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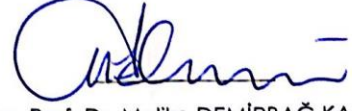
GRADUATE SCHOOL OF BUSINESS

ENVY AT WORKPLACE: AN EXPLORATORY STUDY

Mert Günerergin

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Approval of the Graduate School of Business



Assoc. Prof. Dr. Melike DEMİRBAĞ KAPLAN

Director

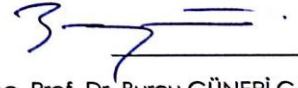
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Head of Department

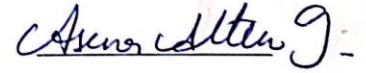
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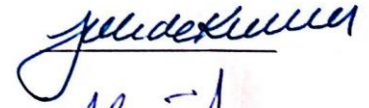
Assoc. Prof. Dr. Burcu GÜNERİ ÇANGARLI

Supervisor

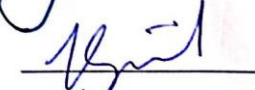
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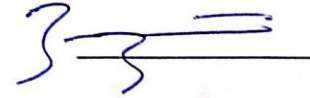
Prof. Dr. Remziye Gülem ATABAY



Assoc. Prof. Dr. Mehmet GENÇER



Assoc. Prof. Dr. Burcu GÜNERİ ÇANGARLI



ABSTRACT

Envy at Workplace: An Exploratory Study

Günerergin, Mert

İzmir University of Economics Business Ph.D. Program

Supervisor: Assoc. Prof. Dr. Burcu Güneri Çangarlı

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Envy is a common emotion which is unpleasant, but still a consequence of being a human. Most cultures have a word for envy and almost everyone is capable of feeling it. Thus, envy is subjected to myriad of studies in different perspectives through years. Scholars define envy as an emotion that is experienced as a consequence of an unfavorable comparison. Since organizations provide a nurturing environment for social comparison, it is not surprising that envy gets the attention of management scholars. However, best to my knowledge, there is a lack of holistic view about envy in the management literature. With this gap in mind, this dissertation aims to provide a holistic view about envy at workplace. To be able to achieve a holistic perspective and get deeper understanding about the phenomenon, this research adopts qualitative research methods. Through an interpretivist approach, 10 focus group meetings and 7 in-depth interviews are conducted with 45 white collar employees from various sectors, in İzmir, Turkey.

Findings of the study answered three “what?” and one “how?” questions. On one hand, the findings answers “What triggers? What affects? And what are the outcomes of envy at workplace?”, and contributes to the theory by providing a holistic model of envy at workplace. On the other hand, the findings answer the question “How to manage envy at workplace?” and make suggestions to practitioners about how to manage envy and use it as a motivational tool for their employees.

Keywords: *envy, justice perception, organizational behavior, workplace, social comparison*



ÖZET

İşyerinde Kıskançlık: Keşifsel Bir Çalışma

GÜNERERGİN, Mert

İzmir Ekonomi Üniversitesi İşletme Doktora Programı

Tez Danışmanı: Doc. Prof. Dr. Burcu GÜNERİ ÇANGARLI

Ocak, 2017

Kıskançlık, hoş gitmeyen fakat insan olmanın bir sonucu olan yaygın bir histir. Her kültürde bu duyguyu ifade edecek bir sözcük bulunmaktadır ve herkes bu duyguyu hissedebilecek kapasitededir. Bu nedenle kıskançlık, yıllar boyunca farklı perspektiflerden çok sayıda çalışmaya konu edilmiştir. Sosyal bilimciler kıskançlığı, memnuniyetsizlik yaratan bir kıyaslamamanın sonucunda tecrübe edilen bir his olarak tanımlar. Örgütler sosyal kıyaslamalar için besleyici bir ortam sağladığından, kıskançlık konusunun yönetim bilimcilerin ilgisini çekmesi şaşırtıcı değildir. Fakat yönetim literatürü incelendiğinde, kıskançlık üzerine bütüncül bir yaklaşımın eksik olduğu sonucuna varılmaktadır. Bu eksikliği gidermek amacıyla bu tez, işyerinde kıskançlık konusuna bütünsel bir yaklaşım getirmeyi amaçlamaktadır. Bu bütünsel perspektife ulaşabilmek ve daha derin bir kavrayış edinmek için bu tezde nitel araştırma yöntemleri kullanılmıştır. Yorumlamacı bir bakış açısıyla, İzmir’de farklı sektörlerden 45 beyaz yakalı çalışanla 10 odak grubu toplantısı ve 7 derinlemesine mülakat yapılmıştır. Çalışma bulguları, “ne” ve “nasıl” sorularını yanıtlamıştır. Bulgular, bir yandan “Kıskançlığı tetikleyen, etkileyen nedir ve işyerinde hangi sonuçlara

yol açar?” sorularını yanıtlamanın yanı sıra işyerinde kıskançlık konusuna bütünsel bir modelle katkıda bulunmaktadır. Öte yandan, çalışma “İşyerinde kıskançlık nasıl yönetilir?” sorusunu yanıtlayarak, uygulayıcılara, işyerinde kıskançlığın nasıl yönetileceğine ve bunun çalışanlar için bir güdüleme aracı olarak nasıl kullanılabileceğine dair önerilerde bulunmaktadır.

Anahtar sözcükler: kıskançlık, adalet algısı, örgütsel davranış, işyeri, sosyal kıyaslama



To the most important women of my life:

Fatma, Funda, and Işık

My Grandmother, My Mother, and My Aunt

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I still cannot believe that the journey I started on 2008 has come to an end. My Ph.D. journey is more like the adventures of Frodo Baggins, well known character from books of J. R. R. Tolkien. Sure I do not have to battle with dragons, orcs or giant spiders but my journey still involves challenging battles with lots of tears, laughs, tantrums, madness, millions cups of coffee and tea which are full of various experiences. All these battles, besides making me stronger, help me to understand what it means to earn a degree. I can definitely state that it has been the most challenging part of my life. These past 9 years I cried, got angry, got worried, worked hard, spent many sleepless nights and want to smash down things time to time. But it is not all thorns in the rose garden, besides all those challenges, I learned so many things about myself, people, life, and most importantly what it is meant to be a good academician. It is fascinating to see how your thoughts and perspective changes, and in the end, seeing the world like you never had.

Like Frodo Baggins journey to destroy the one ring, my Ph.D. journey would not reach to a happy ending without the valuable support and help of valuable people. First and foremost, I would like to express my sincere gratitude to my advisor Assoc. Prof. Dr. Burcu Güneri Çangarlı, for her patience, endless supports, guidance and her friendship. I can proudly state that she is one of the best advisor a Ph.D. candidate could ever have. I am grateful to my committee members, Prof. Dr. Gülem Atabay and Prof. Dr. Jülide Kesken for their valuable insights, encouragements and helping me to find my way through the academic jungle. Without their help, I would be lost while writing this thesis. Additionally, I would really like to thank to Prof. Dr. Alev Katrinli for sharing her knowledge, and experiences with me. I am really grateful to her and Prof. Dr. Gonca Günay for their endless support. I also would like to pay my respect and thank to Prof. Dr. Nuri Bilgin, Prof. Dr. Bülent Himmetoğlu, and Prof. Dr. Şayeste Daşer for being beam of light on

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I believe that good journeys requires good companions, I am really lucky in this matter. My dear friends never stop believing in me and always be there when I need a helping hand. I know I could be an unbearable guy time to time, but against all odds, Aslı Fazlılar, Aycan Aksoy and Damla Solu are in my life and loving me with all my qualities and deficits for 19 years. Thus I really like to thank them, for being more than friends and becoming a member of my extended family. Without their support and love I am not sure if I could be able to come this far, but I am sure that they will be the anchors of my life till the end. And a special thanks to Damla for bringing Seval Şimşek to our extended family, who encourages and supports me with wholeheartedly through my all adventures.

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appreciated. Not only my Ph.D. journey but my whole life would be dull without all those moments and adventures we shared. I would be incomplete and lost without their love and support. We have been having great time for more than 12 years, and I believe that we will have much better ones as long as we stay together.

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"It's a dangerous business, Frodo, going out your door. You step onto the road, and if you don't keep your feet, there's no knowing where you might be swept off to." J.R. R. Tolkien (The Lord of the Rings: Fellowship of the Ring)

Mert Gnerergin

January, 2017

İzmir, Karřıyaka

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1. INTRODUCTION

“Mirror, mirror on the wall who is the fairest of them all?”

The Evil Queen

The story of the snow white and her stepmother, the evil queen, is probably the most famous story of all times. A young beautiful girl, has to run from her evil queen stepmother, live deep in the forest with seven dwarves, deal with a hunter who is after her heart, and waken up from death-sleep. All of these struggles and challenges she has to face, what are they for? They are only a consequence of her evil stepmother’s ill willed emotions. The story of snow white and her evil queen stepmother is not the only tale about similar feelings, that we heard when we were young. Do you remember the stepsisters of Cinderella who locked her up into the attic? What about Maleficent who put sleeping beauty into a never ending sleep, just because she was not invited to her birthday party? I guess when you think about all these stories they seem like a fantasy to you, but no. They are all real. They are all based on a real life emotion which we all taught to stay away from, which was demonstrated as an evil emotion, which is “Envy”.

It is very unfortunate that we were all brought up with stories associating envy with the evil, however it is just a natural and inevitable part of being human (Foster, 1972; Schoeck, 1969). Envy has some evil parts in its nature for sure, but it is not pure evil or pure good, just like the humans. In its nature, envy is a primitive emotion that triggered by the sight of a desired object that is acquired by others (Schoeck, 1969). Since it is a primitive emotion of human being, it has been a popular subject in many fields like theology, philosophy, sociology, psychology, and psychiatry, through the years.

In 1995, envy has been introduced to the management literature by Bedeian's article "Workplace Envy". Since then, many research is conducted to figure out how envy takes place in business world (e.g. Parrot, 1991; Smith et al., 1999; Choen-Charash, 2009; Schaubroeck and Lam, 2004; Duffy, Shaw and Schaubroeck, 2008; Vidaillet, 2008; Menon and Thampson, 2010; Tai, Narayanan and McAllister, 2012; Canen and Canen, 2012).

The management literature is in consensus about organizations are a very resourceful environment where envy could be nurtured and enhanced (Tai, Narayanan and McAllister, 2012). However, according to my readings, the literature is lacking a research which studies envy at workplace with a holistic approach. Interestingly, the former studies examine workplace envy with a narrow set of concepts and provide small snapshots rather than demonstrating the bigger picture. Additionally, although envy is discussed in the management literature for more than twenty one years, it did not get any attention from Turkish management scholars. During my literature review process, I have not encountered any study about workplace envy in the Turkish management literature. However, like in every society, envy takes place in Turkey, too. For instance proverbs like "*Komşunun tavuğu komşuya kaz görünür*" (which shares similar meaning with "The grass is always greener on the other side") or "*Meyve veren ağaç taşlanır*" (The tree bearing fruit, gets stoned) are commonly used in daily language. Thus, regarding the gap in the literature, this dissertation aims to provide significant contribution by providing a holistic view to envy at workplace in Turkey.

With this aim in mind, and academic curiosity, I construct my research on four fundamental research questions:

- "What triggers envy at workplace?"
- "What moderates the envy process at workplace?"
- "What are the outcomes of the envy at workplace?"
- "How to manage envy at workplace?"

Besides the academic concerns, as a social scientist, I aim to provide practical implications for practitioners. With the suggestions of this study, I hope I would help people to experience and handle any envy instance in their workplace, without feeling ashamed or encountering any malicious occasions. Thus I tried to structure the study to be understandable for readers both with academic or practical concerns.

- The dissertation begins with envy literature chapter (Chapter 2) which offers theoretical background by providing definition of envy, envy research from different scientific perspectives and it ends with a review workplace literature of envy.
- In Chapter 3, Turkish business environment and cultural context is described by providing brief information about the business environment. In the last part of this chapter, culture of Turkey is discussed through research in the management literature.
- Chapter 4 is about the research design and data collection method. Stance of the research is discussed in the first part, which is followed by my journey to find the appropriate method for data collection and in the last part, data analysis and interpretation methods are narrated.
- The findings of the research has been presented in Chapter 5. This chapter begins with the first research question of this study, and one by one each research question is attempted to be answered regarding the data collected.
- Chapter 6 is where the discussion of the findings taken further, and some managerial and practical implications are presented.
- In the last chapter (Chapter 7), I mention the limitations of my research and what could be done in the future to enrich this research field.

2. LITERATURE REVIEW

2.1. Definition of Envy

In any social system where there are differences among people in obtaining resources or developing reproductive abilities which causes dilemmas and inequalities, individuals feel themselves as relatively disadvantaged (Festinger, 1954). Although we, the civilized human, try to ignore this feeling, and pretend that it doesn't matter for us, it really matters in our nature. An emotion fills in our soul and warns us that the feeling of inferiority is important and which directs us doing something about it. That emotion is called Envy.

First thing that must be known about envy is, it is an emotion. Envy, is a primitive and powerful emotion that is mostly defined as unpleasant. In other words envy is an inevitable outcome of being a human and almost everyone is capable of feeling it (Schoeck, 1969; Parrot and Smith, 1993; Smith et al. 1999).

The word envy is derived from Latin words "invidia" and "invidere" which means grudge and looking at maliciously¹. In the words' etymology "In-" means "into" where "videre" reference to look, gaze and stare. Word's etymology is quiet good in defining the nature of the emotion. Most of the time envy is triggered by the sight of the other who possesses something envious one does not have but wishes either to have it or deprive the other from it (Foster et al., 1972). This "something" does not only mean it is a physical material, it could be an achievement, a quality or a resource. Even in some cases just the sight of happiness or a healthy look of others can be

¹ From Oxford Dictionaries: <http://www.oxforddictionaries.com/definition/english/envy> accessed on 06 August 2015

the focus of envy (Vecchio, 2000). Schimmel, (2008, p.18) defines envy as follows:

“...is a feeling of pain a person experiences when he or she perceives that another individual possesses some object, quality or status that he or she desires but does not possess. When the envious person is unable to obtain the desired object, quality or status that individual usually hopes that the envied person will lose the desired thing and may even conspire to make it happen.”

Envy is a complex emotion which is composed of desire, (Bers and Rodin, 1984), hatred (Johnson-Laird and Oatley, 1989), longing, ill will, self-criticism, and dissatisfaction (Parrot, 1991; Smith, Kim, and Parrott, 1988). Additionally Parrot (1988) discussed that envy could not be experienced without cognitive appraisal of others' better possessions because envy is mostly endowed with negative feelings which could be triggered with realization of self-inferiority. Additionally it could be “episodic” like a reaction to an event, or could be “dispositional” which formed through time and became a personal characteristic (Cohen-Charash, 2009; Smith et al. 1999).

2.1.1 Envy and Jealousy

If you ask different people around you if the emotions of envy and jealousy are distinct, it is possible to get many different answers. Although in daily life “jealousy” is commonly used as a synonym for envy, in literature there is a distinction (Schoeck, 1969; Solomon, 1976; Parrot and Smith, 1993). When people are asked to talk about an incident when they felt jealous, they are likely to describe an incident of envy (e.g., "I really wished I was promoted rather than him/her") instead of jealousy (e.g., "that guy was checking out my wife"). Unsurprisingly, it is thought that jealousy and envy are very similar, however they are not.

Jealousy is caused by the fear of loss and deprivation and it occurs when something (mostly a valued relationship) which we already possessed

threatened by a third party (Schimmel, 2008, p. 19). Jealousy mostly characterized with affective elements like fear of loss, anxiety, and suspiciousness and anger about betrayal (Hupka, 1984; Mathes, Adams, and Davies, 1985; Parrott, 1991)

On the other hand envy occurs when a person is lacking in other's superior quality, achievement, or possession which the other enjoys, and either desires it or wishes deprive it from the other (Duffy and Shaw, 2000). Envy is characterized with lacking, longing and feel of inferiority. Additionally most of the time ill will toward the envied person is perceived as an affective element of envy, but sometimes this ill will cause guilt, denial and awareness of the inappropriateness of it (Parrott, 1991).

Although both jealousy and envy are derived from fear of competition for scarce resources, they differ conceptually (Parrot and Smith, 1993). First of all envy is a reaction to longing for something that you do not possess whereas jealousy is a reaction to threat of losing something that you have already possessed. Secondly, envy involves a dyad; it is a two person situation where one desires what the other one already has, while jealousy requires three people which one fears the loss of a valued possession or a relationship (Parrott, 1991; Vecchio, 2000).

It should be kept in mind that envy and jealousy go hand in hand. When someone is feeling jealousy probably s/he also feels envy toward an attribute of the attractive rival. Thus it could be said that context plays a key role in understanding if someone is experiencing envy or jealousy when they say "I'm feeling jealous" (Smith and Kim, 2007). It is not possible to be sure whether the emotion is envy or jealousy as long as more context provided. Another important distinction in defining envy is the difference between benign and malicious envy.

2.1.2 Malicious and Benign Envy

Although envy is frequently considered as harmful and a “dark side” emotion (Bedeian, 1995; Vecchio, 1995, 2000), some researchers cite that envy have motivating and competitive function (Schoeck, 1969; Smith and Kim, 2007; Belk 2008, 2011; D’Arms et al., 2008; Van de Ven, Zeelenberg, and Pieters, 2009).

Benign envy occurs as admiration for another and envier does not view the prosperity of the envied one with displeasure, even if s/he could view it with a pleasure and feels good for the other party (Smith, 1991; Belk, 2008; Van de Ven, Zeelenberg, and Pieters, 2009). In this matter, benign envy serves as an inspiration, a motivator for the envier. It motivates people to achieve their own prosperity (Parrot, 1991). Furthermore, according to Schoeck (1969) envy is a cause and function in development of human society. Schoeck stated that most of the achievements of the modern and developed societies are the results of envy. For example, in Stone Age, man decided to build a better farm when s/he saw the neighbors’ farm and prosperity and feel envious, or tried to create better equipment to draw better paintings on the walls of their cave after feeling envious of other caves decorations. Thus, it is possible to say that if man did not envy the others, development and modernization will not be possible for humankind. In other words, Schoeck believed that envy and its outcomes had played a large role in the development of modern societies. Moreover a recent study that is conducted by Van de Ven and his colleagues (2009), provided an alternative perspective to benign envy by demonstrating that people who experience benign envy are trying to achieve or acquire an equal good like one the envied had, rather than trying to destroy the envied one or their superiority.

Thus, it would be unfair to associate envy only with negativity and “dark-side”.

On the other hand envy obviously has a darker side. When envious people view the others' happiness or prosperity with discontentment and wish to deprive the desired attribute from the envied one, malicious envy occurs (Silver and Sabini, 1978; Salovey and Rodin, 1991; Parrott and Smith, 1993; Bedeian, 1995; Guerrero and Anderson, 1998). In malicious envy, envier does not only wish to have what is possessed but also wishes that envied does not possess it at all or lose it soon (Smith and Kim, 2007). Opposite of benign envy, malicious envy composed of hostility and anger which are enforced by feeling of unfairness or injustice, and most of the time caused resentment in the envier (Smith, 1991; 2008; Parrott and Smith, 1993; Bedeian, 1995; Smith et al., 1999).

Recently, Belk (2011) compares malicious and benign envy, from both perspectives of the envier and the envied one. Although there is a middle ground between malicious and benign envy, Belk uses the extreme points of each phenomenon to keep things simple. Deservingness, motivation, behavior; related emotions and desired effect are used as characteristics of envy in the comparison. In benign envy, the envier believes s/he gets close to what s/he deserves, is motivated by striving, exhibits desire and achieving as behavior, admires as emotion and desires to be loved and expected. Respectively, the envied one believes that s/he get more than s/he deserves, motivated by humility and gratitude, gives and shares as behavior, feels guilty for self and sympathy for the envier, and beside the desire to be loved and respected, s/he desires to make the other feel better. Conversely, in malicious envy, the envier believes that s/he get less than s/he deserves, motivated to harm the other, behaves in a way to destroy the others possession or ignore her/him, feels hate and desire to make the other feel worse. The envied one believes that s/he get exactly what s/he deserves, motivated by conspicuousness, mostly act to guar and flaunt the possession and demonize envy, feels pride for self and pity the envier, and desire to make the other party feel worse like the envier does.

A summarized version of Belk's comparison (2011) of benign and malicious envy can be seen in the Table 1.



Table 1. Comparison of Benign and Malicious Envy- (Belk 2011)

Type	Characteristics	Envy	Being Envy
Benign	Deservingness	Close to what I deserve	More than I deserve
	Motivation	Striving	Humility, Gratitude
	Behavior	Desire	Give, Share
	Related Emotions	Admiration	Guilt, Sympathy
	Desired Effect	Be loved, Respected	Be loved, respected; make the other feel better
Malicious	Deservingness	Less than I deserve	What I deserve
	Motivation	Harm envy one	Conspicuousness
	Behavior	Destroy others possession; Ignore	Flaunt it, guard it, demonize envy
	Related Emotions	Hatred	Pride, Pity
	Desired Effect	Make other feel worse	Make other feel worse

(Source: Belk 2011, p. 128)

2.2 Envy through Different Perspectives

The above mentioned distinctions and definitions are not sufficient to be able to understand the phenomenon of envy comprehensively. Throughout the time, envy has been studied by variety of disciplines. Although envy is considered as a new subject in business literature, it has rich and varied roots in philosophy, religion, psychology, sociology and neuro-sciences. These disciplines tried to understand envy, guide everyday thinking on envy, as well as pointing out its permanent stance in the social sciences as a powerful emotion.

2.2.1 Envy in Philosophy

The early philosophers were the real scientists of their times. They were curious about everything. They seek answers of many questions about the world and human nature. Some of them were interested in tangible subject likes nature and worlds itself, where as some were interested intangible subjects ideas, human nature and complexities of social life (Ziman, 2000). Thus, it is not surprising that envy became a subject matter of their curiosity. Philosophers asked questions and made observations when envy is felt and by whom, what is envy, why it is felt and how does it affect society, in order to understand the nature of envy (D'Arms and Kerr, 2008).

Envy is not a desirable emotion in philosophical tradition; generally, it is described as a pain at another's good fortune (Sanders, 2014). For instance, Socrates indicates that people acknowledges envy by feeling a "mental pain" (Plato, 360 BCE/2007) and Aristotle (350 BCE/1941, p.1386) adds "envy is also a disturbing pain exiled by prosperity of others". Envy seems natural and common reaction, most of the time arises as the pain felt forward -or caused by- others' goods whether they are acquired by hard work or only by means of chance (Sanders, 2014).

Philosophers have a consensus on that envy is a motivation agent that help people to improve their comparative positions in hierarchies (D'Arms and Keer, 2008). For that reason, envy is classified among competitive emotions by the stoics (Konstan, 2006). Additionally, hedonistic view helps to understand the competitive function of envy. Hedonists describe the competitive function of envy through the painful nature of the emotion. According to the hedonistic view people hunt for pleasure and try to avoid pain. As, envy is a painful emotion; people try to avoid it by increasing their prosperity or be in a better position than whom one compares him/herself (Herman, 2001). Therefore, envy acts as a motivator to avoid the pain and motivates envier to work hard. For example one could have desire to be praised by the superiors like the others who have been praised before, or win the same rewards the others acquired. This desire of making their comparative position equivalent – or even better- regarding the envied one, pushes the envier to increase their prosperity and became a motivation to self-improvement and work hard (D'Arms and Kerr, 2008).

Besides the function of envy, philosophers were interested in the subject of envy. According to Plato (380 BCE/1998) another's good fortune provokes the envy. Additionally Aristotle (350BCE/1941) states that the honorable and desirable possessions and deeds are the subject of envy. Additionally, Hume argues that not only desirable possessions, but also enjoyment of a good, can cause envy (Hume, 1739/2007, p.270). Respectively, Kant describes envy as a tendency to view the good of others with agony (Kant, 1797/2000 p. 459).

It is clear that in philosophy a particular good possession which is acquired by another is the subject of envy. The "other" in all these explanations is another important concept for philosophers in understanding of envy. For philosophers, one envies the other who is equal with respect to age, position, situate, status or possessions (Aristotle, 350BCE/1941; Bacon, 1597, Nietzsche, 1878; Konstan, 2006). In other words the envier and the envied must be in some relation or at least there must be some common

grounds in their nature, although they might be very different in their domain. Hume says that “A poet is not apt to envy a philosopher...” (Hume 1739/2007, p. 271). Spinoza states that the envied other must be relatively equal of the envier, because the possession of the envied must be possible to be acquired by the envier (Spinoza, 1677/1989).

2.2.2 Envy in Religion

Since the ancient times, envy has been a part of the religious tales. In Greek and Roman myths, gods did catastrophic things as an outcome of envy. Through these tales people are taught that envy is an evil emotion and dismayed from its outcomes.

Similarly in Hinduism envy is believed to be a devastating feeling. Hindus highly appreciate the balance of mind and body. As envy disturbs the balance of mind, it should be avoided (Schweig, 2013). According to teachings of Hinduism, envy could be overcome by recognizing the others good possession as a result of their past karmatic actions. Thus focusing on doing things to enhance their karma in positive things will bring more prosperity, than being an envious person does.

In Buddhism, envy is named as irshya. Irshya is defined as a mental state which one desire to acquire wealth for self as well as feeling distress from excellence of others (Rinpoche, Morris, and Kunsang, 2004 p.26). Buddhists consider irshya (envy) as one of the five poisons of mind and it is highly recommended to avoid from it to be able to reach to Nirvana (Cooper, 2013).

The situation is similar in abrahmanic religions. For instance Jewish moralist preferred to describe envy with its self-destructive features (Schimmel, 2008). The Old Testament involves dramatic stories about sibling rivalry or murders which are based on the envy. The story of Joseph who had been attacked by his brothers, because their father gave him a special goat, is one of the well-known examples of the stories about envy. By telling many

stories like these Jewish literature try to point out how envy is often irrational and destructive (Schimmel, 1997). Additionally, in Judaism, envy is perceived as a sin, because it causes loss of faith, lack of trust in God's wisdom, justice, and generosity as well as arouses wicked sense of evil in humans (Luzatto, 1966)

Likewise Christianity, categorizes envy as one of the seven deadly sins beside greed, pride, gluttony, lust, laziness and wrath. Envy has been discussed in many biblical stories. One of the well-known stories of envy is the fall of Lucifer. According to the myth, high ranked angel Lucifer envied humans and God's likeness of them. He tried disgrace human and show the God that angels are better than human beings. In time his envy caused so much anger, so he provoked angels to rebel against the God. Because of his rebellious actions God punished him and banished him from heavens to the hell. But Lucifer's envy did not diminished even after that punishment. He tempted first two human, Adam and Eve and cause them to be driven from heavens. His war against human pursued, he poisoned Adam and Eve's sons with envy and urge Cain to murder his brother Abel (Kelly, 2006). Because of this story in rabbinic literature envy is referred as "diabolical sin" (Bloomfield, 1974).

The myth of Satan is not the only stories that dissuade people feeling envy. Story of Joseph and his brothers (Genesis, Chap 37-50), King Saul and David (1 Samuel Chaps., 17-31), King Solomon's wisdom (1 Kings, 3:16-28), Korah and Moses (Numbers, chap. 16) are the other stories that are based on the envy and its outcomes. According to teaching of the bible, envy is an emotion that is closely bound with other cardinal sins and, its outcomes could be devastating both mentally and physically. However envy can be controlled. Human beings have the inner power to control their envy. Regarding the stories, envy is unable to coexist with true love. If a person wants to control his envy s/he should focus on the love (Schimmel, 2008).

Like in Christianity, in Islam, envy is categorized as one of the great sins. In Islam, envy is named as *hased*. *Hased* is described as a desire to see

someone's deprivation from his/her merit, blessing or any good possession (Al-Kohomeini, 2003). In Islamic literature the one who envies is called hasud and the one who is envied is called mahsud. Hasud do not only envy the things that could be acquirable, sometimes s/he could feel envy for things s/he could not even possibly acquire. According to Islamic teaching, there are three primary sources of all the sins: Hased (envy), riya (lie) and ucb (arrogance). (Emrullah & Hadimi, 2014, p. 71) These three are believed to be the main reason why Adam and Eve are easily tempted by Satan and banished from the heaven. However, feeling envy did not presume as an illicit action, feeling envious becomes a sin when the individual likes the feeling and wishes it to continue (Emrullah & Hadimi, 2014, p. 72). In Islamic belief there are seven motives of envy (Al-Kohomeini, 2003):

- Enmity: when two people are enemy of each other, one's success or good will could cause a discomfort in other.
- The sense of one's supremacy: When the hasud sense the pride of mahsud which arise from a good or a merit, it may cause a feeling of inferiority. Thus, if hasud did not have patience to work for the desired pride, s/he will wish the mashud to lose source of his/her pride.
- Kibr (pride): The hasud desires to treat arrogantly the mahsud who is given some merit or favor, which is not possible unless those favors and merits are perished.
- Wonder: The hasud is confused to see the great blessing enjoyed by the mahsud so felt envious of it.
- Fear: The hasud is worried about the joy of the mahsud might cause obstacles for his own aims. This worry might trigger the desire to deprive the joyful blessings from the mahsud.
- Love of authority: When a person loves authority, wants to preserve it for long and do not want to share it, others' successes and merits will be perceived as a threat and cause envy.
- Viciousness of nature: The man with vicious nature does not like to see others enjoying any kind of good whatsoever.

Quran has the similar myths about the envy like other holy books, but unlike the other religions, in Islam there exists a belief that envy could be benign. In Islamic belief, instead of wishing deprivation of the merit or the blessing from the mahsud, if the hasud works and prays open heartedly for it, the god will blessed him with his desires. This type of envy is called gıpta (Emrullah & Hadimi, 2014, p. 73). Gıpta is similar with benign envy and it highly motivates believers to pray and work for what they deserve. Additionally gıpta is a sign of good will and being faithful, and Muhammed says that “Hased and the faith could not collocate in one heart” (Nesai, 2008, p.6).

In summary, regarding the readings, myths and beliefs of all religions and their holy books, envy is believed to be an evil emotion and a sign of an ill will. Thus most of the religions warn its followers to avoid from the feeling of envy and its illicit implications. They all advise to focus on love, and work for what the individual wants to acquire. Thus feeling of the envy became a taboo in most of the conservative and religionist societies. People feel ashamed of feeling envy although it is a primary emotion as stated by the psychologist and psychiatrists.

2.2.3 Envy in Psychoanalysis and Psychology

Regarding the psychoanalysis, envy is a socially undesirable emotion and a taboo (Schoek,1969; Foster, 1972), but also it is an essential part of human behavior where most of the people are not aware that they feel the envy (Alicke and Zell, 2008). In other words even most of the time people feel envious unconsciously, and act along with its powerful drive. Psychoanalysis and psychology deal with this unconscious part of the human behavior, thus envy became one of the subject of interest in the field.

Freud was the first theoretician in psychology who discussed envy in his works. Freud (1921) discussed that human can develop social relations when they can overcome their early feel of envy toward younger siblings.

Arrival of a new baby is perceived as threat that might cause loss of parents attention thus child wishes to deprive the baby from the parents care and love, which means s/he feel envious of the new baby. But in time the child realizes that the newcomer is not a threat, and can have the same rights as s/he has. Freud proposes that at that point human realize that s/he can relate with other humans and develop a sense of community. Additionally Freud examines envy with respect to gender differences and proposed the theory of penis envy (1908). In his studies, Freud states that girls show an interest in their brothers' genitals, and assume that penis is an additional source of pleasure. Due to Freud's findings through time, girls envy the extra pleasure provided by penis and tended to act more like man. Freud (1933) suppose that this envy is mostly based on the girls' feeling of relative inferiority which leads to frustration and failures where mostly the male members of the society seemed superiors.

