Development versus Stages of Development of Faculties of Mind**

What is the current scientific explanation of why children think and behave immaturely than adults? The current scientific explanation of why children think and behave immaturely (spearheaded by neuroscientists) is a fuzzy explanation that kids think and behave immaturely than adults because kids' brains are not fully wired enough (based on their age) to think and behave like adults. Thus, current scientists attribute children's immature behavior and thinking to their underdeveloped brains (and not the lack of any faculties of mind). But is that true? Of course, saying that kids' immature minds think immaturely sounds like the best educated guess isn't it?

But platitudes aside, does the science of immature brains that leads to immature thoughts and immature behavior hold water? Let us face facts; do human beings think and behave with their brains or human beings think and behave with their faculties of imagination, reason and conscience? If people think and behave with their brains, where does the faculties of imagination, reason and conscience fit in human thoughts and behavior? And how exactly does the human brain produce thoughts and human behavior? Or maybe, children's immature thoughts and behavior is the result of children's consciousness missing the faculties of imagination, reason, and superego/conscience that leads to kids' immature thoughts and behavior?

Let us take a closer look at whether children's immature thinking and behavior is due more to their immature brain development, or whether children's immature thoughts and behavior is due to the fact that kid's minds lack the important faculties of imagination, reason and conscience.

The explanation that children's immature thinking and behavior is the result of their underdeveloped wired brains implies that mature adult thinking and behavior depends on the fully wired brains of adults, was created by both Freud and Piaget's stages

of development from childhood to adulthood, (even though Freud propounded the concept that human thoughts and behavior derived from their faculties of mind). Freud's stages of development of babies from birth to adulthood ends at 15 years old. Here is "Freud's five stages of psychosexual states of development namely, "Oral, anal, phallic, latency, and genital". These five gradual stages of development are explained as, "Infancy (neonate and up to 1- year age) Toddler (1 to 5 years of age) Childhood (3 to 11 years old) - early childhood is from 3 to 8 years old, and middle childhood is from 9 to 11 years old. Adolescence from 12 to 15 years old. (<https://www.ncbi.nlm.nih.gov>).

here is Piaget's stages of development of kids from birth to old age; "Piaget was interested in the way children think instead of what they know. Piaget's cognitive theory believed that how children think change with experience and time. Children's cognitive development occurs in four stages. The first stage is sensorimotor, from birth to 2 years (Berger, 2014). During this stage children are learning through their senses. The next stage is the preoperational stage, from 2-6 years. During the preoperational stage, children think symbolically and are egocentric. The next stage is the concrete operational stage, from 6-11 years. During the concrete operational stage children begin to apply logic to their thinking and understanding. The last stage is the formal operational stage, from 12 years through adulthood. During this stage, adolescents use analysis until adulthood". (Berger, 2014)

The problem is that current scientific explanation of adulthood based on the theory of brain development for human thinking and behavior, contradicts both Freud and Piaget's theory of adulthood. For example, according to neuroscientists' scientific explanation of adulthood, "When the prefrontal cortex is fully developed — which typically happens around age 25 — you're considered capable of discerning the relationship between your actions and potential short- or long-term consequences. Until then, adolescents and young adults rely on the amygdala to make decisions", says Smelyansky, Teen Brain Development: Timeline, Effects, Healthline (<https://www.healthline.com>)

Scientists, especially neuroscientists attribute kids' immature thoughts and behavior to the immaturity of their brains (in their attempts to avoid any mention of the faculties of mind), which according to Plato and Freud is the only credible explanation of how people think and behave (as behaviorists found out), creates a huge problem for neuroscientists. The first problem of attributing children's immature thinking and behavior to their immature brains is that current scientific explanation for when kid's brains are fully developed as adults do not match Freud and Piaget's claim that adolescents' brains are fully developed as adults when they are 15 years old. On the other hand, this research maintains that children's immature thinking and behaviors is due to the absence of the faculties of ego/reason and superego/conscience that have not emerged to become part of the consciousness of 15 years-old children. So, here are two theoretical positions, 1) the one that attributes children's immature thinking and behavior to their underdeveloped brains, and 2), the theory that assigns children's immature thinking and behavior to the fact that the mind and consciousness of 15 years old teenagers lack the faculties of ego/reason and superego/conscience.

Therefore, the debate at hand for the right explanation of children's immature thinking and behavior is now set between the (pros) of children's immature brains; versus the (cons) of children's minds missing the faculties of imagination, ego/reason and superego/conscience that are yet to emerge in the child's consciousness. The fact that a child's developing minds lacks certain faculties of mind that adult minds have, led to the concept of stages of development of the human mind and consciousness from childhood to adulthood. So, the Pros are the neuroscientist's current scientific position that children's immature thinking and



behaviors is due to the fact that children's brains are not fully developed. The Cons (represented by this research) claims that children's immature thinking and behavior (is not a matter of the immaturity of their brains), but it is a matter of children's minds missing the faculties of imagination, ego/reason, and superego/conscience (that are yet to emerge), deal?

It must be pointed out that the current scientific explanation about the maturity of children's brains posits that children's brains become fully developed as adults "where the brain is fully developed at 30 years of age". On the other hand, this research puts the emergence of the last faculty of superego/conscience from 21- 28 years of age, which closely matches the current scientific position as quoted herein: "When the prefrontal cortex is fully developed — which typically happens around age 25 — you're considered capable of discerning the relationship between your actions and potential short- or long-term consequences. Until then, adolescents and young adults rely on the amygdala to make decisions", (says Smelyansky. Teen Brain Development: Timeline, Effects, Healthline (<https://www.healthline.com>)).

These two quotations in the above paragraph that mentions the prefrontal cortex and amygdala suggests that neuroscientists are getting into the weeds of how the human brain produces ideas thoughts, and behavior in lieu of faculties of mind producing idea, thoughts, and behavior of human beings. So, we have the prefrontal cortex, and amygdala that supposedly produce thoughts and behaviors, what other parts of the brain produce thoughts and behaviors?

So, which part of the brain is responsible for thoughts? According to the National Institute of Health, "The cerebrum sits at the topmost part of the brain and is the source of conscious thoughts and actions. It holds your memories and allows you to plan, imagine, and think. It allows you to recognize friends, read, and play games. The cerebrum is split into two halves (hemispheres) by a deep cut". National Institute of Neurological Disorders and Stroke (<https://www.ninds.nih.gov>).

What part of the brain controls critical thought? "The Prefrontal Cortex: Home to Critical Thinking; The executive function control centers develop in the prefrontal cortex (PFC). The PFC gives us the potential to consider and voluntarily control our thinking, emotional responses, and behavior". Edutopia (<https://www.edutopia.org>).

Where are thoughts stored in the brain? "Most available evidence suggests that the functions of memory are carried out by the hippocampus and other related structures in the temporal lobe. (The hippocampus and the amygdala, nearby, also form part of the limbic system, a pathway in the brain"... Learning, Recalling, and Thinking (<https://www.ncbi.nlm.nih.gov>)

What side of the brain controls behavior? "It is believed that the left brain and the right brain control a person's aptitude, personality, and behavior. Those who are left-brain dominant tend to have numeracy, logic, or critical thinking abilities, whereas those who are right-brain dominant tend to have creative talent, diplomacy, or imagination" Are you a left brain or right brain thinker?" MedPark Hospital (<https://www.medparkhospital.com>)

*Class:* There you have it. There are two explanations for the stages of development of the human mind and consciousness, the first explanation of the development of consciousness based on the emergence and assemblage of four faculties of mind from birth to adulthood and old age namely the faculties of Perceptual-mind, Imagination, Ego/reason and Superego/conscience.



And the second explanation of the development of consciousness based on brain development of the prefrontal cortex, hippocampus/amygdala, cerebrum, and right/brain and left/brain of people's consciousness.

So, people can make up their minds whether this research that places the beginning of adulthood of the growing child's mind and consciousness in terms of the full emergence of all four faculties of mind at age 28 years old is right or wrong. Or, whether neuroscientists and brain development theorists who put adulthood in terms of the full development of the growing child's brain at 30 years of age is the better argument or not. As to how long it takes the brains to develop fully? According to National Health Institute, "the brain finishes developing and maturing in the mid-to-late 20s. The part of the brain behind the forehead, called the prefrontal cortex, is one of the last parts to mature". National Institute of Mental Health (<https://www.nimh.nih.gov>).

