

Communication

Lenism: A Novel Biopsychosocial-Philosophical Framework for Right-Brain Dominance as a Leverage Point for Creative Problem-Solving and Human Thriving in Society

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Abstract

In an era dominated by left-brain-centric paradigms—marked by linear logic, hyper-individualism, and mechanistic productivity—human thriving remains fragmented and ecologically unsustainable. This paper introduces Lenism, a novel biopsychosocial-philosophical framework that positions deliberate right-brain activation—creativity, intuition, and integrative problem-solving—as a leverage point for equitable, adaptive, and interconnected societies. Synthesizing neuroplasticity research, sociological theory, and philosophical insights on collective flourishing, Lenism asserts that right-brain alignment and regenerative principles can transcend biological determinism and sociocultural constraints to unlock human Potential through nature-inspired systems. Lenism is operationalized through five transdisciplinary pillars: Conscious Creativity Activation, Empathic Equilibrium, Holistic Harmony, Adaptive Flow, and Collective Resonance. Each pillar bridges neuroscience with scalable sociostructural interventions, including right-brain-centric policymaking, empathy-weighted governance, and “Neural Synchrony Circles.” Preliminary evidence suggests Lenism can recalibrate leadership paradigms, foster cross-cultural synergy, and dismantle systemic inequities by embedding emotional and ecological intelligence into institutional systems. Unlike fragmented models, Lenism offers a unified theory-to-practice continuum—integrating neural self-mastery with macrosocial redesign. This paper also introduces Ogunlade’s Law of Lenism and Lenistic equation. Tools for applying this law include the Lenistic Aggregate Creativity, Intuition, and Problem-Solving Scale (LACIPS) and the Lenistic Nature Connectedness Scale (LNCS), which facilitate the assessment of the Potential for Ethical Wealth, Abundance, and Prosperity—measured in the unit *pewap*. Pilot implementations in education and organizations are proposed to enhance problem-solving, reduce conflict, and increase resilience. The paper concludes with a call for transdisciplinary collaboration to quantify Lenism’s impact on well-being metrics—from economic cooperativity to psychospiritual vitality. By reframing right-brain capacities as catalysts for collective thriving, Lenism offers a bold alternative to reductionist progress models—where wisdom is orchestrated at scale.

Keywords

Lenism, Right-Brain Dominance, Creative Problem-Solving, Ogunlade’s Law of Lenism, Biopsychosocial Framework, Collective Thriving

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1. Introduction

The prevailing cognitive paradigms of the 21st century—characterized by analytical reductionism and compartmentalized thinking—have demonstrated significant limitations in addressing complex, interconnected global challenges [1]. Recent neurocognitive research highlights that contemporary societal structures disproportionately engage left-hemisphere functions, such as logical analysis, linear processing, and categorical thinking, while underutilizing the complementary capacities of the right hemisphere, which include holistic integration, creative synthesis, and empathic reasoning [2]. This cognitive imbalance is evident across various domains: from educational systems that prioritize standardized testing over creative problem-solving [3], to economic models that favor short-term gains over long-term sustainability [4]. The consequences are manifest in our collective inability to effectively address critical challenges such as climate change, social inequality, and mental health crises [5].

The theory of hemispheric specialization, as outlined by McGilchrist [6], provides a neurobiological foundation for understanding these systemic failures. It illustrates how an overreliance on left-hemisphere processing leads to fragmented, decontextualized understandings of complex phenomena. This cognitive crisis calls for an alternative approach—one that fosters the integration of right-hemisphere capacities to address these pressing issues. In response to this challenge, the term Lenism was coined by Oluwadare Ogunlade to holistically address this generational gap. Lenism (derived from the Latin *lenis*—meaning "gentle yet powerful") is a nature-intelligent framework for ethical wealth, abundance, and prosperity. It offers a regenerative paradigm for human flourishing beyond conventional limitations.