On the other hand Klein stands against the Freud's gender specific theory in her studies (1957) and she states that envy is neither gender specific nor a stage of development; for her it is fundamental and essential basis of the character which arises in earlier stages of life and developed through the lifetime. Klein states that envy is "operative from the beginning of life" (Klein 1957, p176) and it begins with the first encounter with maternal breast. The maternal breast embodies everything the newborn desire and s/he envies anything that distracts the attention of it; which could be father, mother or even baby's self. To Klein's theory, envy is immature and mostly negative in its nature, because the envier assumes that the good should either belong to him/her or be destructed (Klein, 1957). Regarding the Klein's theory of envy there are several impressions. First of all, envy harms the sense of identity. Envious people do not feel inner sense of safety and always considers there is threat to their identity which makes them more fragile (Vidaillet, 2008). Moreover, envy can cause an aggression on relations. Envy cannot get along with kindness and love, thus any kind of dependency based on kindness or love may trigger envious aggression and at the end envier might want to terminate the link and eliminate the dependency (Bion,

1967). Furthermore, envy highly enhance the feel of scarcity in people (Foster, 1972). Envious person thinks that pleasures that are enjoyed by others, are taken away from him/her and there cannot be sufficient good for everyone to enjoy. Correspondingly, envy affects the judgement of good and bad, so cause a biased perception about people envied. Envious person often tended to insult or despise the envied one (Vecchio, 1995; Mouly and Sankaran, 2002). Additionally, according to Klein (1957) envy and aggression is in a circular relation where envy triggers aggression, and aggression conceives envy. Klein's works used as a guideline by researchers (Meltzer, 1978; Segal, 1983; Rosenfeld, 1987) who develop envy theory with clinical implications and made envy an important subject in psychology and psycho-analysis.

Besides the Klein's theory, French psychologist Lacan (1966) had contributed the envy theory. His theory has similarities with Klein's theory. Lacan (1966) agrees that envy is an emotion that develops at early stages of life, but different from Klein, Lacan states that envy is not a dyadic, it is composed of three parties. One is the envier –the baby-, one is the “big Other” – the mother – and the other one is the similar envied one – brother or the image of self on the mirror. According to Lacan (1966) , identity is started to be build up in a stage called “ the mirror stage”, the exact moment when a baby sees his/her image on the mirror as a whole human being. This image is perceived as an intruder which might deprive the self from the care of the mother –the big Other. Thus baby starts to envy the mirror image. But in the process, the big Other helps the baby (self) to recognize the image in the mirror is his/her own with her gaze. After that, baby (self) starts to register the image not as an intruder but a part of his/her identity. But if a failure occurs in this stage, it may cause a damage in psychic development and individual will have an envious personality (Vidaillet, 2007). Thus, according to Lacanian approach, envious people tended to select people who is almost equal to themselves as their object of envy (Vidaillet, 2008c).

Although psychoanalytical theory has its own limitation in explaining the mechanisms of envy in adulthood, it still has been useful in construction of the social functioning of the envy and helps social science researchers to link envy with social concepts like social comparison.

Besides the psychoanalytic literature, the psychological literature has some important research (Parrot, 1991; Parrot and Smith, 1993; Allan and Gilbert, 2002; Hill and Buss, 2006; Smith and Kim, 2007) on envy. These research took a different approach and shows that envy is a major part of competitive nature of humankind in social world. From the evolutionary perspective, researchers prefer to define envy as an outcome of a social comparison where the subject is in mediocre position regarding the compared party (Silver and Sabini, 1978; Salovey and Rodin, 1984; Feather and Sherman, 2002; Smith and Kim, 2007). With respect to the social comparisons and the motivation of survival instinct, throughout the evolution, humankind evolved to be competitive in each stages of their life. The competition and comparison begins in babyhood and it goes on until the day of our lives comes to an end. In babyhood, we compete for mothers attention and compare ourselves with the image of baby on the mirror, in childhood compete for things we want and compared with brothers, neighbors or friends, in adolescence we compete for possible mates and compared with other kids, and in adulthood we compete for money or other resources to live a comfortable life and compare with colleagues. Regarding the nature of the evolutionary process, the desired goal should not be to better one in general, but to be better than rivals with whom one is competing for access to the same resources in a given area of interest. Once the desired outcome achieved in current area, the individual can go on to solve adaptive problems in other areas (Hill and Buss, 2008). Thus it is possible to say that the social comparison is an inevitable and an important part of the survival and reproduction, and feeling distress because of being inferior in a comparison or being outperformed by a rival is a natural adaptation (Hill and Buss, 2006). In other words envy is an adaptation required to be successful in a world where the competition and comparison never ends.

Although envy is a functional component of humans' evolution, some researchers suggest that invidious comparisons will often cause a feeling of ill will with respect to envy (Tesser, 1991; Smith et al, 1994). Regarding the ill will component, people hesitate to admit that they experience envy (Smith and Kim, 2007). Initially, since envy is considered as a social taboo, people are tended to keep it as a secret for not giving a negative self-impression. Additionally, admission of envy is perceived as an announcement of being over performed by others, which tarnish one's image and makes the individual to be regarded as incompetent and vulnerable (Hill and Buss, 2008). However this negative effect has its own contribution to human nature, it could be assumed as an internal alarm signal that the individual is being outperformed in an important domain of resource competition (Smith and Insko, 1987; Smith, 1991). It may cause an extra effort and impression management.

Regarding the psychological literature, envy encourages three types of behavior: submission, destruction, or ambition. In some cases individual tended to act submissively to another's superior position and prefers to prevent from being harmed by competitors' superiority (Campos et al., 1983; Buss, 1999; Allan and Gilbert, 2002). In some cases, people are motivated to reduce or destruct the relative advantage of the envied (Berke, 1988; Elster, 1998; Neu, 1980; Smith, 1991; Zizzo and Oswald, 2001), while in some contents it motives people to work hard to achieve the same outcome (Frank and Sunstein, 2001; Matt, 2003; McAdams, 1992; Palaver, 2004). How people will react to the envious feeling is mostly depends on the personal and environmental variables (Hill and Buss, 2008). For example, if a person is envious of his/her friends brand new car, s/he could work hard and save more to get a new car as his/her friend does or s/he could stop seeing that friend not to be intimidated with the image of the car, or else s/he could find a way to damage the car. The behavior will change due to the character, nature of the relation and, the social structure (Lindholm, 2008)

Even though psychoanalytical and psychological literature have many proposals about the antecedents and outcomes of envy, literature is limited on the subject of how to cope with the emotion. Hill and Buss (2008) suggested to take conscious actions to diminish the effect of distressful feelings, like changing the perception of social competitors and mostly focus on helping less fortunate people rather than getting stuck in envious feelings. Additionally, they suggest to solve the issues that cause envy rather than trying to cope with it.

Though psychoanalytical and psychological literature provides a base for understanding what is envy, they are not sufficient enough to construct a model to explain how envy occurs and affects people's daily life and social relations. Thus, to be able to get a deeper understanding of why envy occurs and how it affects our daily life, social psychology and organizational perspectives should be examined.

2.2.4. Envy in Social Psychology

As envy is examined through a social psychology perspective, it is considered as a negative social comparison-based emotion, one that is experienced when an individual compares or is compared, unfavorably, with another individual regarding a quality, possession or status that the other has and the individual desires (Alicke and Zell, 2008).

Envy mostly depends on the context of the comparison, like the nature of the relation, position and anticipations of the envier, and how the comparison's consequences are interpreted (Salovey, 1991). Moreover, momentary and chronic emotional states affect the envier's reaction to the unfavorable comparison (Rosehan, Salovey and Harris, 1981; Schaubroeck and Lam, 2004). For instance, a person who is usually in a negative mood may feel distressful after an unfavorable comparison more than a person who is usually in a positive mood (Alicke and Zell, 2008). Additionally, recent incidents that a person experiences may affect the degree of envy.

experienced (Alicke, 1999). Such as, after a recent break up, one may feel more distressful for his/her friend's new romantic relation than ordinarily s/he would. On the other hand, when the individual is in a positive emotional state, s/he could ignore the envy s/he feels and, act virtuously to others' pleasures.

Additionally, whether comparison is conscious or unconscious has effect on envier's level of awareness (Stapel and Blanton, 2004; Vidiallette, 2008). When people make comparison spontaneously and unconsciously, they will not be aware of envy they were experiencing and also, not be able to explain why they have negative feelings about the other party (Yperen & Leander, 2014).

Another aspect is the importance and centrality of the subject of the comparison. People feel more envious from comparisons which are about subjects that are important for the individual and takes place in the center of his/her life (Crocker and Park, 2003; Tai, Narayanan, and McAllister, 2012). For example if job performance is an important subject for a person, comparing job performances may cause more envy and make s/he feel more distressful. On the other hand if a person did not care much about the material possessions, s/he will feel less – or not at all- envious about a material comparison.

Furthermore perceived similarity of the parties influences on envy. People are tended to compare themselves with people who have similar attributes, intelligence, talents and qualities (Festinger, 1954; Wood, 1989). Especially these similarities are easy to observe, people easily feel envious of any superiority of the other party (Smith, 2004; Alicke and Zell, 2008). For example, a student easily envy his/her classmates' success because they share similar qualities and environment. But similarity is not sufficient to explain this situation. It is argued that closeness and nature of the relationship of the parties is another aspect that has effect on envy (Smith and Insko, 1987; Smith, 2004; Yoshimura, 2010). People, who are in a close relationship, experiences more social comparison than people who are not

(Foster, 1972). Thus, envy arises easily when an upward comparison occurs between people who has similar qualities and are in a close relationship (Alicke and Zell, 2008).

Not only the context but also the form of the social comparison has its own effect on degree of envy. Although indirect comparisons like comparing yourself with a media image could generate envy (Nabi and Keblusek, 2014), people feel deeper envy to a party which is close to his/her domain (Zell and Alicke, 2010).

Though social comparisons can be temporal, envy caused by them can be persistent (Schoeck, 1969). Thus some suggestions are made to avoid or control the feeling. Initially, researchers suggests, focusing on upcoming possibilities rather than focusing on the current inferior position (Parrot, 1991; Sherman and Cohen, 2006; Smith and Kim, 2007). Furthermore, rather than subjectively considering the social comparison and its conditions, seeing it through an objective perspective will help controlling it (Smith, 2004; Wilkin and Connelly, 2015). A subjective interpretation may negatively affect the self-value where as an objective consideration may help the one to see the reasons of failure or weak points, and help to improve them for the next time (Alicke and Zell, 2008). Another coping strategy is compensating the inferiority feeling with an unrelated but advantageous property or attribute, in other words, seeing things on a brighter side (Baumeister and Jones, 1978; Exline and Zell, 2009). For example, rather than feeling inferior for one's monetary superiority, people may say "S/he may be rich but I'm healthier than him." By this way envy can be subsided. Moreover, trying to justify the envious actions will not help reduce it, on the contrary it will increase its effects (Alicke and Zell, 2008). Thus accepting envy as a natural feeling and being conscious about how you feel will help people to cope with envy.

2.2.5 Envy in Cultural Studies

Philosophy and theology study envy in abstract world of ideas, whereas psychoanalysis and psychology use hypotheses and proposes that are studied by experiments and various methods. Results of their work mostly evaluated by systematic criteria like reliability and liability. Most of these studies are context free, in other words they were mostly sterile from social variables like traditions, societies and rituals, and in other words they turned a blind eye to culture (Lindholm, 2008). However, emotions are culturally constructed (Markus and Kitayama, 2001; Menon, 2000; Rorty, 1980). Since envy is an emotion, it is also constructed by culture, so omitting the effect of culture in envy literature leads to an insufficient understanding.

Though, the dynamics of envy is common in many cultures (Schoeck, 1966), the meaning assigned to the envied object, being envious, and being the envier are diverse (Hager, Oud and Schunk, 2012).

For example, Lindholm (1999) studies envy in Pukhtun tribe in Pakistan. According to his findings both American and Pukthun culture are are egalitarian and highly competitive cultures, but different from United States, in Pukthun ways to success is limited. Thus one assumes that power of envy in Pukthun culture is more than it is in U.S. culture. However Lindholm's findings proved that this assumption is wrong. Because member of the tribe do feel envious time to time but does not act with it, most of the time they tended to conceal the feeling because of the respect to their elders and family. Regarding these findings it is possible to assume that envy and how it is experienced affected by the cultural differences.

Moreover, as the object and desire felt for it are essential component of envy (Grolleau et al., 2006; Smith and Kim, 2007) different meanings can be assigned to the object regarding to what is acceptable or desirable in the society (Schoeck, 1966; Rokeach, 1973; Bilgin, 1991). In other words the object of desire can differ according to culture. Finding of the Lindholm's (1999) research provides an evidence to the theory. Regarding the findings,

both people of Pukthun, and United States reported that they envy social prestige. However, social prestige means land and honor in Pukthun while it means wealth and professional success in United States. Thus, in Pukthun acquiring of land or honorable recognitions are subjected to envy more whereas increases salary or promotions are more envied in United States.

Furthermore, being envied often has different meanings and depends on the cultural circumstances (Lindholm, 2008). In western cultures, being envied is a source of pride, as it is assumed as a consequence of success, social recognition or prestige (Parrot and Rodrigez, 2008; Rodriguez, Parrot and Hurtado 2010). But, in contrary, people in eastern cultures feel threatened when they were envied (Lindhom, 2008).

For instance, the evil-eye is another evidence of envy both has similarities and differences cross culturally. Both in western and eastern cultures people are feel uneasy from the power of envious gaze. In western cultures they named it evil-eye, in Middle-East it is named nazar (Roberts, 1976), and in South America it is named mal-ojo (Foster, 1972). Although the definitions are similar, ways of protection from it are quite different. In eastern cultures people are tended to hide the possession that draw the evil-eye, and in south-american cultures people try to avoid acquaintances with the one who has mal-ojo (Roberts, 1976) where in western cultures people say a plain "thank you" and try to appear indifferent (Schoeck, 1969).

Hence different meanings assigned to feeling of envy, being envied and the objects of desire in different cultures, envy could be defined as a social emotion that is embroiled with meaning and values of the society in cultural perspective whose outcomes could be differentiate culturally (Hager, Oud and Schunk, 2012).

2.3. Envy at Workplace

Envy is an integral part of the organizational life where the social comparisons and competition for scarce resources are ever present. Although envy has been studied in various perspectives, it had been neglected by organizational studies. This neglecting can be the consequence of perception of envy as a socially unacceptable, taboo emotion which makes organizations and its members vulnerable (Bedeian, 1995).

Envy has been introduced to organizational literature by Arthur G. Bedeian in 1995. Bedeian (1995) introduces envy as a common emotion in workplace, and states that limited organizational resources create a perfect place for envy to flourish. According to Bedeian, envy is a confession of inferiority thus people in organizations tended to ignore envy to preserve their self-worth. Respectively to the Bedeian's article, Vecchio (1995) defines workplace envy as patterns of thoughts, emotions and behaviors which are caused by loss of self-esteem because of work related issues. After works of Bedeian and Vecchio, attentions of scholars' are turned to the envy at workplace.

According to the literature workplace envy could be conceptualized in three associated forms (Duffy et al., 2012). First one is, situational which is emerged due to the general conditions of the workplace, and competition for scarce resources (Vecchio, 1995; Duffy and Shaw, 2000). Second is dispositional which occurs when envy is a characteristic trait for an employee and s/he tends to feel envy for anyone's superior position or possessions under any circumstances (Smith and Kim, 2007). Finally the third one is episodic, which is an emotional consequence of an unfavorable negative social comparison that involves a specific person as an opponent (Cohen-Charash, 2009). Though these conceptualization is quite helpful in theoretical research, they are not all distinctive, on contrary, in practice they are quite interlaced together (Duffy et al., 2012).

2.3.1 Antecedents of Envy in Workplace

Like the other forms, workplace envy is triggered by a social comparison, in a self-importance domain of the individual, with a person who is similar to the self (Bedeian, 1995; Menon and Thompson, 2010). However, what makes workplace distinctive for envy is that, it offers opportunities to make several simultaneous unfavorable social comparisons, which are made publicly with formal announcements or in informal ways (Duffy et al., 2012).

Based on the gap organizational studies in envy literature, recently, researchers started to conduct research to understand the phenomenon. Although the number of studies is increasing, previous studies are still very limited –especially the area of individual variables-. In fact, most of the researchers theorize its antecedents with the help of social comparison theory (Festinger, 1954) and self-esteem maintenance theory (Tesser, 1988) which are quite helpful in organizational envy research (Duffy, Shaw and Schaubroeck, 2008; Tai, Narayanan and McAllister, 2012; Canen and Canen, 2012). Regarding the literature, antecedents of envy are categorized under three groups, individual, organizational and relational (interactional) factors.

2.3.1.1 Individual Level Antecedents

Literature has consensus on that one of the major antecedents of envy in workplace, is the inferiority feeling (Tai, Narayanan and McAllister, 2012; Menon and Thompson, 2010; Choen-Charash, 2009; Vidaillet, 2008a; Schaubroeck and Lam, 2004; Smith et al., 1999; Parrot, 1991). Experiencing the feeling of inferiority is a common consequence of unfavorable social comparisons. Since social comparison is a constant part of organizational life, feeling inferior is inevitable for many people (Vidaillet, 2008a). People who experience envy, report that the situation or the envied

one made them to realize their inferior position or qualities (Parrot and Smith, 1993; Smith et al., 1994). Additionally it is discussed that the feeling of inferiority triggers envy as a justification mechanism to increase self-esteem which is lowered by the awareness of inferior position (Bedeian, 1995; Schaubroeck and Lam, 2004). Regarding these, it is possible to say that feeling of inferiority caused by any work related issue is an agent of workplace envy at individual level.

Besides the feeling of inferiority, sometimes people may feel that things are not fair. This feeling may arise from an unfair comparison, unequal conditions, or a total lack of the opponent, but in the end, it triggers the envy. Thus perceived unfairness is examined as individual level variable in the studies (Salovey and Rodin, 1984; Parrot, 1991; Smith, 1991; Schaubroeck and Lam, 2004; Cohen-Charash and Mueller, 2007). Unfairness perception is theoretically based on the equity theory of Adams (1963). Regarding to the Adams' theory, at work, people evaluate the outcome of their efforts by comparing their input-output ratio with the perceived input-output ratio of others who are doing similar tasks. If there is an inequity between input-output ratios, the individual might perceive there is an unfair situation (Adams 1965). Regarding the literature, relationship between perceived unfairness and envy is occurred in two forms. Either, a person who is exposed to an unfavorable social comparison, could assert that the conditions are not fair and may feel envious; or, s/he might use perceived unfairness as an argument to disguise their envy (Schaubroeck and Lam, 2004; Cohen-Charash and Mueller, 2007). Regarding the first form of relation, social comparisons can trigger unfairness perception and envy simultaneously. But there is not any significant findings about which one is experienced before another. Most of the time, it is not easy for individuals to distinguish one from another straightaway (Parrot, 1991; Cohen-Charash, 2009). On the other hand, envy at workplace is mostly related to the qualities of colleagues which are desired (Mishra, 2009). Therefore, envy might be triggered independent from distributive justice variables. At this point another type of relation forms between envy and unfairness

perception. This form of relation is stated to be used as a way to protect self-worth and increase the damaged self-esteem (Cohen-Charash and Muller, 2007; Schaubroeck and Lam, 2004). Explaining envious situation under unfairness mask helps people to show desired object, and envied people degraded as well (Cohen-Charash and Muller, 2007). Although it is clear that envy and unfairness perception are related, it is not clear that whether unfairness perception is an antecedent (Vecchio, 2000), or a consequence (Schaubroeck and Lam, 2004) or a moderator (Cohen-Charash and Mueller, 2007).

With respect to perceived unfairness, Schaubroeck and Lam (2004) suggest that desire for equalization is another antecedent. Particularly in promotion processes, when expected promotion did not occur, people experience envy when an unfairness is perceived. Their study indicated that motivation to get the desired object or position is invoked by envy, as an outcome of desire to equalize the current inferior position or disappointment which is believed to be caused by inequivalent conditions.

However perceived unfairness and inequivalent conditions are seemed to be popular antecedents of workplace envy, their relationship of is not enough to explain all envious situations at the workplace. In some situations, people may feel envious no matter the conditions are fair or not (Smith et al., 1999; Feather and Sherman, 2002; Mishra, 2009). This type of situations brings up a discussion of another antecedent of envy, "ill will". Regarding the dispositional envy theory, envy is a product of an ill will especially the malicious one. (Parrot, 1991; Bedeian, 1995; Smith et al., 1994, 1999). What makes the difference between benign and malicious envy is the degree of ill will the person has toward his/her target and ability to take it under control (Van de Van et al., 2009). If a person has an ill will in his/her persona, s/he could get envious in any social comparison which takes place in his/her area of interest. In other words ill will may cause dispositional envy which could become a personal feature (Smith et al., 1994).

Furthermore, regarding the psychological research about envy, narcissism and envy are positively related (Krizan and Omesh, 2012). It is stated that narcissistic tendencies may cause hostility against others' superiority which is highly correlated with envy (Bogart, Benotsch, and Pavlovic, 2004). Additionally highly narcissistic people are more vulnerable to social comparisons which makes them to feel more distressed when they experience an unfavorable social comparison, thus they experience envy more than others (Krizan and Omesh, 2012).

Moreover, self-esteem has been discussed as an individual variable in envy literature. People who have lower self-esteem are more vulnerable to any possible negative impact to their self-worth (Tesser, 1988) while people who have higher self-esteem are more tolerable for potential threats and negative comparisons (Locke et al., 1996). Additionally self-esteem could help people to fight against distress that is caused by competition (Brown and Mankowski, 1993). Thus, people with lower self-esteem feel more distressful towards any unfavorable social comparison (Alicke and Zell, 2008), whereas people who have higher self-esteem feel lower levels of envy (Vecchio, 2005).

In addition to self-esteem, Vecchio (1999, 2000) indicated that Machiavellism is related with workplace envy. Since people who are high on Machiavellism, pursue higher political advantages in comparisons they tended to experience envy more when they take an unfavorable part in social comparisons. Thus it is stated that Machiavellism is an individual variable which is positively correlated with envy (Vecchio, 2005)

Of course it is not surprising that well known personality traits are subjected in envy studies. It is assumed that, neuroticism and conscientiousness will be related with envy, among the other traits (Smith et al., 1999; White et al., 2006; Mishra, 2009). Since, neuroticism is commonly associated with negative emotions like insecurity, low self-esteem and temperamental distress (Goldberg, 1990; Costa and McRea, 1992), few studies indicated that regarding the envy which is closely related with the negative emotions

and distress, it is expected that people who are high on neuroticism will experience more envy in workplace (Mishra, 2009; Smith et al., 1999). Moreover, Mishra (2009) argued that conscientiousness is correlated with envy. Conscientiousness is highly correlated with determination, sense of control which helps individuals to focus on their tasks (Barrick and Mount, 1991). Regarding that, Mishra (2009) propose that people who are high on conscientiousness will focus on their tasks rather than focusing on colleagues' attributes and feel less envy at workplace. Although it is found that conscientiousness is negatively correlated with the hostile emotions and actions at work (Marwitz, Dust and Resick, 2014), there is no empirical support in literature that show there is a significant relation between envy and conscientiousness.

Although the research listed above have valuable contributions in the envy literature, they are still limited to define the individual antecedents of envy at work. As the literature is examined thoroughly, the main antecedent of the envy is the feel of inferiority which is caused by an unfavorable social comparison. The other suggested variables are mostly a consequence of the social comparison (Duffy et al., 2008).

2.3.1.2. Organizational Level Antecedents

Organizations may nurturing environments for envy with their systems and structures which can lead social comparisons (Bedeian, 1995; Vecchio 1995; Duffy et al., 2012; Mishra, 2009; Tai, Narayanan and McAllister, 2012). For instance, scholars indicate that the zero-sum systems and competitive organizational climate enforces the envy in organizational settings. Since the zero-sum reward systems enhance the competitiveness by forcing people to compete for the same and scarce resources, they provide a good breeding grounds for ill-will and inferiority feeling (Smith 2000; Vecchio, 2000). Addition to that, zero-sum systems cause people to perceive any competitors as a potential threat for what they desire to have (Vecchio, 2005). In other words, zero-sum system in organizations

nourishes envy by enforcing people to compete for a resource or an object which is highly desired but scarce in organizational setting. Thus, it is reported that people experience envy more in organizations where zero-sum reward systems are used (Bedeian, 1995; Vecchio, 1995; Smith et al., 1999; Cohen-Charash, 2009; Duffy et al., 2012).

Research show that, similar to the zero-sum systems, poorly managed managerial systems, like compensation, promotion, performance evaluation systems, enhance workplace envy. Vidaillet (2008a) argues that managerial systems that stimulate the performance of the workers by forcing them to compete with each other, enhance workplace envy. Her arguments, supported in literature as it is stated that these kind of management practices cause gossips that reinforces envy in the organization (Vecchio 1995; Canen and Canen 2008, 2012). For example, Schaubroeck and Lam (2004) stated that poorly managed compensation systems and allocation of organizational benefits like, bonuses, office spaces and furniture, fosters envy at the workplace.

Not only managerial systems, but also poorly managed organizational change and reengineering processes generate envy at workplace. During reorganization process, people start to make comparisons with others to find out if there will be a place for them in the new organization structure and perceive their colleagues and management as competitors for their desired position (Dogan and Vecchio, 2001; Vidaillet, 2008a). The increased number of social comparisons and potential competitors generated by organizational change process, increase the number of envy incidents respectively (Dogan and Vecchio, 2001)

Besides the systematical factors, organizational settings generates social factors that are related with workplace envy. For example there is a debate about whether, homogeneity or diversity of the employees enhances envy at workplace. On one hand, regarding the envy literature, it is stated that people generally envy others who are similar to them (Festinger, 1954; Parrot, 1991). Therefore coworker similarity is a factor that is positively

related with the envy at workplace (Smith et al., 1999; Mishra, 2009). On the other hand, Dogan and Vecchio (2001) argued that diversity in the workplace stimulates envy, since it increases the areas for making social comparisons, and make people feel threatened by others from different backgrounds, perspectives and others' attributes. In consequence there is no clear findings about whether homogenous or diverse workplace settings cause envy more.

Respectively, generational differences in workplace are subjected to envy studies. Though it is clear that employees envy other employees from different generations, there is no significant answers if elders or younger envy the other more. Working with young people who have better qualifications cause a distress on older people. This distress is originated from the fear of revealing their limitations (Vidaillet, 2008a). On the other hand, younger employees perceive elders' experience and tenure as a threat, which is defined as another source of distress (Dogan and Vecchio, 2001). Both these distresses fuel the envious occasions in workplace, however people who are satisfied with their career believe that they still have opportunities to progress, and who know and acknowledge their own limitations are able to suppress their distress (Vidaillet, 2008a).

Moreover, Researchers argued that interdependence is related with envy. When people work independently or have less task interdependence to their coworkers, they have lesser chance to be exposed to a competitive social comparisons (Alicke and Zell, 2008). In some instances at work, people feel inferior and get frustrated when they are highly depended in someone else's skills to complete their task (Vidaillet, 2008a). These instances cause envy not only by stimulating the feeling of inadequacy of individual but also forcing them to share the same resource for their success (Vecchio, 2000; Dogan and Vecchio, 2001).

2.3.1.3 Interactional Level Antecedents

Since envy is a dynamic emotion, not only static settings but also interactional settings of organizations has effects on it. In this manner, vertical links and relations with superiors play the leading role in literature. Cohen-Charash and Mueller (2007) examined the recognition of managers as a source of envy and stated that a positive managerial attitude towards an employee causes envy in another employee. In contrast, Vecchio (2000) stated that positive managerial behaviors are perceived as a sign for fairness and may reduce the occurrence of envy. It is argued that these two contradictory findings might be pointing out the effect of social and organizational norms which affect unfairness perception, but there is a clear understanding that positive relation between a superior and a subordinate is related with envy at workplace (Duffy, Shaw and Schaubroeck, 2008).

Similarly, regarding the organizational interactions, Vecchio (1995) propose that the span of control and size of the work unit are related with workplace envy. Though he argued that, larger groups of employees should be more tolerable to negative emotions and inequities, his empirical findings did not supported the proposition. In the light of Vecchio's findings, it is stated that span of control is not negatively, but positively correlated with the envy (Nandedkar and Midha, 2014). Since, as the span of control gets wider, manager's capacity to show equal interest and recognition to the subordinates reduces (Schriesheim, Castro, and Yammarino, 2000). Thus in larger groups, recognition of manager will be a scarce resource which employees compete for and cause envy among employees who could be able to acquire and who could not. (Vidaillet, 2008a; Nandedkar and Midha, 2014; Thompson, Glasö, and Martinsen, 2015).

In addition to the factors above, leader member exchange (LMX) is considered as an interactional factor in workplace envy literature (Thompson, Glasö, and Martinsen, 2015). LMX theory is mostly based on the premise that supervisor's behaviors toward a subordinate will be differentiate whether the subordinate is a member of his/her inner or outer

relational circle (Gerstner and Day, 1997). According to the theory members of inner circle are getting more recognition and bigger shares from the resources than the members of outer circle. Though the empirical research stated that high quality of LMX fosters beneficial behaviors and attitudes in workplace, (Settoon, Bennett and Liden, 1996; Wayne, Shore and Liden, 1997) it triggers envy in the employees who are experiences lower quality of LMX (Kim, Oneil, Cho, 2010; Nandedkar and Midha, 2014; Thompson, Glasö, and Martinsen, 2015). In other words, employees in outer circle may experience envy toward employees in inner circle because of the benefits and privileges provided by the supervisor which they cannot obtain.

2.3.2 Consequences of Envy at Workplace

In a traditional view, envy is mostly aligned with negative emotions and outcomes (Parrot, 1991; Bedeian, 1995; Smith et al. 1999; Dogan and Vecchio, 2001; Cohen-Charash and Mueller, 2007; Powell, Smith and Schurtz, 2008; Menon and Thompson, 2010; Tai, Narayanan., and McAllister, 2012). On contrast, there is an alternative view that states that though envy could contain distress, it is not a totally negative emotion, besides it might cause positive motivation for individuals to achieve more (Neu, 1980; Duffy, Shaw and Schaubroeck, 2008; Van de Van, Zeelenburg, Pieters, 2009; Belk, 2011; Tai, Narayanan, and McAllister, 2012). Thus, like its antecedents, effects of envy on various variables (workplace attitudes, relations, performance) should be examined at various levels (individual, group, organizational) with both positive and negative. Moreover, since envy has a “dual focus”, both sides of the envy occasion (envier and the envied) should be considered while examining the outcomes (Smith, 2000).

2.3.2.1 Behavioral Consequences of Envy at Workplace

As it is mentioned previously, envy is fueled by the inferiority feeling caused by a social comparisons (Parrot, 1991). People search for ways to equalize this feel of inferiority to suppress their distress (Festinger, 1954), and since envy is mostly a social taboo, open expressions of envy at workplace are not acceptable (Canen and Canen, 2012), people choose more indirect methods to bring balance to the situation (Menon and Thompson, 2010). Thus social undermining is stated as one of the responses of workplace envy (Duffy, Ganster and Pagon, 2002; Duffy et al., 2012; Tai, Narayanan and McAllister, 2012; Eissa and Wyland, 2015.). Social undermining is collection of all actions which are intentionally aimed to damage target's reputation and hinder any work-related positive relationship or success (Duffy, Ganster and Pagon, 2002). Regarding the literature workplace envy causes active social undermining actions like insulting the targets, degrading targets' successes, gossiping about them, and passive social undermining actions like excluding or giving silence treatment to the target (Bedeian, 1995; Ganster, and Pagon, 2002; Menon and Thompson, 2010; Duffy et al, 2012; Eissa and Wyland, 2015). In addition if employee is envious of a relationship between a coworker and supervisor, s/he tended to reclaim the relationship by degrading the value of the envied one on supervisors' eye (Dogan and Vecchio, 2001).