## **5. Assembling the four faculties of mind: Perceptual-mind, Imagination, Reason, Conscience**

### **5.1 Order of emergence**

*Class*; this part of the research starts with entirely new facts about how the faculties of mind gradually emerge one after the other in the mind of the growing child that have never been proposed as a theory of mental development. Freud hinted that the faculty of id which was full of instincts was the original faculty of mind out of which emerged the faculties of ego and the superego later on. However, the first major difference between the stages of development of the faculties of mind by this research and the stages of development proposed by Freud and Piaget known as (Freud's (5-stages of development), and Piaget's (4-stages of development) is that, the stages of development by this research is based on a definitive 7-year cyclic stages of stages of development of each of the four faculties of mind from birth to childhood, teenage, adulthood, old age and death.

The second major difference between the stages of development by this research and Freud and Piaget's stages of development is that this research has proposed stages of development of the individual faculties of mind that is sequential. The 7-year cyclic stages of development is like 7-year semesters between each faculty of mind and the next one. So that, while the first faculty of mind enjoys the first semester of the first seven years of the newborn baby, the second faculty of mind namely, the child's faculty of imagination starts its first semester of emergence in the second semester when the growing child is 14 years old.

According to the 7-year cyclic stages of development of the faculties of mind, the third faculty of mind which is the child's ego/reason starts to emerge when the child is 14 years old to 21 years old, when the child's faculty of perceptual-mind is in its third semester, and its imagination is in its second semester. Now, it is at the end of the first semester of the child's ego/reason from ages 21-28 old, when the child's first faculty of mind is in its third semester and its faculty of imagination is in its second and the faculty of ego/reason has just completed its first semester that the last and fourth faculty of mind namely, superego/conscience emerges to give the growing child's mental constitution the principles of morality and fair play for good interpersonal relationship that both the rule of law and the Courts of law depend on.

The 7-year cyclic stages of development of the four faculties of mind make it clear that the stages of development of the physical body of a growing child is separate and different from the stages of development of the faculties of mind. That it is only the child's first faculty of mind namely, the faculty of perceptual-mind whose stages of development matches the stages of development of the physical body. The stages of development of the subsequent three faculties of mind of the imagination,

ego/reason and superego/conscience matches to their own stages of development that aligns but do not coincide with the stages of development of the physical body as superficially conjectured without the natural stages of the faculties of the human mind and consciousness.

We must be clear about the differences between Freud and Piaget's stages of development of children which depends more on the development of activities of the physical body than on the individual faculties of mind of the growing child. Even Piaget who supposedly focused on the cognitive aspect of the growing child failed to mention any individual faculties of mind. Instead, Piaget described children's mental development in terms of actions the growing child could perform such as sensorimotor stage, or operational stage. On the other hand, the crucial difference between this research's stages of development and Freud and Piaget's stages of development of children is that, this research's stages of development has focused on the individual faculties of mind without mentioning the physical body, (even though faculties of mind develop in physical bodies).

This research has focused mainly on the stages of development of each of the four faculties of mind at different ages of the growing child. On the other hand, Freud and Piaget do not describe each of the faculties of mind of the growing child, instead, Freud and Piaget focused on what the growing child was able to do or learn as indicative of the stage of development that supposedly fits the child's age. For example, Freud spoke about the oral stage (from birth to 1), anal stage (from 1 to 3), the phallic stage (from 3 to 6) the latent period (from 6 to puberty), and the genital stage (puberty to death) without any reference to the faculties of mind. And Piaget spoke about; sensorimotor stage, (0-2 years), preoperational stage (2-7 years), concrete operational age (7-11 years), and formal operational stage (12 years onwards) Very well Mind (<https://www.verywellmind.com>).

So, the difference between the stages of development of the faculties of mind of this research and the theories of the stages of development of Freud and Piaget is clearly different. This research has focused mainly on the gradual stages of development of each faculty of mind from childhood, to adulthood, to old age and death as a first step. Secondly, this research has introduced the concept of 7-year cyclic stages of development that identifies which age of the growing child's life, each faculty of mind emerges to become part of the thinking system of the growing child's consciousness. For example, this research states that for the first seven years of an infant's life, the child works with only one faculty of mind called the child's perceptual-mind which is the first faculty of mind of the growing child.

In other words, this research assigns Freud's first three stages of (oral, anal, and phallic years (that are no doubt true about a growing child) of the child's early stages of development to the child's first faculty of mind called the perceptual-mind. In the same way, Piaget's sensorimotor and pre-operational development of 2-6 years (that are equally true actions of a growing child) are attributed to the child's first faculty of mind known as the perceptual-mind. Of course, the age-specific stages of development mentioned by Freud and Piaget are necessarily different from the stages of development this research has assigned to the development of the child's first faculty of mind called the perceptual-mind.

To be clear, what this research has laid bare is that there are four different stages of development of children's mind and body from birth to adulthood, namely, 1) Freud's stages of development, 2) Piaget's stages of development and 3) neuroscientists stages of development accepted as the current scientific stages of development of a growing child that states that "adulthood

starts from 15-30 years old when the child's brain becomes fully developed; (<https://www.ninds.nih.gov>), and 4), the stages of development of the four faculties of mind from birth to adulthood, old age and death by this research s of human mind.

It must also be pointed out that Freud and Piaget described the stages of development of children from birth to adulthood by age 15 (Freud) and from 12 years of age (Piaget) that seems to be accepted by the scientific community. In spite of that this research has describe the stages of development of the growing child based on the individual stages of development of each of the four faculties of mind from birth, to adulthood, through old age and death.

## **6. Assembling the Four Faculties of Mind. Introductions of Each Faculty of the Human Mind**

### **6.1 The perceptual-mind as first faculty of mind**

*Class:* Here comes the first faculty of mind of a newborn baby known as the faculty of perceptual-mind that newborn babies exhibit to indicate their awareness of their environment by perceiving objects and people around them. It is the same faculty of perceptual-mind that early Homo Sapiens used to perceive objects of their environment that made Homo Sapiens separate themselves from other animals and the rest of the world. Thus, each newborn baby carries the faculty of perceptual-mind as their ancestral memory of perception of objects of their environment by which the newborn baby in turn perceives objects of its environment.

The history of the mental development of the earliest Homo Sapiens indicate that the consciousness of the early Homo Sapiens had only one faculty of mind (or Homo Sapiens worked with only one faculty of mind) which was their faculty of perceptual-minds to perceive objects of their environment in order to differentiate between predator and prey. It was this first faculty of perceptual-mind allowed Homo Sapiens to feed and survive in the jungle and avoid being eaten as prey to perpetuate their species. Thus, the main job of the faculty of mind known as the perceptual-mind of Homo Sapiens was (and still is) to feed as a predator and avoid being eaten as prey for eons of time when the early Homo Sapiens separated themselves from the animal kingdom to become human beings.

After eons of millennia, the Homo Sapiens started to develop more faculties of mind because the functions of their faculty of perceptual-mind (which was mainly to feed and avoid being prey by other animals) was not enough to make Homo Sapiens the dominant species over bigger and faster animals such as, lions, bears, elephants, eagles, sharks, and whales that were stronger than human beings. So, the evolving mind of Homo Sapiens developed a second faculty of mind known as the human imagination to imagine ideas of how to make tools as weapons of war to subdue and dominate the animal kingdom.

### **6.2 Imagination as the second faculty of mind**

With the emergence of the second faculty of imagination, the early Homo Sapiens began to work with two faculties of mind namely, their faculty of perceptual-mind and their faculty of imagination were able to make hunting tools to hunt down prey to dominate the animal kingdom. Thus, with the help of their faculty of imagination, early Homo Sapiens who used to huddle in caves (indicated by cave drawings), were able to roam the plains and hunt animals for food with tools fashioned by their imagination. Next, with the help of their newly found faculty of imagination, early Homo Sapiens formed kinships and tribes

to build cottages and villages that led to communal life whose histories have been compiled sociologists and archeologists about the stories of early Homo Sapiens communal life.

Thus, after achieving dominance over the animal kingdom the early Homo Sapiens increased and spread out to form tribal societies of family members, separate from other tribes who were often regarded as neighbors or strangers. Some tribes of Homo Sapiens turned their attention to dominating other tribes of Homo Sapiens in other places that were seen as different peoples. Tribal groups began to form their own norms and traditions for group protection that led to conflicts with neighboring tribes and tribal wars for hunting grounds. There began the era of tribal raids between different tribes and constant warfare by the faculty of imagination of tribes that made better tools of war for territorial conquests. This is the history of the first two faculties of perceptual-mind and imagination of early Homo Sapiens that allowed them perceive objects of their environment and fight for food and territory for their tribes.

### **6.3 The faculty of ego/reason as the third faculty of mind**

Tribal leaders' penchant for tribal raids of conquest for territorial gains with the view of creating empires, led to the need for the emergence of the faculty of ego/reason to create laws and regulations for peaceful coexistence with neighboring tribes. In other words, raging tribal wars and conflicts with neighbor was the perfect time for the emergence of the faculty of ego/reason in the evolving mind of the early Homo Sapiens to create laws of engagement, demarcation of boundaries for hunting grounds, or farmlands, as well as rules and regulations for social harmony. This was what brought about the development of the faculty of reason as a lawgiver because of the need for laws, rules, and regulations, to maintain peace in society.