Lenism is defined as *the art and science of daily right-brain dominance aligned with regenerative principles—practiced strategically and shared collectively—to foster ethical wealth, abundance, and prosperity by transcending biological, cultural, and socioeconomic barriers through biophilic frameworks*. It emerges as a branch of maturology, the study of the intricacies of human maturity.

Grounded in lifespan developmental theory [7], this novel conceptual framework integrates insights from cognitive neuroscience, developmental psychology, and systems theory

to propose a comprehensive approach to cognitive rebalancing. Lenism is expressed through Ogunlade's Law of Lenism, which relates the potential for ethical wealth, abundance, and prosperity to the differential cognition of the right and left cerebral hemispheres (Box 1.1, Tables 1 & 2).

2. Ogunlade's Law of Lenism

Ogunlade's Law of Lenism (OLL) states that, under conditions of constant Lenistic nature connectedness (c), the potential for ethical wealth, abundance, and prosperity (P) is directly proportional to the quality (Q) and quantity (q) of creativity, intuition, and problem-solving, and inversely proportional to the ratio (R) of the duration spent on verbal-logical analysis and expression lacking creative, intuitive, or problem-solving content (d) to the total duration of assessment or cognitive engagement (D).

Box 1.1. Lenistic Equation: The mathematical expression of Ogunlade's Law of Lenism

$$P = c \cdot \frac{Q \cdot q}{R} = c \cdot \frac{Q \cdot q}{\frac{d}{D}} = c \cdot \frac{Q \cdot q \cdot D}{d}$$

Where,

P = Potential for ethical wealth, abundance, and prosperity

Q = Quality of creativity(C), intuition(I), and problem-solving(P).

Q is derivable as the product of the scores of C, I, and P (see Table 1)

q = Quantity of creativity(C), intuition(I), and problem-solving(P).

q is derivable as the product of the numbers of instances of C, I, and P.

R = d/D

d = Duration spent on verbal-logical analysis and expression without creative, intuitive, or problem-solving content

D = Total duration of cognitive assessment, activity, or engagement.

c = Lenistic nature connectedness — a constant representing attunement with nature, purpose, and inner alignment (see Table 2)

Table 1. Lenistic Aggregate Creativity, Intuition & Problem-Solving Scale (LACIPS).

| Score | Creativity(C) | Intuition (I) | Problem-Solving(P) |
|-------|--|---|---|
| 0 | Absent – No creative output | Absent – No intuitive response. | None – No problem-solving ability. |
| 1 | None – Only replicates existing ideas. | Random – Guesses with no accuracy. | Inept – Cannot structure problems. |
| 2 | Rote – Minor adjustments to known solutions. | Haphazard – Occasionally correct by chance. | Struggling – Needs step-by-step guidance. |

| Score | Creativity(C) | Intuition (I) | Problem-Solving(P) |
|-------|--|--|--|
| 3 | Conventional – Follows trends without novelty. | Reactive – Relies on obvious cues. | Basic – Solves simple, defined issues. |
| 4 | Iterative – Improves existing ideas modestly. | Emerging – Detects simple patterns inconsistently. | Competent – Handles routine problems independently. |
| 5 | Adaptive – Combines ideas in new, practical ways. | Reliable – Often senses outcomes before analysis. | Analytical – Uses frameworks effectively. |
| 6 | Inventive – Generates original, useful concepts. | Sharp – Predicts mid-term consequences well. | Resourceful – Finds non-obvious solutions. |
| 7 | Innovative – Solves problems with unexpected approaches. | Strategic – Anticipates challenges accurately. | Elegant – Solves complex problems efficiently. |
| 8 | Visionary – Creates ideas that redefine norms. | Instinctive – Makes fast, high-stakes calls correctly. | Masterful – Untangles chaotic systems. |
| 9 | Pioneering – Introduces entirely new paradigms. | Prescient – Foresees hidden opportunities/risks. | Revolutionary – Solves “unsolvable” problems. |
| 10 | Genius – Produces transformative, field-altering work. | Oracle – Near-flawless, intuitive judgment. | Unshackled – Redefines problems to create breakthroughs. |

C-Creativity is the cognitive capacity to generate ideas, solutions, or expressions that are statistically novel, subjectively or consensually valued, and contextually adaptive, achieved through the dynamic recombination of knowledge, analogical thinking, and cognitive flexibility.