Addition to the social undermining, one other behavioral effect of the envy is diminution in prosocial behaviors at work place. Prosocial behaviors can be defined as facultative extra efforts to help others to make them successful and enhance their performance (Grant and Mayer, 2009). Possible threat perception and competition oriented nature of envy causes employees to reduce their efforts to help others – especially the envied one (Duffy et al., 2012). Respectively, it is stated that higher levels of envy reduce the willingness to help coworkers and organization's interests which is another indication of envy and OCB is negatively related (Kim, O'Neill, & Cho, 2010). On the other hand, Tai and his colleagues (2012) stated that envy can increase the prosocial behaviors toward the envied one in a

“strategic” self-interested concerns; since the envied one is perceived as superior, envious one like to reconnect with the envied one through prosocial behaviors to benefit from his/her superiority or success.

Additionally, in some instances, as a consequence of envy, people not only decrease their prosocial behaviors but also choose to be totally inactive and prefer resentment at workplace. Resentment is highly associated in literature as a consequence of workplace envy (Bedeian, 1995; Vecchio, 1995; Smith and Kim, 2007; Melon and Thompson, 2010). Enviars mostly claimed that their comparative disadvantageous position is not deserved and makes people feel a pain from their inferior stage (Ben-Ze'ev, 2000). Consequently, this pain and unfairness perception cause a resentment in envier (Smith 2004; Smith and Kim, 2007). The sight of the envied one and his/her joy stress out the inferiorities of the envier (Tesser, 1988) thus people take themselves off to avoid further compassions (Melon and Thompson, 2010). Additionally, hence expressing envy at work is perceived as socially unacceptable or egotistic, people might choose to live their emotion in a corner away from the crowd (Epstein, 2003; Smith and Kim, 2007).

In some instances resentment may build up and could be demonstrated through diminished interactions at work. Regarding these diminishing interactions, like prosocial behaviors, it is proposed that envy decreases the organizational citizenship behavior (OCB) (Mishra, 2009).

Similar to OCB, It is stated that envy might carouse lower levels of Organization-based self-esteem. OBSE is a specific type of self-esteem suggested by Pierce and his colleagues (1989) which could be defined as a combination of employees' perception and feelings about how valuable, effective and important they are within their organization. Although in the previous part general self-esteem is stated as an antecedent, Vecchio (2000) argued that organization-based self-esteem (OBSE) is affected by envy. As the envy gets stronger, the envier might get lost in the feeling of inferiority and believe that the gap between the others and him/herself is

related to their own lack of abilities (Vidaillet, 2008b). As the people focus on their shortcomings, they might start to think that they are not useful and valuable for the organization, as a result, their job-related self-worth will be reduced (Vecchio, 2000).

According to literature, envy not only diminishes the positive behaviors, but also it encourages the negative behaviors at workplace. For instance, research indicate that employees' dissatisfaction and intention to quit is positively related with envy at workplace (Bedeian, 1995; Vecchio, 1995, 2000). It is not unexpected to see people who experience envy at work, report higher workplace stress levels (Vecchio, 1999) which cause lower job satisfaction and leads them to look for other job alternatives (Dogan and Vecchio, 2001; Menon and Thompson, 2010). By doing this, employees not only look for a way to find more satisfying positions but also they are try to restore their sense of competitive superiority (Taylor and Lobel, 1989; Vecchio, 2005). With respect to dissatisfaction and intention to quit, envy is positively related with turnover rate and absenteeism at work too (Duffy and Shaw, 2000; Vecchio, 2005, Duffy, Shaw and Schaubroeck, 2008; Tai, Narayanan, and McAllister, 2012).

Likewise, it is indicated that one of the main reasons of counter productive work behavior (CWB) is negative emotions at work (Miles et al. 2002). Since envy is assumed to be a negative emotion, it is stated that envy at work might cause CWB (Smith et al., 1994; Smith et al, 1999; Cohen-Charash and Mueller, 2009; Mishra, 2009; Khan, Quratulain, and Bell, 2013). It is argued that, sometimes, besides the social undermining, people tended to do more harm to the envied one (Smith and Kim, 2007) which cause people to perform CWB. However, unlike the general form of CWB which cause general damage to organization, envy initiated CWBs would specifically target the envied one (Cohen-Charash and Mueller, 2007; Mishra, 2009). At the beginning CWBs could be demonstrated by soft actions like not willing to share information or small interferences with work performance, but as envy gets stronger and accumulated CWBs might became more

harsh and devastating like sabotage, destruction of desired possession or direct attacks towards the envied one (Cohen-Charash and Mueller, 2007; Duffy, Jason and Schaubroeck 2008; Vidaillet, 2008b; Nandedkar and Midha, 2014). Moreover, Cohen-Charash and Mueller (2007) discussed unfairness perception increases the possibility of envy source CWB.

Besides the CWB, one other hostile consequence of the envy is *schadenfreude*. *Schadenfreude* is a German word which means “harm-joy”. Heider (1958) defined it as a malicious pleasure felt from the misfortune of others. It is stated that, the envy is closely related with *schadenfreude*, and it is mostly experience when envy cause resentment (Feather and Sherman, 2002; Cohen-Charash and Mueller, 2007; Powell, Smith and Schurtz, 2008; Smith et al., 2009). The misfortune of the envier is perceived as a competitive gain by the envier, and additionally it initiates a self-esteem boost for the envier which results a pleasing relief from the distress and feel of inferiority (Smith et al., 2009; Van-Dijk et Al., 2005). Moreover, if envy is triggered by unfairness perception any misfortunate event might cause a *schadenfreude* through sense of equalization, since the envier believes that the envied one deserved it. (Cohen-Charash and Mueller, 2007; Feather and Sherman, 2002).

In contrast with the traditional view of envy which indicates that envy has negative effect on job performance and related variables, an alternative view states that envy could be a motivator to increase the job performance (Schaubroeck and Lam, 2004; Van de Ven, Zeelenberg, and Pieters, 2009; Belk, 2011; Tai, Narayanan, and McAllister, 2012).

Positive effect of envy on job performance could be explained by the “cognitive-emotional crossfire” concept. Cognitive-emotional crossfire is a consequence of social comparison which occurs when the compared party learns a useful information about him/herself as a result of an unfavorable social comparison (Beach and Tesser, 2000). Envy acts as a signal for people to understand that the desired possession could be acquired with hard work (Brown et al., 2007). It is stated that, sometimes after an envious

instance, employees get motivated to show higher performance to be able to acquire the desired possession like the envied party did (Schaubroeck and Lam, 2004; Duffy, Shaw, and Schaubroeck, 2008; Tai, Narayanan and McAllister, 2012).

Additionally Vidaillet (2007, 2008d) argued that envy and upward social comparison motivate people through “mimetisme”. Mimetisme is mimicking the actions of a chosen role-model or rival to be able to do things like s/he did (Vidaillet, 2007). According to her theory, envious feelings cause a missed promotion opportunity to become something highly valued because of the envied “similar” one had obtained, thus envier increase the performance with the hope of s/he can do it “like” the other one did (Vidaillet, 2008d). In addition, as it is mentioned previously, envy might cause increase in prosocial behaviors regarding the envier’s desire to reach to the envier and get a share from his/her success or possession (Tai, Narayanan, and McAllister, 2012).

2.3.2.2. Group Level Consequences of Envy at Workplace

How envy affect the organizational relations is another question scholars try to answer. Envy in group context is an important subject, hence the envious people are tended to engage in behaviors which are not only affect individual but also may cause damage to other group members and group performance as a whole (Duffy and Shaw, 2000; Duffy, Shaw and Schaubroeck, 2008).

According to Vidaillet (2008c) the most dangerous outcome of envy for organizations is the destruction of ties. Since envious people feel uneasy from presence of the envied, they try to avoid any possible contact with them. Through time, the ties between those two employees might get looser. From this perspective, it is expected to if number of envious incidents increase in a group or organization, most of the relations will damaged and ties might break off which eliminates the advantages of teamwork.

Respectively, Studies demonstrated that envy is negatively correlated with group cohesiveness and group performance whereas positively correlated with social loafing (Duff and Shaw, 2000; Duffy et al., 2012). Loosed interpersonal ties leads to lower group cohesiveness and in return it lowers the group performance (Beal et al. ,2003; Duffy and Shaw, 2000). Through lower group cohesion and performance, envy affect the group engagement negatively too (Duffy, Shawn and Schaubroeck, 2008).

Additionally, scholars argued that there is a strong relation with envy and social loafing (Duffy and Shawn, 2000; Menon and Thompson 2010). Since, envy provoke resentment and people to be indifference towards the envied one (Bedeian, 1995; Vecchio, 1995; Dogan and Vecchio, 2001; Menon and Thompson, 2010). In time, indifference might progress and may transform into an overall disinterest in group and tasks which will increase the social loafing tendency (Duffy and Shawn, 2000).

As it is evaluated overall, people who experience envy may have looser ties with the group, and prefer not to participate most of the group work, in other words demonstrates social loafing (Duffy, Shawn and Schaubroeck, 2008). Social loafing, might increase the workload of the other members whereas lowers the quality of group work. As a result group will underperform than their true capacity which is not a desired outcome (Mulvey and Klein, 1998).

2.3.2.3 Organizational Consequences of Envy at Workplace

Envy has both direct and indirect costs for organizations. On one side envy has indirect effects on organizations which are caused by provoked negative attitudes like absenteeism, social loafing, lower individual and group performance which consecutively lowers the organizations' performance and productivity (Bedeian, 1995; Vecchio, 1995; Dogan and Vecchio, 2001). On the other side it might have direct effects on organizations through envy based CWB. Sometimes envy based CWB could damage or destroy organizational resources. Even though envy based CWB is mostly focused

on the envied target (Mishra, 2009; Vecchio, 2005), in some instances envious people could harm organization's resources or efficiency in the process (Vidaillet, 2008c). For example people could sabotage a colleague's success which would eventually affect the organizations ability to achieve its goals.

In addition, though, in literature, it is stated that competitive climate is an antecedent for envy at workplace, in reality it is more of a circular relation (Vidaillet, 2008b). Competition triggers envy as well as envy re-enforces aggressive competition in the organization. Although most of the managers like competition and believes that it fosters the productivity of employees, this aggressive climate may damage organization's climate and reputation (Paine, 1994). Mostly, people seek to work in a harmonious and positive climates (Schwartz, 1999), thus potential employees or clients would not like to be a part of this aggressive climate. Thus it could be said that envy has negative effect on organizations reputation indirectly (Dogan and Vecchio, 2001).

2.3.2.4 Consequences of Envy at Workplace on Envied Target.

It is important to acknowledge that envy is a social emotion that affects not only the person who feels it but also the target of it. Thus to be able to understand the envy as a whole, the effects on the target of envious behavior – the envied- is subjected to research (Foster, 1972, Vecchio, 2005; Parrot and Mosquera,2008; Rodriguez Mosquera, Parrott, and Hurtado de Mendoza; 2010; Van de Van, Zeelenberg and Pieters, 2010).

Generally effects of being envied could be examined on two axis: competitive and fear (Foster, 1972). Competitive axis is aligned with the desirable part of being envied whereas fear axis is aligned with the undesirable part. Difference between malicious and benign envy is the major reason for these two distinct axis (Van de Ven, Zeelenberg and Pieters, 2010). People feel flattered and competitive when they are targeted

by benign envy but they fears to be the target of the malicious one (Parrot and Mosquera, 2008). Although fear and competitive aspects are separated, generally, they coexist and are experienced by the target of envy together. Thus it is stated that being envied cause an emotional ambivalence (Foster, 1972). In other words being envied involves both pleasant and unpleasant effects, which cause different and opposite emotions at the same time.

On the topic of competitiveness, being envied is desirable and have positive effects on the target like, providing recognition of one's achievement or superiority, increasing self-esteem and job satisfaction, and motivating to work harder (Parrot and Mosquera, 2008; Vecchio, 2005). On contrary at the fear axis, being envied is undesirable and has negative effects like damaging the relations with the envious one and the organization, unhappiness, dissatisfaction, lowering the performance and resentment (Vecchio 2005; Parrot and Mosquera, 2008; Rodriguez Mosquera, Parrott, and Hurtado de Mendoza, 2010). Though it is argued that fear is mostly triggers negative effects, it is also stated that, sometimes, fear of being envied and a victim of envious incident could increase the prosocial behaviors to soothe the envious one (Van de Ven, Zeelenberg and Pieters, 2009; 2010).

2.3.3 Moderators of Envy at Workplace

Besides the antecedents and consequences of envy, some research try to answer what causes or effects the strength or the different types of the envy and examines the moderator variables of the envy concept (Cohen-Charash and Mueller, 2007; Duffy et al., 2012; Khan, Quratulain, and Bell, 2013; Lange and Crusius, 2015; Nandedkar and Midha, 2014; Tai, Narayanan and McAllister, 2012; Vidaillet, 2008).

One of the most popular discussions in the manner of moderators is how justice perception effects envy. As it is mentioned above, the role of justice

perception did not clearly defined in envy literature. Some scholars states that justice perception (unfairness) is an antecedent (Vecchio, 2000;2005) whereas some states that it is a consequence, used for justification of distress and ill will (Schaubroeck and Lam, 2004). Besides these two perspective, justice perception is discussed as a mediator between envy and its consequences (Lazarus, 1991; Cohen-Charash and Mueller, 2007; Nandekar and Midha, 2014). For example, Lazarus (1991) states that perception of justice changes the direction of the anger caused by envy. If the envious one has unfairness perception, the anger caused by envy will be directed to the envied target or the unfair system, but if there is a perceived fairness the anger will be mostly directed to the self. As a result, envious people might react toward the envied one or the system, or take some actions to enhance the self-image. Additionally, justice perception do affect not only the direction of anger but the power of it. It is discussed that the unfairness perception enhance link between envy and negative outcomes of it (Cohen-Charash and Mueller, 2007). According to the literature, when there is no unfairness perception, envious people are less likely to demonstrate interpersonal CWB (Cohen-Charash and Spector, 2001). But when the envious one perceives an unfairness in the situation, s/he is tended to behave in a more destructive manner (Khan, Quratulain, and Bell, 2013).

Respectively, in a recent study, moderator effect of core self-evaluation is examined (Tai, Narayanan, and McAllister, 2012). Core self-evaluation is defined as how individuals view themselves regarding the composition of self-esteem, self-efficacy, locus of control and neuroticism (Judge, Locke, and Durham, 1997). It is discussed that when people have higher self-esteem and self-efficacy, internal locus of control and lower levels of neuroticism, their envious incidents provide more positive outcomes (Tai, Narayanan and McAllister, 2012). In other words, high core self-evaluations moderate the relation between envy and interpersonal effects in a positive way.

Along with the attitudes, some emotions such as fear, shame and anger act as a moderator between envy and its outcomes (Berke, 1986; Vidaillet, 2008b; Smith and Kim, 2007; Leach, 2008; Lange and Crusius, 2015). Regarding Foster's study (1972) which examines envy on competitive and fear aspects, Vidaillet (2008b) argues that fear aspect of envy increases the devastating effects of envy. When envy is combined with the fear of being underrated, it leads people to take more aggressive actions towards the envied target. For instance, link between envy and social undermining is enhanced when the supervisor has fear of losing present position to a coworker (Stein, 1997).

One other emotion that is discussed as a moderator is shame. It has empirical evidence that shame has effect on employee's job performance and how people treat each other (Bagozzi, Verbeke, and Gavino, 2003). Thus it is discussed that shame might affect the relation between behavioral outcomes and envy, but this affect might differentiate culturally (Berke, 1986; Cohen-Charash, 2009), additionally when envy blended with shame, might cause more intensive inferiority feeling will be more intense (Smith and Kim, 2007). For example in more conservative cultures shame might cause envy to lead into resentment where as in more independent cultures it may cause more competitive actions (Tai, Narayanan, and McAllister, 2012).

Furthermore, study of Lange and Crusius (2015) demonstrates that pride increase the effects of envy as well as leads it to be malicious or benign. Regarding the study, authentic pride – achievement oriented and genuine-moderate envy toward benign intents with positive outcomes whereas hubristic pride – self oriented and narcissistic- moderate envy toward maliciously intents with negative outcomes (Lange and Crusius, 2015; Tracy and Robin, 2007).

Additionally, Moral engagements and self-sanctions act as a moderator between social undermining behaviors and envy. Since people feel less shame and guilt as a result of moral disengagement, they can easily

humiliate or disregard others (Moore et al., 2012). Thus, it is stated that moral disengagement strengthens the link between envy and social undermining however this effects neutralized if the envier socially identifies him/herself with the envied target (Duffy et al., 2012).

Besides the self-based moderators, studies indicate that referent cognitions is a powerful moderator in the relation of envy and its outcomes (Schaubroeck and Lam, 2004; Tai, Narayanan and McAllister, 2012). Referent cognitions has two dimensions: warmth and competence (Fiske, Cuddy and Glick; 2007). Warmth dimension contains the perceptions about the friendliness and sincerity of the relationship between the parties whereas the competence dimension is the perceptions about qualities of the envied party whether s/he is competent and intelligent (Cuddy, Fiske, and Glick; 2008). According to literature occurrence of envy based prosocial behaviors increases when the envier believes that the envied one is a competent competitor (Tai, Narayanan, and McAllister; 2012). Beside the referent cognitions, physical distance affects the strength of the envy. When there is greater physical distance between the parties envy will be weaker since the envier will see the target less and eventually it will diminish the inferiority feeling (Nickerson and Zenger; 2008)

Moreover, the perceived organizational support has moderator role between the effects of envy and job performance (Tai, Narayanan and McAllister, 2012). Perceived organizational support is defined as employees' perceptions of how much organization values the employees, their contribution, and fulfill their needs (Eisenberger, Huntington, Hutchison, and Sowa, 1986). When the perceived organizational support is high, employees have faith in that their organization values and cares about them (Eisenberger and Stinglhamber, 2011). In such cases, after an envious comparison in the organization, employees tended to believe that if they increase their performance, the organization will provide equivalent opportunities for them too. Thus, it is proposed that high perceived

organizational support is expected to associate envy with increased job performance (Tai, Narayanan, and McAllister, 2012).

2.3.4 Coping with Envy at Workplace

Coping with envy at workplace could be challenging for both employees and managers. In literature, some suggestions are made about how to deal with envy at workplace.

One of the pioneer study of coping strategies with envy and jealousy examines the individual level coping strategies and defines three major coping strategies as self-reliance, self-bolstering and selective ignoring (Salovey and Rodin, 1988). Self-reliance is mostly related with focusing on tasks at hand and doing your own job, self-bolstering is a strategy that encourage individual to focus on one's qualities, and selective ignoring is preference of pay no attention to the person or the object that causes envy (Salovey and Rodin, 1988). These strategies help individual to lower envy level by increasing self-evaluations, positive self-perception and decreasing the possibility of envy to re-trigger by the sight of the joy respectively (Salovey and Rodin, 1991).

Regarding the study of Rodin and Solavet, Bedeian (1995) make few suggestions in his frontier study "Workplace Envy", such as being a strong team member and adapting self to the workplace environment quickly thus the individual will be aware of possible enviers and envious incidents and will be ready and could take required precautions. Additionally he advise not to reveal self too much, this way the individual will not provide much material to trigger envy. Moreover, he suggest that being humble and competent will help the number of envious encounters at workplace and adds if the individual cannot deal with envy at the workplace, s/he should exit from the "sick system" that feeds the envy. Whereas most of Bedeian's recommendations (1995) are towards being envied, Menon and Thompson (2010) give some advice for how to deal with feeling envy. They suggest

that finding out the real reason behind the feel of envy and dealing with it, focusing on self rather than focusing on other people, and affirming self are useful tools against feeling envy.

Moreover, the suggestions made are not only on individual level but also organizational level. For instance, Bedeian (1995) states that if organization values being a good loser and manifest perception of fairness, envy in the organization would be in manageable levels. He stresses that practices that enhance teamwork and increase employees' identification with organization, like employee stock ownership plans, are another tool for managing envy in the workplace. Likewise it is initiated that team work, participative management practices and sharing the power with subordinates, are important tools in envy management (Dogan and Vecchio, 2001; Menon and Thompson, 2010). Dogan and Vecchio (2001) suggest that rather than emphasizing the individual competition, boosting the team spirit and participative decision making would keep the envy in controllable levels at the organization. Correspondingly, enhancing cooperation by suitable incentive systems (Dogan and Vecchio, 2001) and designing resource allocations with a win-win strategy (Menon and Thompson, 2010) will help the managers to deal with envy at the work). Recruiting emotionally mature people and appointing high achievers as a mentor are suggested by Dogan and Vecchio (2001) to decrease the number of envious incidents.

Under the light of all these studies, and regarding my readings and experiences about envy, as a researcher, I describe envy as, a neutral emotion, which is most normal and inseparable part of being a human. Not only humans but also animals are capable of feeling it in various parts of their lives, thus it is a primitive emotion. It is a warning to people about something is not going right so they must do something about it, in other words it is a signal to change. And last but not least, it is not an evil or a good emotion, it is a neutral emotion which is mostly shaped by people who experience it, regarding the conditions and perceptions. Detailed

information about researcher's perspective about envy is mentioned in Appendix A



3. TURKISH BUSINESS ENVIRONMENT AND CULTURE

The Republic Turkey is not only a geographical bridge between Asia and Europe but also a crossroad of the western and eastern cultures. Turkey is a significant land of contrast. Connecting the Asia and the Europe, it hosts essentials of old and new, Islam and Christianity, mountains and plains and modernity and authenticity. Turkey is filled with footprints of great civilizations, Hittites, Assyrians, Greek and Roman empires and of course the heritage of the Ottoman dynasty.

Today's Turkish culture is a mixture of the traditions of their origins and modernized Western ideologies.

Turkish people can be described as emotional, traditional and hospitable. To understand the Turkish culture, it is essential to understand its history, geo-political position, demographics, and ideologies.

As it is mentioned in previous chapter, to understand envy, understanding the cultural context where it takes place is essential. Conceptual understanding of envy will be incomplete if culture and environmental context were excluded. Thus, this chapter aims to provide a brief overview about Turkey, and its social and business culture, to explain the context of this research.

3.1. A Brief Overview of Turkey

Turkey has been established in Anatolia, where many civilizations have passed and left their footprints. Thus, to understand the culture, a brief overview about the country is required.

The Republic of Turkey had been founded on 29th of October 1923, from the remnants of the defeated Ottoman Empire.

Mustafa Kemal Atatürk, the founder of the Republic of Turkey, introduced radical reforms to build a modernized country. His deliberate reforms transformed a shattered empire into a new, united nation and radically changed lifestyles for every Turkish citizen. With the aim of sustainable internal modernization, this young country turned to western principles and conventions without losing its ties with Eastern traditions and origins.

Republic of Turkey is a democratic, secular, state of law which is situated on the west of the east and east of the west. With the effect of its geographical location over two continents, it serves as a bridge between east and west culturally, economically, and politically.

Turkey Statistical Institute (Türkiye İstatistik Kurumu-TÜİK) reported (2016a) that the population of the country is estimated to be 78,7 million. Nearly 92,1 % of the Turkish population lives in urban areas (cities and towns). Turkey has a younger population with respect to the European population with an average age of the population is 31. %67.7 of the total population is at working age.

According to World Factbook report (CIA 2014) %75 of the population is composed of Turks which is followed by Kurds with %18. Other minorities, like Armenians, Greeks, Bosnians, Albanians, Arabs, etc., constitute the %7 of the population.

Although The Republic of Turkey is a secular state of law which has no official religion written in its constitution, it is realistic to say that Turkey is a Muslim country. According to a report (Diyanet 2014) %99 of the population

adopt Islam as their religion. But there are still Jews, Christians, Atheists and members of the other religions who could be projected as minorities.

The Secular structure of the state helps people to live their religion at their most, there are active communions of each religion, but the impact of Islamic faith is clearly visible in traditions and everyday life. According to Islamic faith, future will always be better than past, also the souls live forever thus everybody is accountable for how they act in this mortal world (Wilhelmsson, 2012). In Islamic belief, people will act according to their own decisions but under a given set of circumstances. If there is some inadequacy or failures it is because of the faith –“Kismet”- or the chance, thus Muslims are more submissive toward their shortcomings or failures (Lewis 1976).

The Turkish culture goes hand in hand with the Islamic faith belief. Although The Republic of Turkey modernized through the years, still Islamic faith is a pillar of Turkish culture.

3.2. Business Environment of Turkey

According to the data of World Bank (2015), Turkey is one of the largest middle-income partners of the world's economy. Turkey ranked as the 18th largest economy of the world with a Gross Domestic Product (GDP) of \$786 billion, additionally in the last 10 years per capita income has been tripled and exceeds \$10.000.

With ongoing economic liberalization, industrialization and highly encouraging geographical location, Turkey is an exceptional country in terms of business. Major players in the Turkish business environment are Small and Medium sized Enterprises (SMEs). In 2014, SMEs generated %99,8 of the entrepreneurships, %75,8 of employment, %54,5 of salary and wages, %63.3 of the revenue, %54,2 of added value and %53,2 of the gross investments. (TUIK 2014). In Economic Survey Turkey report (2014), OECD

emphasizes the importance of SMEs in Turkish business context while stressing out their problems. The main problem of SMEs is productivity. SMEs have %25 lesser labor productivity than large enterprises have. This gap is one of the largest among OECD countries.

Business environment in Turkey is composed of enterprises which range from micro, informal, low productivity firms to small core of modern, high-productivity enterprises. According to OECD's report (2014) there are five types of firms which are differing in human and physical capital, management quality, and degree of access to domestic and international product, capital and labor markets. If we rank them according to their share in employment, micro-enterprises are the first one which represents about 45% of total business sector employment outside agriculture. It is followed by small-and-medium sized businesses which generate %35 of employment. Fourthly, large family firms generate 15% of employment. Respectively institutionalized corporations listed on the stock exchange could only generate 3% of employment, and lastly "skilled stars", sophisticated start-ups, representing only less than 1% of employment. However this list turns upside down in terms of productivity. Most of the workforce still concentrated in low-productive associations and there is a social diversion between workers from different types of enterprises. Their earnings, work conditions and human capital development opportunities are diverged critically (OECD 2014). This divergence might cause conflicts and envy between people who works in different firms in the same industry, or who exists in intersected environments.

Although economic stability and liberal policies achieved high economic growth rates, which is very favorable for business environment, between western and eastern regions of the country there exist a huge economical gap. Western part of the country is industrialized and westernized whereas eastern regions are still rural and much more traditional.

Business environment in Turkey is dominated by private business groups and few state economic enterprises. With the privatization policies of the state, state owned enterprises in the business market is decreasing.

At the first years of the republic, state was forced to be the real investor and the capitalist. As liberal economic policies are started to expand, a new more conservative, social class is started to formed and become powerful in work life. Now, 95% of companies in Turkey are family owned enterprises. Due to relatively shorter life cycles of the family owned businesses and lack of institutionalism and professionalism, Turkish labour market faces with many challenges (ASO 2005). First of all effective use of human resource management practices are very rare in Turkey (Aycan, 2001; Collings et al., 2010; Demirbag et al.,2014). Additionally Labor unions are not as powerful as they are in EU, employees do not prefer to be a member of a union and they do not trust unions either. Regarding to these conditions, there exists social security and job health and safety issues.

3.4 Culture of Turkey

As a middle-east country, Turkey keeps moving closer to Europe by being a member of Custom Union and a candidate for full membership to European Union (EU). On the other side restructuring of the former Soviet, recent Turkish states, Azerbaijan, Kazakhstan, Krgyzstan, Uzbekistan, and Turkmenistan, is also offering many opportunities both economically and culturally. Additionally, according to the enforcing conservative Islamic movement, Turkey is strengthening its ties with Islamic countries.

It may be said that current Turkish culture is carrying essences of modernity, tradition, and Islam. As a result of worldwide globalization, younger population created new lifestyles rather than accepting the traditional ones. On the other hand, with the consolidation of the conservative movement in the country, a new subculture has been created which identifies itself with Islam. This new conservative subculture did not only includes villagers and

the lower socioeconomic groups but also people from upper classes of society with high education like university students, young professionals, executives and owners of SMEs.

Thus, it is possible to say that Turkish culture is composed of multiplicity of ideologies of west and east, with mixture of traditionalism of east and modernism of the west (Schwartz, 2008). It is possible to experience both eastern and western orientation of the culture at all layers of the society and organizations. That has been proved by many cultural studies (e.g. Hofstede, 1984; Arbak et al., 1997; Sargut, 2001; House et al., 2004; Schwartz, 2008; Gannon and Pillai 2013; Güneri Çangarlı, 2016).

One of the recent research about Turkish culture is conducted by Gannon and Pillai (2013). They examine Turkish culture using the metaphor of coffee-house where people come together, share and communicate. According to their study, Turkish culture still relies on its Islamic foundations. Although state is secular and modernized, people like to keep their conservative traditions and beliefs. They still believe in faith and this commitment affects Turk's orientation toward time. Generally Turks² are lack of time-conscious and not very good at time management, thus they are more tolerable to delays and being late. While schedules and appointments are important in work life, people and relations are more valuable. For Turks, time is an intangible décor of life which we pass through. Faith in destiny is an indicator why time is "relatively unimportant" (Gannon and Pillai 2013). Turks believe if something did not happen on time it is because of god wills, thus they use phrase "inşallah" – in god's will-quiet often.

Another outcome of the study of Gannon and Pillai (2013) is that Turkish culture is highly collectivist. People need people and like to be a part of the

² In this thesis the word "Turk" does not define an ethnicity but it defines people who live in Turkey.

groups. Ideas of group are very important in determination of individual identity. Trust and reliance in group is highly expected thus conformity to group norms and traditions are obligatory (Dindi et al., 1989). Though their findings have similarities with the well-known cultural research like Hofstede (1984) and GLOBE (2007), Turkish culture is not easy to categorize. Thus in the rest of this chapter I will try to examine culture according to common dimensions that are used in well-known cultural studies.

3.4.1 Collectivist Society

It can be said that collectivism is one of the most popular dimension in cultural literature (Mead, 1967; Hofstede 1984; Kagitcibasi and Berry, 1989; Triandis et al. 1990; Triandis, 1995). Collectivism is used for societies with tight social-links where people distinguish their clusters from the others. These clusters can be families, relatives, clans or organizations. Collectivism can be defined as a condition where individuals consider themselves being a part of larger groups which look after and care for them as a return for their loyalty (Hofstede and Bond, 1984). Collectivist people feel obliged to remain loyal to the group (Hofstede and Bond, 1984).

Turks likes to be surrounded by friends and family also they feel comfortable when they belong to a group or an organization (Gannon and Pillai, 2013). Involvement and interdependence are highly approved in Turkish Culture. Turks concern about other people and they are tended to help perfect strangers. People and relations are important thus Turks are proud of their hospitality and being helpful when needed but these values are getting less important in urban areas of Turkey (Sargut,2001).

Many other studies categorized Turkish society as collectivist (Hofstede, 1984; Trompenaars, 1993; Güneri Çangarlı, 2016), in-group collectivist (House et al., 2004) or an embedded society (Schwartz, 2008).

