

Revisiting Roseto and the Importance of Kindness for Success

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Abstract

Kindness has been shown to be a vehicle for success in almost all areas, from physical health and well-being to leadership and education. Developing and practising kindness provides many benefits, and yet, despite this, bullying in schools and workplaces remains rampant. According to the National Center for Educational Statistics, one in five students in the United States reports being bullied at school.

By exploring various disciplines, including positive psychology, prosocial ability, camaraderie, self-transcendence, and the awareness and acceptance of emotions from the ‘dark side’, this study proposes a Kindness for Success program for educational organisations and workplaces that is based on intrinsic motivation.

The Roseto Effect, a noted study on the population of Roseto, indicated that a cohesive community, readily available in schools and workplaces if implemented, leads to better overall health and wellbeing. This can be applied to everyday experiences. Rather than the distorted camaraderie of bullying, the implementation of positive relationships, kindness, and prosocial behaviour can lead to flourishing, defined in positive psychology as the good life.

Keywords: kindness, Roseto Effect.

1. Introduction

Peterson and Seligman (2004) indicate that kindness is a state of compassion and concern that is presented by performing positive actions for another. Similarly, Knafo and Israel (2012) define kindness as prosocial behaviour that is other-focused. Prosocial behaviours are an outgrowth of kindness. Although prosocial behaviour may be motivated by social norms, some people may expect to receive kindness from others by default due to the widely accepted social principle of reciprocity or give-and-take (Exline et al., 2012). The term ‘prosocial behaviour,’ the opposite of antisocial behaviour, was coined to reflect behaviours that benefit others, normally without an apparent reason. Chancellor et al. (2018) found that individuals who practice prosocial behaviours experience greater benefits than their recipients who may feel indebted to the

giver (Fisher et al., 1982). Actively engaging in prosocial behaviours has been repeatedly noted to increase subjective well-being (Lyubomirsky et al., 2016), defined by Diener and Emmons (1984) as life satisfaction and positive affect.

Both the giver and the recipient are beneficiaries of the kindness act, shared between them (Anik et al., 2013), as is the acceptance of acts of kindness between peers (Layous et al., 2012). Practising and engaging in acts of kindness can increase happiness and positive emotions (Lyubomirsky & Layous, 2013). Spending money on other people rather than on oneself has been shown to improve overall well-being, increase levels of happiness, and is also good for heart health (Whillans et al., 2016). Kindness may be an act performed for its own sake and not for any specific goal. Volunteers were found to experience higher well-being than salaried workers (Meier &

Stutzer, 2008). Therefore, kindness often yields greater well-being and job performance in individuals. Positive education subjects are defined as learning happiness with traditional academics (Seligman et al., 2009), and positive leadership is defined as leading work environments with positive emotions.

Seligman et al. (2009) note that this entails increasing resilience, engagement, meaning, and positive emotion in education and similarly in work environments. Although both seek to advance positive interventions, bullying is still part of our society and community, regularly found within schools and workplaces. This study aims to focus on current interventions available and possible future interventions, such as camaraderie and a Kindness for Success program, which focuses on intrinsic motivation and may be applied to deter bullying in educational organisations and workplaces.

2. Method

Since the objective of this study is to determine possible interventions to reduce workplace and educational bullying, both qualitative and quantitative studies pertaining to different disciplines were used to determine connections, contrasts, and possible shifts, which may increase kindness and prosocial behaviour in both environments. This research includes several peer-reviewed and published journal articles found in scientific databases, particularly the American Psychological Association (APA PsycNet), including kindness, happiness, bullying, cyberbullying, camaraderie, individuation, self-transcendence, positive psychology, and common humanity. Hypotheses were collected to gather related themes pertaining to the topic at hand. The systematic review of the topics researched provided a summary of the interdisciplinary research subjects, which were then synthesized by comparison of the literature and by determining positive and relevant outcomes. This study is a developmental project which uses existing research to uncover evidence for a new intervention/programme.