The maintenance and governance of the rule of law required recognized leaders. This led to the development of chiefs as tribal leaders to enforce the rule of law and to govern the villages and towns, and society in general. This is what established the rule of chiefs, kings and emperors.

After the establishment of chiefs, kings, and emperors was achieved, relative peace and prosperity began to prevail in villages, towns and cities. On the other hand, some chiefs and kings of bigger towns and cities became infatuated with power and jealousy against similar types of prosperity of neighboring tribes. Ambitious and jealous kings continued to wage wars of conquest to gain huge empires against weaker tribes in the name of increasing the peace and prosperity of their peoples. Thus, in spite of the faculty of ego/reason's rules and regulations for peaceful coexistence, the laws that brought prosperity to many people and tribes did nothing to curb the ambitions and jealousies of kings and emperors to continue to wage wars of conquests.

### **6.4 Superego/conscience as the fourth faculty of mind**

Laws and regulations created by the faculty of ego/reason for peaceful coexistence brought peace and prosperity to towns and cities, but laws and regulations alone could not control the ambitions and jealousies of kings and emperors to trample on the rights of people who were seen as weak and defenseless. Hence, there arose a need for the evolving mind of the early Homo Sapiens to develop the faculty of superego/conscience to introduce the principles of morality and fair play, to restrain the ambitions, brutality, and savagery of kings and emperors' appetites for wars of conquests and domination of weaker peoples, tribes, and weaker nations.

The problem of stronger kings and emperors waging brutal wars of conquest against weaker tribes was a problem of Man's wickedness against his fellow Man. Wars of conquest also raised the problem of equality of human beings and the inalienable rights of every person. This was why the evolving mind and consciousness of Homo Sapiens developed the faculty of superego/conscience as the fourth faculty of mind to establish morality and equal rights for all people, as well as harmony among nations in the human mind and consciousness.

Thus, each faculty of mind emerged to assist the previous faculty of mind so that together, all four faculties of mind could uplift the human consciousness to a higher level of peace and harmony for mankind. In other words, each new faculty of mind brought new abilities and qualities that the previous faculty of mind lacked, without making the new faculty of mind redundant. The fact of the non-redundancy of four faculties of mind within human consciousness means that, each new faculty of mind was different from the previous faculty of mind in quality and functions. After eons of millennia, the four faculties of mind became encoded in the evolving DNA of each succeeding generations of Homo Sapiens.

And here is a crucial point about the sequential order of emergence of the four faculties of mind of human beings. Each newborn baby's mind and consciousness, carries the history of the sequential order of the emergence of the four faculties of mind from infancy to teenage, to adulthood, to old age and death. This explains the fact that newborn babies are not born with a complete set of faculties of mind. Rather, each newborn baby is born with only one faculty of mind known as the perceptual-mind, that assist the newborn baby to perceive objects and people of its immediate environment. Then, the remaining faculties of imagination, ego/reason and superego/conscience emerge later on as the baby grows to adolescence, adulthood and old age.

## **7. Emergence of Perceptual-Mind: Birth to 7-Years: The 7-Year Cyclic Stages of Development**

*Class:* We have described the initial functions of each of the four faculties of mind namely, the perceptual-mind, imagination, ego/reason, and superego/conscience of the human thinking system. We have stated that a newborn baby does not arrive in the world with all four faculties of mind. That a newborn baby arrives in the world with only its first faculty of mind namely, the baby's faculty of perceptual-mind with which it starts to perceive objects and people at birth. We have stated that the second, third, and fourth faculties of mind emerge later on until all four faculties of mind emerge and assemble to form the complete number of faculties of mind of the consciousness of a growing child.

In other words, the emergence of the faculties of mind of the growing child's consciousness follows a sequential order of a certain number of years between the emergence of each faculty of mind and the emergence of the next faculty of mind. It must be pointed out that both Freud, Piaget and Erickson's stages of development followed similar sequential order of specific number of years as noted herein, for example, Freud's oral stage (from birth to 1), anal stage (from 1-3 years), the phallic stage (from 3-6 years), from latency period (from 6 years to puberty), and genital stage (from puberty to death). These specific stages of years of development known as stages of development are nothing new.

However, this research has proposed a new 7-years cyclic template for the emergence of each faculty of mind. In other words, this research has stated that it takes the first faculty of mind seven years to emerge, develop, and function on its own, before the second faculty of mind emerges. The second faculty of mind also takes seven years to emerge, develop and function, before

the third faculty of mind also takes seven years to emerge and function. Then, the fourth faculty of mind takes a further seven years to emerge and function to complete the stages of emergence of all four faculties of mind. this sequential order constitutes the complete stages of emergence of the faculties of mind of the consciousness of a growing child. This is known as the principle of 7-year cyclic stages of development of the four faculties of mind of a growing child.

In other words, by the time the fourth and last faculty of mind of a growing child has emerged to function, the growing child would be 28 years old. Here is the layout of the 7-year cyclic emergence of the four faculties of mind. The first seven years from birth to the seventh year (which includes Freud's oral age to latency age of 1-6 years) is devoted to the emergence and function of the first faculty of mind called the perceptual-mind. From the seventh to the 14<sup>th</sup> year, the second faculty of mind called the imagination emerges when the child is 7-14 years old. (this period includes Freud's genital stage and adulthood, as well as Piaget's operational stage in adulthood). The third faculty of mind known as the ego/reason starts to emerge and function from 14-21 years old. And the fourth and last faculty of mind known as the superego/conscience of the growing child emerges and starts to function from 21-28 years old.

This is the theory of the sequential 7year cyclic stages of emergence and function of the four faculties of mind that makes up the consciousness of the human mind. This is what constitutes the 7-year cyclic stages of development of the four faculties of the human thinking system. It is clear from the theory of the sequential emergence and development of the four faculties of mind of the growing child that, only the first two faculties of mind namely, the perceptual-mind and imagination takes up the total period of Freud and Piaget's stages of development of a newborn baby from infancy to adolescence and adulthood around 15 years old.

It is also clear that this research does not consider 14-15 years old teenagers who have only two of the four faculties of mind namely, the faculties of perceptual-mind and imagination as adults. Incidentally, current scientific position based on brain development agrees with this research that the complete development of the brain of the growing child attains adulthood not at 14-15 years old, but adulthood based on the full development of the brain, considers the growing child's attainment of adulthood at 30 years old. "The fully formed brains of women and men are almost the same, but the rate of development is substantially different. Girls reach the halfway point of brain development at 11 years old and the brain is fully developed at 21-22. Boys reach the halfway point at 15 years old and the brain does not finish developing until 30 years old. Neural development (<https://cspm.csyw.qld.gov>) transition-to-adulthood.

*Student A:* How factual is this 7-years cyclic stages of development of the faculties of mind of the human consciousness? Why has that not been mentioned by any mental theorist?

*Professor:* Mental theorists have mentioned the stages of development of newborn babies from birth to adulthood such as Freud, Piaget, Erickson, as well as Shakespeare's seven stages of life. But the stages of development of babies from infancy to adulthood of these mental theorists were not based on rigorous observation of the natural stages of development specific to the faculties of mind. This research has focused specifically on the stages of development of each of the individual faculties of mind based on a pattern of sequential emergence of each faculty of mind every seven years. Hence, the concept and template

of a 7-year cyclic stages of development of the four faculties of mind of the human thinking system.

*Student B:* Is this so-called 7-years cyclic stages of development of the human consciousness that this research has proposed to the world a new theory of stages of development of the faculties of the human mind?

*Professor:* The 7-years cyclic stages of development of the human consciousness has been alluded to by other mental theorists for example, the philosopher Rudolf Steiner subscribed a 7-years cyclic stages of development thus, “The 7-year cycle is the most fundamental for our identity. It comprises the ways in which we judge the world, determine our values, discover our attractions and distractions, as well as understand our purpose. Lifecycles of Consciousness, Intelligence, and Energy” 3HO International (<https://www.3ho.org>).

Here is another quotation that supports the 7-year cyclic stages of development of the human personality; “Do we change every 7 years in psychology? The seven-year cycles are more than just checkpoints in our life, as they also represent the profound changes that happen in our body, mind, and spirit. Each of them brings a wave of change that challenges us, helps us find our own identity, and develop both physically, and mentally. Exploring the-7-years-cycles-of-life” Witty tech (<https://wity.tech>).