Conservatism and harmony are the essence of collectivist societies, which are two important values in Turkish culture (Schwartz, 2008). Conservatism and harmony enforces assurance of family, social order, respect to elders and good manners in the society. Likewise the other collectivist cultures, in Turkey, family is very important, and family bonds are quiet strong. Individuals consider their family values and norms while they are determining their identity (Sargut, 2001). In matter of determination of the self-identity, collectivism diversifies into horizontal and vertical dimensions (Triandis et al., 1998). In horizontal collectivism, interdependence to the other group members is heavy and sharing the available resource with others is important. Additionally, group think and close relations are more valuable than being rational. In other words horizontal collectivism could be regarded as an extreme point in individuality-collectivism continuum. On the other hand, in vertical collectivism, individuals are expected to make some self-sacrifice to help in-group to achieve its goals, and try to align with the norms and values of the in-group members. Moreover individual interests should not be conflicted with the in-groups interests and each member should be loyal to in-groups cause (Sargut, 2001). The main difference between horizontal and vertical collectivism is the power distance and authority. In horizontal collectivism all members are accepted as equal, and relations with other groups are harmonic, however in vertical collectivism power distance is high and some group members have authority on other group members. Additionally in vertical collectivism relation between groups could be rivalry due to conflicting group interests. (Triandis and Gelfand, 1998)

Turkish society takes place in vertical collectivism dimension, and this affects their behaviors in business environment and their managerial practices (Triandis 1995, 30-46). Turks believed that success of the group should be concerned on top of everything. Any conflicting individual interest is highly intolerable and those should be sacrificed before it affects the success of the group. Moreover, relationship of Turks with the success is highly affected by vertical collectivism too. Turks are prone to associate

success with power. Turks perceive that their and their superiors' success is an outcome of their permanent features like their skills or competencies, whereas their failures are caused by unstable factors like determination or effort. However, perceptions get reversed towards their subordinates' success. When a subordinate became successful it is because of her/his effort whereas their failure is because of their lack of skills and incompetency (Sargut, 2001).

Collectivism also affects composition of top management in Turkey. Trust and loyalty are important aspects of collectivist society (Huffand Kelly, 2003). Since no one can be more trustworthy and loyal to the in-group than its members, it is quite often to select top management team among the in-group members. This selection process highly relies on the membership rather than the ability of the candidates (Kabasakal and Bodur, 2007). In family owned businesses, board of directors is composed of family members most of the time, and it is a common act to hire a person who is suggested by a trusted person in businesses (Aycan, 2001). In addition, in order to preserve the group harmony, group performance is more valued than individual performances and each member rewarded according to their accumulated performance at the end of the day (Ganon and Pillai, 2013).

3.4.2 High Power Distance

Collectivism did not get along well with lower power distances (Sargut, 2001). Collectivist people like to be a part of the herd and want to be taken care of. Thus, in collectivist cultures people are more tolerable to use of power, sometimes they even like it. (Triandis, 1995) As Turks are collectivist, it is expected that Turkish culture has high power distance. Previous studies support this expectation and state that Turks are highly tolerated to high power distances (Hofstede, 1980; 2001; Schwartz, 1994; Trompenaars and Hampden-Turner, 1998; House et Al., 2007). Power distance is the measure of the society's expectation how power and

influence to be distributed equally among its members (House et al., 2007). In high power distanced societies, people with power do not need to have the truth to be right; their rightfulness is derived from their power.

There is a large social gap among people who are different levels in society and organizations. Those socio-economic differences between people are apparent at both societal and organizational levels. In Turkish society, people who are weak or have less power, has accepted this power inequality as a part of their life (Sargut, 2001). Wealth and education cause a status differences in Turkish society. Rich people are perceived as superior by poor. Thus it is expected that wealthy people have more political influence in the country. For example TUSİAD (The Turkish Businessmen's and Industrialists' Association) whose members are very wealthy owners and few professional managers, has impression on political issues in the country. In addition, it is usual in Turkey – mostly in the eastern and southeastern regions- , that the patrons or wealthy people are elected as parliamentarians and have political power and influence their followers – folk of the village – about their votes.

Power distance has impacts in Turkish work life too. High power distance cause steep hierarchical structures both in society and organizations (Trompenaars and Hampden-Turner, 1998). Structures of Turkish organizations could be defined as “human pyramids” (Arbak et al., 1997). In such cases, there are strict vertical top-down communication channels and employees clearly know to whom they are accountable. In these kinds of systems, ambiguity is eliminated by the use of authority and power distance.

It is possible to see incidences of high power distance in Turkish business environment. For example size of offices are allocated according to the status most of the time, the amount of space required for the job done did not considered. In some business organizations eating spaces, parking lots are separated according to the titles or levels in the organization. Moreover, financial or non-financial benefits are distributed on hierarchical basis. Employees get their benefit or bonuses regarding their title or status, without

considering whether they earned it or not (Kabasakal and Bodur, 2007). Moreover, Turkish managers or leaders expect obedience and loyalty from their subordinates, and respectively most of the time employees are afraid to oppose with their managers (Fullagar et al., 2003). Because, leaders get their power and confidence from their followers, and from the obedience of followers, sometimes relationship between employee and employer recede from being professional, and transform into more like in father–child relationships (Trompenaars and Hampden-Turner, 1998).

3.4.3. Uncertainty Avoidance

Although Turks have faith in destiny and believe that no one but god knows what will happen in the future, and accepts it as it is come, they still have low tolerance to uncertain situations. Uncertainty Avoidance is the level of society's tolerance for vagueness, and ambiguity. Additionally it expresses how people attempt to cope with anxiety by minimizing the uncertainty through emphasizing order structure and rules. (Hofstede, 2001).

Regarding the literature, Turkish society score high in uncertainty avoidance (Hofstede, 1980; 2001; House et al., 2007). In this kind of societies, people seek to have their jobs secured by written rules, also they oppose to different ideas and practices (Whetten et al., 2000). Most of the Turks think that lifetime employment is a right, and they like to think that once they are employed, it is for a lifetime (Sargut, 2001).

It can be said that this high avoidance from uncertainty might be a cause of Turkey's unstable political, and economic history. Until 2000s, Turkey has been governed by short lived coalitions, and faced with powerful economic crises which cause many people to lose their jobs (Eren, Bildirici, and Firat, 2000). People who are laid off, are from various levels in the organizations, thus people tried to find their own way, and started to build more organic, and flexible strategies in this uncertain environment (Kabasakal and Bodur, 2007). For example, bribery is a common way to survive in this uncertain

environment. Whether it is required or not most of the Turks tended to bribe public officers to guarantee their request will be fulfilled (Adaman, Çarkoglu, and Senatalar, 2001). They tend to be loyal to their organization, and do not change their jobs as much as other western societies do. But, although they aim for more systematic, and predictable environment, Turks still rely on their very flexible survival instincts rather than focusing on regulations and rules.

3.4.4. Paternalist Society

Additional to Hofstede's well known cultural framework, Berkman and Özen (2008) added paternalism as a distinct character of Turkish culture. Paternalism is defined as the relations between superior, and subordinate which is based on reciprocal social roles where subordinate expecting protection from superior in exchange of loyalty to superior (James, Chen and Cropanzano, 1991).

Hence high power distance is a characteristic of Turkish work life, nature of superior-subordinate relationship is mostly based on power issues. Former studies (Ataol et al.1992, Kozan and İlter 1994, Arbak et al.1997 , Paşa 2000, Paşa, Kabasakal, and Bodur 2001, and Aycan 2001; Güneri Çangarlı, 2016) argue that Turkish managers are autocratic and follow paternalistic leadership patterns. In addition, Turkish employees are expecting their superiors to protect them, and be interested in with their both business, and personal life related problems, like a father will do for his family (Sargut and Özen, 2001). Thus Turkish organizations can me defined as "family-type" organizations where the boss is the caring father (Paşa, 2000, p. 423). In western cultures, concern with the employees personal, private issues might be referred as an invasion (Paşa, Kabasakal, and Bodur, 2001), but on contrary in Turkey, superiors are expected to fulfill this role in addition to their managerial roles (Paşa, 2000; Sargut, 2001).

An interesting thing about this paternalistic pattern is fluctuation in power distance according to the matter of the subject. For example about social life related issues power distance gap between subordinate and superior narrow down to a close brotherly relation, but when subject return to business related issues power distance gap reappears as it has never decreased (Paşa, Kabasakal, and Bodur, 2001).

Moreover, In Turkish cultural context, paternalistic relations demonstrate some characteristics. First of all disagreement with the superiors are highly avoided by subordinates (Wasti, 1998), thus they prefer to accommodate their expressions according to their superiors' will. Also, most of the time, employees do not feel uncomfortable about being told what to do (Wasti, 1995). Additionally both superiors and subordinates try to evade from direct confrontation and conflicts (Kozan and İlter 1994). In spite of direct communication, indirect ways are preferred to express messages which might upset the adverse party. For instance, when superiors giving negative feedbacks they prefer to use "we" instead of "you". This way they believe that they do not offend their subordinate directly.

And for last, paternalism is mostly based on the loyalty. Loyalty of a subordinate is perceived as a paycheck of the considerations, and protection provided by the superior. Thus, sometimes relationships outstretch performance on the road to success (Sargut, 2001).

3.4.5. Emotional Society with High context Communication

Turks like to express their emotions, and emotions play important roles in relations both in daily life, and professional life. Studies about Turkey state that Turkish society is an affective society (Trompenaars, 1993; Gannon and Pillai, 2013).

Turkish people are rich in emotion like most of Mediterranean societies; they smile, laugh, frown often and use their hands, face and body language

effectively. They like to use gestures, and do not keep their emotions at bay while communicating with others (Trompenaars, 1993). Being very affective shows its outcomes in professional life clearly. Sometimes job related conflicts might turn into an emotional discussion or interpersonal disputes. Also giving negative feedbacks is not so easy, Turks are tended to take negative feedbacks as a personal criticism (Aycan, 2001).

Moreover Turks prefers to avoid confrontation and being direct is considered rude in society (Dindi et al., 1989). Thus they prefer indirect methods in their dialects, in other words Turks prefers to keep some words unspoken and use high context communication (Sargut 2001). In high context cultures people like to keep the real meaning hidden in their messages, many things are left implicit, and letting the culture explain. Because a few words can communicate a complex message in higher context communication, additionally word choices and gestures are important. Most of the time message could be decoded very effectively by in-group members who share similar experiences and values (Smith et al., 1994). Most of the time Turkish conversations are indirect and full of implications, and emotional expressions (Sargut, 2001).

Moreover, Hofstede (2001) states that there is a correlation between collectivism, and high context communication, thus it is expected to Turks prefer high context communication. In contradiction to western cultures that prefer direct conversation which stick to the point, Turkish people wander off the topic, and nothing is spoken clearly. Impressions like “maybe”, “might be”, and “inşallah” –god’s will- are commonly used in both daily and business conversations. Additionally dialogue and impressions are formed according to the status of the parties, and the emotional states of audience are always examined. If the audience’s state of emotion is relaxed and friendly, humor and informal expressions are used during dialogue (Sargut, 2001). Humor is an effective communication method, and serves as a way to avoid confrontation, and conflict. Humor is a commonly used instrument among Turks, and perceived as a good tool to make friendly conversations,

and maintain friendship (Gannon and Pillai, 2013). Turkish humor is characteristic; and they do not mind making fun of themselves.



4. METHODOLOGY

4.1. Overview of the Study

As it is explained in previous parts, envy is examined under two mainstream theories: social-comparison theory and psychoanalytic theory. Social-comparison theory tries to explain envy through social interactions and their consecutive comparisons, whereas psychoanalytical theory defines envy with personality traits and psychological processes (Smith and Kim, 2007; Klein, 1957). Since workplace envy is mostly a consequence of social interactions that takes place in or out of the workplace (Bedeian, 1995; Duffy, Shaw and Schaubroeck, 2008), in my dissertation, I follow the steps of social-comparison theory.

As it is mentioned in literature, envy is an essential part of professional life (Bedeian, 1995; Vecchio, 1995; Menon and Thompson, 2010), but it did not get required attention from organizational behavior scholars (Miceli and Castelfranchi, 2007). Though there is myriad of research about envy at workplace, most of them focuses on a specific part of the envy at workplace rather than examining the phenomenon as a whole (Duffy, Shaw, and Schaubroeck, 2008; Tai, Narayanan, and McAllister, 2012). “What triggers envy?”, “How does it affect professional life?” and “How do we perceive and cope with it at workplace?” will be the main focuses of my dissertation. Therefore, with my research I plan to provide a holistic view to understand envious incidents at workplace.

As mentioned before, envy is a phenomenon which differs regarding to cultural changes (Hupka et al., 1997; Lindholm, 2008). However, except few studies majority of the research has been conducted in western countries. Additionally, since envy is a powerful emotion and Turks are emotionally driven people (Gannon and Pilai,2013), studying envy in Turkish business culture is becoming much more important, especially, when the lack of Turkish management literature has been observed. Thus my dissertation is designed as an exploratory study which aims how workplace envy occurs

in a business context which could be defined as an amalgam of western and eastern contexts.

Through my research I am planning to find answers to the questions like:

- “What triggers envy at workplace?”
- “What affects the envy process at workplace?”
- “What are the outcomes of the envy at workplace?”
- “How to manage envy at workplace?”

Regarding the questions above, at the first part of my findings I try to find out how does envy perceived and experienced at the workplace. I explore what people think about workplace envy, envious colleagues and people who are envied. How do they perceive and react to them provide insights to workplace envy concept in Turkish work life.

What are the major issues that trigger envy in employees and how do these issues affect the experience of envy are the focus of my second part of the findings. Additionally, I aim to explore if there is a connection between the object of envy and the type of envy. What are the determinants of benign and malicious envy at work place is another question I try to find an answer. Respectively, I look for what are the outcomes of the envy at Turkish work life. How people act when they experience envy or being envied, what does or does not do management about envious incidents at their watch are examined. I focus on effects of cultural differences on workplace envy, and discover if Turkish work life has any differences affecting workplace envy. Finally, all these answers hopefully lead me to a holistic model of workplace envy in Turkish work life.

For the last part I make some suggestions about how should managers and organizations manage envy at workplace, how they could emphasize envy’s motivator core rather than enforcing destructive side of the emotion. Through this, I am planning to help all employees to feel less distress when they experience envy at workplace, and feel more competitive about it rather than more resented.

4.2. Research Stance

Research methodology is really important for researchers since it makes researchers to look at things, but see it differently from others. However, it does not mean that there is one research method that ultimately better than the others (Bochner, 2002). Personal values and beliefs about how reality can be reached and how knowledge can be generated affect research methodology process. Method that is chosen affects the language and interpretation of the study (Guba and Lincoln, 1994). Thus it is important to declare research stance to be able to deliver the researchers perspective about what is reality and how it could be revealed.

4.2.1. Ontological stance of the Research

Four fundamental research paradigms can be listed as positivism, post-positivism, critical theory and constructivism (Guba and Lincoln, 1994). It can be said that positivism was dominant in the literature until modern times. Recently more and more scholars choose constructivism who reject the strict ways of positivism and do not want to miss any little nuances that positivist paradigms prefer to neglect (Denzin and Lincoln, 1994).

Regarding the differences in belief systems of positivist, post-positivist and constructivist paradigms, each research adopts a different ontological stance and offers different perspectives to the “nature of the reality” (Armstrong, 2013). Positivist paradigm seeks a universal truth which can be generalizable, by using experiments and empirical analysis. Respectively, post-positivists seek a true reality too, but altered from pure positivist paradigm, they have a critical approach to reality. According to post-positivism, the truth exists “out there” but it can be understood imperfectly by researchers because of the limited human intelligence and “intractable nature of phenomena” (Guba and Lincoln, 1994). On the contrary, constructivism argues that reality could not exists free from people. In other words, according to constructivists, reality is constructed through thoughts

and actions of people, also it is subjective and meaningless without its context (Berger and Luckmann, 1967a).

In this dissertation I adopt social constructivism as my ontological stance. Since envy is an emotional state, it is not possible for envy to exist out there independently from people and organizations. Social incidents are main stimulators for envy (Silver and Sabini, 1978) which are mostly experienced in a different context, and interpreted by unique mindsets of people (Berger and Luckmann 1967b). Thus everyone creates their own truth about envy, as a researcher, I strongly believe, truths about envy can be reached by examining collective truths of individuals, and reality of envy can be understood by social constructivism. However, still it is not possible to provide one, ultimate, universal truth about the phenomenon. Adaptation of constructivism does not only my personal preference or belief, but also it is appropriate for the aims of the dissertation. Since the main purpose of this dissertation is to examine envy incidents at work place considering social context, using positivist perspectives will be inadequate to provide a deeper understanding.

4.2.2. Epistemological Stance

Adopting a particular ontological stance may bring out epistemological concerns. Positivists state that empirical knowledge can be achieved with systematic observations and experimental approaches which are detached from bias and subjectivity whereas constructivists argue that knowledge can be generated by observations and interpretations which are inseparable (Armstrong, 2013). Though positivists criticize constructivism by being subjective and biased, they also accept that a researcher cannot be disengaged from the research subject completely, which means that a pure objectivity is not possible even in pure positivist epistemologies (Pleasant, 2003). Additionally, social phenomena are constructed by members of the society through their experiences and interpretations, thus researcher

requires the help of personal knowledge and experiences to understand what s/he observe and interpret it into a knowledge by using perceptual filters.

As my priority is to understand an emotional phenomenon, qualitative data collection and humanistic approach was my first choice to reach a deeper understandings and a holistic model of the workplace envy. Since my aim is not discovering any static relationship between two variables, but to explore how an emotion socially constructed and experienced, humanistic inquiry seems the best perspective. Humanistic Inquiry is an approach that consists of the subjective interpretations of the researcher which are derived from both the data collected and the socially constructed preunderstandings (Hirschman 1986). In Humanistic inquiry, researcher is a part of the research process rather than being an outsider. Hence, interpretations of the researcher are shaped by former experiences and language which are all socially constructed, not only the system, but also the researcher functions as the measuring instrument; and personally experienced knowledge serves as scientific data (Polanyi 1962). Humanistic Inquiry mostly rely on the direct personal experiences rather than any manipulated experimental variables (Hirschman 1986).

4.3.4. Research Methodology: Grounded Theory

Using an appropriate research method for inquiry is critical to successful research. Regarding the research questions and stance, I adopt grounded theory as research method for the study.

Grounded theory is a method used by naturalistic and humanistic inquiry, which is used to analyze and interpret qualitative data to identify themes and patterns and involves rigorous coding (Crotty, 2003). The term grounded theory, was introduced in *The Discovery of Grounded Theory*

(1967) by Glaser and Strauss as “the discovery of theory from data—systematically obtained and analyzed in social research” (p. 1).

It is defined as, an inductive methodology, which systematically generates theory from systematic research, and it is a set of rigorous research procedures leading to the emergence of conceptual categories (Martin and Turner 1986). In summary, grounded theory is an intensive, open-ended, and iterative process that involves data collection, analysis, and theory building (Groat & Wang, 2002). Thus, since the research aims to provide a holistic view of envy at workplace, grounded theory helps me to systematically construct a substantive model of phenomenon from emerging categories.

Grounded theory has two unique characteristics: constant comparative analysis and theoretical sampling (Glaser & Strauss, 1967). Constant comparative analysis entails a recurrent process of simultaneous data collection and analysis, the researcher does not wait until data are completely collected to begin data analysis; instead, data collection and analysis are interwoven. Thus the collected data guides following data collection. During the data analysis process, researcher needs to make comparisons between empirical data and concept, between concept and categories, among data, among categories, and among different parts of data, in order to reach deeper levels of the concept (Gregory, 2010). Theoretical sampling could be defined as the process of collecting data for comparative analysis (Glaser & Strauss, 1967). In other words it is process which the researcher continues her/his data collection regarding the insights from analysis of initial data collection. Thus, researcher will be able to choose participants who has different experiences of the phenomenon which will help her/him to be able to explore multiple dimensions of the subject (Starks & Trinidad, 2007). Since I adopt the methodology, I constantly review the data set both during the data collection and data analysis process to find repeating ideas, concepts and themes, until they become apparent and clear. In other words, my initial data lead my following

data collection process where as I try to variate the experiences of envy at workplace to be able to reach data saturation. As data collection content analysis was proceeding simultaneously, the core categories are started to be formed. These categories become the base of the model, which are linked and construct the model after the secondary data analysis process is conducted. More information about the data analysis processes will be provided throughout this chapter

4.3.5. Validity of Qualitative Data

Since positivists argue that qualitative findings are useful if they are “validated” by quantitative methods, using just qualitative method is considered as not “sufficiently scientific” (Venkatesh, Brown and Bala, 2013). Thus, ensuring that qualitative findings are valid and reliable is an important aspect of qualitative methodology.

Although qualitative research is criticized by pure quantitative researchers about its inability to produce truthful findings of reality, Thomas and Thomas (1928, cited in Patton 2002, p:96) stated that “ *what is defined or perceived by people as real is real in its consequences*”. Thus, as it is discussed earlier in this chapter, ontological stance determines how researcher reaches and constructs reality. Through social constructivist paradigm, this research accepts the assumption that truth does not exist out there, it is constructed by people, that’s why attaining an objective and absolute truth is unsustainable (Littledyke 2012). Respectively, quantitative quality assessment criteria are inconsistent with this perspective. It is argued, like qualitative criteria, the positivist criteria are also manmade and are “social products” of human mind, thus they should be insufficient too (Bochner 2002). In other words, looking from the pure positivist perspective, positivist assumptions are not totally objective and free from constructivism either.

Validity is an aspect which is needed to be considered carefully. Validity can be defined as “*The extent to which an account accurately represents the*

social phenomena to which it refers" (Hammersley, 1990, p: 57). To secure validity, qualitative researcher should be sure that their findings do not rely on few well-chosen cases, but based on critical investigation of all their data (Silverman and Marvasti, 2008). Two suggested methods for securing the validity of qualitative research are triangulation and respondent validation. Reality is changeable in constructivist paradigm, and multiple realities in people minds are highly valuable for constructivists (Golafshani, 2003). Thus to construct a valid and reliable reality, triangulation is one of the key aspects. Methodological triangulation is a commonly used in qualitative research. Rather than using a single method, combining various data collection methods - like interviews, observations, and field notes – increases the validity of research (Denzin, 1978). Besides methodological, triangulation of sources which could be defined as collecting data in different points of time, settings and from people with points of view, will strengthen the validity (Patton, 1999). Moreover to reach a better understanding of others' constructions, during data analysis process, using multiple analysts or taking reviews from different peers, analyst triangulation, is another helpful tool (Johnson, 1997). Addition to triangulation, asking feedbacks from respondents to validate their responses, and interpretations of researcher eliminate any misconceptions and greatly increase the validity of the research (Torrance, 2012).

Another important aspect is reliability of the research. Reliability can be defined as the ability of research to provide similar answers over time with similar measures (Mariampolski, 2001). In quantitative research, reliability is used to test and evaluate the consistency of results. If reliability is assumed as a test to evaluate research, quality of a qualitative research is its major test (Golafshani, 2003). Thus reliability in qualitative research relies on the quality of the research which is highly correlated with how boarder and deeper understanding is generated (Stenbacka, 2001).

However, Lincoln and Guba (1985) argued that, validity cannot be established without reliability, and both of them are meaningless without the

trustworthiness. With their argument, paradigm shifted from trust through validity and reliability, to validity and reliability through trustworthiness (Mishler 2000). Lincoln and Guba (1985) define four criteria for trustworthiness which are credibility, transferability, dependability and confirmability.

Credibility is the ability of research to provide sufficient and credible representations of the constructions of reality (Wallendorf and Belk 1989). To enhance credibility Lincoln and Guba (1985) recommend some techniques. One of the techniques, is prolong engagement. To understand the social settings and phenomenon deeply, researcher should spend sufficient time in the field. Researcher should be oriented and become familiar with the context in order to be able to detect any distortions or deviant cases in the data. Another technique is persistent observation which purpose to identify elements that are relevant and detail them to clarify the problem. Lincoln and Gabe (1985, p. 304) states that "*If prolonged engagement provides scope, persistent observation provides depth.*" A widely used technique for credibility is triangulation which is generally used to enrich and robust the data rather than as a tool for validity (Wallendorf and Belk, 1989). Additionally peer debriefing is a technique, which is a process of discussing data with a peer, who is totally out of the research. This process increases credibility by helping researcher to explore his/her granted biases, prolonged assumptions, and stance towards data (Lincoln and Guba, 1985). Furthermore negative or deviant case analysis is used to enhance credibility of qualitative research. In deviant case analysis, researcher discuss and analyses contradicting cases in the data in order to refine the analysis to be able to explain majority of cases and phenomenon (Patton, 1999). Another technique is referential adequacy, a process of dividing data into two parts, and analyze them separately, and after that compare the findings to see if they are aligned or not (Guba and Lincoln, 1994). Last but a very important technique used to increase credibility is member checks. Researcher, formally or informally, asks respondents to confirm their responses of validate the interpretations of data sets to

establish credibility (Lincoln and Guba, 1985). Though it is discussed that this technique has few drawbacks like conflicting responses, desire to be perceived as a good person or evoking self-defense mechanism (Angen 2000, Morse 1994) , still it is assumed as a crucial technique to increase credibility by providing opportunities to clear any misunderstanding and achieve deeper understanding about responses (Guba and Lincoln 1994).

Other criteria is transferability which could be defined as findings of the research could be applicable in other contexts with similar assessments (Wallendorf and Belk 1989). Thick description is a method used to achieve external validity and establish transferability in qualitative research. In thick description, researcher provides detailed patterns of cultural and social relations in context and its links with the phenomenon, so others can evaluate the conclusions whether they are transferable to other contexts (Lincoln and Guba, 1985).

Dependability is another criteria that indicates interpretations are consistent and repeatable and free from instability except from their inherited ones (Wallendorf and Belk, 1989). To establish dependability, interpretations and findings of the data are evaluated by a researcher who is not involved in the research process. This process is called external or inquiry audit (Lincoln and Guba, 1985; Wallendorf and Belk, 1989). Although, external audits foster the validity by considering various perspectives, it is criticized because of being heavily relied on the assumption that there should be a fixed reality which is contradicted with the constructivist paradigm (Guba and Lincoln, 1994).

Confirmability is the last criteria of trustworthiness which concerns whether interpretations are constructed from researcher's bias or shaped by responses of participants (Lincoln and Guba, 1985). It is a process that traces how researcher constructs interpretations from data, field notes and records to evaluate the degree of neutrality (Wallendorf and Belk, 1989). To establish confirmability, triangulation and external audit are commonly used techniques. Besides them, reflexivity is a technique used to establish

confirmability. Reflexivity is a systematical assessment of context through researcher's documents. Since researcher's perspective shapes the research, predetermining researcher's mind-set and biases is helpful to see the perspective that construct the interpretations and their confirmability (Malterud, 2001).

In addition to these four criteria Wallendorf and Belk (1989) added integrity as the fifth criteria of trustworthiness. Integrity concerns the degree of honesty and ethicality of the research process and interpretations. Wallendorf and Belk (1989) suggest making participants feel at ease increases integrity. Additionally they proposed that prolonged engagement, triangulation, safeguarding identities and researcher's self-analysis and introspections enhance the integrity of the research.

In conclusion, it is clear that researcher takes an active role in validity of a qualitative research. Providing credible empirical arguments is the prior duty of the researcher, and to develop such rich and functional arguments, thick descriptions and trustworthiness are crucial. A qualitative researcher should be able use the techniques that are discussed above, to ensure the quality of his/her research. The methods and techniques that is used to ensure the trustworthiness of the research, can be seen in Table 02. Additionally, in the following sections, design, data collection and analysis process will be discussed in detail to be able to make sure that this research is trustworthy and able to generate empirical findings about envy at workplace.

Table 2. Trustworthiness Criteria Table

Trustworthiness Criteria (Validity and Reliability of the Study)		
Criteria	Description	How criteria is ensured in this research
Credibility	Research's ability to provide sufficient and credible representations.	<p>Data collection is prolonged until it started to repeat itself.</p> <p>Field notes taken during and immediately after meetings.</p> <p>Constant triangulation between data, theory and interpretations are ensured during each process.</p> <p>Interpretations and propositions discussed with various peers (advisor, co-advisors, colleagues).</p> <p>Interpretations and quotations double-checked by conducted interviews and phone calls with respondents.</p>
Transferability	Do findings of the research could be applicable in other contexts with similar assessments? (naturalistic generalization).	<p>Rich and detailed description of the data and context provided.</p> <p>Gathering multiple stories with different actors to enrich the data.</p>

		Ethnographic analysis of fields notes which are rich in contextual data.
Dependability	Consistency and repeatability of the argument in the given context.	Cross checks established during interviews Reviews of the peers and respondents about interpretations.
Conformability	Are interpretations bias free and constructed from responses of participants?.	Constant triangulation between data, interpretations and theory. Predetermining bias about the subject and double checking if there is strong essence of researcher-bias in interpretations.
Integrity	The degree of honesty and ethicality of the research process and interpretations.	Each participants were volunteered to be the part of research and they were quiet eager to response. Each recording transcribed without any intervention or change, and data are interpreted with maximum care and focus. All data are analyzed with similar care whether they seem relevant or irrelevant.

4.3. Method of Data Collection

4.3.1. Preliminary Study for Finding the Appropriate Data Collection Method.

Finding the right data collection method had been a quite challenge for my dissertation writing process. My first struggle was to find a method which helps me make a deeper investigation of feelings and experiences. In cases where a deeper understanding about a social phenomenon is required, qualitative research methods provide better findings than pure quantitative methods do (Cassel and Symon, 2004; Silverman, 2000). Moreover, it is argued that qualitative methods are more appropriate in individual level research (Silverman and Marvasti, 2000). Additionally, qualitative methods are highly effective when the subject is sensitive and not comprehensively identified where detailed insights are required (Gill et al., 2008). As, my subject of research is both a sensitive social phenomenon which did not explored thoroughly before, most appropriate research method for my dissertation would be qualitative.

Accordingly, I planned to conduct in-depth interviews about workplace envy and prepared an interview protocol. At first I had difficulties in translating the word envy to my native language – Turkish -. Since “envy” could be translated into “haset”, “imrenme”, “öykünme”, “gıpta” and “kıskançlık”, it was a challenge for me to prepare proper questions for my respondents. Though most common translation of envy is “kıskançlık”, in Turkish jealousy is also translated as “kıskançlık” too. Thus I consulted to a linguist, to find a clearer and precise translation of the word envy into my native language. Prof. Dr. Mustafa Öner who has been working on Turkish language for 30 years, had consulted me that in modern Turkish society meaning of “kıskançlık” shifted from jealousy to envy. He stated that we could see this shift in our daily dialogues, songs and how word “kıskançlık” has been used in literature in recent years. He mentioned that until early 90’s “kıskançlık” was mostly associated with the emotion that had felt towards an object that had been acquired. However after Turkish society

encountered with unstoppable rise of capitalism and globalism, the word's meaning shifted, and nowadays it is mostly associated with the emotion that is felt towards an object which is highly desired. Consequently he ensured me that I could use "kıskançlık" as translation of envy, but he also advised that I should use other countervailing words to strengthen my statements and questions. Bearing these advices in mind, I prepared my questions with the word "kıskançlık", but during my introduction and probing stages I paid attention to use the other words (gıpta, haset, özenmek, imrenmek) to enhance the meaning.

My first pilot interview went quite well, but second and third participants felt uneasy about telling their envious experiences. As a researcher I understood that envy is still a taboo subject to talk. While we were talking about envious experiences they started to give short answers or even stated that they did not feel any envy at all. I observed that envy is perceived as an unvirtuous emotion socially and respondents think if they confess that they felt envious, their self-image would be damaged.

After my unsatisfying qualitative research attempt, I decided that using quantitative approach would be a good alternative, and form a questionnaire composed of different envy scales. I chose three most used scales to have a comprehensive questionnaire about envy. I translated Vecchio's (2000) workplace envy scale, Cohen-Charash and Mueller's (2007) episodic envy scale and Smith and his colleagues' dispositional envy scale (1999). Though these scales are quite valuable, each of them measures a different aspect of envy, thus I combined all of them in the same questionnaire and made a pilot study with 25 people. At the end of the study I received only 7 completed questionnaires back, 10 of them were incomplete and 8 of them were unanswered. To be able to understand why I get so low response rate from my pilot study, I requested feedback from all my participants. Most of the participants complained about that the questionnaire is too long and takes too much time to complete. Thus, I shorten the questionnaire and prepared three different questionnaire each including one type of envy

scale, and distributed them to 30 people as a pilot study. But the results weren't different from the former pilot study. Only 10 questionnaires were usable among the 30 of them. This time, when I ask for feedback, since the scales started with an acknowledgement like "Please think of a time when you feel envious at work, and evaluate the statements below regarding that incident." respondents complained about that they had difficulties in recalling a moment they feel envious.