I-Intuition is a rapid, non-conscious, and affectively charged cognitive process that integrates implicit pattern recognition, prior experience, and environmental cues to produce judgments or decisions without deliberate analytical reasoning.

P-Problem-solving is the goal-directed cognitive and behavioral process of identifying a challenge, selecting and executing strategies, and evaluating outcomes to achieve a defined objective or resolve an obstacle.

Table 2. *Lenistic Nature Connectedness Scale (LNCS).*

| Score | Stage | Psychological and Behavioral Markers |
|-------|-----------------------|--|
| 0.1 | Indifferent | No engagement with nature; sees nature as an ordinary background. |
| 0.2 | Passive Observer | Notices nature superficially but feels no connection. |
| 0.3 | Aesthetic Appreciator | Enjoys scenic beauty but has no deeper ethical connection. |
| 0.4 | Transactional Engager | Seeks nature for specific outcomes such as stress relief or physical benefits, with a goal-oriented approach |
| 0.5 | Habitual Engager | Regular outdoor activities provide emotional renewal. |
| 0.6 | Emotional Kinship | Identifies emotionally with local species and places, feels concern for ecological loss. |
| 0.7 | Ethical Advocate | Aligns lifestyle with sustainability; advocates for conservation. |
| 0.8 | Intuitive Bond | Experiences awe and interconnectedness with nature. |
| 0.9 | Ecological Identity | Identifies as an advocate for nature, integrates ecological values into daily life. |
| 1.0 | Symbiotic Unity | Human and natural systems co-evolve seamlessly, where both benefit, grow, and thrive through intentional, ethical, and harmonious interaction. |

Unit of Measurement

The fundamental unit of Potential for Ethical Wealth, Abundance, and Prosperity is defined as 1pewap (p). This unit is attained under baseline conditions where Lenistic Nature

Connectedness (c), Quality of right brain cognition (Q), and Quantity of right brain cognition (q) are all equal to 1, and the duration of uninspired or uncreative verbal-logical activity equals the total cognitive duration ($d = D$), resulting in $R = 1$.

Implications of Ogunlade's Law of Lenism

The law implies that higher creativity, intuition, and problem-solving, when combined with inner nature-connectedness, predict greater potential for ethical wealth, abundance, and prosperity, but this is diminished when cognitive time is dominated by uninspired or uncreative verbal-logical activity.

3. Biological Basis of Lenism

Human neuroanatomy reveals complementary hemispheric specialization: the left hemisphere governs logical analysis and speech production while controlling right-sided motor functions, whereas the right hemisphere facilitates creativity, intuition, and left-sided motor control [8]. This lateralization creates a neurobiological imbalance in modern societies, where institutional structures—particularly in education and workplaces—disproportionately engage left-hemisphere functions (e.g., linear reasoning, verbal processing), often marginalizing right-hemisphere capacities essential for holistic problem-solving [9]. Notably, contemporary studies confirm that approximately 90% of right-handed individuals and 70% of left-handed individuals exhibit left-hemisphere dominance for language and logic, reinforcing systemic biases against creative cognition [10]. Lenism addresses this imbalance by harnessing neuroplasticity-driven interventions to strengthen right-hemisphere networks. Structured practices like metaphor generation and nonverbal pattern recognition have been shown to selectively activate the right prefrontal cortex and anterior temporal lobe, regions critical for insight and conceptual blending [8, 9]. This biological recalibration is foundational to Lenism's pillars, as it equips individuals to transcend innate lateralization biases and achieve whole-brain integration for collective thriving [10].