And this from Shakespeare; What are the seven stages of life? The seven stages of life are: 1) infancy, 2) childhood, 3) adolescence, 4) youth as a soldier, 5) middle age as a justice, 6) senescence, and 7) a second childhood. For each stage, Shakespeare provides brief descriptions of the characteristics and behaviors typical of that period in a man's life journey through the world. As You Like It – Scribd Scribd (<https://www.scribd.com>).

The Indians (Hindus) have a 7 7 7 rule of parenting for example; “What is the 7 7 7, rule for parenting in India? The 7-7-7 rule (of the Hindus) breaks down the first 21 years of a child's life into three stages of seven years each: 0 to 7 years: Focus on play. 7 to 14 years: Focus on teaching. 14 to 21 years: Focus on guiding May 7, 2025 Times of India (<https://timesofindia.indiatimes.com>).

Clearly, the 7- years cyclic stages of development have been known for a long time. Therefore, with the 7-years cyclic stages of development (of the faculties of mind) recognized by many people, let us take a look at the first 7- years of the emergence and function of the first faculty of mind of a newborn baby known as the faculty of perceptual-mind. It is this first faculty of perceptual-mind that assists any newborn baby to perceive objects and people in its immediate environment from the first day of birth onwards. It was this first faculty of perceptual-mind of a newborn baby that according to the philosopher John Locke’s observation, exhibited the awareness of a newborn baby. It was this faculty of perceptual-mind that Locke observed to be empty and clean as a tabla-raza, but ready to perceive and filled with objects of its environment.

This was the faculty of perceptual-mind of a newborn baby that (according to Locke) was going to be filled with its first perceptions of objects and people of its environment as soon as it wakes up from its first nap out of the trauma of birth, to wonder about what had happened to it and where it was. That is when the clean empty tabla-raza perceptual-mind of a newborn baby starts to be filled with its perceptions of its immediate environment of people and objects.



Needless to say, we can compare the first seven years of the emergence of the first faculty of mind known as the perceptual-mind of a newborn baby, to Freud's neonate, oral, anal, and phallic, years of 1-6 years, as well as Piaget's sensorimotor and preoperational years of 1-6 years, that both Freud and Piaget observed in their stages of development of a newborn baby on its first day of birth to when it grows to be six years old.

In plain English, what this research is stating as a matter of fact is that Locke, Freud and Piaget's observations of a newborn baby's actions that amounts to perceptions of objects of its environment from the first day up to six years of age, are all factual and true for the baby's first faculty of mind known as the perceptual-mind. Needless to say, all the mental development of a newborn baby as described by Locke, Freud and Piaget can be attributed to only a single faculty of mind of the growing child known as the perceptual-mind. In other words, from the day of birth up to seven years of age, a growing child perceives and learns all it can about its immediate environment and the world with only one faculty of mind called the faculty of perceptual-mind.

This means the developing mind and consciousness of a child of seven years old is still missing three faculties of mind known as the imagination, ego/reason, and superego/conscience in its thoughts and behavior. It also means that according to this research, the 7-years old child's faculties of imagination, ego and superego are not involved in its thinking and behavior. In other words, a 7-years old child has no imagination, cannot reason, and has no morality of its own. This means the mind and thinking system of a 7-years old child lacks the crucial faculties of imagination, ego/reason and superego/conscience that allows society to run smoothly.

These three faculties of mind will emerge later, sequentially, one after the other, in a series of successive seven-year cyclic periods.

The fact that the thinking and behavior of a child of seven years does not include its faculties of imagination, ego/reason and superego/conscience is of paramount importance. This is because the growing child's second faculty of mind known as imagination emerges when the child is 7-14 years old. From the standpoint of this research, Freud's latency period "from six years old to puberty", and Piaget's "concrete operational age of 6-11 years" can both be assigned to the period of the emergence of the child's faculty of imagination at 14 years old.

But before we leave the child's first faculty of the perceptual-mind, and jump to the child's second faculty of mind known as the child's faculty of imagination, we have to pause and associate everything Freud has stated about the faculty of mind he called the id to the faculty of mind this research has identified as the first faculty of perceptual-mind of the newborn baby. Freud stated that the id was the first faculty of mind of the newborn baby (out of which the ego emerged), that it was the child's faculty of id that went through the stages of neonate, oral, anal, and phallic stages by the time the baby was 1-6 years old.

That 'the id represents the primitive and instinctual part of the newborn baby's mind. That the baby's faculty of id operates the pleasure principle, and also seeks immediate gratification of the basic needs and desires of the child's physical body' Brainly. (<https://brainly.com>), all of which this research agrees with Freud with regards to actions of the faculty of mind Freud called id. But when it comes to the second faculty of mind of the growing child that this research has identified as the faculty of

imagination, which emerges from 7-14 years old, Freud failed to recognize any faculty of mind for the growing child of six years old to 14 years of age. So Freud called the period of a growing child after six years old to adolescence the latency period. Simply Psychology (<https://www.simplypsychology.org>). This is why Freud propounded three faculties of mind against four faculties of mind this research has proposed. Freud's the faculty of imagination. Therefore, the baby's first faculty of mind known as the perceptual-mind by this research differs in some ways from Freud's faculty of id. The infant's faculty of mind perceptual-mind show the ability to learn and adapt, unlike Freud's faculty of id that is merely moved by instincts. The perceptual-mind is 1), a perceiving faculty of mind unlike Freud's faculty of id which is merely full of instincts that demand immediate satisfaction 2).

It must be emphasized that the faculty of perceptual-mind's main job is learning absorbing and imbibing knowledge about the world mom and dad who are its immediate teachers. That is what the perceptual-mind of the child does. It learns to absorb, and imbibe facts about the world that their parents tell them. And the way the perceptual-minds of kids learn the names and meaning of objects they perceive in their environment is that they ask their moms and dads. This is why 2-4 years old kids are seen as never-ending questioning machines". They keep asking Mom, what is that? Dad, what is this? And on, and on, and on.

Kids perceptual minds want to know and imbibe the names of things and objects their sharp eyes sport here and there. In fact, the type of perception the perceptual-mind of children do is to itemize and categorize the names of objects in their immediate environment which they will later use to think about the world when they leave home to mingle and play with their peers.

This is why kindergarteners as well as first and second grade schoolmates and classmates get into arguments and fierce competition to show off who has imbibed more knowledge or knows the names of more objects from their moms and dads that they encounter at school. As its often the case, one kindergartener may point to an insect and declare that mom said butterflies are harmless to touch, while another child would argue that his dad said that kids should not touch insects. This may lead to a fight where one child feels challenged by another classmate about what he or she has learned as "absolute truth" from their mom or dad had, based on their assumption that their mom and dad knows best.

On the other hand, by the end of seven years of learning the names of objects and imbibing and absorbing all the knowledge they can learn from their mom and dad, the perceptual-mind of the growing child has had enough. The growing child perceptual-mind wants to explore the world of objects and things on their own. But parents and schoolteachers want the 7-years old child's perceptual-mind to continue learning repetitive school curriculums that seem boring and burdensome which the growing child's perceptual-mind is no longer interested in learning. At this point, what the perceptual-mind of the seven years old child wants to do is breakout and learn by exploration on its own, not what parents and teachers want them to learn.

This is the right time for the emergence of the second faculty of mind known as the imagination to join the 7-year old child's faculty of perceptual-mind for a new journey of exploring and learning about the world through the excitement of personal experience. The arrival of the second faculty of imagination in the 7-years old thinking system, signals the transitioning of the child's thinking from imbibing and absorbing what their moms and dads had pumped into their perceptual-minds, (which they do not really understand) so they can relate what they know to what is out there in world apart from what they have experienced at home.

## 8. Emergence of Faculty of Imagination from 7-14 Years: 7-Year Cyclic Stages of Development

It must be pointed out that the need for a second faculty of mind namely, the faculty of imagination to emerge and join the growing child's faculty of perceptual-mind is for the purposes of expanding their knowledge about the world. This is the natural reason for the emergence of the second faculty of imagination. *And the faculty of imagination comes well-equipped with two intrinsic abilities that the perceptual-mind of the growing child had never known namely, magic and fantasy.* The child's faculty of imagination immediately launches the perceptual-mind of the growing child into the exploration of magical world of faraway lands outside their boring homes. This is the make-belief world of witches, wizards, sorcerers, genie, wicked monsters, magic monkeys, magic cats, magic sandals, magic lamps, magic carpets that populate kids' storybooks and fairy tales the faculty of Imagination brings to the 7-year child.

What the growing child's faculty of imagination brings to the child's perceptual-mind is the expectation of the adventures of make-belief and magical powers as a solution to freeing themselves from pain and of boredom at home, from overbearing parents and stern schoolteachers who are hellbent on enforcing rules and regulations on the 7–14-year-old growing child that are no fun to children's need for adventure and exploration of the world. In short, the growing child's newly emerged faculty of imagination offers the perceptual-mind of the child of seven years, freedom and escape from parents, schoolteachers, and boring school curriculums at the expense of the growing child's needs for adventure, excitement, and personal exploration.