After the feedbacks, to make it easier for participants to recall how they felt when they experienced envy, I planned to continue my research using vignettes in addition to envy scales. In the preparation process of vignettes, I plan to conduct focus groups to collect stories of workplace envy from various people to construct the vignettes. The first focus group I have conducted was inspirational. At the beginning of the focus group meeting, participants hesitated to tell a story about their envy experiences, but as one of the participant began to tell a story how he experienced envy at work, other participants were encouraged to tell their own experiences. Unlike my pilot in-depth interviews, people felt more comfortable talking about their own envious feelings, as they heard that others felt it, too. Through the meeting, I observed that knowing that other people also felt envy, reduced their concerns about creating a negative image. As participants shared their own stories, the climate of the meeting became more relaxed and communication became more sincere which I was anticipating in my in-depth interviews.

4.3.2 Method of Data Collection: Focus Groups

After I saw the richness of data received from the first focus group, I and my advisor discussed using focus groups as a main data collection method rather than using them just for vignettes. I made a quick literature review to be sure that focus group is an appropriate method to use in my research. Though it is discussed that focus groups are not suitable for sensitive topics

since participants would feel intimidated (Morgan 1997), there is a contrary view which indicates that focus group is favorable for exploring sensitive topics when it is well moderated (Wilkinson 2011). It is argued that, especially in sensitive topics, group dynamics would catalyze individual admissions, and group interaction will increase the amount of data collected (Farquhar and Das, 1999; Frith, 2000). Additionally, focus groups has a “synergistic effect” which cause participants to express more by reacting and building on other participants responses (Stewart and Shamdasani, 1990). My experiences with focus groups strongly support this view. I observe that participants felt less reserved as they listen to the others’ stories about feeling and dealing with envy. These stories make them to realize that feeling envy is a common and normal reaction. This realization encourage them to tell their stories more sincerely. Like it is stated in the literature, focus groups provided a familiar atmosphere for participants to feel them safe and accepted (Plaut et al. 1993, Wong et al. 1995). On contrary to the short responses or the silence treatments I received in one on one interviews, in focus group discussions participants state more opinion, tell more stories, and expose more information about envy experiences at workplace. Especially their interaction between each other provide richer data for my research.

Focus group discussion is core data collection methods of my study. Regarding the literature, focus group is a popular qualitative research methodology which helps researchers to interview numerous respondents systematically and simultaneously (Belzile and Öberg, 2012). It became popular among social scientists because of its economic advantage, high validity and speedy results (Krueger, 1988). Most importantly, it generates data by social interactions which distinguish it from other qualitative research methods (Merton, Fiske and Kendall, 1990; Morgan, 1996). Moreover focus groups are argued to be more “naturalistic” than other qualitative methods – more like everyday life conversations-, since they consist of a wide range of communicative routes like storytelling, joking, arguing and discussions (Wilkinson, 2011). These discussions and

debates cause high quality data, especially disagreements, enrich the quality of data by exposing variety of understandings about the subject (Jarret, 1993 p.194).

Though it is discussed that focus group might cause group thinking and reduces the control of researcher (MacDougall and Baum 1997), the quality of data that it provides, makes it a popular method in recent years (Boateng 2012). Focus groups increases the quality of the data with group discussion which incite participants to affirm their opinions, help participants to understand different dimensions of the topic which might not have thought of or bring out a totally different consideration on the topic (Rubin and Rubin, 1995).

Two critical points of focus groups method are: design and moderation (Wilkinson 2011).

4.3.2.1. Population, Sampling and Focus Group Design

The main difference of the focus group from other data collection methods is the interaction among participants which allows researcher to get deep into the context and reach more holistic data sets (Frith 2000, Michell 1999, Wilkinson 2011). Thus, design of the process is crucial to get a beneficial and active interaction. In the literature there is no best solution how to design focus groups, but there are important recommendations made by researchers (Morgan 1997, Stewart, Shamdasani and Rook 2007, Wilkinson 1998, 2011).

First stage of design process is defining the population and composing the groups. As my population is defined, then the sampling and composing stage begun. Researcher states that composition of a focus group is a major element that facilitate interaction (Stewart and Shamdasani, 1990). Though random sampling seems to be the best to minimize the sampling bias, in focus groups homogeneity and segmentation of group is more important to have a comprehensive discussion about the topic (Stewart, Shamdasani

and Rook, 2007). Thus, rather than selecting group participants randomly, I segmented the population and created homogeneity by members from each segment. My population is composed of people who has work experience more than 5 years. Since my research's main aim is to reach a holistic model of envy, the population is determined as people who has been active in work life at least for five years. The reason I prefer my population to work at least for five years is, to increase the possibility of they have encountered an envious incident. Obviously, it is not possible to reach all the people who are active in work life for five years, thus I narrowed my sample around white collar workers. White collar workers are more relevant in my research nature, and additionally blue collar workers will be more hesitated to talk about envy which may be a stronger social taboo for them (Berman, 2007). Thus talking a taboo concept with them would make them feel offended and lead them to take a defensive stance during our conversations which is situation, a qualitative researcher highly avoided. Thus, my sample is composed of white collar workers from different sectors and levels, having at least 5 years of experience, who resident in İzmir – because of the logistic constraints-. Though all participants resident in İzmir, it is possible to suppose that the sample is capable for exploring the Turkish business context since their backgrounds and experiences are consisting different parts of Turkey I prefer to segment the population according to the sectors and size, because cultural context differs according to company's size and sector (Moon 2000). Thus, participants of each group are chosen according to whether they are employed in private or public sector, service or manufacturing sector, and SMEs or corporations. I pay attention to choose participants from each segment, to be able to provide variety in business experiences. On the other hand I choose participants to create homogeneity among groups, regarding their socio-cultural features -like education and life styles-, thus they could be able to understand each other's nature and speak the same language which is helpful to foster the discussion among them.

Though in literature 5 to 8 people are stated to be the ideal number of participants (Morgan, 1997), research shows that if the subject is a sensitive topic, having smaller groups are highly encouraged to avoid possible timidity and inhibitions, so that provide better opportunities to people to express their ideas (Gill et al., 2008; Kitzinger, 1995; Wilkinson, 2011). For this research, groups are preferred to be smaller in size and are composed from 4 to 6 people according to the availability of the participants. 10 focus groups are organized between September 2015 and July 2016 with total of 45 people from various jobs, positions, companies and sectors.

4.3.2.2. Moderation

Effective moderating is directly related with the quality of the data gathered from focus groups (Morgan 1997). Though it seems easy, moderating a focus group requires good communication skills and effective listening (Gil et al. 2008, Wilkinson 1995). Encouraging participation, probing, time management, and avoiding possible group thinking are major elements of effective moderations (Stewart, Shamdasani and Rook 2007).

As a moderator, my first duty was to provide a comfortable and relaxed atmosphere for the meeting. All focus groups were conducted in quiet and cozy environment. Participants were seated in a circular position to avoid sense of superiority of any participant. In literature, it is highly recommended to make an explanation about the research and the topic to make participants feel ease (Stewart, Shamdasani and Rook 2007). At the beginning of the meetings, I explained what my research is about and what envy is, especially I expressed that envy is a common feeling which everybody experiences in various moments of their life. I observed that this explanations help participants to be more relaxed and less timid to talk about their envious incidents. Furthermore, I encouraged participants to express their opinion by asking questions like “What do you think about this situation?” or “Do you ever witness something like that?” By these questions I provoked quiet people to participate in the group discussion.

In addition to encouraging questions, I used probing questions to get deeper insights about the topic. It is usual that participants stop in a midsentence and look for an encouraging gesture or a probing question to clarify their statement. Moderator should be aware of those signals, and direct appropriate question to keep respondent to talk and provide a deeper insight about the topic (Stewart, Shamdasani and Rook 2007). During focus groups I preferred to have eye contact with the participant who is talking not to miss that kind of moments. Sometimes just keeping the eye contact and making small gestures helped participants to continue with deeper explanations, and sometimes I used probes like “Could you explain it further?” or “ Could you give us more?”. Besides I actively took notes, both to use while analyzing the data and help me to ask proper probing question if further clarification or a follow up question are needed. I highly avoided to ask questions that could be direct or cause any defensive effect.

Avoiding group thinking is another important concern in focus group discussion. Group thinking would be an issue by causing participants confirming to the dominant opinion and losing the unique, individual creative, independent thinking (Turner and Pratkanis, 1998). Nonetheless group thinking could be controlled by taking cautions. Control of the moderator during the meeting is an essential caution for group thinking. When a participant starts to dominate or manipulate the discussion, intervention of moderator or even playing the devil’s advocate role would be effective against group think (MacDougall and Baum, 1997; Wilkinson, 2011). Thus during focus groups, as the moderator, I paid close attention to the flow of discussion. To facilitate the interaction between participants, providing a chance to each participant to indicate their opinions and avoiding group thinking were my priority. This does not mean that I interrupted the discourse of the participants, but when I realized that one participant was dominating the discussion, I tried to ask questions to more silent participants and encouraged them to talk. Also homogenous composition of the groups helped to avoid any of the participant excel in group and dominate the discussion.

Another important aspect is time management. Moderators should provide enough time for each participants to talk without receding from the discussion topic (Stewart, Shamdasani and Rook 2007, Wilkinson 2011). To be able to manage time effectively, I conducted focus groups in two rounds. At first round I asked participants to introduce themselves to the group and tell us a story about their envious incidents at workplace. I provided approximately 20 minutes to each participants. At the second round I asked participants if they have any extra anecdotes they like to share or if any opinions they like to add. At second round each participant had approximately 10 minutes. Each Focus group meeting recorded and transcribed, and depending on the number of participants, group meetings took around two hours to two and a half hours.

4.3.3. Method of Data Collection: In-depth Interview

In the literature, although focus groups are accepted as an efficient way of data collection, using mixed methods in qualitative research are highly recommended (Michell, 1999). By using mixed methods, possible handicaps of focus groups can be eliminated and the data collected will be enriched (Ouimet et al., 2004). For instance, data collected from focus groups will be mostly based on the group interactions, to enrich the data and gain individual level perspectives group interviews will not be sufficient (Boateng, 2012). Additionally some participants might not get enough opportunity to express their opinions in group discussion (Michell, 1999). Thus, both to enhance trustworthiness and to get a deeper understanding, I prefer to conduct face to face in-depth interviews with some of the focus group participants after analyzing the group meeting transcripts. On contrary to the first failed interviewing attempt, these interviews were rich in data because the participants had shared their insights, so their defensive stances were much lower. To get a deeper understanding of the concept, I choose participant who did not involve in discussion as much as the other

participants, and who told more interesting and different stories than the others. I conducted 7 in-depth interviews.

4.3.3.1 Interview Format

Since the main objective of conducting in-depth interviews is to get to deeper meanings from previously told stories, I prefer to use semi-structured interviews. Semi-structured interview is a favorable method when further probing and explorations are required in complex and sensitive subjects (Loise and While, 1994). For semi-structured interview, I prepared an interview protocol as a guide which helps me to remember the topics that are need to be covered, probed and detailed. However, I did not adhere to the protocol strictly, it was just a checklist, and in general flow of the conversations were set by respondents which helped them to speak their mind-sets about envy. Although protocols had similar objective, probing, each of them were customized for each respondent depending on the story they told during focus groups. Before each interview, I read focus group transcripts to help me to both customize the protocol and create a checklist of responses of the respondent. Thus, I could cover same topics and themes in each interview, and also crosscheck the responses to confirm consistency and reliability of the focus group data.

At the beginning of each interview, I assured the participant about the anonymity and asked if it is possible for me to record the interview. Then, in order to warm up, I briefly informed participants about why I am interviewing with them. After this introduction, I asked participants to retell the stories they had told during focus groups, this process not only helped participant to remember his/her emotions about the envious instance, but also ensured the reliability of the data. Most of the time conversation flowed according to the course of the dialogue in order to enrich the data, but simultaneously, I made sure that the themes were covered through the interview. Each interview was progressed like a daily conversation, I highly avoided heavy

theoretical language and mainly focus on using everyday terms to make my questions understandable by the respondent.

Interviews were conducted between September 2015 and July 2016. Data collection took a long time, because of the difficulties and struggles to gather participants to conduct focus groups due to the changing time tables of the participants. The interviews took time between 60 minutes to 90 minutes. All interviews were made in a place chosen by the respondents to make sure they feel at ease and comfortable. During interviews I took notes about the reactions and gestures of the respondent which provide valuable insights for the interpretation process. Addition to the field notes, each interviews are recorded, with the permission of the respondent, and transcribed verbatim.

4.4. Data Analysis and Interpretations

In qualitative studies, data collection and data analysis are interwoven processes, you may not tell where one ends and the other begins. The analysis begins as researcher starts to read the field notes (Charmaz, 2006), besides data interpretations continues - implicitly or explicitly – while s/he is trying to make sense of the first transcriptions (Nolas et al., 2010).

As the researcher, I prefer to concentrate on the responses of the people during the meetings and tried to get out as much information, stories, memories and insights as I can. After each meeting I read my field notes, and organized them to make more sense to be used during formal data analysis process. In other words I started – informally- analyzing the data during the data gathering stage in order to evaluate the responses and field notes to realize the points that may need further investigating in the future meetings.

My formal data analysis process began after I finished the transcript of the fifth focus group meeting, and I returned to the literature to figure out the

best suitable method to analysis my data. Regarding the literature, focus group data could be analyzed in two different approaches; content and ethnographic analysis (Wilkinson, 2011). Content analysis is a method that is based on systematical grouping of the recurrent issues by means of the coding, and it helps researcher to have more systematic and comprehensive summary of the data set (Morgan, 1997). In content analysis, researcher develops a coding system which applied throughout all the transcripts systematically, and in the end each code or coding groups quantified into an overview of the data set as a whole. Although this approach is an effective method to find out frequencies, scores and time based occurrences, it is argued that content analysis might cause the loss of valuable and rich data provided by the qualitative methods in order to get a systematic summary (Morgan, 1996). On the other hand ethnographic analysis is less systematical and comprehensive where it is more contextual and ground on interpretation of the social phenomenon. Its main concentration is “what is going on” based on illustrative quotations from focus group discussions (Wilkinson, 2011). In other words ethnographic method helps researcher to understand “how” the social phenomenon occurs and “how” the social practices are developed. Though these two methods seem to be separate, each has its own unique advantages and disadvantages. Thus it could be said that, these two are somehow interrelated, and using both methods at some stages of the data analysis helps researcher to reach a better understanding.

Once my data collection stage ended, I started with the systematical approach of content analysis and prepared an overall summary of the data. At this stage, I used Microsoft Excel to create a data sheet that is composed of several topics which are frequently repeated during focus groups and interviews. These topics helped me to figure out the main themes. When I reviewed the data, I saw that while people were telling stories about their envy experiences they mostly stressed out three themes: Success (business related), Happiness (welfare and happy social life) and Justice. It was clear that my findings will be formed around these three themes with

other supportive ones. Additionally, to figure out how these themes are related and form a meaning full outcome, ethnographic analysis is used to reach a holistic model of how envy occurred in Turkish work life.

Then again, at some stage of my preliminary analysis, I felt that these two approaches were not sufficient to get the holistic view, I am looking for. As I was reviewing my data with ethnographic approach, I figured out that some important meanings and deeper insights are getting lost along the process, and it is not possible to reach a holistic picture with it. Thus, to get deeper into the stories of people, and to draw a holistic model through the patterns that are indicated, I preferred to use narrative analysis, with ethnographic analysis as a supportive method.

Narrative analysis is an approach that compose a common story about a phenomenon from diverse kinds of texts, having uncommon stories (Reissman 2003). What makes narrative analysis important for my research is, its ability to help researcher to create a meaningful sequences between themes, and revealing how storytellers experience and interpret the phenomenon given, through creating a common story (Hinchman and Hinchman, 1997). Thus narrative and ethnographic analysis is used to explain the links between the themes, and at the end of the whole process an expletory holistic model of envy in Turkish work life is formed.

In the following parts, I try to explain all analysis stages of my research in detail to help reader to get a clearer picture of the data, and at the end II present the model I figured from the data.

4.4.1. Content Analysis

Majority of the qualitative research use content analysis which help researchers to figure out a systematic road map in data where the similar subjects were defined with different terminology (Wilkinson, 2011). It could be used to produce quantitative results such as frequency or number of

recurrent instances. Alternatively, It could be used in a qualitative manner to categorize or group data into more meaningful labels. In my research, I used content analysis to group the responses in a meaningful manner and create major groups which are composed of subthemes.

As I review my data, content analysis lead me to three major labels: Antecedents (what triggers envy?), Outcomes (What envy causes?) Moderators (what effects envy?). Hence most of the social phenomenon has its antecedents, outcomes, and moderators, these three major labels are expected as usual. Nevertheless, in workplace envy literature most of the studies focuses on only one or two aspect, particularly, in this research – thanks to my research method- I am able to examine all these three in a holistic view and provide a larger picture of how envy phenomenon takes place in Turkish work life.

Though respondents express their experiences in different discourses, regarding the antecedents, responses gather around two main themes: “Success” (in business) and “Happiness” (in social life). In other words in Turkish work life, people mostly envy success of others in business and happiness of others in their personal life (social life). Envyng success is quiet common in the literature (Feather and Sherman, 2002; Feather and Nairn, 2005; Belk, 2011; Elissa and Wyland, 2015) since it is one of the main subjects of the social comparisons in work environment (Brown et al., 2007). However, different from western management literature, happiness in social life has been noticed as an antecedent of envy at work in Turkish work life. In literature it is indicated that one’s happiness cause envy in others (Vidaillet, 2008a) but this situation mostly has consequences that have effect in daily social life and have not seen – or studied- in business context.

Like the antecedents, majority of the research in the literature, focus on one or two of the consequences of envy at workplace, whereas, in this research, I try to embody all consequences mentioned during focus groups or interviews to see a bigger and holistic picture of how envy occurs at workplace. As I analyzed the consequences, variety of instances had been

mentioned by the responses which made it harder for me to organize and construct meaningful categories and patterns. To make it easier and more understandable, first I created larger subcategories according to whether they are directed at the envied target– Focused on the envied- or they are directed to the self- Focused on the self-. In addition to “focused on the envied” and “focused on the self”, two more subcategories are based on whether consequences have negative or positive effects. Thus this lead me to a matrix where one axis is consists of focused on the envied and focused on the self, and the other axis consists of negative and positive.

The variables which do not directly cause envy but affects the link between antecedents and consequences are labeled as moderators. A commonly expressed mediator is justice perception. Though there is an argument in the literature whether justice perception is an antecedent (Vechhio, 2000) or a consequence (Schaubroeck and Lam, 2004), my findings supports Cohen-Carash and Mueller’s (2007) research which states that justice perception is a moderator in workplace envy instances. Besides justice perception, respondents mention how policies of their organization affects their envious experiences at work place. Thus another moderator for my envy at workplace model (perceptual map) is indicated to be organizational policies. Additionally the last aspect that has effect on the link between envy and its counterparts is the nature of the relationship between the envier and the envied person.

As to summarize preliminary findings –reached by content analysis- of the data, in Turkish work life, workplace envy has two main antecedents (success and happiness), three meditators (justice perception, organizational policies and nature of the relationship) and various consequences which could be categorized into they are focused on the envied or the self, and negative or positive. Though at first all these preliminary findings seems confusing, it become clearer when narrative and ethnographic analysis are performed, and paths between them are realized.

4.4.2. Narrative and Ethnographic Analysis

Content analysis helped me to organize the people's responses, but not sufficient to find out what these words "mean" and "how they are related". Thus I analyzed the transcripts with narrative and ethnographic approach and tried to interpret the stories that told me in their distinctive flow.

Traditionally, narrative analysis employs a semi-structural approach, and is a method that creates meaningful narratives including both deeper thoughts, and interpretations about phenomenon, through examination of field notes and transcripts- otherwise which cannot speak for themselves (Reissman, 2000). Since this research seeks to reach a holistic understanding about envy, stories told during focus groups are like treasure chests filled with lots of valuable insights about how envy experienced in Turkish work life. Thus, narrative analysis is a proper tool to unlock those chests. While, in literature there are many different types of narrative analysis, they are not exclusively differs from each other, and commonly used together (Reissman, 2003). Since my data is composed of stories and conversation among respondents which feature important themes, thematic narrative methods – which emphasis "what" is said- and performative narrative methods – which goes beyond the words and emphasis "how" stories are constructed through conversation – (Smith and Sparkes, 2009) are used during analysis process.

Addition to narrative methods, to empower analysis stage, ethnographic methods are used. Each focus group meeting is a social event that progress in time with each having a distinctive flow of conversation and social context (Wilkonson, 1998). Thus, differ from other methods, conversation between participants could be analyzed with an ethnographic approach. This approach helps the researcher to provide contextual and interpretive findings with regard to the participants "social world" (Wilkonson, 2011). In other words, an ethnographic approach to data helps me to get deeper understanding on what envy is, and what related stories "mean" to my

respondents and how all these “words” are interrelated with behaviors of people in Turkish work life.

This stage of analysis is more complex than the former one. First, I draw out the stories of people about envy from the whole focus group conversation. To perform this, I read each focus group transcript and field notes simultaneously.

From each statement and interaction between participants, I take bits and pieces of their envy story and write down small summaries. Addition to summaries, I pick out quotations that stress the themes, I find out in content analysis stage, and write my interpretation about that quotations.

After the first summaries are prepared, I expand them regarding the quotations, and participant’s reactions – from field notes and transcripts- , because the flow of the conversation and people’s reactions to the statements embody important hints in how these concepts are linked in respondents’ minds. At this stage, I highly rely on focus group transcripts, field notes and my interpretations about quotations which are quiet rich with insights. Correspondingly, I conduct additional interviews with participants, when their stories seems incomplete or it requires more probing to get the meaning behind the words.

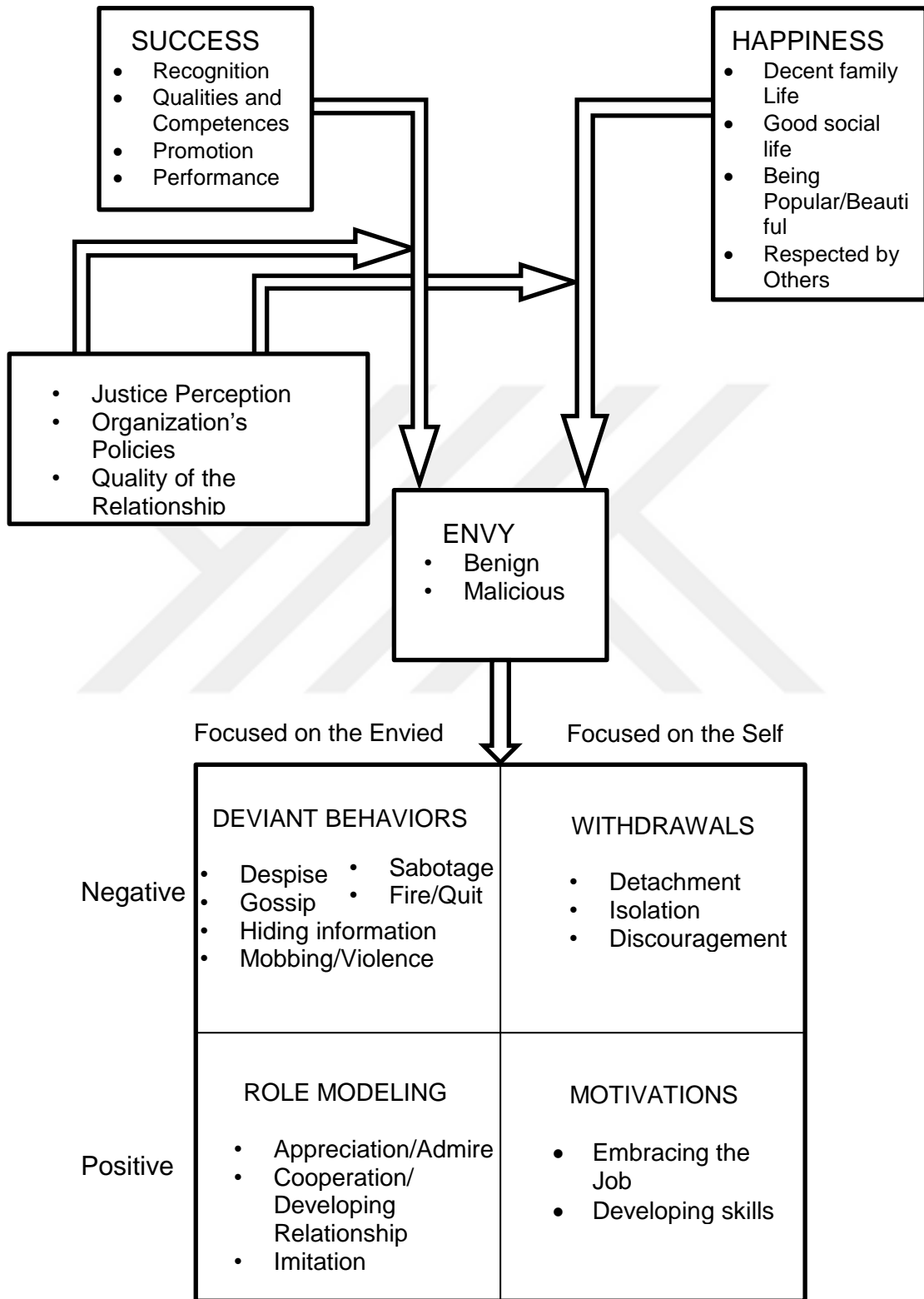
As expanded stories are formed, I noted what antecedent, mediators and consequences of the story are, and arrange them in groups according to their antecedents. I preferred to do the grouping according to antecedents, because consequences are in a form of matrix which is quite hard to create meaningful groups. Additionally, each story are told in an order, from antecedent to its consequences, thus to find out how instances are occurred and how the variables are linked to each other, I followed the path from antecedents to consequences during my interpretations. Besides the responses, my observations serve me as an ethnographic data which enhance my interpretations and findings. In other words, how other respondents react to each story gives me important hints about how envy

instances take to mean in their social life. Thus, while I am interpreting each expanded story, I turned to my field's notes and transcripts often, just to enhance and check my interpretations. A sample form of my data analysis could be seen in Appendix C.

At the last stage of the analysis process, I formed meaningful patterns from the stories about envy in Turkish work life, which provides a holistic view of how it is experienced. And all those stories, gave me a comprehensive narrative that help me to construct the model of my research which could be seen in Figure 1.



Figure 1. The Model of the Research



5. FINDINGS

Though envy and its relation with various variables has been examined in the literature, it is interesting that there is no research providing a holistic view about how it occurs at the workplace best to my knowledge. With this gap in mind, my journey about envy began with question “How do we experience envy at the workplace?” To have a proper answer to this question, I strongly believe that envy should be examined with a boarder perspective while not ignoring any of the important details. Thus, I used “what?” and “how?” questions often, both during my data collection, and interpretation processes, to see the whole picture. Then, in the end, the answers I get lead me to the model mentioned in Figure 1.

In this chapter I will try to explain my research model in details, to provide idea how envy occurs in work life. Additionally I will try to help people to understand how they could handle envious incidents as the envier, as the envied or as the third party who would be effected.

In through this chapter, I prefer to present according to main categories. Nonetheless these categories are separate from each other, on contrary, they are all linked together to compose meaningful envy narratives. Thus, in this chapter I will explain my findings through narrating envy experiences, which are enriched by participants’ quotations, and my observations and interpretations.

5.1. What triggers Envy at Workplace?

It is clear that envy is triggered when people feel inferior as a result of social comparison (Parrot 1988). Each time I ask the respondents, how they realize that the feeling they are experiencing is envy, they gave me the same answer with different words.

“... I was feeling bad, and weak... I kept saying to myself, s/he can do it but why I cannot? “

(S, 33, First Level Operational Manager)

“I knew I envy her/him when I think like... ok he is good but I can do better than her/him...”

(A, 34, Academician/ Architect)

“ ..I was comfy, I wore casual clothes and had close relations with top managers, but the others didn't... They had to dress, communicate and work in a formal what... I could see their piercing look that was my sign...”

(G, 44, Economist)

These quotations are parts of different stories, but each has a common point, they express inferiority feeling. Thus, it is clear that inferiority feeling is the signal of envy. If we ask what cause this inferiority feeling, or more importantly “Does feeling of inferiority always cause envy?”, the answer will be “NO”. Not every inferiority feeling or social comparison triggers envy. The object of the social comparison is the key; it should be valuable for the envier (Salovey, 1991; Schaubroeck and Lam, 2004). People commonly refer to another person when they are talking about their envy, but that is not the real object –antecedent - of envy, they are just the subjects which are the materialized versions of the object in envier’s nature and mind. What really envied is the desired objects that acquired by the envied. In other words, when X is talking about envying Y, what really cause envy is not Y, it is the thing/s – tangible or intangible- that are acquired by Y. We envy subject because of the object, that’s why as a researcher I focus on the objects of the stories rather than the subjects.

In my data set these objects are mainly grouped around two categories according to what they are associated in respondents’ mind. As I mentioned in previous chapter, these two themes are “Success” and “Happiness”. Each

of these themes have their own stories, which cause benign or malicious envy depending on whether the outcomes are negative or positive.

5.1.1. Success triggered Envy at Workplace

Most of the respondents, during focus groups, shared one or two stories about envy triggered by someone's success. Since my scope is mostly focused on the work life, the success they mentioned were mostly related to business. To understand how success related envy is experienced, first of all it would be appropriate to define what is perceived as a success at workplace. Regarding the stories of participants, variety of occasions are perceived as a success that could trigger envy at workplace.

“I was not that good at sales, but he was brilliant and it made me feel bad every time I saw one of his sales receipt...After I started seeing quarterly sales reports, it started to disturb me more and started to think to how he could do that?... Why not me? But him? ”

(S, 33, First Level Operational Manager)

S, an operational manager, described how everything started very clearly during the focus group meetings. Envy story of S begins when a new brilliant salesman was assigned to her team. This young brilliant man reached high sales rates in a very short time, additionally he was able to get big clients that was seen as impossible before. Although S knew that she is not really good at sales, new guy's success made S feel incompetent. As a result of comparison, S found herself in an inferior position compared to the new guy. Thus envy is triggered due to the new guy's good performance. It can be seen obviously that in envy story of S, success is defined as high sales performance and being able to win big clients.

“In a meeting, director asked for more competent employee to inform him about how the project goes... they called my friend and she gave a good briefing in presence of her supervisor. After the meeting the director thanked to my friend while her supervisor was standing right behind her... After that moment, the supervisor stop interacting with my friend... He did not communicate with her unless he had to.”

(Ö, 40, SME Owner)

Ö, shared a story of a close friend of him which is recently experienced. In the story envy begins when his friend, who works in public sector as a project assistant, being appreciated by her director after a meeting where her supervisor had some negative feedbacks from the same person. After that, she started to feel some changes in her supervisor's behaviors. He started to act in a more aggressive manner and ignored her when she asks questions. It is clear that the appreciation of the director – in other words director's recognition- is perceived as a success of her by her supervisor. As a result, envy was triggered in her supervisor who had faced her accomplishment after being recently scolded by the director.