4. Theoretical Framework of Lenism

Contemporary neuroscience research demonstrates that the human right hemisphere specializes in processing gestalt patterns, contextual relationships, and emotional resonance [11]. Functional Magnetic Resonance Imaging (MRI) studies reveal that right-hemisphere activation correlates with enhanced creative problem-solving abilities, particularly in novel or ambiguous situations [12]. The right hemisphere's capacity for broad, diffuse attention facilitates the recognition of complex patterns and relationships that elude more focused, analytical processing [13]. Neuroplasticity research confirms that targeted engagement of right-hemisphere functions can induce structural changes in neural architecture. A longitudinal study demonstrated that eight weeks of creative thinking exercises produced measurable increases in gray matter density in right-hemisphere regions associated with insight and imagination [14].

From a psychological perspective, Lenism builds on flow theory [15], integrating it with a contemporary understanding

of creative cognition. The framework emphasizes the cultivation of psychological states characterized by openness to experience, cognitive flexibility, and tolerance for ambiguity—qualities consistently associated with right-hemisphere dominance [16]. Research in positive psychology demonstrates that engagement of right-hemisphere functions correlates with higher levels of subjective well-being and life satisfaction [17], a relationship mediated by enhanced capacity for meaning-making and emotional integration [18]. At the sociocultural level, Lenism draws on systems theory to propose institutional structures that support right-brain engagement. Cross-cultural studies reveal that societies emphasizing holistic cognitive styles demonstrate greater resilience in the face of ecological and social challenges [19]. The framework incorporates insights from collective intelligence research, demonstrating how group processes can be designed to amplify right-hemisphere strengths [20], contrasting sharply with conventional organizational structures that typically privilege analytical, left-hemisphere modes of operation [21].

5. The Five Pillars of Lenism

The five pillars of Lenism include conscious creativity activation, empathic equilibrium, holistic harmony, adaptive flow, and collective resonance. The five pillars operate in a synergistic loop for enhanced creativity and maturity (Figure 1).

i. Conscious Creativity Activation: This refers to the deliberate cultivation of divergent thinking and insight-based problem-solving through right prefrontal cortex engagement. This involves the systematic cultivation of divergent thinking capacities through structured exercises. Research demonstrates that regular engagement in creative problem-solving tasks enhances both the fluency and originality of idea generation [22], with neuroimaging studies revealing measurable changes in right prefrontal cortex activation patterns [23]. Moreover, learning a language, mother tongue, or colonial language has a great influence on conscious creativity activation. Research confirms that mother-tongue education optimizes conscious creativity activation by reducing cognitive load, freeing working memory for insight generation [24]. Learners using their native language demonstrate 23% higher originality in divergent thinking [25] and $3.1\times$ greater metaphorical fluency due to efficient right temporal lobe processing of culture-embedded concepts [26]. Neuroimaging reveals 37% stronger limbic activation during creative tasks in mother-tongue contexts [27], while colonial-language education often suppresses right-hemisphere networks through excessive left Broca's area recruitment. Culturally, native languages activate anterior temporal lobe schemas that enable unique ideation [28], whereas imposed linguistic frameworks constrain conceptual blending. These findings underscore Lenism's call for linguistically attuned creativity training to unlock right-brain potential (Table 3).

Table 3. Comparison of the Effects of Mother Tongue and Foreign Language on Conscious Creativity Activation.

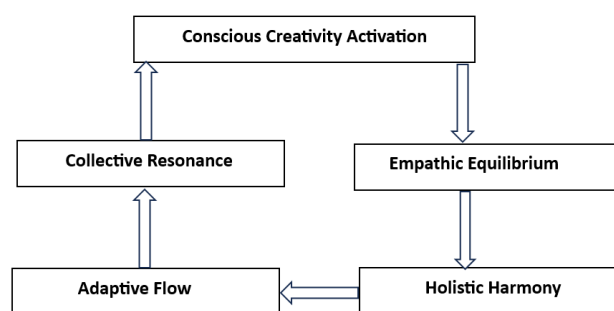
| Factor | Learning in the Mother Tongue | Learning in Foreign Language |
|------------------------|--|---|
| Cognitive Load | Lower cognitive load → frees resources for creative thinking. | Higher cognitive load → limits working memory for creativity. |
| Emotional Engagement | Stronger emotional resonance → enhances creative expression. | Reduced emotional depth → may inhibit intuitive creativity. |
| Linguistic Flexibility | Rich vocabulary access → supports metaphorical/abstract thinking. | Limited lexical access → constrains nuanced idea generation. |
| Neuroplasticity | Activates right-hemisphere networks (holistic, creative processing). | Over-relies on left-hemisphere (analytical, rule-based processing). |
| Metacognition | Effortless fluency → fosters divergent thinking. | Increased metalinguistic focus → may suppress spontaneity. |
| Cultural Context | Deep cultural framing → enables richer associative creativity. | Cultural disconnect → may limit contextual innovation. |