3. Recalling or Performing Acts of Kindness: Which Increases Happiness?

Ko et al. (2021) tested whether performing an act of kindness or recalling an act of kindness was more potent in enhancing well-being. The study entailed a 3-day experiment to determine whether doing kindness or recalling kindness together or apart affected the results of one's subjective well-being, autonomy, connectedness, and competence. The latter three psychological needs are defined as the self-determination theory by Deci and Ryan (2000). Undergraduate students in the United States (N=532) completed the study.

The following scales were used to determine the outcome:

1. Used Affect/Adjective Scale (Diener & Emmons, 1984)
2. Satisfaction with Life Scale (Diener et al., 1985)
3. Balanced Measure of Psychological Needs (Sheldon & Hilpert, 2012)

All conditions of kindness displayed an improvement in overall well-being, performing and/or recalling acts of kindness, despite the number of acts of kindness that were performed (Ko et al., 2021). The study found increases in positive affect and decreases in negative affect.

Increased well-being, life satisfaction, competence, connectedness, and autonomy were also noted. The number of kind acts performed increased positive affect; recalling events where acts of kindness were performed increased happiness (Ko et al., 2021). A greater number of kind acts performed also showed increased autonomy (Ko et al., 2021). Performing good deeds can become habitual and foster greater well-being. Recalling performed acts of kindness can also reduce the monkey mind, a stressful state where thoughts cannot be controlled or calmed (Eliuk & Chorney, 2017). Prosocial behaviour is correlated both with doing kind acts (Crocker et al., 2017) and performing or recalling acts of kindness, as well as remembering kind behaviours from the past. Keeping one's mind

focused on one's kind deeds can be healthy and mentally accessible. It also changes one's perspectives about gratitude (Otake et al., 2006). Acts of kindness may improve general health (Brown & Brown, 2015), including heart, brain, and immune system health (Hamilton, 2021). In summary, more acts of kindness may be carried out to create more recollections of these experiences (Ko et al., 2021), which can then lead to positive feelings about oneself and may enhance one's relationships with others, as well as one's optimism generally.

3.1 Kindness, Happiness, and Positive Emotion

"...we scientists have found that doing a kindness produces the single most reliable momentary increase in well-being of any exercise we have tested...Here is the exercise: find one wholly unexpected kind thing to do tomorrow and just do it. Notice what happens to your mood."

Martin Seligman

Not only do positive emotions cause a spiralling upward towards more positive emotions (Fredrickson, 2001), but kindness may also contribute to making happy people happier.

Performed acts of kindness increase gratitude in the receiver (Park et al., 2004). Although gratitude enhances positive emotion, so does kindness (Fredrickson et al., 2006). Fredrickson et al. (2006) suggested that there are three components to the 'strength of kindness': the desire to be kind, recognising others' kindnesses, and daily kindnesses towards others. They noted that a simple intervention of counting and keeping track of acts of kindness can increase feelings of happiness.

Fredrickson et al. (2006) discovered that most of the happiest events that people recalled included receiving kindnesses from others, as well as their happiness and gratitude at recalling these memories. The researchers also reported that happy people are motivated to be kind and are more keenly aware of the kindnesses of others. The study concludes that if individuals are more conscious of their acts

of kindness in daily life and count their kindnesses, they will increase their desire to be kind, recognise themselves as kind people, and become kinder to others.

Although the researchers found that happy people were kinder in general, this intervention increased subjective happiness and well-being, as it is focused on positive emotion. The researchers also suggest that the relationship between kindness and happiness is reciprocal, inspiring positive emotion. In this sense, it complements Fredrickson's (2001) broaden-and-build theory, which suggests that positive emotions beget positive emotions and spirals upwards.

Kindness interventions may help enhance individuals' positive emotions and thereby result in greater subjective happiness and well-being.