“...my director, which is also my uncle, did not handle my rapid progress in my carrier well. One day when chief executive asked me to be the manager of the other factory, my uncle protest against this decision aggressively. However at the end I promoted as a manager of the factory.... At the end of that year, when chief executive thanked me for my efforts for the firm, my uncle got angry and shouted out ‘What did he do? What efforts you are talking about? Did he achieve anything to be promoted?’ ... I was speechless, my own uncle was envying me being promoted as a factory director”

(E, 50, Chief Engineer)

E shared a story he experienced when he was a young engineer in a factory, where his uncle was chief director of engineers. Though his uncle supported him at early stages of his career, E's rapid progress that took him to a factory manager position, made his uncle envious of his promotion. As a result, uncle started to act as an opponent and tried to stop or hinder his progress. Though E was a family member and not a mere competitor for the uncle; he felt himself inferior regarding the rapid progress of E in work life and envied him.

These quotes are just small drops in the ocean, there are more stories about success among the data:

“One of my friend is envied in her work place, just because she has good English and have better knowledge and practice about International Finance Rating Standards (IFRS)... after a long time her colleague admitted that...”

(D, 45, Consultant)

“It is important to have knowledge about management and organization in our job... regarding my past experiences I made several suggestions which were appreciated by senior management... after meeting I saw it in her gestures when she is thanking me for my help...”

(G, 39, Public Service)

“...he got his professorship a little later than the other, his promotions were always a little late although they were at the same age... a typical reason for an envy ...”

(F, 44, Nurse)

“...one has a better presentations where the other has better culinary skills. They were aware of their deficiencies and try to take it from or spoil for each other...”

(N, 51, Academician/ Mid-Level Director)

As it can obviously be seen in the quotations presented above, promotions, higher performance, better bonuses, developing personal talents and recognition from supervisors or being appreciated by subordinates are perceived as a success that triggers envy. In other words, any business related occasion that provoke the inferiority feeling as a mere result of a social comparison can be defined as success that triggers envy at workplace. As the frequencies are examined, recognition from supervisors or being appreciated by subordinates is the most mentioned one with – approximately- 90 percent of the participants. It is followed by qualities and competences with 86 percent, and promotions is the third concept which is mentioned by 78 percent of the participants.

Though in the stories success is associated with different incidents, they all share similar narratives. In the envy stories related with success that I have gathered, especially at workplace where the social interactions are inevitable and constant, it all beings with a sight of a success, it would be high performance, promotion, recognition from a superior or just mere demonstration of better personal skills, each and all can trigger envy. As the success of other is encountered, as a common result, the envier is exposed to a social comparison. During comparison process, envier evaluates her/his respective position with respect to the other party. If the envier finds her/himself in an inferior position regarding the other party’s success, an inferiority feeling arise as a result. This inferiority feeling acts as a signal for the envier which expresses her/him that something(s) is going wrong in her/his professional life and envy is triggered.

However it is important to express that not every success cause an envy instance. Both while I was moderating the focus groups and doing my

analysis process, I was able to distinguish the passion in respondents' voice and statements while they were talking about the success subjected to their stories. Thus it is possible to argue that every success can be a reason of a social comparison and correspondingly an inferiority feeling (Wheeler and Miyake 1992), but if the object of the comparison – in our case the success of other- is not meaningful in the individual's nature, and not desired by the envier, it does not trigger envy. In other words, people envy the success of others which is desired by and meaningful for them, otherwise the sight of success will just be a weak warning which fades away without triggering envy.

Though there are many stories about envy which starts with a sight of success of others, it is not the only trigger of envy presented by the data set. There is another phenomenon, which is frequently mentioned, whose sight triggers envy, too.

5.1.2. Happiness Triggered Envy at Workplace

During data collection, the participants mentioned another phenomenon which caused them to experience envy at workplace. It is "the happiness" in private (social) life. Many of the respondents were really eager to share stories about how people's happy lives or private moments cause envious incidents at workplace. Their statements propose that, envy can be triggered by happiness of others. "Happiness" can be associated with large range of occasions ranging from positive moods to nice physical appearance, or from being popular to having great time with friends or family.

“People are even envy of each other’s existence...They envied me, because I smile most of the time and I am just happy... They scowled to me when I smiled them, or try to spoil it with bad news... It is really interesting...They told me that my smile makes them feel bad and down”

(A, 33, Chief in Quality Department)

A who works as a chief of quality department in a large manufacturing factory, complained about how people tries to destroy her good mood at the work by giving bad news about her projects as the first thing in the morning, or sometimes just saying “ stop grinning like a Cheshire cat”.

Interestingly other participants of the focus group shared a similar perspective with A, and they added that they have been exposed to the similar behaviors because of the same reason; being happy. They mentioned that people, especially unhappy ones, could not bear happiness of others. Participants supposed that this is because happiness of others reminded those people, their unhappiness and made them feel inferior since the main goal of living is to be happy for everyone.

Another participant A, who has been working as a teacher in a private school, told a story she experienced as a response to A’s statement.

“My supervisor is around her 40’s who has neither kids nor ever had a happy marriage... She stated that she wish she had kids many times... and few times she told me that how lucky I am to have a boy and a happy life... It is clear that she desires a life like mine, and she envies it... I could feel it... her glances at me while I am talking about my private life... her negative behaviors when I asked permission to leave early for taking my son to doctor...or something like that...She acts negative and inconsiderate towards me especially on family matters...”

(A, 37, Teacher in a Private School)

A's story was a typical case of happiness that triggered envy. The sight of a happy family life triggers envy in her supervisor. Though the supervisor has a successful professional life, it was well-known that she was not happy with her private life. Thus, the sight of A's happy family like her memories about a happy family weekend or photos of her boy she shared with friends and such other things, reminds the supervisor that she lacked them. As the supervisor realized that A already have what she desires, she found herself in an inferior position regarding A's happiness. As a consequence of that, envy is triggered and respectively she started to act negatively toward A.

"...After a small argument between me and my colleague, she shouted at my face as 'You think I envy you? What could I envy of you? Your beauty? Nice clothes you wear? ... Your fiancé? Or your master degree? ... You know what! You envy me! You envy my experience! And my abilities'... I was shocked and speechless. I felt that she was envy of me... she used to make some pricking comments about my clothes or how I rely on my beauty... which I did not...but I was not expecting a confrontation like this."

(S, 25, Manager Assistant)

S, shared her story where she was the victim of her colleague's envy. Regarding S's description, her colleague was a middle-aged lady with an average beauty, who usually had negative attitude toward S. S suspected for a long time that her colleague might be envying her, because the colleague made sarcastic and cynic comments about S's appearance, love life and such things on a daily basis. However, S felt absolutely certain that she had been envied by her colleague, when they had a confrontation, as a result of an argument about a lost document – S mentioned that she thinks the document had been thrown away by the colleague on purpose- . As it could be seen from the quotation above, the confrontation was full of

reasons why the colleague was envying S. All the statements about S's beauty, happy romantic affair and education are clear evidence of what was envied. The colleague's words express more than what is seen, they were a list of things she desired and envied in S. They were the things she felt the lack of, every time she saw S. Thus, probably, every incident that S walking with a nice skirt or talking with her fiancé on the phone, reminded the colleague that she was in an inferior position in private life compared to S, and her envy became stronger and stronger until the day they confronted and S quitted the job.

There are other stories which demonstrate that happiness of others could trigger envy at workplace. Being beautiful and/or popular is the most frequent concept which is mentioned by –approximately- 56 percent of the participants. Another popular concept is having a decent family life which is mentioned by 51 percent of the participants.

When the data is thoroughly examined, "happiness" is mostly seen as accomplishment in (social) private life. Being beautiful and/or popular, having a decent family life, living good/wealthy social life, being a virtuous person who is respected by others, are highly valued and appreciated as accomplishment in Turkish society. Findings are not surprising as in Turkish society, getting married and having children are considered as sign of happiness and an important accomplishment in life. Thus, picture of a good family with well-bred kids, or memories of well-spent weekends with good friends, symbolize that a desirable accomplishment has been achieved in private life. When these symbols are encountered at workplace, they will cause a social comparison. If that symbol is meaningful and desirable for the other individual, and if the individual finds her/himself in an inferior position as a result of that comparison, envy will be triggered.

In the literature happiness of others is argued as an antecedent of envy, which generally causes consequence in the same area of life (Vidaillet, 2008a). In other words, literature states that envy causes consequence in the same or close environment where it is originated from. In other words,

if a person envies other's private life, s/he demonstrates behaviors which have direct effects on the envied's private life, or vice versa, if a person envies other's work life, s/he demonstrates behaviors that have direct effect on the envied's work life. However, my findings differs from the literature at this point. My findings propose that, when people envy each other's happiness in private life, they could demonstrate behaviors that have direct effect on the envieds' work life.

What people do in their spare times or how they spent time with their families are common subjects of daily conversations at workplace. Moreover, photos and statuses that are shared in social media accounts provide extra material for comparing. As a result of that, envying other's happiness has become very common in work life. More and more people experience happiness triggered envy and related outcomes in their professional life. Therefore, it is proposed that happiness in private life is an antecedent of envy at workplace as a finding of this research.

Though until now, negative outcomes are discussed, happiness triggered envy does not always causes negative attitudes and behaviors. On contrary, like it is quoted below, in some instances positive outcomes could be observed.

“For example I envied one of my colleague’s positive mood...I really envied it, I wanted to be like her... happy, always smiling and stay in a good mood most of the time... this made me realize I want to be a happy person like she is... that inspired me... it began at workplace and spread across to all other parts of my life...”

(I, 35, Government Officer)

As it could be seen in I's story, who works as a government officer, she just envied her colleague's happiness and rather than destroying it, she preferred to share and achieve her own happy mood by taking examples. Differing from the samples above, I's envy directed her to adopt more

positive attitudes and be a happier person. Thus outcomes of envy does not only depends on its antecedents, there are other variables, in this study I call it moderator, that have effects on how envy is experienced at workplace.

5.2. What Affects the Envy Process at Workplace?

As it is mentioned above, whether it is caused by success or happiness, inferiority feeling acts as a signal that triggers envy and the envier feels stressed as the signal gets stronger. This stress is mainly caused by declining core-self-evaluation. As a result, to ease this stress, the envier search for ways to restore their core-self-evaluation that is damaged by the inferiority feeling. This search lead the envier to outcomes which will be discussed later in this chapter. However, before the envier makes a move, s/he evaluates the conditions. At this point of the story the moderators get into the scene since the envier tries to look for opportunities to find external reasons which lead her/him to justification.

As it is mentioned in the second chapter, envy literature is rich in subject of moderators and mediators, but there are still arguments about whether those variables are moderators or consequences. Moreover there are not any clear statement in the literature about how they affect the process. Different from the literature, moderators are clearly defined in the stories of the participants of this study, and they are grouped under three main categories: justice perception, organization's culture and policies, and the quality of the relationship between parties.

5.2.1 Justice Perception

Justice perception is still a big puzzlement in envy literature. Although it is clear that envy and justice are related in some ways, the scholars still argue whether justice perception is an antecedent, a moderator or a consequence. Like in the literature, justice perception has a major part in my respondents'

stories. In the stories, justice perception plays a key role in how the envier's perception about the whole situation is shaped.

“ I witness directors who just promoted a candidate ... out of three ... just because s/he was a supporter of the same football team, or just s/he was graduated from the same high school or college... it is not good... it is unfair ...and causes high levels of envy at organizations. I observed this kind of instances many times... each and every one of them created negative results both for the firm and people...”

(D, 45, HR Consultant)

“I feel like it is unfair that they promoted someone else just because he is an engineer and I am not... I know I can do better than him, I have more experience than him. But just because I am not graduated from engineering ... just any engineering... I didn't get the promotion. And from that moment I started to hate most of the engineers in the factory especially the one get my – promised – promotion.”

(A, 33, Chief Quality Controller)

These quotations are just the few among the many others. The participants express how important the role of justice perception, in their envy experiences is.

First of all it is important to indicate that although justice perception has a key role in most of the stories, it is neither the subject nor the object of any of them. However, it is interesting that, most of the participants preferred to express their justice perception about the overall situation while they were

telling their stories. This is probably because justice perception is the first variable that is evaluated before making a move. In other words, before making a decision on how to act, the first thing the envier do is to assess whether the conditions are just or not.

“I know I could be like him if I work enough. It is possible for me to do that... I have two arms, he has two arms...we work in same conditions... of course he has more experience because he is in this business longer than I am but that's it... I knew I can do it and did it...”

(D, 30, Computer Engineer)

While D, was telling her story about how she envied one of her colleagues programming abilities at work, she expressed that she felt so envious when she saw how skilled her colleague was in code writing. She said that she really wanted to be as good as he is. At first, she felt stressed that sometimes – jokingly- she really liked to smash her colleague's head into computer screen and also, she confessed that she cried in toilettes a few times because of the inferiority feeling she started to feel. However, after a while, she realized that she could be as good as her colleague, all she had to do was to work a little more and get experienced. What caused this difference was her justice perception. She believed that they were working under same conditions, and she had the opportunity to be like him if she really wants to. Thus rather than acting with ill will, she redirected her envy to a positive direction and started to tread in her colleague's footsteps.

As it is appeared in the story above, and in many others, the envier feels more positive and act moderate when s/he judges that the conditions are fair and equal. This positive approach is correlated with the sense of “I can achieve/acquire it too”. Since the main focus of envy is the desired object, the sense of “I can have it too” gives a hope to the envier that s/he can get away from this inferior position. By judging the fairness of the conditions, the envier evaluates whether s/he can achieve/acquire it too or not. If envier

perceives that the conditions are just, they judge that they have a chance/opportunity to achieve/acquire it. When the envier believe that the barriers on the way to desired object can be overcome by self-effort, s/he focuses on his/her abilities rather than focusing on the other's acquisitions/achievements. As a result, envier will look for ways to develop her/himself to reach the desired end like the envied party did. Moreover envier will try to learn from the achiever, rather than attacking to deprive her/him from the desired object. Thus, my finding propose that if the envier perceives that conditions are just and competition – if there is any- is fair, the outcomes of the envy will be positive and, the experienced envy would be more benign than malicious.

On contrary, when the envier perceives the situation as unjust, the outcomes of the envy would be more aggressive and negative.

“We are not working at the same conditions, some people get more budget then I get... They can get higher performance and sales rates, and they are applauded during performance meetings... where as I have to work my way off... and I really envy those people... I just like to see how they fall flat on their face without that privileged budgets...” (A, 31, Sales Representative)

In his envy story, A, told that he envies his colleagues who could outperform him and get recognition from their supervisors, but during the story, he emphasized that the conditions of the competition are not just. His perception about unjust competition is the key element in his story, which causes his envy to be directed into negative outcomes. He indicated that he felt anger as a consequence of envy of his colleagues. However, he added that the source of his anger was not because of being outperformed. He expressed that although he envied all outperformers time to time, he felt ill will toward only the ones who had privileges and special treatments. This ill willed envy, is a result of envier's sense of “I can't do it”, caused by negative justice perception. Thus, envier feels like s/he cannot leave the inferior

position by her/his own efforts, and as a consequence s/he prefer to act with ill will to deprive the other party from the desired object.

“... after a while I sensed that the chef started to envy the headwaiter... his glances, body language and attitudes were obvious. And at the end he broke the headwaiter’s nose in an argument. When I asked him why did he do such a thing? He told me that he envied the waiters whose working conditions are better than his. He said that they had more fun and was able to contact with more people and also he added that this was an unfair situation for him because he was missing out the fun part of the job. As the business manager I explained him that differences in the conditions are results of the job they are doing and it is not about unfairness. He seemed to get it but I was wrong...” (U, 55, Entrepreneur)

U, told a story about envy which has very destructive outcomes. In one of his restaurants the chef envied the waiters’ working conditions, and broke the headwaiter’s nose. Though the difference between the working conditions was as a result of their jobs’ nature, the chef perceived the conditions are unjust and reacts against the waiters aggressively. Even U, the manager, explained him the situation and tried to change his justice perception, but nothing changed. After a while the chef couldn’t handle the growing envy, to relieve the stress and anger, he acted with ill will. One day, he served rotten foods to all waiters, and poisoned them. U asked to the chef why he did such a thing before firing him. The chef answered him *“If I cannot enjoy the night, they shouldn’t have either”*. This phrase could be a good summary of how negative justice perception directs envy towards negative outcomes. Negative justice perception cause people to believe that they cannot reach the thing they envied by their own efforts, which may led them to destroy it, just to prevent others to enjoy it.

Thus, regarding the findings, it is proposed that justice perception acts as a moderator between antecedents and envy. If there is positive justice

perception, envy could be formed into benign envy with positive outcomes. Whereas if parties have negative justice perception, envy could be formed into malicious envy with negative – even destructive- outcomes. But then again, the justice perception is not the only variable that affect envy whether it will be benign or malicious.

5.2.2. Organizational Culture and Policies

“Even if the managers are fair... policies, values and culture of the firm is really important in envy instances...envy should be considered while all these are constructed.... Rules of competition affects people’s reactions”

(N, 51, Academician/ Mid-Level Director)

Organizational culture and policies are other moderators that are indicated by the participants during focus groups. The positive correlation between organizational justice (Colquitt et al. 2001) could be assumed as a reason, since justice perception plays a key role in envy instances. However, regardless of this correlation, participants said that organizational values, norms and procedures effects the envy and its outcomes at workplace.

“Our institution has envy in itself... the institution itself supports envy by its practices and norms... I think that it is related with organizations culture, it encourages competition...in a passive way... but competition is aggressive... when institution is like that... of necessity... envy flourish and observed constantly.”

(A, 33, Government Officer)

As it is expressed in A’s reflections, organizational policies and culture are important variables that affect envy. During focus group discussions, A, and many other participants, mentioned that organizations’ culture and policies

affect the level and outcomes of envy at workplace. A, point out that when organizations are encouraging envy by valuing aggressive competition and ambition, possibility to encounter malicious envy cases increase. She gave her institution as an example where conditions and procedures are strictly and formally defined by the government. She said that though most of the employees have positive justice perception, they often experienced negative cases of envy at workplace. She esteems that this negative cases are result of aggressive competition and ambitious atmosphere which is valued by the institution. Additionally, regarding her comments, other participants of the meeting agreed with her and they added that supported values like ambition, individualism and personal success in organization might increase the amount of malicious envy incidents.

“ At our office competition was fierce, everyone is trying to find fault of others... this was firms policy and managers likes this aggressive environment too... at the end of the year bonuses are distributed from a common pool... they rank the salesmen... higher ranks gets more share from the money pool whereas the lower ranks gets less... inevitably everyone envies everyone’s sales... they try to steal their clients... or even gossip about how incompetent their colleagues are... with the clients... it was bad.”

(I, 33, Auditor)

I, shared her observations about how organization’s culture and policies influenced the envy at the firm she used to work. She stated that malicious envy was common at the work place, since firm’s culture valued selfishness and ambition, and policies encouraged aggressive competition with zero-sum bonus system. Additionally, she mentioned that top managers preferred to turn blind eye to any envy instances, as long as those instances did not affect the firm’s benefits openly. Thus, employees felt free to act with ill will whenever they prefer to, which increased the frequency of malicious envy instances at the firm. To sum up, the findings demonstrates that when

organizational culture involves values like ambition, selfishness, and personal success, and/or policies that allow or encourage people to act according to their ill will, possibility to experience malicious envy is increased.

On the contrary, participants state that when organizations value teamwork, cooperativeness, helpfulness and encourage healthy competition with adopting win-win systems things may change in a positive way.

“When I was working in an American firm, we did not envy our colleagues’ successes that much. Because we know that we are a team... if one of us succeeds, we would win together and if one of us loses, we would lose together... firm values the team spirit and participation...we work together to achieve and help each other... not try to trip our friends down.”

(D, 45, HR Consultant)

D, shared her experiences from an American firm she used to work for and stated that they did not encountered malicious envy incidents due to the highly valued team spirit. She indicated that all employees knew that they work for the same goal and one’s success means they were all getting one step closer to that goal, as a team. This point of view is originated from organization’s culture and vision of the management which are highly embraced by all of the employees. She claimed that rather than envying others maliciously, the employees were tended to experience benign envy regarding the other’s achievements, and respectively, they tried to acquire their own accomplishments by improving their own efforts.

“There is not much envy at our workplace. We know that our job requires team work and all employees know that one’s failure means failure of all... Also our firm is a family owned business and people treat each other as family members... we appreciate and share each other’s happiness as our own.”

(N, 35, Industrial Engineer)

N, who works as an industrial engineer in a family owned business, shared her experience about how organization's culture affects envy at her workplace. She mentioned that there were a few envy cases they had encountered in the past, but they did not have any major negative outcomes. The Firm's culture empowered strong cooperation and harmonious atmosphere where employees worked and acted like a family, thus any envy instance had been experienced without devastating outcomes. Additionally, she stated that she believes that values like teamwork and cooperativeness reduced the number of envy instances at workplace.

Overall as a summary, the findings proposed that organizational culture and policies affect envy as it will be benign or malicious. If organizational culture encourages aggressive values and competition, and when policies do not penalize any ill willed actions, the possibility of experiencing malicious envy is more than the possibility of experiencing benign envy at workplace. However, on the contrary, if organizational culture values virtuous actions like team spirit, cooperativeness and respect, as well as encouraging teamwork, possibility of experiencing benign envy would be greater than possibility of experiencing malicious one.

5.2.3. Quality of the Relationship between Parties

"I think she has so much to envy, she is good at her job, she has a great family, she has money and she is always appreciated at hospital too.... I envied her... I still envy her... but not in a bad way... I admire her enviously... I cannot do any harm to her because of the relation we have. She was like a mother to me, she always protected and supported me... she treat me like her own kid"

(B, 30, Dentist)

B, who works as a dentist in a hospital, expressed the effect of the quality of the relationship, while she was telling her envy story about a senior dentist. B indicated that the senior dentist was envied by many people because of her achievements, her good life, her happy family and her good relations at workplace. While B was telling her story, one of the participant asked her if she ever envied the senior dentist- her answer is quoted above. B told that she envied her, but never maliciously. She said that she could not feel ill will towards her, because of the close relation they have which is based on mutual respect. After B's statement, the group started to discuss the importance of the relationship between the parties who are involved to an envy incident.

“...I didn't act with ill will either. Although I envied his success in coding. Sometimes I really liked to damage his projects... but I never acted like that...no I can't... because I liked him, and I felt that he liked me too. He helped me and answered all my questions with patience ... we had a very close relationship... I guess one other reason that I admire him rather than try to disturb him... he was the best tutor I can get.”

(D, 30, Computer Engineer)

D also reflected her experience after B's disclosure. She indicated that although her envy incite her to act with ill will, she ignored it. She preferred to admire her colleague, and perceive him as a tutor. She associated this change with not only her perception of justice but also the close relationship they shared. She defined their relationship as being two people who like, respect and love each other. Moreover, she liked to indicate that they were more than colleagues, and she added that the bond and respect they shared were much more powerful than her desire to act with ill will. Thus, she found the strength to reform her envy from malicious to benign.

“Most of the teachers envy her...me too... But I noticed that people who are close to her, appreciate and try to imitate her techniques while others, who are not considered as friend of her, despise and gossip about her... this is very interesting to me.”

(G, 37, Teacher in Public School)

G, who works as a teacher in a public school, mentioned something that she noticed about envy at her school. While she was talking about one of her successful colleagues and how she became target of envy at school, she refers to the quality of the relationship between the enviers and the envied teacher. She indicated that, though most of the teachers was envying the successful teacher, ones who have amity with her, demonstrated favorable behaviors towards her, whereas the ones who were not that close behaved unfavorably. In other words, whereas the teachers who had close relationships experienced benign envy, the teachers were not share a close friends experienced the malicious one.

“...they do not like each other... though they are getting along well with others, they are in a pointless competition with each other at work too... they envy each other's' every step... When one of them get a good comment from supervisors, the other scowls and starts gossips about the other... they glance at each other like rivals... and always hinder each other's tasks.”

(E, 35, Customer Service Supervisor)

E, who works as a customer service supervisor, told us about two of her colleagues (One male and one female) who were in a constant competition, and cannot get along very well. E mentioned that, although the working conditions are fair and atmosphere is friendly at the workplace, they envied almost everything about each other, and this envy was always malicious. E said that the disagreement and hostility between these two reinforce malicious envy. Additionally, she reflected that the negative outcomes of

their mutual envy affected not only their own tasks but also the overall operations of the firm.

Regarding the disclosures of the participants, findings proposed that quality of the relationship is an effective moderator for envy at workplace. When the envier sees the other party as a tutor, a senior, a team member, or even a family member rather than an opponent, outcomes of an envy instance between these parties are most likely to be positive and favorable. In other words if parties share a close relationship which is based on a mutual respect and affection, they would probably experience benign envy. Respondents mention that the affection and respect they felt for the other party, help them to overcome the ill will of envy. As a result, rather than acting with ill will, the envier behaves with good intentions. On the contrary, if the relationship is not that close, even hostile, envy would be malicious. Especially when the envier perceives the other party as an opponent who deprived her/him from the thing s/he desires, consequences of envy would be more devastating.

5.3. What are the Outcomes of the Envy at Workplace?

Respondents mentioned that they had experienced various outcomes of envy at workplace. Some mentioned how devastating those outcomes were both for them and the firm, some mentioned how envy helped to improve themselves to become a better employee and a person.

To provide a clearer understanding about the outcomes of envy at workplace, I categorized the related findings into a four cell matrix. To categorize the outcomes, I used two dimensions. One is comprised of “Focused on the envied” and “Focused on the self” categories. If the outcome is directed to the envied person or the object, it is categorized under “focused on the envied” category. If the outcome is an indirect action or a behavior that effects the envier’s self, it is categorized as “Focused on the self” outcome. The second dimension is comprised of “Negative” or

“Positive” categories. If the outcome causes negative and/or damaging results for the envier, the envied or the firm, it is categorized as negative whereas, if the outcomes are positive and/or beneficial for the envier, the envied or the firm, it is categorized as a positive outcome. Moreover, I prefer to give a name to each of the four sub-categories regarding their dimensions. The outcomes that are negative and focused on the envied target, are grouped as “Deviant Behaviors” since they aim to harm the target. Another group which is composed of outcomes that are negative and focused on the self, is labeled as “Withdrawals”, since they cause detachment from the situation. The third group is labeled as “Motivations” since it is composed of positive behaviors and attitudes that are focused on the self. And last of all, the outcomes that are positive and focused on the envied, are grouped as “Role Modeling”, because these outcomes are mostly related with positive attitudes toward the envied target. And Table 3. exhibits the outcomes proposed by the findings of the research.

Table 3. Categorization of the Outcomes.

	Focused on the Envied	Focused on the Self
Negative	<p>DEVIANT BEHAVIORS</p> <ul style="list-style-type: none"> • Despise • Gossip • Hiding Information • Mobbing / Violence • Fire/ Quit • Sabotage 	<p>WITHDRAWALS</p> <ul style="list-style-type: none"> • Detachment/ Isolation • Discouragement/Lower Performance
Positive	<p>ROLE MODELING</p> <ul style="list-style-type: none"> • Appreciation/ Admiration • Imitate • Cooperation/ Developing Relations 	<p>MOTIVATIONS</p> <ul style="list-style-type: none"> • Embracing the Job • Developing Skills

5.3.1. Deviant Behaviors

Since envy is perceived as a negative emotion, respondents frequently mentioned negative outcomes of the envy they had experienced at workplace. Particularly, negative and active outcomes are the most popular ones. One reason of this popularity could be, regarding my observations, participants were open to share the stories that they were maliciously envied by the others. They were prone to recall the negative experiences, as the researcher I believe that, since those experiences seem to be catchier, and impress them more than the positive experiences do.

Another reason for the popularity of negative outcomes could be perceiving envy as a negative taboo emotion. Although, at the beginning of each focus group meetings and interviews, I explained that there are both benign and malicious envy incidents, participants declare that they are tended to associate envy with negative feelings. Eventually, with all those predictions and regarding the data, finding proposes that envy has more negative outcomes than the positive ones in Turkish work life.

Despising is the most mentioned outcome in the data. Majority of the participants mentioned that they observed, committed or were exposed to despising as a result of envy.

“In one of our events, our lead singer envied the guest performers... because that night was a special night... and guests performed more than he does...after the event he came to me and complained about how bad their vocals are and how they behave disrespectfully... I listened his unkind and cynical comments all night long...”

(B, 40, Event-Hall Owner)

Despising is a common outcome of envy at workplace. The main aim of despising is, pulling the envied one from the superior position s/he had been, to the inferior position where the envier already is. People tended to

despise the envied party, most probably because it is easy. All you have to do is to find a deficiency in the other party and exaggerate it. Additionally, it does not have to be all true, but just their perception about the subject.

“... He told to me that he envies T’s productivity... not only to me but also to T’s face...that he envy the number of his publications... but also he did not hesitate to declare that how weak and shitty his publications... he tells everyone that he could do better than T, he said that all those publications are inutile as context and content... I think that’s his way of relieving himself.”

(A, 34, Academician/ Architect)

Additionally the target of despising could be the person or the object that is envied. The target of the despising behavior is mostly depends on the choice of the envier. Her/his intention is to devaluate the target, so that in a deeper level, the envier seeking to relive self from the stress that is originated from being in the inferior position.

“...I prefer to throw mud to the people I envied mostly... just to relieve myself... I refer to my problems in my life and states that s/he has never struggled like I do... I say it is always easy for her/him... s/he must have problems... who doesn’t have... I had a friend who is in a double job... he also does tour guidance on weekends... I envied his energy and talks about how easy for him to be that good at both business and private life... inside I know it must be hard for him... but this is my way of chilling out.”

(B, 30, Dentist)

B, was honest about her envy and confessed that she despised her envied target just to relieve herself from the stress and make herself more comfortable with that feeling and “chill out”.

Another member of deviant behavior group, which is highly associated with despising, is gossip. What makes gossip differ from despising is, gossip mostly target the envied person rather than the desired object. In literature, gossip at workplace is defined as talking about person who is not present at the moment (Kurland and Pelled, 2000). A bit different from the literature, participants of this research defined gossip as speaking ill of someone and lying behind someone's back. Though gossip shares the similar purposes with despising, its main purpose of the gossip is to harm the image and degrade the person. The envier aims to demonstrate that the target does not deserve the desired object, and so deprive the target from it.

"...I was their chief at construction site... there is two workers at my site, let's say their names are M and A... A is a silent, older guy who is respected by all ... M is a prankster guy who could be a bit irritating time to time... One day, during lunch break I heard that M is talking about how A spend all his money on gambling and he have to work at two jobs at a time. M told that A has debts and followed by the mafia... Later that day I summoned A, and asked him if what I heard is true. He said "NO!"... He was driving taxis at nights to be able to send money to his daughter who is a student abroad... Next day I summoned M and told him not to talk about A with his colleagues... He gets mad at me and told me why he can't talk about "so precious" A... He went away mumbling like "so good A... everybody loves A"..."

(B, 30, Construction Site Chief)

As it could be understood from the quotation above, gossip's main target is the person who had the desired object. In B's story M envied the respect and affection A got from his colleagues. Probably, since M did not believe that he could acquire the same respect and affection from his colleagues through his own efforts, he preferred to deprive A from the desired object. To deprive A from this affection and respect, he started a gossip that would

tarnish the image of A in the eyes of others. By doing so, M hoped to put A into inferior position.

Besides the gossip, hiding information is another outcome that is frequently observed at workplace.

“... when I was working as foreign patient representative at a hospital, we were four people at the office... two men and two women... Though all four of us are at the same level, one of us was more experienced than all of us and he acts as a supervisor... although he is not... officially... and he was envying the other girl... He never confessed it but I understood it... he always snorts when she came office in the morning... or he always criticize her abilities although she had a good client portfolio... But what he really did was not sharing important information with her... For example, top management sent emails to him and he forwards those mails to us... but only to me and the other guy... he was not forwarding those mails to her on purpose... and when she asked to him why he didn't forward those mail to her, he answered her with a sneer on his face and said “Oh dear! I forgot! Sorry! It won't happen again” but it had happened again... many times...until she quit with taking all her client portfolio with her...”