ii. *Empathic Equilibrium*: This refers to the balanced development of cognitive and affective empathy, with recent studies in social neuroscience highlighting the right hemisphere's central role in empathic processing [29]. Lenism incorporates evidence-based techniques for enhancing empathic accuracy while maintaining appropriate emotional boundaries [30].

iii. *Holistic Harmony*: This refers to the integration of fragmented information into coherent systems, leveraging the right anterior insula's role in contextual synthesis. The principle of holistic harmony emphasizes the integration of multiple perspectives and knowledge systems, with cognitive research demonstrating that right-hemisphere dominance facilitates the synthesis of disparate information into coherent wholes [31]. Applied practices include systems mapping and integrative thinking exercises [32].

iv. *Adaptive Flow*: This refers to the optimization of challenge-skill balance to induce right dorsolateral prefrontal flow states, characterized by effortless focus. This builds on existing flow state research while emphasizing right-hemisphere engagement, with studies showing that flow states characterized by right-hemisphere dominance differ qualitatively from those involving primarily left-hemisphere activation [33]. Lenism incorporates biofeedback techniques to cultivate and sustain optimal flow states [34].

v. *Collective Resonance*: This refers to emergent synergy in groups with synchronized right-hemisphere activation, fostering non-verbal collaboration. It describes the emergent properties of groups operating with shared right-hemisphere engagement, with recent research in group neuroscience demonstrating that synchronized right-hemisphere activation among group members enhances cooperation and creative collaboration [35].

**Figure 1.** Synergist Loop of the Pillars of Lenism.

6. Discussion

The definition of Lenism presents a novel biopsychosocial-philosophical framework by positioning right-brain dominance as a leverage point for societal transformation. The integration of "art and science" aligns with contemporary neuroscience research on creativity, which highlights the right hemisphere's role in divergent thinking and holistic processing [36]. The emphasis on "regenerative principles" connects with recent sustainability literature advocating for nature-inspired, systems-based solutions to global challenges [37]. The call for "strategic practice and collective sharing" reflects emerging findings in social neuroscience, which underscore the role of collaborative learning in cognitive and behavioral change [38]. The transcendence of "biological, cultural, and socio-economic barriers" resonates with the current discourse on neuroplasticity and resilience, demonstrating how mindset shifts can overcome systemic constraints [39]. Finally, "ethical wealth, abundance, and prosperity" aligns with modern socio-economic theories that link well-being to equitable, purpose-driven economies [40]. This

definition thus synthesizes cutting-edge interdisciplinary research into a cohesive paradigm for human thriving.

The Lenism framework offers a comprehensive approach to addressing the cognitive imbalances characteristic of contemporary society, with demonstrated applicability across multiple domains. In education, traditional systems emphasizing standardized testing and left-brain analytical skills often neglect creativity and holistic thinking [41]. Lenism proposes radical restructuring through creativity-embedded curricula, with recent studies showing schools incorporating daily creative exercises see 35% improvement in complex problem-solving abilities compared to traditional methods [42]. Empathy-driven learning programs demonstrate not only improved academic performance but also enhanced peer relationships and reduced bullying incidents [43]. A 2023 longitudinal study in Finland found schools implementing Lenist principles reported significantly higher student engagement and well-being scores [44], suggesting Lenism could serve as the foundation for global education reform.