3.2 Kindness, Altruism and Subjective Well-being

Rowland and Curry (2018) noted that when individuals performed activities of kindness for seven days, it increased happiness in those with weak ties to the recipient, strong ties to the recipient, and even to those observing kindness acts. Nevertheless, Curry et al. (2018) indicated that the effect of kindness on subjective well-being is modest at best. The researchers use the terms 'altruism' and 'kindness' interchangeably. Merriam Webster defines altruism as 'unselfish regard for or devotion to the welfare of others'; kindness is defined as 'the quality or state of being kind'. The former denotes a more permanent way of being, and the latter is a more temporary state of being. While altruism can result in a loss of self, kindness is a temporary action that, when practised over time, can lead to increased subjective well-being (Huta, 2015).

Although altruism may concur with eudemonic or meaningful ideals, kind acts can increase one's pleasurable moments or hedonic pleasures. If performing an act of kindness makes the actor feel good, then hedonic pleasures increase while these acts are being performed. Therefore, altruism is not necessarily a feel-good phenomenon (Ryff &

Singer, 2006). It may be a belief system that one may force upon oneself to maintain eudemonia or meaningful ideals.

3.3 Kindness and Reciprocity

Exline et al. (2012) examined whether normative kindnesses or those that reflect social norms or nonnormative kindnesses, which go against social norms, generate more positive emotions. Recipients of acts of kindness from close relationships (normative) tend to translate actions into feelings of being loved (Cassidy & Shaver, 2008), while those receiving kindness from distant relationships in nonnormative situations may experience awe (Keltner & Haidt, 2003) and perceive themselves to be of lower status than the giver (Brickman et al., 1982); alternatively, they may feel obligated to repay the giver (Tsang, 2006). Receivers may feel guilty at over receiving from the giver (Gino & Pierce, 2009) or may even come to mistrust the giver (Dixon & Abbey, 2000). Hence, Exline et al.'s (2012) study suggested that nonnormative situations or unearned kindness can form negative emotions, mainly mistrust, shame, and vulnerability. These findings may demonstrate that having the prudence to gauge receptivity before participating in nonnormative kindnesses may be beneficial.

3.4 Kindness and Self-Transcendence

'I shall remove the heart of stone from your flesh and give you a heart of flesh.' Ezekiel 11:19

It is interesting to note that individuals who experience a wakeful state or are awakened, which Taylor (2010, 2012) described as a state of expanded awareness where one sees the world with greater clarity and transcends a sense of separateness, often find that they enjoy serving others and experience increased kindness and generosity towards others. Maslow envisioned an upcoming utopian society where individuals lived in a natural state of 'empathic connection' (Taylor, 2021). According to Taylor (2021), this contrasted with what he termed 'psychological disconnection' or a state of hyperindividualism. Casey (2020) stated that hyperindividuals

believe themselves to be different from others in society. Greene and Burke (2007) indicated that Maslow had been misinterpreted and that self-actualisation as defined by Maslow transcended the self and incorporated values such as selfless service to others.

Maslow (1971, p. 2) described the future human being he envisioned:

"The fully developed (and very fortunate) human being, working under the best conditions tends to be motivated by values which transcend his self. They are not selfish anymore in the old sense of that term."

Transcendence is considered by some a state of no self or observer self without judgement or bias or any other benefit to the self but a state where one is in alignment with the other and can empathise fully (Hannush, 2021). Hannush (2021) described it as follows:

"The capacity for self-transcendence through the suspension of belief/judgment involves neutralizing, as much as humanly possible, our biased, judgmental Self with which we ordinarily identify in our everyday lives. It further involves identifying with a compassionately witnessing Self, a caringly participant-observer Self."

Maslow (1971) also indicated that self-actualising people are working on a cause outside of their own lives and indicates that much of their learning is intrinsic, not extrinsic. Taylor (2021) noted that many positive changes have occurred in the past few decades, such as the advancement of democracy, respect for the rights of women and animals, and a more humane method of raising children. He suggests that these advancements are a movement towards the empathic, with society growing more psychologically interconnected. He also proposes that psychology can help accelerate this momentum (Taylor, 2021). Sanderson and McQuilkin (2017) note that self-transcendence is associated with a motivating force in prosocial behaviours, while self-enhancement is rarely associated with it.