(G, 35, Patient Representative)

In this era, information is crucial. We need information to perform our tasks, to achieve personal and organizational goals or even establish strong interrelations at workplace. In other words information is a source of power and a tool we possess on the way to success (Keohane and Nye, 2001). As it could be seen from the story above, this powerful tool could be subjected to envy. When the envier has the power to control information, s/he might prefer to hide information from the envied one. The information could be

hidden to prevent the envied target from performing her/his task, to lose time, or simply just to isolate and alienate the target at work. No matter what is the intention, this is a deliberate and deviant behavior to hinder the target from achieving or acquiring the desired object. The deeper purpose of this action is to increase core-self-evaluation. By putting the envied one into a inferior position, through hindering her/him from doing her/his task, or to benefit from the information, the envier seeks to get superior position against the envied party with the help of the power s/he possess. However this action does not only affect the envied one, it could damage the all organization as a whole, even the envier her/himself.

“ At my last job, there is a woman who sat in front of me... we were working on the same type of accounts... At the beginning, she behaved friendly to me... she helped me with problematical accounts... introduced me to clients... but in time her behaviors had changed. She started to ignore me or talked to me with cold tone... I did not care at first but these behaviors increased... She talked with the manager and took my good clients in her portfolio... without my knowledge and consent. Addition to that she passed her bankrupted and most problematical accounts to my portfolio... I was really having hard times at work because of her. I did not understand why she is acting like this... by the way she had really close relationship with the manager, this is important... At the end the situation had gone out of hand and I had to quit... My friends at the bank prepared a farewell dinner, and at that dinner I learned that she was envying me. She talked like who “does she think she is? She goes out with her friend at week nights” behind my back... and such things.... In the end she was not the only reason but the main reason why I quit that job.”

(S, 30, Financial Specialist)

The story of S is a good example of negative active outcomes for envy at workplace. When she was working in a bank as commercial representative, she was exposed to all of the outcomes mentioned above. In addition to them she was a victim of mobbing. The findings are in line with the literature which states that workplace envy is an antecedent of mobbing (Safina and Podgomaya, 2014). Mobbing is defined as systematic and intentional, hostile behaviors and unethical communication that targeted one person by one or more people (Leymann 1990). In her story, S was envied because of her active and happy private life, and as a result, was subjected to mobbing by her colleague. Her colleague began mobbing by minimizing the communication and/or ignoring her. Then, she continued with despising her out publicly and spreading gossips behind her back. At the end, she disturbed S's wellbeing at work and stressed her out by, intentionally, weakening her portfolio. All of these actions were intended to force S to quit from the job, because the mere sight of S made the envier feel inferior on a daily basis. Since, S was symbolizing the private life she desired but could not acquire, by forcing S to quit by mobbing, she saved herself from this inferiority feeling and stress it caused. At the end, she had succeeded and S quit from her job at bank, and after S gave her resignation letter, that envious colleague started to smile and treated her as nothing had ever happened.

While S was telling her story, all of those behaviors are found familiar by the other participants. Participants nodded and stated that they were subjected to one or more of these behaviors. They added their comments about why she was acting like that, and they were all furious. One participant dove into the discussion and told a story he had observed.

“I have seen even worse of this... We had two sales representative, these two girls... let's say their names are H and B... H and B were good friends at the beginning... But things get out of hand when B started to get good comments from the boss, where H only got harsh comments... this situation was disturbing for H... I could feel it... I could see it... His glances to B, his unkind treatments... day by day their friendship had ended... H was not hiding her envy about B... She was making comments- not good ones but cynical ones-. One day when we were at lunch with boss, he got a phone call from B. B said that she locked herself in the toilet because H was attacking her... Our boss was shocked... I was shocked... the boss called H and try to soothe her while driving to the office... Boss talked with both of them... B told that H made some comments like ‘You think you are the star of this office but no I am better than you... I work harder and I am better’ ... somethings like that...and they started to argue... H agreed that she made those comments and added that “I can't take it anymore... She gets all ‘well-done” while all I am getting is critics...’ After some advices from the boss H apologized from B and we think everything was settled... But no... After few days they started to harm and damage their tasks... they deleted their client files... or torn apart client cards... like kids... it was funny... and at the end both of them were fired...”

(M, 36, Creative Designer)

In some cases, envy gets stronger and it provokes the anger and hatred into higher levels which might cause physical threats or violence. This case was the only physical one in my data set but regarding the research stance and as a qualitative researcher, I cannot ignore a mentioned possible outcome. Additionally, though none of the respondents turned it into action, there are other respondents who mentioned-jokingly- about liking to inflict

violence to the other party. Since mobbing is a kind of psychological violence, it is possible to propose that envy may cause violence at workplace- psychological or physical. .

“ In the clinic I work we have two doctors and two nurses... these two nurses are envying each other all the time... they compare and made comments about each other...husbands... vacations they went... things they wear or even the way they walk. Though they are quiet same... both physically and socially... They can't get along and envy each other... and they do not hide their envy... It wasn't problematic until the day one of the nurses left the door of the refrigerator open where vaccines are stored... intentionally... and just to disturb the other nurse's the weekend holiday... It was disturbing for all of us...we had inquiry.”

(T, 40, Doctor)

The story that T had shared, demonstrated how envy could be a destructive emotion and could blind people from seeing how devastating the consequences of their actions would be- both for themselves and others-. These two nurses work in a small clinic in the rural area of İzmir. They have weekend watch duties bi-weekly. They did not spent the weekend at the clinic during their watch duty, but if something goes wrong, they are called to the clinic by the system, which operates online. In one Friday, one of the nurses left the door of the vaccine refrigerator intentionally – they watched everything in security-cam recordings- just to disturb the other one's weekend. She planned that the system will warn the other nurse, and she had to come to the clinic and her happy weekend holiday will be ruined. However, on that weekend the warning system was not working due to internet outage. On Monday morning, T found the refrigerator door open and all the vaccines were spoilt. At the end, they all went through an inquiry and got penalties by the Ministry of Health.

This case is one of the others about how envy causes sabotage at work. In some cases sabotage action could be small actions, like this one leaving the refrigerator door open or just deleting some mails and in some cases, it would involve more criminal actions like arson. No matter what the action is, it may seem small but its cost would be huge and devastating. For this case, if the spoilt vaccines were used by mistake, it could become a public health scandal and it might even cause death. The nurse who did this action did not think about the possible destructive outcomes of her action, she was only focused on harming her envied target. Sometimes, desire to harm or deprive the other party from the possession, might blind people. During those times, people act without thinking the consequences of their action, they might resort to violence or sabotage. These two extreme outcomes of envy might have unpredictable consequences, from public scandals to prison sentence.

5.3.2. Withdrawals

Though deviant behaviors are the most popular outcomes among the data, some participants mentioned that they experienced simple attitudinal or behavioral changes. These behavioral or “moody changes”, as one of the participants like to refer as, do not have any direct effects to anyone else but the person who experiences it. Thus, I preferred to categorize these types of outcomes as negative outcomes that focuses on the self, and labeled them as “Withdrawals” since the group composed of actions that aim to withdraw the envier from the situation or the environment.

Another difference from the deviant behaviors, participants stated that they experienced withdrawals not only when they were the envier but also when they the victims of an envy. Thus, different from the deviant outcomes, withdrawal outcomes could be experienced by both the envier and the envied as a consequence of envy at workplace. Thus while I am explaining the findings, I will try to provide point of views from both sides.

“... He cut himself out from us... At first he was making some comments about how life is beautiful to us and how we enjoy it...blah blah... Jokingly... but you know every joke has a truth in itself... His envy was getting best of him... He stopped coming to lunch with us and he closed himself into his office... It was sad that he was acting like that but I did my best... we did our best... we try to involve him but he refused with his attitudes.”

(Y, 36, Sales Representative)

“... I was fed up with their envious look, unkind comments and keep asking me why I always smile... you know I am always in a happy mood... but they succeeded in changing it... Thanks to their cynical attitudes and envious glances I started to hide my smile... I stopped doing make up... I stopped saying good mornings to all and day by day I became like hallow. I do not want to go to office, I prefer to work at home... and when I went to office all I do is sit and look at the computer screen. They killed my enthusiasm...”

(M, 31 Clinical Investigator)

Detachment and isolation caused by envy at workplace, are like two good friends who come along hand to hand. In most of the cases detachment comes first, and then it is followed by isolation. Both of these two stories, quoted above, are good examples for the detachment and isolation caused by envy at workplace. Y's story provides us envier's side of the isolation whereas M's story opens a window to how envied people experience these emotional states.

In Y's story one of his colleague envied him and his friends. He expressed his envy and desire to be a part of that gang with jokes and comments but

did not take any action. Rather than that, he prefer to stay passive and isolate himself from the atmosphere. The main reason to detach and isolate himself could be, he could not endure the sight of Y and his friends having fun, because, the sight of the desired object or the envied person evoke the stress that caused by the inferiority feeling and lack of the possession. To avoid the stress, the envier could prefer to leave the setting and locked himself into his own cozy cocoon- in this case which is his office.

On the other hand, in M's story, M could not tolerate the enviers and their harsh comments. Her "They killed my enthusiasm" quote is a good metaphor to express how the envied feels and choose to detachment and isolation. The attacks of the enviers leaves injuries at the target, they stressed the target, and so target begins to feel depressed and in a low mood. As a result, the envied prefer to protect her/himself from this stressful situation and isolate her/himself into a cozier stance. As M mentioned, Detachment and isolation process is not a quick action, but a prolonged one that progress over time as long as the enviers' attacks linger. M started to be detached day by day, at first she stopped saying good mornings, then stopped getting ready for work and in the end she prefer not to be present at the office.

Whether it is envier or envied, detachment is a defense mechanism to protect self from the stress that is originated from envy. Though this mechanism could be perceived as a shield of mental health, if detachment and isolation gets out of hand, it would cause depression due to extreme loneliness.

In addition to detachment and isolation, lower performance and discouragement are another withdrawal outcomes of envy at workplace. Participants mentioned that they experienced "No matter how hard I try I cannot achieve that" feeling as an outcome of their envy, especially when the justice perception is low. As this feeling gets stronger people are discouraged to perform better. In the long run, they started to give up easily in related issues. And at the end, respectively, their performance will be

lower. I, who works as an engineer in an energy firm, refer to this feeling in his envy story when one of his colleagues got the promotion he desired.

“After I heard that he got the promotion, I felt bad... really bad... and began to think how he did it. I know I am better than him, I work harder than him... but at the end he was closer to the senior management than I do... I felt depressed and told myself how hard I try, I won’t get it... so I give in, just do the task they give nothing more...”

(I, 40, Electrical Engineer)

I mentioned that after that incident, he felt like he could not achieve anything no matter how much he tries. Additionally, He said that because of that “I cannot achieve anything” feeling his performance decreased severely.

5.3.4. Motivations

Envy does not only have negative outcomes but also positive and beneficial ones. Though the positive outcomes are rarer than the negative ones, they can be as powerful as the negatives. As it is mentioned in the literature chapter, envy has two types; malicious and benign. Malicious has negative outcomes, while benign envy has positive outcomes that benefits the envier, the envied even the organization.

“... All my world shattered around me... I was kept asking myself how the boss could let the new girl do the presentation to the interns... I was the experienced one... in reality she was graduated from creative arts and she has more training about the job than I had...But I envied her...I am just a human...After that day I... the day I realized that I envy her, I made decision to improve myself... I understand that I need education... Few day later I applied to interior design training and I took it... Now when I think about that day I thank to God...”

(M, 36, Creative Designer)

In this story, M envied the new girl who was tasked to train the interns. Though M has tenure and experience compared to the new girl, she was superior to him in the field of education. M did not have any formal education about interior design where the new girl has graduated from faculty of fine arts. The envy M felt, was a warning signal to him that there was something wrong or missing. At first, signal was distracting and stressful for M but after a while he understood that the source of the stress is not the new girl, it's his lack of training. M focused on the source and used his stress as motivation tool. He got motivated to get the education he had been thinking about for a long time but somehow didn't get. Thus, sometimes envy encourages people to do better than the envied party. He mentioned that after that instance he felt more motivated to do better at work and he embraced his job with his both hands. Thus, findings propose that when the enviers found themselves in an inferior position, envy they felt motivate them to get superior by developing skills and competences, embracing the job and improving performance.

5.3.3. Role Modeling

In some cases, workplace envy might cause positive changes in attitudes and behaviors toward the envied target. These favorable changes in attitudes and behaviors can be beneficial for both the envier and the envied party.

“I envy one of my employees. He was so organized and punctual... I always envy him and admire his ability to arrange his timetable... Though sometimes it makes me feel a bit bad that my employee did something better than me, I always appreciate his efforts. This was a strange feeling for me and I cannot forget that employee...”

(M, 64, Academician/ Engineer)

Like M mentioned in his story, appreciation and admiration is the most common Role Modeling outcome of benign envy. Besides M, many other participants indicated that they felt admiration to the people they envied. Some participants added that they looked up and took those people as a role model to themselves.

“ She was both loved and envied by everyone... some felt love more... some felt envy more... but how cannot... she was beautiful, she was successful...her students were stars at school. I envied her so much... and look up to her... when I have leisure time, I went to watched her techniques and methods how she conduct the courses... and try to apply them during my courses.”

(G, 37, Teacher in Public School)

Like in G's story, when people felt benign envy toward a more successful person, rather than despising or damaging the other party, they prefer to imitate the methods or behaviors so that they try to achieve or acquire the desired object and get themselves into a superior position too.

In some instances, especially when the moderators are positively aligned, of the envier not only admire or imitate the envied target, but also they might prefer to cooperate and develop better relations with the target. Despite the fact that malicious envy could tear people apart and destroy their relationships, benign envy could build new and cooperative relationship between employees.

“... When I admitted him that I am envy of his sales skills, at first he was shocked... I told him ‘I envy you, how you can do this?’ He told me that it is not that difficult, he could teach me how to get the client. From that they he thought me the tricks of sales while I was informing him about the important aspects

of operation... We started to work together, I provided great operational conveniences for his orders and he wrote my name to his excess orders... We were a great team... and still good friends. Who can tell envy could get me a good friend.”

(S, 33, First Level Operational Manager)

As it could be seen from the quotation above, envy could provide a chance to develop good relations, if the good will is present in the both parties. In this story, S and her colleague formed a cooperative relationship, that helped both of them to develop their skills and performance which is a win-win situation for the parties. What is crucial for this outcome is the presence of good will and reciprocal good intentions. If one party felt that the other party was trying to exploit this cooperation, the fragile relationship, at the beginning, will end before it finds common ground to flourish into a strong one.

5.4. How to handle Envy in Workplace?

Since envy is an inevitable part of begin human, and inseparable part of work life, we should learn how to manage and handle envious instances at workplace. Because, the stories we heard and read about envy shows that when we repress or ignore envy, rather, the consequences are mostly negative and destructive for all parties. On the other hand, when we notice, evaluate and manage envy at workplace, it could be even beneficial. It motivates people to improve performance, increase cooperativeness and/or strengthen the relations in the organizations. Thus, “How to manage envy?” is a very important question for the management and organizational behavior literature.

During data collection, participants shared what they or their management did about envy instances. These disclosures contain hints about their opinions on how envy could be managed at the workplace. However, to get

deeper understanding about the subject, after I listened the envy stories of the participants, as the last questions, I asked them what they think about management of envy at workplace. Majority of the participants think that envy is inevitable but it is manageable. Additionally, they were all eager to make suggestions about what should be done to experience positive side of the envy whereas avoiding the destructive consequences. These suggestions are grouped under three main categories: “What should envier do?”, “What should the envied do?”, and “what should the management do?”

5.4.1. What Should the Envier Do?

“... I understood that I can manage this situation when I noticed I was envying him... It was hard to admit myself I was envious, but it was the truth.”

(A, 34, Quality Manager)

The first thing the envier should do is probably the hardest thing, s/he should admit her/himself that s/he is felling envious. Participants mentioned that this stage was not that easy. Since feeling envy is a shameful taboo action for most of them, admitting feeling this “unvirtuous” emotion is a challenge. It is proposed that reminding self that envy is a natural and common feeling that could be experienced by everyone would be a good step to begin.

When I asked, what makes them to think that admitting is important, the answers were similar. Participants stated that admitting envy, helps them to realize that it could be managed, and also it helps them to find the source of the stress that is caused by the feeling. Thus, they could focus on the real problem that cause the inferiority feeling and they could do something to solve the problem rather than blaming the other party. In other words, participants indicated that envy is a personal emotion which should be managed at the personal level first.

“...at that point whether I should go and talk to him or keep my feelings to myself and keep on conceiving it until it explodes sometime, somewhere... I choose to talk, and it was a good decision.”

(S, 33, First Level Operational Manager)

S, mentioned in her story the dilemma she had experienced after she admitted herself that she was envying her colleague. After admitting, envy she said that she was at a crossroad, she would hold her envy in and keep on conceiving about how she could acquire the desired success, or she would go and talk to her colleague and relieve the part of the stress she had been experiencing. She preferred to the second way, and encountered with a positive attitude which formed into mutual respect and cooperation. Of course every confrontation would not end like that, but no matter to the other party corresponds with a positive or negative attitude at the end the envier would set her/himself free from worming stress. Additionally, participants mentioned that none of them had encountered with a negative attitude, the worst thing they faced was a neutral attitude with a bit of self-concern. Thus confessing envy with a positive attitude can be an effective method to handle the envy at workplace.

“... I prefer to win my battle in me... when I notice that envy, I turn into myself... look at all the good things I have... things I achieved...that takes my thoughts away from that ill will... and I thank god for all the things I will have... This makes me feel relaxed and fulfilled... that’s the important thing... fulfilled.”

(D, 26, English Tutor)

On the other hand, some participants stated that confrontation is not needed. Rather than confronting with the envied party, they mentioned that

they prefer to solve that emotion on their own. They prefer to focus on what they already had rather than what they would or want to have and seek relief in their possessions. Being grateful and thanking God is a common method that shared by the participants. Even the ones who cannot be described as religious, said that they felt they could control their envy when they focus on their possessions and thank god – or the universe- for what they have already had. Focusing on their own possessions, and being grateful for them, brings along the sense of fulfillment. Sense of fulfillment is a better replacement for the inferiority feeling which came with envy. Additionally, participants proposed that the people who are more grateful are the ones who experience envy less.

“... since we are Turkish and very emotional... I think we personalize everything at work... we shouldn't. We shouldn't personalize every comment or every comparison. We should say that one's success is all our success. We should be happy about it and be able to share that moment together. We should distinguish personal emotions with work related ones”

(D, 31, Computer Engineer)

Last but not least, participants also mentioned that sharing the success or happiness is a good method to deal with the envy at work. Although the sight of the desired object or the envied party cause stress in the envier, participants supposed that if one could admit envy and share it with the other party, envy would be less stressful and more manageable. Of course to get a positive outcome not only the envier but also the envied one should be willing for sharing.

5.4.2. What Should the Envied Do?

“... after each meeting I heard her comments, 'this is G's project...this is G's success. She is always successful, we

always fail... She is sweet G, I am the witch B... everybody loves G". I tried not to mind her comments but they were hurting me... Though it hurts I try not to frustrate... or sneer at her like she does to me... One day, I went to her office and talked to her, I told her that this is not my own success this is our success... I told her if she didn't do her tasks I could not overcome all these projects... she smiled at me and said thank you... After that day, she still glared at me time to time but at least she stopped her unkind comments and gossiping about me..."

(G, 40, Chief at Public Services)

As it is mentioned above and the previous part, sharing the possession – if possible- would be helpful to ease the stress and anger caused by envy. This sharing might be seemed as a hand to take the other party to the superior position. However, there is an important thing to consider, while sharing the possession, the envied should not act with arrogance but be sincere. Because any sign of superiority might take the envier into the deeper state of envy, and increase the anger and annoyance towards the envied target. Thus findings proposed that when you are the target of envy at work, being humble and collaborative would be a good start, after that sharing the possession- if it is possible- would play a key role for handling an envious instance.

"...I kept smiling and helping. I could still feel his discomfort but day by day he was getting relaxed... I guess he felt better the more he learned from me... and one day he apologize for the comments he made about me and admitted that he had envied me."

(N, 35, Industrial Engineer)

One step ahead of sharing the possession is trying to form a positive relation between parties. Associated with the moderator effect of quality of the

relationship, bonding with the envier could be beneficial for the envied target. Since the quality of the relationship has positive effect on envy, by trying to establish a closer relationship with the envier would be beneficial for taking envy situation under control. Additionally, this cooperative behaviors will help the envier to access the desired object or to learn how to acquire it by her/himself. Therefore, the envier would prefer to focus on personal acquisition rather than attacking or trying to deprive the envied one from the possession.

This does not mean that these methods would be useful in all the cases for sure. In some cases there is nothing much to do to avoid the negative consequences of envy, but at least sharing the possession and bonding would help both envier and the envied target to handle the ill will of envy.

5.4.3. What Should the Management Do?

“My managers were insensitive and deaf about these envious situations... It was wrong, so wrong... Managers should be alert about these things... They should notice envy and manage the situation... but the management should not mean fanning the flame...they should be cautious about things around. Be alert, and ready to act... in a fair way. Because that’s what a manager should do. S/he should manage the situation, direct it towards a good position... however my managers didn’t do that. On the contrary they fire up the ambition and competition. That is what you shouldn’t do if you’ll ask me.”

(I, 40, Electrical Engineer)

Envy could be defined as dyadic, but the crucial duty of its control at the workplace heavily depends on a third party; management. Almost every participant mentioned the importance of management and their practices in

the matter of controlling and handling the envy instances at work. However some participants complained about how their managers are indifferent about the situation, or even worse, they feed the ambition and envy to increase the competition at work. Both indifference and fueling up envy could lead disastrous consequences for both the employees and the organizations. Thus findings propose that management has crucial role in control of envy at workplace, both at macro and micro levels.

“... Management should take precautions. They should consider their mission and vision statements... they should build their norms and procedures strong. What are those mission and vision statements? If you state something you should hire people regarding to that... You should not let discordant to be there... you shouldn't let envious person to break the harmony...you shouldn't allow them to offence others' right and freedom... Its management's duty to avoid and take precautions.”

(A, 31, Sales Representative)

The participants frequently mentioned that, management should create harmony through strong organizational culture which does not tolerate any form of abuse, if they want to manage envy at workplace.

Strong organizational culture could create synergy and will eliminate the people who could damage the harmonic atmosphere of the workplace. As a result the unwanted envy instances will be managed at a macro level by the organizations itself.

On this matter an important duty belongs to human resources function. The recruitment process should be managed well and people who are compatible with that type of organizational culture should be hired. Also the new comers should be oriented not only to their tasks but also to the culture of the organization which values, cooperation and collaboration instead of competition.

As the virtuous values and norms get stronger at workplace, employees would adopt their behaviors and think twice before acting with ill will or intentions. Nevertheless, strong culture and norms do not mean that management should suppress envy or any other emotions of employees. On the contrary, employees should be able to live through their emotions and experience them without fear, by this way, any negative effects of envy and any emotional explosion would be relieved. Additionally, strong culture would help people to bond together around shared values which would create harmonic atmosphere where people know and respect each other.

Regarding the statements of the participants about the matter, not all suggestions are at macro level, majority of them are at operational levels. Most popular suggestion was “open communication meetings”.

“People should have chances to express their feelings... about the firm... about others... without any hesitation and without any offence... All free and open communication... during meetings like these I could tell my friend that I envy her/him because of this or that...and s/he should have a chance to clarify her/himself... by doing so I believe that envy would be more manageable at work...But management should provide a mature ground for these kind of meetings for sure.”

(I, 70, Academician)

Participants proposed that management should organize meetings where the employees have chances to express their feelings and opinions without much hesitation, so they could revile the stress they have been experiencing and get to know each other a little more. Participants preferred to call these types of meetings as “open communication meetings” where all employees of the department gather together to talk about how they feel and what they think about each other. In those meetings, there should be no status, no levels, no titles, just discussing feelings and thoughts with courteous and

gracious dialect. By this way, people would get know each other better, possible or present problems between parties would be solved through dialog, and more importantly, people have chance to ask the person they envy how s/he did acquired the desired possession. These kind of meetings will strengthen the bond between employees through emotional sharing and intimacy, but of course they require a high level of maturity in the organization. There could be arguments, accusations and such other distressful confrontations, thus participants of these meetings should be mature enough to handle these kind of discussions. Thus this method is not practical for all organizations, but having opportunity for “open communication” is an important way for managing envy when it is well managed.

“I believe that open communication is important for managing envy. Management should provide platforms for its employees to express themselves and communicate freely... this isn't something like complaining sessions it should be about explaining yourself, your needs, your expectations...maybe I could get help... maybe mentored by your supervisor or director.”

(A, 33, Chief in Quality Department)

It is not possible for every manager to organize “open communication meeting” for their department due to various reasons, but, at least, managers should be available for open communication with their employees, when they need. Participants mentioned the need for communication with their managers in the matter of controlling envy at workplace. Because, sometimes, they think that they cannot handle the situation on their own, and they need some support from a figure of authority. This support could be in a form of using authority or guidance.

No matter what the form it is in, these open communication sessions will provide valuable insights about what is going on at the workplace. Thus,

managers could notice possible envy cases and take precautions. When I asked to the participants what those precautions could be, they mentioned that first of all, the manager should be visionary and act like a mentor in envy situations.

“As long as it does not harm anyone else, envying others could be beneficial somehow. But a manager should be aware of the level of competition and envy at work... and if things started to get out of control... manager should be able to act as a leader... and seek ways to turn it into a positive way... this could be mentoring... mentoring the envier and the envied would be very helpful... At my workplace I try to mentor my employees about these things as much as I can... and I see positive effects.”

(A, 35, Quality Manager)

Participants proposed that mentoring is a useful practice in managing envy at workplace. It is stated that managers could provide a guidance to lead the envier towards benign envy. Regarding the subject of the envy, manager could help the envier to get their own achievement plan. For example, if the subject of envy is a promotion, manager and the envier could make a career planning that leads the envier towards the promotion. By this way, the envier would focus on the plan and steps ahead, rather than focusing on inferior position, so called by her/himself. In other words by mentoring practices managers could turn the focus to the envier's self and help her/him to find her/his way to the achievement by their own means.

Of course mentoring each and every employee is not an easy task and it would be time consuming. Additionally, not every manager is suitable for mentoring. Thus there are other suggestions for managers that could be applied by everyone.

“... it is managers duty to be fair... If you want to manage envy, you should be fair... your procedures should be fair... I should

be able to see how things happens... what are benefits, what are penalties... everything should be balanced.”

(F, 44, Nurse)

Like it is mentioned in justice perception part, fairness of procedures and managerial practices is crucial in management of envy at workplace. When everything, especially procedures and rules are written and clearly defined in organizations, envy cannot be able to much place to flourish. Moreover, managers would have stronger hand against any misperceptions or misunderstandings which might cause malicious envy at workplace.

As a summary, management and managers has a key role in managing envy at workplace. At first and for most, managers should be aware of their surroundings, they should not turn their blind eye to any emotional disturbances. They should be reachable by their employees in times of need, and be willing to listen to their employees. Thus, they would notice any envious instances before it gets out of control. Additionally, they should provide required guidance to their employees when they need. Mentoring practices would be also efficient in management of envy. Moreover, open communication meetings would be a good practice which provide employees a platform to express their feelings and relive their stress. The last but not the least, managers could increase their control over envy, with formally written and determined, fairly decided procedures and practices.

6. DISCUSSION and IMPLICATIONS

The main aim of the study, as it is mentioned previous chapters, is to get deeper understandings about envy at the workplace. The study is conducted to find out about how envy experienced at workplace. With this question in mind, related data is collected from volunteered participants using qualitative research methods. And respectively, data set is analyzed to present meaningful findings which will be discussed during this chapter.

The analysis of data provided a holistic model of envy at workplace. This model is the foremost contribution of this study to the management and the organizational behavior literature.

As it is mentioned in the previous chapters, although there are myriad studies about envy at the workplace, best to my knowledge, none of them had ever made a research about the envy processes as a whole. Some researchers examined the antecedents of envy (Schaubroeck and Lam, 2004; Vecchio, 2005; Van de Van et al. 2009; Krizan and Omesh, 2012) whereas some were interested in consequences of envy at the workplace (Duffy, Ganster and Pagon, 2002; Duffy, Shaw and Schaubroeck, 2008; Belk, 2011).

The findings of this research provide answers to three main questions about envy at workplace “What triggers envy at the workplace?”, “What factors do affect envy processes at the workplace?” and “What are the outcomes of envy at workplace?” Respectively, the model is composed of three major parts, as I named, triggers, moderators, and outcomes of envy.

Though the findings of this research provide valuable new contributions, still, there are some findings that support the literature and some that contradict with it. All will be discussed in this chapter thoroughly, with respect to the model, and additionally, managerial implications will be provided.

6.1. Definition and Perception of Envy

Before starting to discuss the model, for providing a better understanding, it will be meaningful to discuss the perception of envy in Turkish work life.

In the literature, envy is defined as the feeling of inferiority that is a result of an unfavorable social comparison about a desired object is subjected (Smith and Kim, 2007). Similar to the literature, in Turkish work life, envy is experienced as a result of a social comparison where the envier finds her/himself in an inferior position. Although, people say that, envy is accepted as an inevitable course of being a human, it is still perceived as a social taboo. This might be a result of envy being associated with negative feelings. Although I used both the benign and the malicious envy concepts, during data collection process while explaining my aim of research, respondents still mentioned that envy recalls negative emotions for them. The situation is the same in the literature, research states that, generally, envy is associated with its negative aspects (Parrot and Smith, 1993; Vecchio, 2000; Smith and Kim, 2007). Although respondents indicate their negative perceptions, they also add that feeling envious is quiet natural. Thus, it could be proposed that envy is a natural part of Turkish work life which is mostly associated with negative outcomes.

6.2. The Model of Envy at Workplace

6.2.1. Discussion of the Triggers of Envy at Workplace

The workplace envy literature is rich in antecedents; the main source of envy is the inferiority feeling that arises in the envier as a consequence of a social comparison (Bedeian, 1995). Thus, to find out how everything begins, in this research I focused on to finding out what are the triggers of this inferiority feeling.

As it is mentioned in the previous chapter, the findings propose that “success” and “happiness” of others are the two main triggers of envy at the workplace in Turkey. Although in the management literature antecedents of envy are discussed by many researchers, only few research mentioned about what really triggers the envy (Bedeian, 1995; Mishra, 2009; Mennon and Thompson, 2010). Thus, this study is one of the few which explains what triggers envy at the workplace.

Another contribution of this study is that, although the “success” of others at workplace is argued in literature (Bedeian, 1995; Vidaillet, 2008a; Menon and Thompson, 2010) happiness in private life was not clearly mentioned in the previous research about envy at workplace. Happiness or wellbeing is discussed as an antecedent in general envy literature for sure, since it is a common subject of social comparison, (Festinger, 1954; Richards, 2000; Smith and Kim, 2007; Vidaillet, 2008a). However, it did not get considerable attention in the management literature. The reason could probably be that, in the literature happiness or wellbeing of others is discussed to have effects on private life (Schoeck, 1969; Smith and Kim, 2007; Vidaillet, 2008a) rather than any business related context. On the contrary to the literature, in this study, findings indicated that “happiness” of others has major effects on the parties’ business lives.

Envy incidents begin with the sight of a “success” or “happiness” of others. Nonetheless, what is important to trigger envy is that, the “success” or the “happiness” should be a meaningful and desirable “thing/object” for the individual, otherwise the inferiority feeling will be diminished before it triggers envy. Thus, the success or the happiness discussed in the narratives are desirable ends for the envious. Although the enviable “success” or “happiness” varies regarding to the personal desires, there are common themes that could be generalized in Turkish work life. Regarding the findings of this research, “success” is mostly associated with promotion, better skills and competencies, higher performance and recognition from both supervisors and/or subordinates, where the “happiness” is associated

with having a happy family, good/ wealthy social life, being loved by others, and being in a positive mood. This heavy emphasis of participants on family, friends or being a part of a desirable group might be caused by the collectivist features of Turkish culture. Turks value being a part of a group and like to identify themselves with that group; especially their small inner groups – like family or social circle – are a source of pride and joy for themselves (Sargut, 2001). Therefore, having a prosperous family life, or maintaining a good old friendship circle is assumed as an achievement in Turkish society which could be a subject of envy.