The freedom to explore the world away from home seems to be the reason for the growing child's imagination's intense fascination for the world of make-belief fairytales, and their yearning for magical powers to fly off to faraway lands, which 7-14 years old adolescents often imagine in lieu of actual adventures. There are six outstanding kids' novels consisting of magical powers of fantastic witches, fairies, wizards, and genie, illustrate the mindset of the imagination of children 7-14 years of age, that is beyond any scientific and doubt.

The first of these timeless kids' fairytale stories was Shakespeare's 1596 Romeo and Juliet story, where 13 years-old Juliet met (a little older than her) "Romeo who was treated like a man with youthful looks". Who can forget the world-famous fairytale love story of Romeo and Juliet, which Hollywood recently reenacted featured Leonardo DiCaprio and Kate Winslet? How old was Juliet when she got married? "In Romeo and Juliet, Juliet is thirteen years old, just a few weeks away from her fourteenth birthday. Shakespeare does not specify Romeo's age, but he is treated like a man who still has youthful traits. He is likely between fifteen and seventeen". Homework.Study.com (<https://homework.study.com>).

Here is the gist of the Romeo and Juliet story: "Romeo and Juliet" is the story of two young lovers from warring families who met, married, and died within 36 hours. Following a "love at first sight" experience, Romeo arranges for a secret wedding but later is banished for dueling with Juliet's cousin Tybalt". (Study.com(<https://study.com>)). "It is a tragic love story where the families of the two main characters, Romeo and Juliet, were supposed to be sworn enemies but fall in love. Due to their families' ongoing conflict, they cannot be together, so they kill themselves because they cannot cope with being separated from one another". Romeo and Juliet - Plot summary BBC (<https://www.bbc.co.uk>)

The second world-famous kid's fairytale novel was "the Frenchman Charles Perrault's 1697 Cinderella in the Wonderful world of Oz, where the Greek slave girl (Cinderella) met her "Prince Charming". What is the actual story of Cinderella? the Original

Cinderella story was the oral tale of Rhodopis and Her Little Gilded Sandals depicted a Greek slave girl who eventually marries the king of Egypt. It was first recorded by a Greek geographer (Strabo) in the first century BCE. Cinderella Original Story Folk and Fairy Tales; Pook Press. How old were Cinderella and the Prince when they got married? The Reddit post estimated that Cinderella was 19 and Prince Charming was 21, so not as much of an age gap between these two Rayo (<https://hellorayo.co.uk>).

The moral of the Cinderella story “Good people are always rewarded at the right time.” In this Princess Cinderella story, Cinderella has always been good despite the difficulties she faced. The Prince found her though she had cinders all over her dress and hair. He fell in love with her innocence and goodness”. Cinderella Story in English for Kids -Vedantu (<https://www.vedantu.com>) <https://www.vedantu.com>) disney-princess-cinderella.

The third world-famous children’s story was Aladdin and the Magic Carpet, and Aladdin and the Magic Lamp. The Aladdin stories are two stories mixed together and separated at the same time featuring the same child/man Aladdin. By U Marzolph (2019) The tale of Aladdin and the Wonderful Lamp”.

First, here is the story of Aladdin and the Magic Lamp: “The Aladdin and the Magic Lamp story set as a Far-East story was supposedly for young adults which was why Aladdin’s bride, Jasmine was 15 years old and Aladdin was 18 years of age. But the original story says that Aladdin a lazy boy living at home with his mother”. That is a typical 7-14 years old lazy boy living with his mother and being bored, found escape in magical fairytales and magic lamps. In its earliest form, Aladdin was set in China, but the story's elements are largely Middle Eastern. Aladdin was a poor lazy boy living with his widowed mother when a sorcerer from North Africa, who claims to be the lad's uncle, tricks him into retrieving a magical lamp from a booby-trapped cave. The Elgiva (<https://elgiva.com>) the-history-of-aladdin.

Here is the gist of the tale of Aladdin and the Magic Flying Carpet: “Aladdin and the Magic Flying Carpet is a unique and exciting kid’s story about a young boy named Aladdin who finds a magic flying carpet. Aladdin uses the carpet to travel to all sorts of amazing places, from the top of the tallest mountain in the world to the deepest part of the ocean [Amazon.com](https://www.amazon.com) (<https://www.amazon.com>). Where did the myth of flying carpets come from? The term “magic carpet” is believed to have its roots in Persian and Arabian folklore, particularly in the collection of stories known as “One Thousand and One Nights” or “Arabian Nights.” These tales, compiled during the Islamic Golden Age, introduced the concept of a carpet that possessed magical powers, enabling it ...” Arsin Rug Gallery (<https://arsinruggallery.com>).

One may ask; what is the myth of the flying carpet? According to Norman Vincent Peale, the human imagination itself is the true flying carpet in the myth of the magic of flying carpet and this assumption underscores the theory of the faculty of imagination as the second faculty of mind of the growing child under discussion. “Flying Rugs in Mythology and Culture. In ancient Persia, it was believed that King Solomon possessed a magical carpet that could carry his entire army. In Russian folklore, the magic carpet appears as the "flying ship" or "self-flying carpet," enabling its passengers to travel at incredible speeds Rug Love (<https://www.ruglove.co.uk>).

*Is the true magic carpet imagination? Imagination is the true magic carpet.” Norman Vincent Peale (1898–1993) Writer Rhonda Byrne, The Magic (The Secret, #3) Goodreads (<https://www.goodreads.com>).*

The fourth Internationally acclaimed kid's fairytale story was, Lewis Carroll's 1893 novel; Alice in Wonderland. Here is the gist of the story; In the novel Alice's Adventures in Wonderland by Lewis Carroll, the protagonist Alice is a seven-year-old girl. She falls down a rabbit-hole chasing a White Rabbit with a waistcoat and ends up in Wonderland, a place where logic no longer applies and animals talk. Alice's search for identity in Lewis Carroll's Alice's adventures. Here is the message of the story; Alice in Wonderland showed how Alice's mind has been overtaken by Alice faculty of imagination which was the underlying theme of the novel (<https://kau.diva-portal.org>).

“What is the message of the story Alice in Wonderland? *One of the most significant lessons we can learn from Alice in Wonderland is the importance of imagination.* Throughout the story, *Alice's vivid imagination* allows her to navigate the absurd and unpredictable world she finds herself in”. New English Teas. (And how old was Alice when the story of her make-belief world of adventures began? Alice was seven years old – at the very beginning and emergence of Alice' faculty of imagination. And what domestic or environmental situation led Alice faculty of imagination to conjure up images of white rabbit, white queen and red queen etc., each with magical powers? Apparently, boredom at home. (<https://newenglishtes.com>).

“What is the plot of Alice in Wonderland? Alice, a young girl, sits bored by a riverbank and spots a White Rabbit with a pocket watch and waistcoat lamenting that he is late. Surprised, Alice follows him down a rabbit hole, which sends her into a lengthy plummet but to a safe landing”. In other words, by the time Alice's faculty of imagination emerged at seven years of age, her faculty of perceptual-mind was done learning everything the caretakers of Alice had pumped into her perceptual-mind which bored her and she was wishing for the freedom to explore the world away from what Alice's caretakers still want her to continue to do at home, namely the repetition of a boring life. (<https://kau.diva-portal.org>).

The fifth world-famous children's novel was The Wonderful Wizard of Oz; “what world-famous story was The Wizard of Oz based on? It is a retelling of L. Frank Baum's children's novel The Wonderful Wizard of Oz (1900) in the context of contemporary African-American culture” Wikipedia, the free encyclopedia (<https://en.wikipedia.org>).

Dorothy Gale (the girl in the Wizard of Oz novel) was around the age of 11 in the books and due to the fact that people don't age while they're in Oz she stays at age 11 forever, Reddit (<https://www.reddit.com>). How old was Dorothy in the book? In the 1900 book, the character of Dorothy was no older than 10 years old, yet Judy Garland was 16 when she portrayed Dorothy in the 1939 film. In the film, Dorothy was supposed to be 12 years old. Dorothy does not sing in the Oz books. Wicked Fandom. (<https://wicked.fandom.com>).

Dorothy Gale and her misfit companions presented moral lessons amidst encounters with evil witches and winged monkeys. Baum adapted his imaginative novels for the stage and screen, and they eventually found lasting popularity with the lavish 1939 movie The Wizard of Oz”. Here again, the children's novel centers on a girl by name Dorothy Gale whose age was around 11 or 12 – the prime age for the emergence and functioning of the growing child's faculty of imagination. And Dorothy Gale's bored faculty of perceptual-mind welcomes her faculty of imagination that conjured up “the wonderful world of Oz's inhabitants of evil personified by the Wicked Witch, the Good Witch Glinda, and Dorothy's mendacious conman companion...” (<https://en.wikipedia.org>).