3.5 The Roseto Effect

In Roseto, Pennsylvania, Wolf et al. (1964) discovered that people remained healthy despite neighbouring towns' disease and mortality statistics. Through the examination of diet, water, and other factors, Wolf et al. (1964) finally discovered that the cohesiveness of this town contributed to creating a healthy environment. Examining the situation ten years later, statistics show that Roseto and its neighbouring towns were equal in disease and mortality rates due to the shift from a mindset that emphasised family and community to one that emphasised the individual. Interestingly, when a more inclusive, cohesive community turned towards individuation, defined by Jung (1968) as a process of self-realisation, it lost many of its health benefits. Although self-actualisation was a process that led to individualisation, it was not, as Maslow suggested, without intrinsic values and virtues that transcend the self (1971).

4. Kindness, Education and Work

Although students rate a good teacher as a kind teacher, kindness is rarely noted as a factor in teaching excellence (Skelton, 2007). The English word 'kindness', with its linguistic

roots in 'kin' or 'kindred', refers to a family relationship or orientation (Clegg & Rowland, 2010). Therefore, when both teachers and students seek reciprocal well-being, or as Lynch and Walsh (2009) reported, 'love, care and solidarity' are all factors that have been found to be vital for humans to thrive. Layous et al. (2012) noted that 9- to 11-year-olds attained greater life satisfaction and made more friends after completing a 4-week kindness intervention.

4.1 Bullying and Cyberbullying

Fox et al. (2003) noted that children who bully did not acquire prosocial skills required to handle interpersonal relationships or to solve difficult situations without frustration. Therefore, assisting them in childhood can help them acquire new, more productive behaviours, which can become part of their daily life (Craig et al., 1998; Fox et al., 2003). Cassidy et al.

(2012) examined parents' awareness of cyberbullying among their children in grades six to nine from their home computers and whether they were concerned about this difficulty. Over 300 parents participated in the study. They were asked questions regarding their knowledge of current technology, how they supervised their child online and if to their knowledge, their child had been bullied in the past year. If so, they were asked what steps had been taken. Although one-third of the students had been bullied, most parents were unaware of it. It was also found that parents underreported the time their children spent on the internet; 31% of children were left unsupervised while online. The study also found a discrepancy between teaching virtues (such as kindness) and morals. Parents did not believe that being nice could be taught, particularly not by educators and that cyber kindness was an unrealistic goal.

In education, research showed that children who were helpful to others achieved greater academic success than children who were not. Grant (2013) noted that children who had been helpful even when they were young also earned higher incomes as adults. At work, the presence of kindness also fosters long-term trust relationships, which result in ongoing and increased profits over time. A major study (Podsakoff et al., 2009) of more than 50,000 professionals noted that likeability was a key factor in leadership success.

4.2 Bullying and Envy in the Workplace

Two of the most common difficulties in the workplace are bullying and envy (Peng & Zhao, 2020). In envy, the perpetrator usually bullies an associate or coworker who is perceived as less than or equal to the perpetrator but who receives more accolades, rewards, pay, and recognition. Social comparison with coworkers often triggers envy and competition (Vecchio, 1995). These conditions can often weaken the motivation to contribute to the workplace (Duffy & Shaw, 2000). Vecchio (1995) indicates that company leaders who support a team can reduce coworker envy. As with the Roseto effect, if supervisors create cohesiveness within a group

rather than encouraging competitiveness, they can reduce envy and bullying in the work environment and increase productivity. Encouraging cohesive environments is more difficult in very large organisations where the supervisor already has too many responsibilities and too little time. However, large corporations such as Google focus on individual talent but hire employees in teams.