6.2.2. The Factors that Affects Envy at Workplace

Keeping in mind that the narratives are examined with a holistic perspective; although the triggers/antecedents of envy differ contextually, they are not the main determinant factors of the outcomes. Regarding the findings, there are three factors, which I prefer to call them “the moderators”. These moderators determine the outcomes of envy at workplace. In other words, either “success” or “happiness” triggered envy might cause destructive or motivational outcomes at workplace. However what determines whether the outcome will be positive or negative is situational/contextual factors, i.e. the moderators. With respect to the findings, it is probable to propose that how the story will end heavily depends on the justice perception, organizational culture and policies, and the quality of the relationship between the parties.

Justice perception is the most popular one among the other moderators, it has been the subject of many studies about envy, but its status has not been clearly defined. There is still an argument in the literature, whether justice is an antecedent (Vecchio, 2000) or a consequence (Schaubroeck and Lam, 2004). This research supports the study of Cohen-Charash and Mueller (2007) which states that justice is a moderator. Justice perception plays a crucial role in how people experience envy in Turkish work life, almost every participant mentioned their justice perceptions about the situation before

proceeding to the outcomes of their story. This is a clear indicator of how important justice perception is for envy instances. It is probably related to the idea of “I can do/achieve it, too”. When people perceive that the condition/situation is just and equitable, they believe that they can achieve/acquire the desired object, too. Thus, rather than destroying the desired object or trying to deprive it from the envied, they focus on getting it by their own efforts which lead them to act in a positive manner. As a result, envy would be a motivational emotion, rather than a destructive one.

Of course, justice perception is not the only indicator that determines how envy would be experienced. Organizational culture and policies are other important indicators which affect how envy will be experienced. First of all, they are correlated with the justice perception (Leventhal, 1980). Since organizational policies regulate, and organizational culture cultivates the justice in organizations (Colquitt et al., 2001), valuing and encouraging fairness in organizational level is important in justice perception, and also in the determination of outcomes of envy instances. Also, the literature states that organizational norms that encourage aggressive competition, and policies that support zero-sum systems affect the outcomes of envy at workplace. Vidaillet (2008e) mentions that zero-sum systems empowers the negative outcomes of envy at workplace by enforcing people to deprive the other parties from the desired object. In zero-sum systems each party perceives the other as a competitor, and a possible treat that can deprive them from the limited resource (Samnani and Singh, 2014). Thus, when organizations adopt zero-sum policies and practices, people tend to experience malicious envy and are more prone to harm the other party or the desired object. On the other hand, when organizations support healthy levels of competition, adopt win-win systems and value cooperativeness and courtesy, probability of people to experience benign envy will increase. Since people will tend to act with courtesy, and share the achievements, the desire to deprive the other party will diminish among employees. Additionally, when teamwork and team-spirit are empowered in the organization, people will feel that they are a member of the achievers club.

Thus, rather than envying each other maliciously, they will appreciate and respect each other which will lead them to the positive outcomes of envy.

Another favorable result of teamwork and team-spirit is, it helps people to know each other better, and respectively, increase the quality of the relationship which is another moderator. As it is proposed in the findings, quality of the relationship between parties has positive effects on the outcomes of envy at workplace. People feel benign envy toward the people they have close relationships. Though previous studies state that people who are in a close relationship, share happiness or achievement of the other party, the effect on envy is ambiguous (Tesser, 1988; Tai, Narayanan and McAllister, 2012; Lin and Utz, 2015), the findings propose that close relationships which are based on mutual respect and love has positive effects on envy at workplace. Findings show that, rather than trying to deprive the envied party from that joy or the desired object, they share the joy of envied and try to acquire their own by imitating the other party. It could be proposed that, this effect is a result of the collectivist features in Turkish context. Thus, when there are strong ties –like friendship or love- between parties, the envier prefers to ignore her/his desire to acquire the envied object, and appreciates and admires the other party's joy. In other words, in Turkish work life, the quality of relationship could subdue personal desires and the ill will of envy, in exchange for maintaining the mutual respect and love. Additionally, when people share strong ties, they have better knowledge about each other. Thus when there is an envy instance occurring between them, the envier will have better knowledge about how the envied achieved, and rather than acting with ill will, the envier prefers to imitate the steps that the envied one took and try to acquire her/his own achievement.

In summary, although there is no significant proposition about which moderator is more influential on the envy at workplace, it is clear that they can direct envy to either positive or negative outcomes. Additionally, the moderators are not as separate from each other. On the contrary, they are

interrelated. When they are aligned, they would be more influential in envy instances.

6.2.3. The Outcomes of Envy at Workplace

Since this research is conducted in the individual level, the outcomes that are proposed are in individual level too. In the literature, individual or behavioral outcomes are studied under well-known phenomena like social undermining (Duffy et al., 2012; Eissa and Wyland, 2015), prosocial behaviors (Duffy et al., 2012; Tai, Narayanan, and McAllister, 2012), looking for job alternatives (Dogan and Vecchio, 2001), motivational behaviors (Schaubroeck and Lam, 2004), and mimetism (Vidaillet, 2007). Although my findings are aligned with the literature, I prefer to present the outcomes on four celled matrix, which is mentioned both in findings and data analysis chapters, and presented in Table 03. The table helps both the researchers and practitioners to see the possible outcomes of the envy at workplace, with a detailed and clear presentation.

The first group is composed of negative outcomes which are focused on the envied target. This group is labeled as “Deviant Behaviors” since those actions are mostly aiming to harm the target. As I mentioned in the findings chapter, this group is the most crowded one. First two and the most popular members of this group, are despise and gossip. Though in this research I prefer to examine these two terms separately, in the literature they are studied together under social undermining label, and it is stated that, in social context, social undermining helps people to degrade the other/envied party (Duffy et al., 2012). The findings of this research supports that statement, and adds that, despise and gossip help people to relieve the stress they experience because of envy. Additionally, it is proposed that, as a result of this relief, handling envy becomes much easier for the envier. As we discussed the reason, why these two outcomes are this popular in Turkish work life, the answer could be related to the emotional and high

context communicated nature of the Turkish society. Since Turks like to express their emotions verbally (Trompenaars, 1993; Gannon and Pilai, 2013) but they avoid any confrontation (Dindi et al., 1989), when they felt envy, it could be more preferable for them to express that feeling by despising the target with high context communication or gossip about her/him behind her/his back. By doing so, the envier will evade any confrontation, while relieving his/her stress by degrading the other party. As we examine the other outcomes in this group, findings do not differ from the literature, which state that mobbing, violence and sabotage are extreme outcomes of envy which arise when degrading the target is not sufficient to relieve the anger and the ill will of envy (Smith and Kim, 2007; Smith et al., 2009). Finally, due to the negative outcomes, or just to avoid any unwanted future outcomes, both envier and the envied would look for job alternatives which will probably end up with quitting or firing the other party –one party has the power.

The second group, is composed of negative outcomes which are focused on the envier's self. The Group is labeled as "Withdrawals", which is composed of two phenomena, isolation and lower performance. Isolation and resentment are studied in the literature as the outcomes of envy (Melon and Thompson, 2010). Regarding the literature, the envier prefers to isolate her/himself from the environment to avoid any future comparison, any stress caused by the joy of the envied one (Tesser, 1988; Melon and Thompson, 2010). Moreover, if envy is socially unacceptable in the environment, the envier might prefer to suffer alone (Smith and Kim, 2007). These findings of this research supports the literature, however, it adds another outcome that did not get any attention in the literature. Discouragement was not mentioned thoroughly in any of the studies. Bedeian (1995), and Menon and Thompson (2010) mentioned some de-motivational effects of envy, but they did not provide any detailed discussion about it. In this research, findings propose that envy could arise a sense of "I cannot do that" which leads people to discouragement about trying to do better or new things in their business. These negative passive outcomes could be seemed as harmless,

however, if they are ignored, people could get isolation and discouragement caused by the envy. Moreover, in the end it could lead people into major depression or similar mental problems (Misha, 2009)

“Motivations” is a group composed of positive outcomes which are focused on the self. These outcomes are also mentioned recently in the literature (Van de Ven, Zeelenberg and Pieters, 2009; Belk, 2011; Tai, Narayanan and McAllister, 2012). The positive outcomes of envy at workplace, have been discussed with respect to cognitive-emotional cross fire theory which indicates that people could learn something useful about themselves as a result of an unfavorable comparison (Beach and Tesser, 2000). Since envy acts as a warning signal that points out what is wrong or inferior with the individuals, it could be used to learn what needs to be improved in the self and motivate the individual to act on it (Van de Ven, Zeelenberg and Pieters, 2009). Findings of this study supports the literature, and propose that envy may motivate people to develop themselves. Thus, if envy is regulated well at workplace, it could be used as a motivational emotion to increase the performance, to learn new skills and competencies, and/or to embrace the job more. Of course, to obtain any motivational outcomes, moderators should be aligned accordingly. Especially, justice perception should be positive, thus the sense of “I can do it” can be present.

Fourth and the last group in the table is labeled as “Role Modeling”, which is composed of positive outcomes which are focused on the envied target of the envy at workplace. This type of outcomes are encountered when the quality of the relationship between the envier and the envied is based on mutual respect. As a demonstration of the respect, the envier prefers to admire and appreciate the envied one’s acquisition of the desired end. If the envier has strong respect and love for the envied person, s/he might take the admiration one step ahead and adopt the envied one as a role model. This situation is argued in the literature as “mimetismé” which states that sometimes envy might cause people to mimic the attitudes and behaviors of the envied one in order to get her/himself to the superior position of the

envied (Vidaillet, 2007). The findings support the literature, and add the respect and love as moderators for this outcome. Moreover, the findings propose that envy could motivate people to develop better relations with the envied one, in order to learn how s/he could reach to the desired end, like the envied did. By doing so, the envier expects to increase her/his chances to acquire the desired end. In the literature, this situation is discussed through a negative perspective like it is a self-serving, egocentric plan of the envier (Tai, Narayanan and McAllister, 2012). However, according to my findings, these newly developed relations turn into a cooperation and good friendships after a certain period of time. Thus, different from the literature, in Turkish work life, envy did not only cause people to develop egocentric relations, but it would also motivate people to cooperate and construct a relationship based on positive intentions. Since Turks are more allo-centric people who value strong ties, friendship, and they like to behave and act in groups; they would prefer to construct cooperative relationships rather than egocentric ones (Triandis and Gelfald, 1998; Sargut, 2001).

6.3. What Should Be Done? (Practical Implications)

This study aims to contribute to envy theory as well as offer strategies to help managers and employees to handle envy and turn it into motivation tool at workplace.

In this section, I explain these strategies and suggestions under three groups: Implications for envier, implications for envied, and implications for management.

6.3.1. Implications for Envier

It would be most logical to start discussing practical implications with the envier perspective. First thing that have to be done to manage envy is that, individual should admit to her/himself that s/he is feeling envious. Because envy cannot be manage it, if the envier ignores to see and understand it.

After envy is admitted, the envier have to try to find the source of envy. It is not easy to find the real source in every instance, but this research would be helpful to find the reason of envy at individual level, since it provides a model about envy at workplace.

When the source of envy is found, the envier should focus on that source rather than focusing on the envied person. The findings propose that focusing on the source and the tasks rather than people is very effective on managing the envy. In the literature, this technique is called self-reliance, and research states that it helps reducing the stress level of envy (Salovey and Rodin, 1988). Therefore, the envier would increase her/his awareness about the real problem, and will try to solve it rather than thinking and making plans about the envied target.

Another suggestion of this research is to focus on the possessions the envier already have. In the literature, it is discussed as self-bolstering which is defined as focusing on the qualities, and competencies you had (Salovey and Rodin 1988), but different from the literature, findings do not only mention the personal qualities, but also other possessions that are related with the instance. For example, when an individual is envying someone's achievement, s/he can focus on her/his own previous achievements, or if s/he is envying a happy affair of others, s/he can focus on and be happy about the relations s/he have in her/his life. This method is quiet popular in Turkish work life. Gratitude is really important in Turkish culture (Ganon and Pillai, 2013), even the atheists uses the phrase "çok şükür" – thank god- in their daily conversations. Thus, focusing on the possessions and praising, is a common and useful technique to relieve the stress of envy at workplace.

The final advice for the envier is trying to share the others' happiness and/or success. Feeling a part of that success would help relieve the stress the envier is experiencing as a result of envy. Additionally, pretending that this success or happiness could open the gates for her/his own happiness or success will be helpful in managing envy at workplace. However to be able to apply this method, the envier would require the good intention of the envied party, since in the first place, it would be her/his acquisition.

6.3.2. Implications for Envied

The findings of this research do not provide detailed insights about the envied perspective. However, findings propose some practices to help the envied to manage envy at workplace. First of all, sharing the success or happiness with the envier is beneficial for handling workplace envy. On the contrary to the literature, which advises not to reveal too much to the envier (Bedeian 1995), my findings suggest to share the envied object if it is possible. For example, the envied can use phrases to the envier like "*We did this together as a team*", or "*Without your help it would not be possible*". If sharing the envied acquisition is not possible, you could share the story of how you did, at least. By doing so, you would be providing a new focus to the envier, which would redirect the envy away from the envied. However, it is worth noting that, being humble and modest are really important for the success of this technique. Because any arrogant attitude toward the envier would empower the fire of the envy.

Another suggestion for the envied, is strengthening the ties with the envier. As it is mentioned, quality of relationship is important for envy in Turkish culture. When the envier and the envied share strong ties, the envy would be less damaging but more beneficial for the parties. Sincere and friendly attitudes may help to ease the tension caused by envy. Additionally, earning the other party's respect will decrease the possibility of being a victim of envy.

6.3.3. Implications for Management

Personal efforts are important but not sufficient for the management of envy at workplace. Regarding both the literature and the findings, managers and managerial practices play crucial roles in the management of envy at workplace (Bedeian, 1995; Dogan and Vecchio, 2001; Duffy, Shaw and Schauboeck, 2008; Menon and Thompson, 2010).

Both the literature and the findings propose that managers should begin managing envy with establishing a proper culture and values. They should create a strong culture which values fairness and cooperativeness, encourages teamwork, and affirms the employees to be a good loser. Thus, managers will be able to build a harmonic atmosphere where justice perception of employees will be high, and quality of the relationship among employees will be good, so that malicious envy cannot find a place to flourish. When all employees adopt those features as their own, there will not be a place for any aggressive competition, or ambitious actions. Additionally, if managers build a strong culture with these features, any employee with ill will cannot find any opportunity to practice their malicious practices in the organization. Then, envy in the organization will be at manageable levels.

The organizational culture is not sufficient for creating a harmonic atmosphere to diminish malicious envy. Another important feature that is suggested by both the literature and the findings is, to create win-win systems in the organization. Zero-sum systems are like fertilizers of malicious envy at organizations. Since the envier knows that if other party acquires the desired object, s/he would have nothing, the envier rarely hesitates to act with ill will. Thus using win-win systems will foster the sense of “I can win while the other party is winning” in the employees. As a result, employees will be less prone to harm the other parties’ or the organization’s possessions.

Creating a culture and harmonic atmosphere like the one mentioned above are not the only things managers should do to manage envy at workplace. Another important duty of the managers is, to recruit and retain emotionally mature employees (Dogan and Vecchio, 2001). Since, emotionally mature people are less tended to experience malicious envy (Klein, 1957), using various personality surveys to measure the emotional maturity of the candidates before recruiting would be useful to hold envy in manageable levels at workplace. Additionally, emotional trainings like anger and stress management or emotional intelligence, would be useful to manage envy in the organization.

Above and beyond, open communication channels are suggested as important tools for managing envy at workplace. The findings suggest that “open communication meetings” where employees feel free to express their emotions and feelings about each other without experiencing any hierarchy or power distance, will be beneficial to manage envy and/or take precautions about any potential instances. During this meetings employees will feel free to relieve their stress through dialogue, which is more favorable than relieving the stress by any damaging action. An important issue that is suggested in the findings about these meetings is that, all participant should use a mature and kind language and avoid accusive statements during their speeches. Additionally professional courtesy is highly required not to break others’ heart or cause any harsh feelings, otherwise these meetings would be turned into emotional battlegrounds which is not a desirable state for managing envy at workplace.

However, not every employee or organization is emotionally mature enough to handle “open communication meetings”, especially in Turkey where emotions are lived at its fullest (Gannon and Pillai, 2013). Thus, the findings suggest that when the employees are not emotionally mature enough for “open communication meetings”, managers should provide open communication channels to their employees to where they can express their feelings or uneasiness to their managers. At least these open

communication dialogues with the managers would be helpful to relieve stress caused by employees' envy. Additionally, these open communication dialogues would provide inside information about what is going on in the organization and help managers to take actions that are required to stop possible envy disasters. For example, managers could take precautions like separating employees who are experiencing tension by changing their departments or work shifts. Moreover, these inside information gathered through open communication could be beneficial to figure out if the employee needs managerial support. The findings suggests that managerial practices like mentoring is useful in managing envy. By mentoring an envious employee, a manager will provide the support to overcome the ill will and may nurture employee's benign envy, guiding her/him the way to the desired end.

In summary, this research demonstrate that envy is an inevitable but manageable part of the workplace. The contributions of this research are valuable for both the literature and business practitioners. However, since this research is conducted with limited resources and time, it has its own limitations which will be discussed in the next chapter.

7. LIMITATIONS and FURTHER RESEARCH

The primary aim of this research is to explore how envy experienced in Turkish work life. To satisfy this curiosity, I conducted 10 focus groups followed by 7 in-depth interviews which provide me a holistic model for workplace envy in Turkish work life. My sample consisted of white-collar employees from different backgrounds, genders, age groups, industries and organizations. By doing so, I increase the diversity of the sample and the settings, to ensure the triangulation of the research.

I preferred to use three qualitative data collection methods: focus group discussion, in-depth interview, and non-participant observation. Though, using three different methods ensures the triangulation, other techniques like critical incident techniques, participant observation or ethnographic methods could be used to enrich the data.

Additionally, due to limited resources, I collected stories from only one party that is involved. However, further research can be redesigned to gather more data about the same story by listening to all parties involved. Thus a broader perspective can be provided about the envy at workplace.

Moreover, this study is conducted in İzmir which is a cosmopolite, and well developed city which is known for its open-minded residents with modern lifestyles. İzmir is culturally different from the other regions of Turkey, and since envy experiences change according to cultural and sociological differences, a future research which is conducted in other parts –especially eastern - of the country will have valuable contributions to the model as well as the Turkish management literature.

Due to sociological concerns and limited resources, the sample of the study is mostly composed of white-collar employees. Thus the stories collected are mostly from their point of view. By finding the suitable method, constructing a research with blue-collar employees will provide a new

perspective to the research which may also expand the model with new variables.

Furthermore, this research has been conducted at individual level. Similar research can be conducted at different levels – group level and/or organizational level – with a different research design which uses both quantitative and qualitative methods. Thus the exploratory model will be expanded with – maybe – new variables and will provide more theoretical and practical contributions.

And the last suggestion for future research is, since this is an exploratory research, descriptive research can be conducted to figure out the direct relation between moderators and outcomes, for example experimental or ethnographic techniques can be used. Besides, quantitative techniques can be used to measure the relations between the variables of the model.

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APPENDIXES

Appendix A. Researcher Memo and Description.

I was working on project about roles of academicians when I met the concept of envy. It got my attention immediately. As I read more about envy, I realized that I was ashamed of my envious moments, and it made me think that how strange it is, to feel ashamed of a natural and basic emotion. Then I decided to study envy, because I like to get deep into this shame and guilt I felt, and see if there is a way to see or show envy through a different perspective. With this thought in my mind, I made several meetings with my advisor and colleagues. We discussed how we could study envy at workplace, how we could collect sufficient data, and what could be the obstacles in this process. On one hand, my advisor and colleagues told me that envy is a difficult subject to study, and try to convince me to change my subject, on the other hand they thought that this is an interesting subject. Against all difficulties, I made up my mind and started to work on my dissertation.

It was a bumpy road to find the appropriate method for the study as I mentioned in the methodology chapter. What I really like to mention is the change of my mind set as I work on the subject. At the beginning, as I read about the envy, I try to evaluate my bias about the subject and take few notes about how I feel about the envy. I realized that perceived envy as a negative emotion, at first. I was ashamed of it and I thought feeling envy is a bad habit. I noted my thoughts and kept on reading. After a while, I was still thinking envy is a negative emotion, but my thoughts about envious instances has been softened. I thought that people could not help feeling envious, it is in their nature, but they should control or suppress it. As my literature reading was coming to an end, my thoughts about envy was more neutral. I accepted that envy could cause positive things but it was negative in its nature for me. I tried to change that negativity in my mind through literature, but what changed my mind set permanently was my first focus group meeting. At the beginning of the focus group meeting I was still

thinking envy is evil in its nature but could be tamed to behave positively. At the end of the meeting I was all neutral about envy. I was thinking that it is just an emotion, like love, hate, anger, joy or sadness. I saw that what makes it evil or angel is the people and the conditions. People have will and power to shape their envy, if they choose to they could use it to build or if they like they could use it to destroy. It was an impressive experience for me to see people's faces when they are talking about an envious instances. Their faces show many thinks, sometimes disgust, sometimes regret, sometimes anger, or sometimes content. At that point I really understand the nature of envy is neither evil nor good, envy is just a mere emotion that involves both. Thus, from that moment I could be able to look at envy without any prejudice or presumptions, I looked at it as it is an emotion, a natural part of being human. This point of view helped me during my interpretations to compromise lesser researcher bias.

In the end, if I describe envy from my point of view, "Envy is a neutral emotion, which is most ordinary and inseparable part of being a human. Not only humans but also animals are capable of feeling it in various parts of their lives, thus it is most natural emotion. It is a warning to people about something is not going right so they must do something about it, in other words it is a signal to change. And last but not least, it is not an evil or a good emotion, it is a neutral emotion which is mostly shaped by people who experience it regarding the conditions and perceptions."

Appendix B. List of Participants

FOCUS GROUP	PARTICIPANT NUMBER	CODE-NAME	AGE	OCCUPATION
F1	1	E	50	Chief Engineer
	2	D	45	HR Consultant
	3	G	44	Economist
	4	M	64	Academician/Engineer
	5	A	33	Government Officer
F2	6	i	70	Academician
	7	Ö	40	SME Owner
	8	G	39	Public Service
	9	F	44	Nurse
	10	S	33	First Level Operational Manager
F3	11	B	40	Event Hall Owner
	12	N	51	Mid-level Director
	13	U	55	Entrepreneur
	14	T	40	Doctor
F4	15	N	47	Academician
	16	S	25	Manager Assistant
	17	J	30	Laborant
	18	A	35	Secretary
	19	S	50	Doctor
F5	20	A	34	Academician/Architect
	21	E	35	Customer Service Supervisor
	22	N	35	Industrial Engineer
	23	i	40	Electrical Engineer
F6	24	D	30	Computer Engineer
	25	A	31	Sales Representative
	26	B	30	Dentist
	27	D	26	English Tutor

F7	28	A	35	Quality Manager
	29	G	38	Teacher in Public School
	30	A	33	Engineer in Public Service
	31	A	38	Chief in Quality Department
F8	32	Y	36	Sales Representative
	33	A	35	Teacher in Private School
	34	I	35	Government Officer
	35	H	65	SME Owner
F9	36	M	36	Creative Designer
	37	G	35	Patient Representative
	38	M	31	Clinical Investigator
	39	B	30	Construction Site Chief
	40	S	30	Financial Specialist
	41	N	35	Teacher in Private School
F10	42	G	38	Lawyer
	43	i	27	Auditor
	44	E	41	Academician
	45	A	40	Lawyer

Appendix C. Sample from Data Analysis

<p>S uzun süredir çalışmakta olduğu firma da operasyon şefi olarak görev yapmaktadır. Yeni alınan satışçı O kısa sürede başarılı satışlarıyla ilgi kazanmaya başlar ve S'nin dikkatini çeker.</p> <p>"Gerçekten hakkını yiyemem müthiş satış yapıyor, adamın altından giriyor üstünden çıkıyor falan, kapıyor götürüyor ve gittiği her yerden mutlaka bir iş alıyor falan. Canavar gibi çalışıyor."</p> <p>S'nin satış yapmak gibi bir görevi olmamasına karşın O'nun zor satışları bile başarması S'de kendini yetersizlik hissetme duygusunu uyandırır.</p> <p>"Tamam bu normal ama bu sefer kendimi yetersiz ve başarısız hissetmeye başladığımı hissettim ... Bu kötü bir his, ben satış yapamıyorum ki hissi!"</p> <p>Bu his gün geçtikçe artıyor, ve S' de rahatsızlık uyandırmaya başlıyor. Hem O'nun başarısı hem de O'nun işi götüren bir güç haline gelmesi S'yi yetersiz hissettiriyor. Bu rahatsızlık S'ye kışkırtıcı fark ettiriyor ve ilk çözüm olarak elindeki operasyonel gücü kullanıp bu başarıyı zedelemeyi düşünüyor.</p> <p>"Bir kıskançlık... gerçekten çocuğu çok kışkırdım ya... çocuk sürüklüyor çünkü yani lokomotif o ama öbür taraftan çok basit bir güç daha var elimde. Ben operasyoncuym ve bütün operasyonu benim elimin altında, yani ben düzgün hizmet vermezsem o satış yapamaz mümkün değil satamaz." Sahip olmadığım bir şey ve ben ona şey bakıyorum gıpta ile bakıyorum, o yapıyor ben niye yapamıyorum lan falan durumuna geçmiş vaziyeteyim artık.</p> <p>Ancak bu hissi kendine itiraf ettikten sonra biraz daha mantıklı yaklaşmaya ve onu anlamaya başlıyor</p> <p>"Onun başarısı ya da başarısızlığı ortak olarak hepimizin başarısı ya da başarısızlığı olurdu. Orada hissettiğim kişisel bir tatminsizliği benim"</p> <p>Bu rahatsızlık sonucu kışkırdığımı itiraf etmenin de etkisiyle bunun aslında nereden kaynaklandığını bulmaya yöneliyor. Bu ona hem kendi iyi yaptığı şeyleri bulmakta yardımcı oluyor. Bunun yanı sıra iş yerinde ekibin ahengi ve bir takım olmanın</p>	<ul style="list-style-type: none"> Başka bir satışçının başarısından dolayı kendindeki eksiklikleri görmeye başlıyor. Alanı farklı olsa bile kümülatif başarıya olan büyük katkı nedeniyle onun yapmakta olduğu işe karşı ENVY hissetmeye başlıyor. Kendi içerisinde bu eksikliği farketmesi önemli bir nokta böylece ENVY'nin gerçek nednini görebiliyor. Kendi eksiklerini ve kendisinin iyi yönlerini görmenin yanısıra bir de grup ve ya takım içinde yakalanmış olan AHENK ve birlikte BAŞARI hissi de bu olayın pozitif olmasını körüküyor. Elinde güç olması ve satışçının başarısını engellemeye fırsatı varken bunu yapmıyor çünkü TAKIM başarısının zarar görmesinden çekiniyor. <p>ENVY hissiyatını içine sindirmek de önemli. bunu yaptıktan sonra gerçek nedeni görebiliyorsun. ÖNCE ben KISKANIYORUM diyebilmeli ondan sonra da NEYİ Kışkırtıyorum görmek önemli. Ardından bu kıskanılan şeyi nasıl kazanabilirim bunu görmek lazım. NEDEN sorusunu sormak mühim. Ayrıca TAKIM başarısı PAYLAŞILAN BAŞARI önemli.</p> <ul style="list-style-type: none"> Burada karşılıklı iyi niyet ve pozitif yaklaşım daha pozitif bir ortam yaratıyor ve BAŞARILI kişi kıskanan kişinin de başarılı olabilmesi için onunla bilgi paylaşımına ve yardıma başlıyor. Bu durum da iki tarafta kazanıyor. <p>Başarının kıskanılması sonucu yaşanan ENVY olaylarında aslında önemli olan şeyler bakıldığında</p> <ol style="list-style-type: none"> 1) Başarının nedeni açık bir şekilde görülebilir mi? Bu başarı kişi tarafından da elde edilebilir mi? 2) durumda bir adaletsizlik var mı? Eşit şartlara mı sahipler 3) kişiler arasındaki ilişki ve bu ilişkinin kişi de nasıl yorumlandığı göze çarpar. <p>Yani insanların yakın ve iyi ilişkiler içindeyken kıskandıkları kişiye daha rahat açılabilirler ve bu açılma sayesinde</p>
<p>"Oğlum nasıl yapıyorsun lan..! Ben senin bu satış becerini kışkırtıyorum"</p> <p>Diye bir açıklamada bulunmuş. Bunun sonucunda karşı tarafta önce bu kıskançlığa anlam verememiş ve ne diyeceğini bilememiş. Karşı tarafın genel tepkisi neden kışkırdığımı anlayamamak olmuş.</p> <p>"o konuşmanın sonunda konuşma şeye dönmedi, çocuğu rahatsız eden bir noktaya gelmedi herhâlde, ben de kendimi ifade edebilmiş olduğum için oldukça rahatlamışım şeye dönmedi yani o konuşmanın sonu... bir kıskançlık kriziymiş gibi algılanmadı ve kötüye gitmedi sonucu..."</p> <p>Karşılığında var olan ilişki pekişmeye başlamış bu dürüst davranış sonucunda karşılıklı bilgi alış verişleri olmuş ve birbirlerine yardımcı olmak için ellerinden geleni yapmışlar.</p> <p>"Bazı noktalarda O'nun bana yardımcı olduğunu fark etmeye başladım. İşte yaptığı ufak satışları, ya da başka şeyleri bir müşteriyi... müşteri kartını benim adıma kaydettiğini, ya da işte bak bu ... hadi sen beraber gidelim bu adamı sana kaydedelim falan dediğini fark ettim. Eee... o yüzden yani pozitif bir sinerji yaratı bu konuşma, yani iyi oldu konuşmuş olmamız"</p>	<p>açıklamak karşı taraf ile paylaşmak rahatlatıcı bir önlem olabiliyor.</p> <ul style="list-style-type: none"> Bir de tarafların iyi niyetli yaklaşımları önemli olaya. Kıskanan taraf iyi niyetle yaklaştığında ve duygularını açıkladığında PROFESSIONAL COURTESY içerisinde bir davranışla kıskanılan tarafta diğer tarafa yardım edecek şekilde davranmaya başlayabiliyor. Bu durumda bir sinerji yaratarak hem kişilerin hem de örgütün performansını arttıracak olumlu bir duruma dönüşebiliyor. BEen de yapmalıyım, yapabilirim, yaparım gibi düşüncelerle yoğurulan envy daha sağlıklı bir hal alabiliyor. Yani burada mühim olan görülen başarıya ulaşabileceğine inanmak. ya da en azından bunu ben de yapabilirim algısına sahip olmak.

Envy hissiyatı teoride de görüldüğü üzere bir COMPARISON olduğu noktada ortaya çıkmaya başlıyor ya da fark ediliyor. Burada karşılaştırma INDIRECT bir şekilde raporlamalar üzerinden

Mert Günerergin was born in October 3, 1983. He completed his high school education in Atakent Anatolian High School. He was graduated with a bachelor's degree in Business Administration from Izmir University of Economics, Izmir, in 2008. In September 2008, he enrolled in the integrated Ph.D. program in Business Administration with a major of management and organizations at Izmir University of Economics, and worked as a research assistant at the department of Business Administration simultaneously.