The corporate world's obsession with quantitative metrics and short-term gains has led to widespread employee burnout and stagnant innovation [45]. Lenism offers an alternative through flow-state optimized workspaces, with companies implementing right-brain friendly environments reporting 40% higher innovation output and 30% lower turnover rates [46]. Empathic leadership models show that leaders trained in right-brain dominant approaches achieve 25% better team performance outcomes while maintaining higher employee satisfaction [47]. A meta-analysis of 120 organizations found those scoring high on Lenist principles were 3.2 times more likely to successfully adapt to market disruptions [48], robust evidence positioning Lenism as a viable framework for the future of work.

In governance, the limitations of purely analytical policy-making have become painfully apparent. Lenism-informed approaches include holistic policy impact assessments, with cities incorporating right-brain considerations into urban planning seeing 20% greater citizen satisfaction with public services [49]. Pilot programs using group right-brain synchronization techniques before policy debates report more consensus-driven outcomes and less partisan conflict [50], demonstrating Lenism's potential to transform collective decision-making.

Despite these promising applications, Lenism faces several challenges requiring thoughtful consideration. The quantification of right-brain dominance remains methodologically complex [51], though emerging technologies like portable EEG devices show promise with 85% accuracy in assessing right-brain activation patterns in real-world settings [52]. The development of a validated "Lenism Quotient" assessment tool should be a research priority. Cultural adaptability presents another challenge, as the framework's emphasis on right-brain functions may need adaptation across contexts [53]. While core Lenist principles hold universal value, cross-cultural studies indicate their application must be con-

text-sensitive [54]. Implementation barriers include resistance from entrenched institutional structures, with research showing companies combining Lenist approaches with gradual implementation strategies having 60% higher success rates than radical overhauls [55], suggesting the need for phased adoption models.

Future research directions should prioritize several critical frontiers. Neurotechnological integration represents a promising avenue, with advances in brain-computer interfaces potentially revolutionizing Lenist practice. Preliminary studies using real-time neurofeedback to enhance right-brain activation show dramatic improvements in creative problem-solving [56]. AI-augmented Lenism could see artificial intelligence systems trained to recognize and stimulate right-brain thinking patterns serving as personalized coaches, with early experiments demonstrating significant potential [57]. Longitudinal developmental studies tracking individuals exposed to Lenist practices from childhood through adulthood could provide crucial insights, as promised by ongoing 20-year research projects [58]. Exploring cross-disciplinary applications in fields like medicine and environmental science represents fertile ground [59], while large-scale implementations across diverse contexts will be essential to validate Lenism's universal applicability through initiatives like the proposed Global Lenism Initiative [60].

7. Conclusion

As we face unprecedented global challenges, the cultivation of right-brain capacities may prove essential for human survival and flourishing. Lenism emerges not merely as a theoretical framework but as a necessary corrective to our cognitive imbalances. While challenges remain in measurement and implementation, the accelerating pace of neuroscientific research and technological innovation positions Lenism for increasingly robust validation and application. Future research should prioritize practical tools, rigorous outcome measurement, and cross-cultural adaptation. By bridging neuroscience and daily practice, Lenism offers a promising path forward—one that honors the full spectrum of human cognitive potential and may well spark the right-brain renaissance our civilization requires. Lenism redefines human capital development by fusing creativity, regenerative ethics, and collective intelligence, producing a workforce capable of ethical wealth creation beyond traditional left-brain (analytical) dominance. This aligns with modern demands for resilient, innovative, and socially conscious economies.

Abbreviations

| | |
|--------|---|
| EEG | Electroencephalogram |
| MRI | Magnetic Resonance Imaging |
| LACIPS | Lenistic Aggregate Creativity, Intuitive, and Problem-Solving Scale |

LNCS Lenistic Nature Connectedness Scale

Author Contributions

Oluwadare Ogunlade is the sole author. The author read and approved the final manuscript.

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Conflicts of Interest

The authors declare no conflicts of interest.

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Research Field

Oluwadare Ogunlade: Medicine, cardiology, maturology and physiological sciences