Nevertheless, almost everyone has felt envy at some point (Cohen-Charash, 2009), even if they do not admit it. For this reason, bringing awareness to employees and supervisors to own their emotions from the ‘dark side’ (Ivtzan et al., 2015) can help decrease workplace discord. Bullying can be reduced once these emotions are acknowledged and worked through with logic and reinforcement through group cohesion and inclusiveness rather than encouraging group competitiveness, thereby reducing irrational and social loafing (Thompson et al., 2016).

4.3 Distorted Camaraderies

In the workplace and educational institutions, distorted camaraderie occurs when the bullied person is surrounded by people who have taken the bully's side. For example, schoolyard bullies may have the support of other bullies and those who applaud the bullying (Porter & Smith-Adcock, 2011). Hazing is another example of distorted camaraderie (Fávero et al., 2020).

Distorted camaraderie is diametrically opposed to mutual, shared, or common humanity (Neff, 2003), where all members acknowledge that each person in the group is on a human journey in unity.

5. Kindness Interventions

Kindness interventions were suggested by approximately 10% of parents in Cassidy et al.'s (2012) study. They proposed that the school incorporates role-playing activities to increase kindness, expand opportunities for acts of charity, and teach ethics, particularly regarding internet usage. Contests and awards were mentioned as incentives as well as a

website that encouraged and discussed cyber kindness.

5.1 VIA Character Strengths and Positive Psychology Interventions

Additionally, the VIA Character Strengths (Seligman & Peterson, 2004) could also play a role in education by encouraging the development of virtues such as kindness, which falls under the Humanity category. Virtues include interpersonal skills and prosocial behaviours.

Also included in this category are love and being loved, social, emotional, and personal intelligence, which encompass the awareness of others' motives and feelings.

A study using a strengths-spotting intervention, which includes spotting virtues in others as well as in oneself (Haslip et al., 2019), found that child educators in the United States determined that the process both helped educators and the children focus on strengths.

Researchers used qualitative data and thematic analysis on the content acquired. It was found that by using strengths spotting, children's expressions of kindness (as well as love and forgiveness) appeared similar to secure attachment in relationships, as documented by Bowlby (1982), thereby reinforcing empathy and emotional awareness. Kindness modelled by teachers towards their coworkers and to parents encouraged children to emulate such behaviours, which makes those children more likely to be welcomed into their peer group (Cillessen & Mayeux, 2004). Here, again, a classroom community rather than promoting individualism is a builder of trust (Noddings, 2005).

5.2 Kindness Curriculum

McCabe et al. (2011) suggest incorporating an assignment with the theme of kindness into the school curriculum. Luks (1988) indicated that kindness could bring about the ‘helper's high,’ which are the positive emotions that follow when one performs selfless acts of kindness to others. It is associated with better health and longevity (Dossey, 2018). This, in turn,

increases one's positive self-evaluation and self-esteem.

Since it was determined that empathy is lacking in perpetrators of bullying (Manning et al., 1978), exercises in increasing empathy can be included in the curriculum. There is an inverse relationship between empathy and aggression (Miller & Eisenberg, 1988). Empathy training encourages children to understand someone else's feelings and makes them able to relay them back to the experimenter (Feshbach & Feshbach, 2009).

Most of the current focus of the school curriculum is on the prevention of bullying instead of on encouraging and increasing prosocial behaviours (Pryce & Frederickson, 2013).

Therefore, utilising the Intentional Acts of Kindness (IAK) in classrooms can increase students' overall well-being (Binfet, 2015). Shifting from focusing on what's wrong to what's right as is Seligman's (2002b) perspective in positive psychology can create an atmosphere of inclusion and respect.

5.3 Intentional Acts of Kindness

Binfet (2015) suggested seven steps in performing IAKs in education:

Step 1 is the preparation of a bank of recipients who will receive the IAKs.

Step 2 is a reflection upon the act of kindness, the recipient, and how the act of kindness will be performed.

Step 3 is a definition of the details of the act of kindness, such as date and time, where it will take place, and the anticipated reaction of the recipient.

Step 4 is the teacher's verification of the kindness act to ensure that the student is performing an act that is being safely implemented.