And here comes the sixth biggest and most famous of all children's novels, the undisputed reigning champion of imagination-centered children's books that has captivated the minds of kids in the 21<sup>st</sup> Century at the time of this research in the year 2025, is the novel with the title name Harry Potter by J. K. Rowling. The Harry Potter kids novel seems to be the male version of both Alice in Wonderland, and Dorothy in the Wonderful world of Oz. The first question about the protagonist Harry Potter is; how old was Harry Potter in the beginning of the novel? "Harry Potter was an 11-year-old boy". So, Alice in Wonderland was seven years old, Dorothy was 11-12 years of age, and Harry Potter was an 11-year-old boy.

But before J.K. Rowling's Harry Potter, there were boys' novels of Aladdin and the flying carpet as well as Aladdin and the magic lamp stories of "Arabian Nights", and Icarus flying like a bird with feathers. These were fantastic fairytale adventures tickled the fantasies of 7-14 years boys. Aladdin and his flying carpet as well as Icarus flying with birds' feathers was easy for boys to imagine but in reality, was impossible to do. And that was the point of fairytales. Then came the girls' fairytales of Alice in Wonderland, and Dorothy in the Wonderful world of Oz. So, there has been equal number of boys' and girls' fairytale novels of kids 7-14 years old.

What does all of these well-known, world famous kid's fairytale novels have in common? The common theme is first the age of the protagonists of the fairytales that usually fall within the age-group of 7-14 years old and secondly the influence of the imaginations of these youngsters' minds that are fascinated with the impossible fairytale adventures that can only be imagined as kid's fantasies. And what does their age of 7-14 have to do with the stories of magical fairytales? That is the age where children's faculty of imagination emerges to assist their bored faculty of perceptual-mind deal with the problems of growing up between the ages of 7-14 years old, from childhood to adolescence that Freud labeled as the latency period.

*Class:* At this point, and with regards to the role and influence of the faculty of imagination in the mind and thinking of children of 7-14 years of age, (illustrated by all these world-famous kids' fairytale books), is there anyone in this class who still doubts the existence and emergence of the faculty of imagination as part of the mental constitution of the human mind and consciousness? It is clear that the power of the faculty of imagination has great influence not only on the minds 7-14 old kids, but the influence of the faculty of imagination extends to inventors like Einstein, playwrights such as Shakespeare, and mental theorists such as Plato, Freud, and Piaget who failed to include the faculty of imagination in their theories or philosophy of mind.

So, is the existence of the faculty of imagination a figment of the imagination of only this researcher? Far from that, even Plato mentioned imagination as one of his modes of thought. There is no doubt about the influence of the numerous world-famous kids' fairytale novels on the mind and thoughts of children. This is why all of the above-named kids' fairytale novels have been turned into movies that made millions of dollars. It is also because Hollywood understood that kids' fascination with fairytales lies in the influence of the imagination of both kids and their parents. Who could imagine that writing a kid's fairytale novel in the 21<sup>st</sup> Century would make the writer (JK Rowling) a billionaire? That is how powerful the influence of the faculty of imagination is.

Here are further details of the abilities of the second faculty of mind known as the child's faculty of imagination besides conjuring up fantastic fairytales of 7-14 years old kids. The first notable thing about the faculty of imagination is that both Plato

and Freud failed to include the faculty of imagination in their three faculties of mind (Plato's Tripartite Souls of Man, and Freud's id, ego, superego). Yet, mankind has always known about the existence and use of the human faculty of imagination. In fact, Plato mentioned the faculty of imagination in his four-part modes of thought but later excluded the faculty of imagination when he formalized his theory of the Tripartite Souls of Man (TZ Lavine pp 53).

And Freud who struggled to assemble his three faculties of mind did not bother to include the faculty of imagination as he did not see how magical powers of witches and fairytales could fit the diagnostic and scientific analysis of the faculties of mind, he envisioned for the human consciousness. Nonetheless, this research has shown ample proof that the faculty of mind called imagination emerges in 7-14 years old kids' consciousness. This is the time when the growing child's mind longs to imagine life outside its immediate home environment that prepares the grounds for the faculty of imagination to emerge, fantasize, and explore the external world to alleviate the boredom of the growing child's faculty of perceptual-mind.

The emergence of the faculty of imagination in the mind of the growing child's consciousness signals a period of thinking about make-belief world and fantastic fairytales. The period of make-belief and fairytales of (7-14 years old kids) is a very specific and important period in kids' life. This period signals the need for children to express their independent way of thinking which different from their parents' way of thinking. From seven years onwards, kids begin to feel that they can tell their own stories without any assistance from mom and dad that. Kids from 7- years old want their parents to see that they are big kids who should not be treated like they are still infants. ("see, mom, look dad, I am a big kid now). The emergence of the faculty of imagination in the growing child's consciousness allows them to feel that father Christmas and his reindeers bringing Christmas gifts is kids' stuff. They can make their own make-belief-world of witches and talking animals.

So, what is the faculty of human imagination? The faculty of human imagination boasts of an impressive array of creative abilities for the pleasure of kids as well as adults in order to enhance what Freud called the 'pleasure principle of the id' and the perceptual-mind of the growing child. In adulthood, the faculty of imagination invented all forms of entertainment of games and story telling that has morphed into what is now known as The Entertainment Industry (a.k.a.) Hollywood, Disneyland, theme-parks, and fashion shows. The faculty of imagination created all these kinds of entertainments that take away boredom and makes life bearable.

On a serious note, take a look at all the scientific appliances for the modern household, from refrigerators to phones, to the internet, from bicycles to cars to airplanes, ships and cargo transportation, all of these wonderful newfound toys and gadgets that makes life worthwhile were imagined and invented by the human faculty of imagination.

And the world cannot forget that the champion for the faculty of imagination is none other than Einstein who first invented his general theory of relativity out of his faculty of imagination before he worked out the equations to prove the validity of his theory of general relativity. But before we get to the imagination of adults, we need to keep assembling the four faculties of mind of the growing child. The next faculty of mind after the emergence of the faculty of imagination, is the child's faculty of reason. So, here comes the third faculty of mind of the growing child's consciousness called the faculty of ego/reason.



## **9. Emergence of the Faculty of Reason from 14-21 Years: 7- Year Cyclic Stages of Development**

*Class:* The human faculty of reason as Plato conceived it, and as Freud also conceived it was quite different from each other. Plato's faculty of reason was different from Freud's faculty of ego/reason in many ways. As a counterpoint to Plato and Freud's categorization of the faculty of reason, this research's concept of the faculty of reason is expectedly different from how both Plato and Freud conceived the human reason. We can point out a few differences between Plato's conception of the human reason and how Freud viewed the role of the faculty of the ego/reason.

For example, Plato formulated his faculty of reason as the supreme faculty of mind of the human consciousness. Plato's faculty of reason perceived as well as conceived objects of the external world, and also made judgements to guide the good behavior of people who put their faculty of reason to use in politics and science for the good of mankind.

On the other hand, Freud constructed his faculty of ego/reason as a faculty of mind that was sandwiched between the commands of the superego/conscience, and the demands of the instincts-filled id that constantly demanded immediate satisfaction for the physical body's instinctual needs. According to Freud, the job of the superego/conscience is to command the faculty of ego/reason to control the demands of the constant demands of the faculty of mind called id, for immediate satisfaction of instinctual needs of the physical body. And the way the faculty of ego/reason controls the faculty of id is to repress the faculty of id's constant demands for immediate satisfaction.

However, the faculty of ego/reason's inability to successfully repress the constant demands for immediate satisfaction of the faculty of id, leads to the serious consequences of anxiety, neurosis, and schizophrenia.

Moving on from the exclusive obligations that Plato and Freud heaped on the faculty of ego/reason, this research has posited the faculty of mind known as the human reason as the third faculty of mind that emerges when the growing child is 14 years old. That, the faculty of human reason takes seven years from 14-21 years to emerge and function as part of the thinking system of the growing child. The emergence of the faculty of reason seven years after the faculty of imagination had emerged, introduces the consciousness of the growing child of 7-14 years of age, to the abilities of analysis and reasoning about the rules and regulations of society.

So, 14 years of age is the right time for the faculty of reason to emerge in the growing child's mind to ground the first faculty of perceptual-mind back to reality and also the rules and regulations of society as the basis of knowledge of objects of the external world.

Thus, from the age of 14-21 years old, the faculty of reason emerges and begins to function as the third faculty of mind in the consciousness of the growing child's thinking system. In other words, this is the first time a child of 14years old begins to reason and analyze people and situations in the with their faculty of reason in their thinking and behavior. This means that from infancy to a 13 years child in Middle School, there is no evidence of any analytical reasoning in the thinking system and behavior of a growing child of Middle School age.

*Class:* let us pause for a moment to consider this fact. This research has just proposed that the behavior, mind, and thinking system of a child from birth to 14 years old did not involve the child's faculty of reason. That the mind, behavior, and thoughts of a child of 14 years old involved only (two faculties of their mind) namely, the child's faculty of perceptual-mind and faculty of imagination. That, regardless of any argument to the contrary, and regardless of whichever way you slice it, it is only after children are 14 years old, that their slowly maturing mind and behavior can be said to include the child's faculty of reason,

Generally, schoolchildren start ninth grade when they are 14 years old. The unspoken reason behind the transition from Middle School to the beginning of High School is that ninth grade (at 14 years of age) is when the growing child's mind and thinking starts to think and understand complex mathematics through the analytical abilities of the child's faculty of reason. This is because the mind of (14-21 years old child has now gained the faculty of reason. From ninth grade on, the growing child's faculty of reason (with its abilities of analysis), contends with the child's faculty of imagination about the reality of things, in attempts to establish itself as the more realistic faculty of mind when it comes to rules and regulations, against the faculty of imagination, within the mind and thinking of adolescents and teenage kids.

Hence, the faculty of reason in adolescent kids claims to be the guardian of rules and regulation of society, and that it is its job (within the mind and thinking system of the growing child) is to differentiate reality from the imagination's spooky world of fairies, witches, and monsters hiding at every corner to scare 14-15 years old kids. Thus, it is the faculty of reason that makes 14 years old and ninth graders skeptical about belief in fairies, witches, and wizards as not true. It is the faculty of reason of ninth graders that debunks the magical abilities of witches and genie as impossible to occur. That, the perceptual-mind has been fooled and duped into believing the fantastic stories of talking cats, monkeys, and magical sandals of the faculty of imagination etc.

From ninth grade on, the growing child's mind has now found the champion of reality in the faculty of ego/reason versus the faculty of imagination's fantasies that makes adolescents and teenagers appear smart to their parents, schoolteachers and peers.

The newly emerged faculty of reason let the child's perceptual-mind know that if it continues to believe the faculty of imagination's stories of fairies, witches, and genie, people will call such adolescent or teenager foolish and stupid, which will destroy their self-esteem. Understandably, self-esteem is the most important thing to adolescents of 14 years of age in high school. At this point in the mind and thoughts of the growing child of 14-15 years old, the emerging faculty of reason inwardly commands the child's perceptual-mind to forget about the spooky world of the faculty of imagination to become "realistic" in order to be considered smart and able to achieve the all-important self-esteem that every teenager competes for and cultivates.

And the perceptual-mind of the growing adolescent agrees with their faculty of reason. This is why adolescent's competition for self-esteem and recognition as the smartest girl or boy is so important to teenagers. In the meantime, and (still within the mind and thoughts of the growing child), the newly emerged faculty of reason has crushed its predecessor the faculty of imagination, and aligned itself with their faculty of perceptual-mind in pursuit of self-esteem (that the faculty of imagination thought it brought to the seven-year-old child through the magical powers of the world of fantasy). But now, from ninth grade on, the imagination's hold on the faculty of perceptual-mind has been destroyed and overtaken by the faculty of reason.

However, the faculty of imagination of adolescents may feel left out within the teenager's thinking system but not for long. The imagination of the young teenager quickly out-maneuvers the perceptual-mind's alignment with the faculty of reason by devising a new tool of behavior not based on magical powers of witches, but a new tool of behavior based on antics and pranks that make teenagers look smart and act smart. And the teenager's faculty of reason now agrees with the imagination of the youngster to engage in pranks and antics in a big way.

What is teenage life most notable for? The answer is; pranks, antics, and jokes, spliced with jealousy and competition for recognition as the smartest boy or smartest girl in class. In the pursuit of being the smartest boy or girl in class, some teenagers' imagination cranks up more pranks and funny jokes to earn the nickname of, The Joker or Class Clown.

So, instead of the teenager's imagination being sidelined and discounted by the faculty of reason (as Plato did), the teenager's imagination has turned the tables on the faculty of reason and won again. Getting to the end of teenage from 18/19-21 years of age, the pranks, and jokes by the teenager's faculty of imagination have won thin and the teenager's faculty of reason realizes that it has been outsmarted by the faculty of imagination into believing that pranks and antics win fans were no longer the smartest thing to do. The realities of growing up and growing out of teenage hits the faculty of reason of the soon to be young adult of 19-21 years old.

By this time, High School is over, college looms and or finding a job in order to leave home and finally get rid of overbearing parents appear on the horizon of the mind and thinking of the teenager. That is the time that the teenager's faculty of reason realizes that it must abandon pranks and antics to get serious again about the realities of life. At this point in time, the teenager's faculties of imagination and perceptual-mind also realize the gravity of the situation of the growing child and teenager. With regards to college, those who make it into college feel secure for the meantime. It is those who failed to enter college that are seen as being in trouble. The immediate problem for all three faculties of mind of the late teenager namely, their perceptual-mind, imagination, and reason, each feels the heat of how the fast-growing teenager is going to be able to leave home and start life on their own.

## **10. Characteristics of the Faculty of Superego/Conscience & 7-Year Cyclic Stages of Life**

*Class:* It must be pointed out that we have described three of the four faculties of mind of the consciousness of the growing child from birth, to infancy, to childhood, and to the end of teenage at 19-21 years old. This means that the thoughts, behaviors, and mental development of the growing child have been limited to the abilities of the growing child's three faculties of perceptual-mind, imagination, and ego/reason. This also means that the thoughts and behaviors of teenage youngsters of 19-21 years still do not include their faculty of superego/conscience. *In other words, teenagers do not have conscience!* At 21 years old, the only semblance of conscience of a teenager (according to Freud), comes from their fear of parental authority. This is because teenager's faculty of superego/conscience is yet to emerged and function in the minds and thoughts of teenagers.

To have empathy and sympathy for other people, a teenager should establish their own conscience to be known as a person with moral conscience. This is the time teenager's faculty of superego/conscience starts to emerge from 21-28 years old, when the teenager is already a young adult about to start their adult life. This is why teenagers are still not considered full-grown adults. True natural adulthood starts after teenage not before teenage, and certainly not right away from 18 years of age set by

the Americans (for voting rights). The Indians (Hindus) set adult age from 20 years of age due to their cultural considerations.

Various tribes, countries and cultures set adult age differently according to their imagination, cultural, religious, and traditional norms dictated by the considerations of child labor for children as farm hands needed to help family work. But the natural order of the growing child according to the 7-year rule of the emergence of the four faculties of mind, it is the emergence of the faculty of superego/conscience from 21-28 years of age that sets the correct age of the beginning of adulthood. The ripe age for the emergence of the fourth faculty of mind known as superego/conscience that sets the beginning of adulthood of the growing child is from 21-28 years old undoubtedly provokes controversy.

This research is deeply aware of the big controversy of the proper or appropriate time that adulthood begins. But the controversy about the beginning of adulthood, and it is crucial to point out, is merely cultural. Different tribes and different Countries have their own social norms laws, and traditions of adulthood that are all cultural instead of natural, whichever way you slice it, and for whatever reason one attributes to the importance of adulthood. The different reasons given for the beginning of adulthood by different cultures comes in three forms; 1) the beginning of adulthood for girls which is generally different from boys for the purposes of marriage. The middle-eastern tribes of Jews and Moslems have set adult age for girls at 12 years old which is backed by their Holy Books. It doesn't get any more cultural than that.

Second, the beginning of adulthood of boys focuses on child labor and voting rights that are based on the contribution children can provide to parental and family workload. Thus, the beginning of adult age to work for boys are set a few more years longer than girls, that start from 14-15 years of age, or 18 years set by the Americans. Needless to say, the beginning of adulthood for boys gets even trickier when it comes to marriage. When it comes to marriage by boys, the beginning of adulthood for marriage is extended beyond teenage based purely on the boy's ability to provide for the bride. Talk about the influence of culture between the adulthood of boys and girls.

The Europeans and Americans have different reasons for fixing adult age and adulthood based on the labor force and voting rights.

According to Shakespeare, in Elizabethan England, the adult age for marriage for both boys and girls started from age 23 and above based on the couple's ability to fend for themselves. But this long old adult age has been gradually reduced to 18 years of age by the Americans is based labor needs and voting rights. Clearly, none of these cultural, labor, voting rights and marriage considerations that have been used to set the beginning of adulthood got anything to do with the mental development of the faculties of mind of the growing child's consciousness.