Step 5 is the determination of the act of kindness timeline. Step 6 is the discussion of a tentative deadline.

Step 7 is a state of reflection upon what was done and how it affected the student. What did the student learn?

Since Fowler and Christakis (2010) indicate that acts of kindness are contagious, this type of programme can be extended into the community outside of the school.

5.4 Creating One's Own Roseto Effect

"The cohesiveness and social resilience of the group, therefore, matters. Warriors who understand one another and who communicate well with each other, who are a cohesive group, who like one another and work well together, who take advantage of differences rather than use those differences to avoid one another, and who put themselves at risk for one another are the most likely to survive and emerge victorious."

Martin Seligman

By creating a cohesive community and bringing positive people into one's life, individuals can create their own Roseto effect and enjoy its benefits. Positive relationships are part of the PERMA model, which Seligman (2012) introduced to present the five attributes that contribute to living a good life and increasing well-being. The PERMA model also allows individuals and organisations to flourish. The PERMA model consists of positive emotions, engagement, (positive) relationships, meaning, and accomplishment. Positive social interactions are also crucial in maintaining one's physical and cognitive health, particularly during the ageing process (Siedlecki et al., 2014). Therefore, creating one's Roseto effect by choosing a supportive network of friends and creating a cohesive community can bring about benefits such as better health and less incidence of disease.

6. Self-Kindness

Neff (2003) indicated that self-compassion is being kind to oneself. She notes that self-acceptance and acknowledging a shared

common humanity help individuals facing challenges.

Reizer (2019) found that being kind to oneself helped facilitate productivity at work while reducing rates of emotional exhaustion and employee turnover. Learned self-kindness can replace attachment disorders and insecurities and may lead to enhanced job performance. This research encourages human resource departments to provide a self-compassion module in the workplace. This type of intervention can help employees with attachment disorders to be more effective in handling the challenges that come up at work. Neff and Knox (2017) reinforced that self-compassion and self-kindness increase the type of resilience needed to cope with challenges in the workplace and in life.

6.1 Common or Shared Humanity

Without acknowledging common or shared humanity (Haslam & Loughnan, 2014), self-kindness can be self-serving. The encouragement of self-esteem in schools has led to what Twenge (2006) called 'generation me.' Not only does 'generation me' affect children, but many adults were also part of the 'me' paradigm focused on their wants and needs. This may have created an epidemic of narcissism in which people tended to have little regard or empathy for others (Twenge & Campbell, 2013). What was missing from the self-esteem movement was the acknowledgement of a common or shared humanity or a self-transcendent view while acquiring self-esteem or self-actualisation.

Alicke and Govorun (2005) noted that most individuals believed that they were more intelligent than others and more attractive and kinder. Neff (2003) noted that this constant comparison with others weakens connectedness and creates distance rather than focusing on people's common or shared humanity.

6.2 Teaching Self-Kindness in Schools

Clegg and Rowland (2010) point out that students believe reciprocity is imperative in school, particularly at the university or college level. Educators' authentic concern for the

student and his or her progress is vital for their success. The researchers indicate that recognising a 'mutual humanity' between teachers and students is a means of taking responsibility and practising kindness in education. They add that '...the good teacher attempts to see things from the student's perspective' (p. 724). They conclude that education through the vision of kindness cannot be controlled or imposed by the educator.

6.3 Self-focused or Other-Focused?

Although it is assumed that self-focused behaviour leads to increased happiness, Lyubomirsky et al. (2016) found that prosocial behaviour increased happiness more than self-focused behaviour. It was found that psychological flourishing, defined as an optimal state of well-being, positive emotion, and life satisfaction, increased when an individual directed kindness towards someone else rather than towards oneself. Lyubomirsky et al. (2016) use psychological flourishing as opposed to subjective well-being because the former includes social integration and actualisation. Researchers found that when people were asked if they preferred self- or other-focused activities to improve their mood, they expressed a preference for self-focused activities (Cialdini & Kenrick, 1976). Lyubomirsky et al. (2016) chose acts of self-kindness for the participants' self-focused behaviour. Although Neff (2003) found that self-kindness may increase well-being, research into whether self or other kindness increases well-being is rare. Lyubomirsky et al. (2016) tested whether prosocial behaviour led to flourishing over 6 weeks. They sought to determine if individuals would experience less anxiety and other negative emotions by focusing on others. Using a procedure in which participants were assigned randomly to one of four groups, each group was asked to either be kind to others, perform acts of kindness for humanity, or be kind to themselves. The control group completed a mental activity.