Meanwhile, back to the emergence of the youngster's faculty of superego/conscience from 21-28 years old, the question is; what was the need for the emergence of this fourth faculty of mind called the superego/conscience in the youngster's consciousness? What does the superego/conscience bring to the mental development of the growing child who by 21 years of age is already past teen age? The simple answer comes in one word – morality. The superego/conscience is the faculty of morality. A person without morals cannot appreciate social norms and traditions, let alone obey laws and regulations that make

society run smoothly. This is why lawlessness is rampant with teenagers.

*Student C:* But why does the faculty of superego/conscience have to wait until the growing child starts adult life before emerging to join their mental constitution their thinking system and behavior?

*Professor:* The answer to this question is that none of the first three faculties of mind namely, the perceptual-mind, imagination, and reason do not have the abilities of morality and fair play. And without the contribution of the principle of a morality and fair play by the faculty of superego/conscience, life would be savage and short. Even with the contribution of the obligations of morality and fair play by the faculty of superego/conscience, one can see how savage, wicked, and selfish people are. It must be pointed out that the young adult who was just a teenager a few years back but is now poised to enter adult life, the workforce, and society.

The requirement of morality and fair play that underlies good interpersonal relationships and social harmony is the reason for the emergence of the faculty of superego/conscience in the thinking system of a youngster of 21-28 years of age to join the workforce and fit in society. This is because the youngster's first three faculties of mind namely, the perceptual-mind, imagination and reason have nothing at all to do with the principles of morality and fair play. It is only the faculty of superego/conscience that is concerned with the obligations of morality and fair play in interpersonal relationships and smooth social order. The one outstanding reason for the breakup of friendships as well as most incidents of family feuds is lack of morality fair play.

Therefore, the attributes of the faculty of superego/conscience which are morality and fair play undergirds social harmony against selfishness and wickedness that causes social disharmony. And the only time the attributes of the faculty of superego/conscience which is concerned with morality and fair play, can be understood and practiced by a youngster is from the period of 21-28 years of age. This is the natural time when the faculty of superego/conscience emerges as the fourth and last faculty of mind (of after teenage) at the beginning of adulthood from 21 years old to 28 years of age.

This is what the philosopher Emmanuel Kant said about the faculty of superego/conscience: According to the first definition, "conscience is a consciousness which is for itself a duty."<sup>33</sup> According to the second definition, conscience is "the moral power of judgment directed toward itself."<sup>34</sup> To explain his first definition, Kant then argues that (1) "it is a moral principle which requires no proof [that] ... Kant's Theory of Conscience - Cambridge University Press (<https://www.cambridge.org>).

And this is what Henry Thoreau said about conscience; It is "true to the backbone/ Unto itself alone. And false to none. By whom the work which God begun is finished, and not undone." (26-28, 31-32) To Thoreau, the conscience is a component of our true essence, and therefore part and parcel of the Oversoul as well. tennessee.edu (<https://www.tennessee.edu>). So, the mental age of 21-28 years of age is the requirement for assembling all four faculties of mind of the growing child's mind and consciousness to be considered mature enough to become an adult. This is the natural cognitive stages of mental development of a newborn baby to adulthood. *This means that each of the four the faculties of the human mind and consciousness emerges and grows at the beginning of adulthood, according to a seven-year cyclic template* for the normal stages of mental development of a growing child. In plain English, it means that each faculty of mind of a growing child follows a seven-year-

cyclic stages of growth and maturity from birth to childhood, to adolescence, to teenage, to young adult, adulthood, and finally to old age and death.

This means by the time of the emergence of the faculty of superego/conscience of the growing young person at age 21-28, the youngster's perceptual-mind that emerged on the first day of birth is in its fourth seven-year cycle stage of development. The youngster's faculty of imagination would be in its third seven-year cycle, the faculty of reason of the young person will be in its second seven-year cycle, while the faculty of superego/conscience is in its first seven-year cycle of adulthood. The seven-year cyclic template rolls over and continues for each faculty of mind every seven years as a person grows both physically and mentally to old age and death. Thus, every person born on planet earth carries the history of this seven-year cyclic stages of mental development in their DNA and consciousness.

*Student D:* Are there any other stages of development of the human brain?

*Professor:* There are many stages of development by developmental theorists such as Freud's psycho/social stages of development and Piaget's cognitive stages of development that we have already explained in this research. Then there is Erickson's stages of development as well as Shakespeare's stages of life referenced above.

*Student E:* Professor, is there any reference of this seven-year cyclic stages of mental development in history? Why has nobody ever mentioned it before?

*Professor:* There are numerous hints about the seven-year cyclic stages of development in history such as; Shakespeare and Erickson provide stages of human development dubbed the seven stages of human life. Here is Shakespeare's 7-stages of life; The seven stages are: 1) infancy, 2) childhood, 3) adolescence, 4) youth as a soldier, 5) middle age as a justice, 6) senescence, and 7) a second childhood. For each stage, Shakespeare provides brief descriptions of the characteristics and behaviors typical of that period in a person's life from birth to old age through the world". Cambridge University Press (<https://www.cambridge.org>).

*Professor:* And here is Erickson's stages of development: "The key components of Erikson's model of human development include stage one, infancy, trust versus mistrust; stage two, toddlerhood, autonomy versus shame and doubt; stage three, preschool years, initiative versus guilt; stage four, early school years, industry versus inferiority; stage five, adolescence, identity ...Stages of Human Development: cortland.edu (<https://web.cortland.edu>). *Student F:* What about the 7-year cyclic stages of mental developmental template? *Professor:* Here is an example of the seven-year cyclic stages of development according to Philosopher Rudolf Steiner; "Do we change every 7 years in psychology? The seven-year cycles are more than just checkpoints in our life, as they also represent the profound changes that happen in our body, mind, and spirit. Each of them brings a wave of change that challenges us, helps us find our own identity, and develop both physically and mentally. Philosopher Rudolf Steiner sees life as a series of ten cycles that all of us who make it to the age of 70 years old must pass through. Each cycle, Steiner said, is composed of seven years, and each cycle offers its own challenges and rewards.

## 11. Recommendations

Future researchers, mental theorists, and students can look for new evidence of the stages of mental development of human consciousness from infancy to old age. Future researchers can also dig deeper into the 7-year cyclic stages of development as well as the stages of development of individual faculties of the human mind.

## 12. Conclusion

The question of the stages of development of babies from childhood to adulthood often referred to as (7-year stages of development) of human beings is nothing new. For example, there is Shakespeare's 7-year stages of life, philosopher Rudolf Steiner's 7-year stages of development, and Erickson's 7-year stages of development. Then there is Freud and Piaget's stages of development of babies from infancy to adulthood, indicated in this research. What is new and unique to this research is the principle of a 7-year cyclic stages of development of each of the four faculties of mind. This 7-year cyclic stages of development which is exclusive to the faculties of the human mind is different from the stages of development by Freud and Piaget.

This 7-year cyclic stages of development of each of the four faculties of mind means that by the time the fourth faculty of mind namely, superego/conscience completes its first stage of development from 21-28 years, the physical body of the growing person is 28 years old. Then the 7-year cyclic stages of development rolls over to start with the first faculty of mind (the perceptual-mind). This is how it works; by seven years old, the first faculty of mind known as the perceptual-mind of the child has completed its first 7-year cyclic stage of development. By 14 years old, the same faculty of perceptual-mind has reached its second 7-year cyclic stage of development.

By 21 years old, the same faculty of perceptual-mind would have completed its third 7-year cyclic stage of development. And by 28 years old, the faculty of perceptual-mind would have completed its fourth 7-year cyclic stage of development. This means that at 28 years old when the last faculty of mind known as superego/conscience has just completed its first 7-year cyclic stage of development while the first faculty of mind of the perceptual-mind of a baby that started to perceive objects of its environment) had completed its fourth 7-year cyclic stage of development. Then the cycle rolls over and starts again for each faculty of mind. This means that at any age of the growing person, each of the four faculties of mind would be in a different 7-year cyclic stage of development.

Hence, at 28 years of age the second faculty of mind which is the faculty of imagination would be in its third stage of development, and the third faculty of mind which is the ego/reason would be in its second stage of development. While the faculty of superego/conscience is just completing its first stage of development This means that each faculty of mind will peak at a different 7-year cyclic stage of development. In other words, the perceptual-mind will peak before the faculty of imagination peaks, and the faculty of imagination will peak before the faculty of ego/reason, and superego/conscience will be the last faculty of mind to peak in old age. This is why the older a person grows, the wiser they become, as old age tamps down the strength and power of each faculty of mind of the human mind. This at least should be clear.



### 13. Dedication

This research Paper is dedicated to the Great Mental Theorists Plato, Hume, and Freud, International Fraters & Sorors, all Researchers, and Students of Philosophy.

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