Kindness to others increased psychological flourishing over a 6-week period, more so than focusing on the self. It is interesting to note that Neff's (2003) focus on self-compassion is

coupled with the importance of common humanity and that kindness to or focus on oneself may not succeed on its own.

7. Kindness for Success

This paper has shown that kindness is a vehicle for success in many walks of life. Could a Kindness for Success Educational Programme be implemented with positive psychology interventions to encourage kindness in students? Students are cultivated to succeed by learning methods such as educational leadership, building student success, and individualised education programmes. Still, a Kindness for Success intervention may help prevent bullying online and bullying in general. The intervention may give students the intrinsic motivation required to be kind for their success.

Kindness for Success programmes may also be offered in workplaces. Again, workplace lectures include everything from work-life balance to yoga or other forms of exercise and meditation to nutrition. In contrast, kindness for the sake of individual and workplace success is rarely promoted. Kindness for Success would include three criteria: 1. acknowledging emotions from the 'dark side'; 2. increasing self-kindness and awareness through the VIA Character Strengths and other positive psychology interventions and 3. promoting camaraderie, not competition through shared acts of kindness while rewarding the collective.

7.1 School Camaraderie

Teacher-student relationships affect a student's engagement in education (Cooper, 2014) and motivation to learn (Wentzel, 2012). If these relationships are positive, students earn higher grades, attend class regularly, and feel a sense of connection to the school (Barile et al., 2012).

When these positive relationships are schoolwide, a school has a positive culture (Thapa et al., 2013). As kindness assists in the promotion of trust, trust between students and teachers and between principals and students creates camaraderie (Ransom, 2020). Tichnor-Wagner and Allen

(2016) researched four urban schools in the United States. It was found that the schools with higher performance overall had caring communities. The caring communities consisted of positive relationships between principals and teachers, principals and students, and teachers and students.

7.2 Workplace Camaraderie

In the workplace, trustworthiness and camaraderie among coworkers give companies a competitive edge (Butler et al., 2016). Grant et al. (2005) found that both lead students to learn well in school and employees to be productive in the workplace. It is the same Roseto cohesiveness or connectedness that helps individuals thrive. Once the Roseto community focused more on individualism, changes occurred. The individual's interest prevailed over that of the cohesive family, and disease rates climbed (Wolf et al., 1989). Thriving required a state of cohesiveness and connectedness that Roseto no longer had. At that point, Roseto's disease rates matched or surpassed those of its sister city, Bangor, Pennsylvania.

Employees either languish or thrive at work. If employees are languishing, they are not moving forward. When an individual is thriving, there is progress and forward movement (Keyes, 2002). Spreitzer et al. (2005) refer to a 'socially embedded model of thriving at work.' They suggest that vitality comes from work relationships based on respect and trust and that learning comes through interactions with others. They note that engaging in exploration, heedful relating, information sharing, and a climate of trust and respect can create well-being for individual employees and for organisations. Researchers view this as a eudemonic approach to reaching one's full potential, as defined by Waterman (1993).

8. Kindness and Flourishing

Throughout the study, what has been noted is that kindness affects most, if not all, people in every walk of life. Kindness promotes happiness and well-being, increases health,

promotes success at work, and enhances the educational experience. Practising and engaging in acts of kindness are significant contributors to forming successful relationships. As defined by Seligman (2002a), a 'good life' is a life of fulfilment, accomplishment, meaning and connection with others.

Although there is almost no area of life that kindness cannot improve, bullying and verbal abuse still exist. Today, some businesses and government offices post signs requesting respectful treatment of their staff. Whereas once engaging in acts of kindness was the norm, bullying may have become the new norm. Subjective well-being and happiness have dropped worldwide (Martínez, Lora, & Espada, 2022) despite current abundance and convenient commodities, such as electricity, medicine, and transportation, contributing to a more comfortable world. This study examined some of the interventions used that increased both kindness and happiness. These simple exercises may help individuals thrive and flourish.

8.1 Conquering the 'Dark Side'

The 'dark side' consists of uncomfortable emotions (Ivtzan et al., 2015). However, understanding that these feelings lead to authenticity and meaning in life may help individuals embrace emotions that may be hard to face. Admitting these emotions and thereby understanding their meaning may reduce their effect. The same applies in the workplace, where bringing emotions from the 'dark side' to awareness can help reduce or remove the struggle of unnecessary competition. Positive psychology interventions such as gratitude may help, but the underlying feelings may have to be acknowledged first, dealt with, and then authentic living may begin. Ivtzan et al. (2015) define authentic living as living according to one's beliefs, desires, motives, and ideals.

8.2 Reciprocal Virtue

Ideally, kindness perceived as a reciprocal virtue is performed because the benefactor is intrinsically motivated. Some benefactors, however, may perform such acts for extrinsic

incentives. The level of happiness attained, or the good feelings generated by acts of kindness may serve as the sole motivation to engage in giving.

As gratitude is a virtue, ingratitude may be a vice (Navarro & Tudge, 2020). Helping an ungrateful person to display virtuous behaviour often requires cultivation and role modelling by educators, parents, and those who engage with children (Carr, 2011). Reinforcing the responsibility of reciprocating kindness acts may help reduce children's feelings of entitlement.

Maintaining and reinforcing a balanced state of being, knowing which needs will be satisfied and which will not, can help children endure and persevere. For their part, adults may learn to intrinsically accept life circumstances without anticipating that they are owed their list of aspirations or desired outcomes.

8.3 Balanced Kindness

To conclude, as with all positive emotions, balance is key. When receptive individuals display balanced kindness, it can produce happiness in both the giver and the receiver. Grant and Schwartz (2011) noted that Aristotle believed that finding the mean or the correct amount of virtue would help people thrive. Aristotle (1999, p. 32) noted 'a mean between two vices, the one involving excess, the other deficiency'. The inverted U or the threshold point is the happy medium. Reciprocal and balanced kindnesses, whether practised in businesses or in relationships, are best and most successful in producing subjective well-being and a successful life.

9. Conclusion

Kindness is a vehicle for success in the workplace and in education and in the pursuit of happiness through viable positive psychology interventions. Kindness interventions may assist in enhancing one's overall well-being. Acknowledging and accepting one's 'dark side' and understanding that it is part of the human condition and part of a shared and common humanity may help

individuals mindfully choose self and other kindness rather than emotions from the ‘dark side’. Rather than creating divisiveness, kindness can enhance connectedness.

Further research on groups that display camaraderie, and the effects of their cohesiveness may add light to this current research. Considering the inverted U and balanced cohesiveness may shed further insight into the concept of a shared and common humanity. Can interventions be created to enhance these?

Positive relationships are required for people to flourish and develop positive emotions in the PERMA model in positive psychology. Obstacles may arise when the promotion of kindness is self-serving or unbalanced or when kindness is attempted in nonnormative situations. Acknowledging a common or shared humanity or connectedness may be prerequisites for both the benefactor and the receiver. Recognising the ability to self-transcend personal self-enhancement to include all others, individuals can redraw their personal boundaries to help create or build a personal, communal, or global and unified Roseto effect or camaraderie. This, in turn, may improve future health and wellness outcomes within one’s own community, country, and, by extension, the world.

No funding was received to assist with the preparation of this manuscript. The author has no competing interests to declare that are relevant to the content of this article.

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